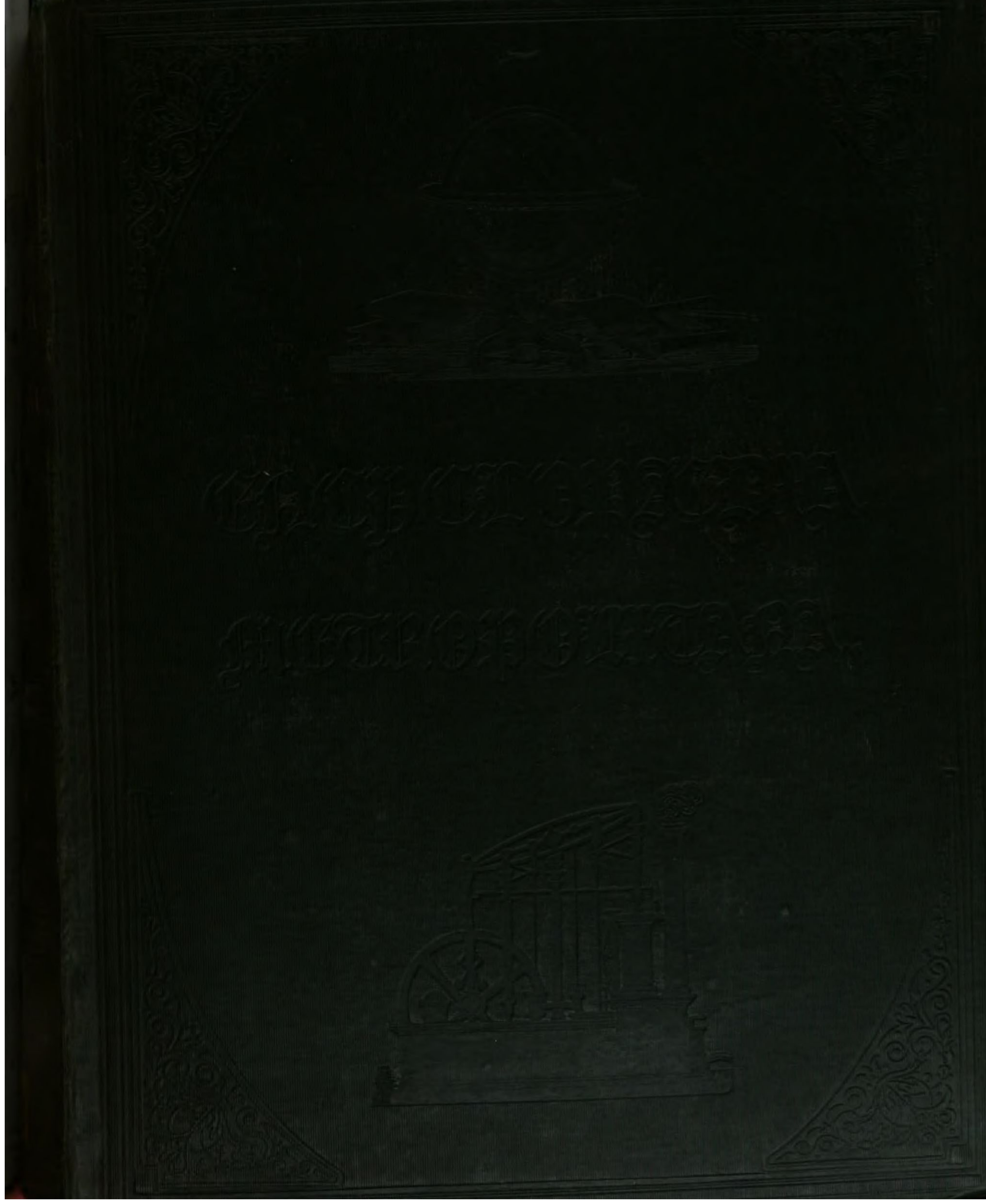




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THE UNIVERSITY OF CHICAGO

INSTITUTIONAL HISTORY OF CHICAGO

BY J. H. COOPER

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A HISTORY OF THE UNIVERSITY OF CHICAGO

FROM 1837 TO 1900

BY J. H. COOPER

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VOLUME XX

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CHICAGO

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ENCYCLOPÆDIA METROPOLITANA;

OR,

UNIVERSAL DICTIONARY OF KNOWLEDGE,

On an Original Plan:

COMPRISING THE TWOFOLD ADVANTAGE OF

A PHILOSOPHICAL AND AN ALPHABETICAL ARRANGEMENT,

WITH APPROPRIATE ENGRAVINGS.

EDITED BY

THE REV. EDWARD SMEDLEY, M.A.,

LATE FELLOW OF SIDNEY COLLEGE, CAMBRIDGE;

THE REV. HUGH JAMES ROSE, B.D.,

PRINCIPAL OF KING'S COLLEGE, LONDON;

AND

THE REV. HENRY JOHN ROSE, B.D.,

LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.

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AND J. AND J. J. DEIGHTON, CAMBRIDGE.

1845.



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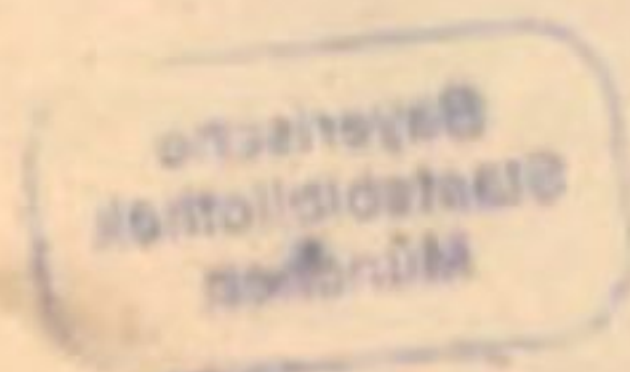
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ENCYCLOPÆDIA METROPOLITANA;

OR,

UNIVERSAL DICTIONARY OF KNOWLEDGE.

Fourth Division.

MISCELLANEOUS AND LEXICOGRAPHICAL.

GUESS. **GUESS, v.** } Also written *Gess*. Skinner and
GUESS, n. } Junius from the D. *ghissen*; Sw.
GUESSER, } *gissa*; and this (the former adds)
GUESSING, } perhaps from the Ger. *weissen*, *mon-*
GUESSINGLY. } *strare*, *ostendere*, to show, i. e. he
might have further added, the A. S. *wissian*, *ge-wissian*,
(whence the English *wise*,) to wit, or wite, to think, to
conjecture, to suppose, to suspect. And see *gissa* in
Ihre.

To conjecture, to suppose, to suspect; to foretell.

In that hour the disciples camen to Jhesus and seiden, who *gessith*
thou is gretter in the kyngdom of hevenes?

Wiclif. Matthew, ch. xviii.

I pray let me be all still
For ye may well, if that ye will
Your words wast in idlenesse
For utterly, withouten *gesse*
All that ye saine is but in vain.

Chaucer. The Romant of the Rose, fol. 131

Jesus myndyng to sharpen the desyre of his disciples with a lytle
chydyng, whiche should have been nowe more cunnyng in vnderstand-
ing of parables, and by the exauple of one to haue diuined and
geassed an other, sayed. *Udall. Matthew, ch. xv.*

Not mortall like, ne like mankinde thy voice doth sound, I *gesse*
Some goddesse thou art, and Phebus bright thy brother is doubtless.
Phaer. Virgil. Æneidos, book i.

Therefore shall ye saye out no more vanite, nor prophecie your own
ges synges. *Bible, Anno 1551. Ezechiel, ch. xiii.*

For sure he weend that this his present guest
Was Artegall, by many tokens plaine;
But chiefly by that yron page he *ghest*,
Which still was wont with Artegall remaine.
Spenser. Faerie Queene, book v. can. 6.

Not farre offe also is a place called Colchester, whereby Leland
gemeth that the name of the brooke should rather be Cole than Corue,
and in my iudgement his conjecture is verie likelie.

Holinshed. Description of Britaine, ch. xiv.

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SHY. I am debating of my present store,
And by the neere *gesse* of my memorie
I cannot instantly raise vp the grosse
Of full three thousand ducats.

Shakspeare. Merchant of Venice, fol. 166.

It is not so with him that all thinges knowes
As 'tis with vs, that square oure *guesse* by showes.

Id. All's Well that Ends Well, fol. 236.

The best prophet is naturally the best *guesser*, and the best *guesser*,
he that is best versed and studied in the matters he *guesses* at; for
he hath most signs to *guess* by.

Hobbes. Leviathan, part i. ch. iii.

The forehead, eye, and lip, poor humble parts,
Too shallow for resemblance, show the arts
Of private *guessings*: action still hath been
The royall mark.

Cartwright. On the Birth of the Duke of York.

GLOU. I haue a letter *guessingly* set downe
Which came from one that's of a newtrall heart,
And not from one oppos'd.

Shakspeare. Lear, fol. 300.

You go on arguing and reasoning, what necessity of nature must
signify: which is only talking without book, and *guessing* what words
anciently meant, without consulting the ancients to know the fact.

Waterland. Second Defence of some Queries, qu. 8.

These are my *guesses* concerning the means whereby the under-
standing comes to have and retain simple ideas, and the modes of
them, with some other operations about them.

Locke. On Human Understanding, book ii. ch. xii. sec. 17.

There's but a true and a false in any telling of Fortune; and a man
that never hits on the right side, cannot be called a bad *guesser*, but
must miss out of design, and be notably skilful at lighting on the
wrong.

Bentley. Confutation of Atheism. Sermon 3.

The illimited, undistinguishable irony, which affords no insight
into the author's meaning, or so much room as to *guess* what he would
be at, is our first note.

Warburton. Divine Legation. Dedication to the Free Thinkers.

In contingent circumstances, probabilities may be nearly equal,
and a presumptive *guess* may be fortunate; and this a credulous
mind will magnify into a prediction accomplished.

Cogan. On the Passions. On the Jewish Dispensation, ch. ii. sec. 5.

GUESS.

GUESS.
—
GUIANA.

A good *guesser* (who, an ancient writer says, is the best prophet) might reasonably conjecture the monarchy, after the subverter of it, Cromwell, was taken off, would be restored.

Jortin. *Remarks on Ecclesiastical History. Appendix 1.*

GUEST, v. } Goth. *gast*, *peregrinus*; A. S. *gest*; D. *gast*; Ger. *gast*; Sw. *gaest*. Wachter is inclined to derive (because *guests* were anciently held in such honour) from Goth. *ga-aistan*, *honorare*, *revereri*, to honour, to revere. More probably from the A. S. *ge-wist-an*, *cibum*, *victum dare*, *præbere*,—*epulari*; to give or supply food, or victuals. The Low Lat. *gistum* (Du Cange) was applied to *cænaticum*, *comestio*, *pastus*, *prandium*, all denoting food or victuals.

Any one fed or feasted, supplied with food or victuals; any one received and provided with food and lodging; the correlative to *host*.

To *guest*, the verb, used by Chapman, to lodge, to dwell as a *guest*.

Herodes þe daffe
zaf hus douhter for daunsýng in a dissh þe hefde
Of þe blessedde Baptiste. by fore alle hus *gustes*.

Piers Plouhman. *Vision*, p. 175.

But ouer brought he him in *geastwise*, & as a *straüger*, geuing him none inheritaunce here, insomuch as he possessed, no not the breadth of a foote, except it wer purchased.

Udall. *The Actes*, ch. vii.

So well and wisely did that good old knight
Temper his grieffe, and turned it to cheare,
To cheare his *guests* whom he had stayd that night
And make their welcome to them well appeare.

Spenser. *Faerie Queene*, book vi. can. 3.

In Oxford this solemnitie is called an *Act*, but in Cambridge they vse the French word *Commencement*; and such resort is made yearelie vnto the same from all parts of the land, by the fréends of those which doo proceed, that all the towne is hardlie able to receiue and lodge those *gests*.

Holinshed. *Description of England*, book ii. ch. iii.

He sends Peter and John into the city, telling them that there should meet them a man carrying a pitcher of water, by following of whom, they should find a *guest-chamber* ready furnished by the good man of the house.

Usher. *Annals. Anno Mundi* 4036.

I entering *guest-wise* on a time
The frolicke Thæbane court,
Mine eye presented to mine heart
A nymph of louely port.

Warner. *Albion's England*, book vi. ch. xxxi.

My hope was now
To *guest* with him, and see his hand bestow
Rights of our friendship.

Chapman. *Homer. Odyssey*, book xxiv.

Besides, if I go home,
My mother is with two doubts ouercome:
If she shall stay with me, and take fit care
For all such *guests*, as there seeke *questiue* fare.

Id. *Ib.* book xvi.

Go, soul, the body's *guest*,
Upon a thankless errand!
Fear not to touch the best,
The Truth shall be thy warrant.

Joshua Sylvester. *The Soul's Errand*.

Vlysses, who, so deare
A gift esteem'd it, that he would not beare
In his black fleete, that *guest-rite* to the war.

Chapman. *Homer. Odyssey*, book xxi.

O sight, he cry'd, dishonest and unjust!
A *guest*, a stranger, seated in the dust!
To raise the lowly suppliant from the ground
Befits a monarch. Lo! the peers around
But wait thy word, the gentle *guest* to grace,
And seat him fair in some distinguish'd place.

Pope. *Homer. Odyssey*, book viii.

Taking notice of their behaviour at a feast, he first gives general advice therein both to the master and his *guests*, and from thence brings them to the consideration of a better entertainment, to which they were all invited, but of which few amongst them would render themselves worthy.

Jortin. *Discourse on the Christian Religion*, dis. 6.

GUETTARDA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Rubiaceæ*. Generic character: calyx entire, obsolete toothed, or crenated; corolla tubular, border five to nine cleft; stigma capitate; seed vessel a drupe; nut five-furrowed, two-celled, number of stamens varying from four to nine.

Fourteen species, mostly natives of the West Indies.

GUEVINA, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*, calyx none; corolla, petals four, concave at the apex, revolute; stamens situated in a cavity of the petals; drupe one-seeded.

One species, *G. avellana*, native of Chili; the nut is eatable.

GUIACUM, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Rutaceæ*. Generic character: calyx five-cleft, unequal; corolla, petals five, inserted into the calyx; capsule angular, three and five celled.

Of this genus four species are known, one native of the Island of Tongataboo, and three of the West Indies; the most remarkable is *G. officinale*.

The wood of Guaiacum (*Lignum vitæ*) is extremely hard, solid, and heavy, somewhat resinous, of a pale yellowish colour without, of a greenish black, deep brown, or marbled, within. When heated it is slightly aromatic, and somewhat pungent if chewed. It is imported from South America in logs of 500 or 600 pounds weight, and both the wood and the bark, which is of weaker quality, are employed in medicine. On its first introduction, early in the XVIth century, great virtues were attributed to it as an antisiphilitic; its qualities are stimulant, especially to the exhalant vessels, sudorific, diuretic, and gently purgative. It is plainly, therefore, of use in obstructions, cachectic disorders, female debility, gout, rheumatism, and other chronic complaints. It is exhibited in decoction, extract, and resin. The latter when obtained naturally, by wounding the tree, is never pure. It is of a brown colour, partly reddish or greenish, brittle, glassy when broken, and pungent to the taste. That which occurs in the form of drops is best, but it is rarely so found. It is soluble in alcohol.

GUEST.
—
GUIANA.

G U I A N A.

Boundaries. GUIANA, a Country of South America, is bounded on the North by the Orinoco, on the East by the Atlantic Ocean, on the West by the Orinoco, the Cassiguare, and the Rio Negro, and on the South by the Amazons. It embraces the parallels of 8° 20' North, and 3° of South

latitude, and those from 50° to 70° 20' West longitude, or above 3000 miles in circumference.

Guiana is divided amongst a greater number of European nations than any other portion of the New Continent. The Spaniards, the Portuguese, the Eng-

lish, the French, and the Dutch, have all had Colonies within its shores, and, excepting the latter people, still retain them.

SPANISH GUIANA, or as it is now styled, *Guiana of the Republic of Colombia*, is bounded on the North by the Orinoco, on the West by the Orinoco, to the 4° of North latitude, where an imaginary line, running due South, commences at the rapids, near San Fernando de Atabapo, and where the confluence of the Guaviare and the Atabapo with the Orinoco forms a remarkable point; the Orinoco bearing here North and South above the junction, and East and West below it, so that with the Atabapo from the South, and the Guaviare from the West, the figure of an immense cross is formed by these three magnificent streams.

This imaginary line then runs due South, in the parallel of about 68° 20', till it touches the very undefined bounds of Portuguese Guiana, in about 1° 30' North latitude.

On the South, Guiana of Colombia is bounded by a line which denotes the frontier of the Portuguese territory, and runs over the coasts of the Pacaraimo Cordillera, till it touches the River Essequibo. This river separates Colombia from the British Colonies, to very near its junction with the sea, the remaining bounds between British and Colombian Guiana being imaginary lines of uncertain authority, leaving Colombia in possession of about 30 leagues of the Atlantic coast, from Cape Nassau to the mouth of the Orinoco.

PORTUGUESE, or rather, BRAZILIAN GUIANA, is of much greater extent than the Colombian portion, being separated from it on the North by the lines we have already mentioned; from British Guiana on the East by the Essequibo; and the Serras do Acaray and Tumucuraque, and from French Guiana on the North, by imaginary and uncertain lines and by the river Capara, whilst the great Amazons constitutes its Southern limits. On the North-West an imaginary line continues to separate this vast region from Colombia, from the 68th degree of West longitude to near the 73d, where it meets the Yapura, or Caqueta, which then becomes a new line of separation to about the 69th degree, where another line crosses the Country to near the 68th, or the confluence of the Ica with the Amazons.

FRENCH GUIANA, or CAYENNE, is a large tract of Country on the Atlantic coast, bounding Portuguese Guiana by a small river, which flows into that ocean in 0° 20' North latitude, below Fort Macapa. This limit continues to the source of the river, and then runs across the mountains of the interior to the 55th degree of West longitude, and between the 2nd and 3rd degrees of North latitude; on the North the river Maroni separates Cayenne from British Guiana, and on the West the Colombian frontier above-mentioned completes its limits.

BRITISH GUIANA is a much more extensive Country than Cayenne, and embraces the Colonies called SURINAM, Essequibo, Demerara, and BERBICE, or from Cape Nassau, in 7° 40' North latitude, and 59° 30' West longitude, along the Atlantic to the mouth of the Maroni, in 5° 52' North latitude, and 55° 14' West longitude. An imaginary bounding line divides it from Colombian Guiana on the West, till the Essequibo constitutes its limit, and on the South other lines divide it with the Cordilleras of Acaray and Tumucuraque from Brazilian Guiana. The Maroni river also separates it on the South-East from Cayenne. British Guiana, in its greatest extent, reaches, therefore, from beyond the 61st degree

of West longitude, at the sources of the Pomaroun, to the mouth of the Maroni in 55° 14', and from the latitude of 7° 40' North to that of 2° North, or the mean latitude of the Cordilleras, which divide it from the Empire of Brazil.

Guiana was discovered, as it is said, in 1504, by the Spanish Commander Vasco Nunez, who landed on various points of the Atlantic coast after the discovery of the Orinoco and of Paria by Columbus in 1498. Great doubt and obscurity prevails, however, concerning this discovery. Vicente Yanez Pinzon might have claimed the honour, as, in 1499, he first saw the mouth of the Amazons, and traded with the natives of its Islands. In 1568, Martin Silva obtained a patent to conquer some Tribes to the Westward of the present limits, but after penetrating through Venezuela, his men deserted him, and he was obliged to return to Spain to collect new followers. Silva then attempted to cross the Country between the Orinoco and the Amazons, but perished with his people in the most horrid manner, having, as it is asserted, been devoured by the Caribs. In our account of EL DORADO, which was the name by which this Country was known at first, we have given a succinct relation of the other attempts to penetrate Guiana.

In the Spanish, or Colombian portion of this vast region, as well as in the Brazilian division, the white population never has obtained any considerable extent of settlements; for, excepting at distant intervals, along the banks of the Orinoco and the Maranon, these nations have few towns, villages, or missions, and may be said to occupy rather than to possess the seignorage of a land, to which they have laid claim without consulting the wishes or the interests of the aborigines. It is only in the British Colonies in Guiana that the absolute dominion of the European is supported by physical force; and even here, as well as in the thinly settled regions belonging to the French, the whites and their descendants frequently dread dispossession from the slaves, who have escaped to the thick forests and inhospitable mountains of the interior, where they have formed alliances with the Caribs, a widely spreading Tribe, whose natural restlessness and unconquerable ferocity has been deplored and felt from the time of Columbus, alike by the mild and suffering native of the West Indies, as by the armed and determined white invader.

It is remarkable, that Guiana contains, in its original people, whose division into Tribes or Nations is as great and various as in any other part of the New World, an exception to that listlessness and want of courage evinced by most of the other Indians of the hot regions. Unconquerable as the Araucanians, these warlike people retain their ancient languages and habits, as well as the dominion of their natal soil; and wherever they can be safely observed at the points of contact between their Country and the Settlements, they may be advantageously studied, by the traveller desirous to assist in developing the character of a race whose origin remains as yet so very doubtful.

It would be useless to enumerate the uncouth nomades whose distinct Tribes are inserted in books of travels and on maps with a profusion and facility savouring of invention, and particularly in the interior of a Country where no European has as yet set his foot. How much better it would be to leave a blank throughout Central Guiana, than to follow the absurd custom of the early Spanish Writers and Geographers, whose

GUIANA.

History.

Various Tribes.

GUIANA.

marvellous tales gave rise to the belief that there "were such men whose heads stood in their breasts," which a man of Sir Walter Raleigh's gifted mind condescended in his *Travels* to be at much pains to establish,* and which probably even Shakspeare, who on several occasions defends the hero by complimentary passages, did not entirely discredit.

The Spaniards, as well as the Portuguese, have obtained some acquaintance with several of the Tribes of Guiana, and the reader may consult Gumilla's *History of the Orinoco* with great satisfaction, for a detail of many races known to that indefatigable Missionary, whose desire, however, to establish the possibility of El Dorado and of the present existence of the Peruvian Inca, somewhat diminishes our belief in him as a very faithful narrator of the strange scenes and customs he so ably describes. The Spaniards are, it is true, for the most part, grave and credible Historians; but their bigotry, and consequent love of the marvellous, occasionally lead to false impressions. It is better, therefore, to compare their accounts with those of one whose statements have since been fully corroborated. Bancroft tells us plainly, that the *Caribs*, the *Accawas*, the *Worrows*, and the *Arrowauhs* are the only nations with whom the Europeans of the coast have any intercourse; and even among these the latter Tribe is the only one with which a friendly and constant intercourse is kept up.

Caribs.

The *Caribs* are the most numerous, warlike, and industrious of the known Tribes inhabiting Guiana, their nations occupying the sea-coast between the Essequibo and the Orinoco, and almost all the interior as far as the supposed sources of that great river. They are of the middle size, actively and well formed, with regular and agreeable features, their complexion being the whitest of all the known Tribes excepting the *Arrowauhs*. Their language is very articulate and sonorous, but is pronounced with a degree of sharpness and vivacity corresponding to their natural disposition. They are polygamists, and are less inclined to wander than the other natives, as though they have no fixed form of Government, yielding an uncertain obedience, except during their battles, to their war-captains or leaders, they till the ground, and make bread from the plantain and cassava, in their little towns or villages, which are in general close enough to each other to enable each Chief to assemble his force by the sounding of the war-shell. Wars, hunting, and fishing are the employment of the men, who leave the drudgery of agriculture and their domestic concerns to their females and children. Their arms are bows and arrows, poisoned darts, which are blown through a hollow cane, and heavy clubs of the iron wood, large at one end and with very sharp edges.

With the Spanish Whites these people have ever been at variance, but they did not molest their brethren of late years, until the Dutch stimulated them to pursue the abominable traffic of red slave dealing. The insurrection of the negroes at Berbice, some years ago, would have been fatal to the Colonists, if the Governor of Essequibo had not obtained the alliance of the *Caribs*, who, as Bancroft believes, devoured the bodies of the blacks whom they slew in numbers. These people maintain some commerce with the white settlers, in

* See his description of the Ewaiponamaws, a nation without heads, in his *Voyage to Guiana*, wherein he defends Mandeville's account of a similar people. *Voyage to Guiana*, 1595.

selling their large and well made canoes, cotton, hammocks, wax, balsam capoiba, and many kinds of curious woods and drugs.

GUIANA.

The *Worrows* inhabit the sea-coast of the British Colonies, and are neither so handsome nor so industrious a race as the *Caribs*, living chiefly on shell-fish, and in their slovenly way passing contentedly, peaceably, and happily through life, with few of its luxuries to trouble their repose; the bark of the cocoa tree affording them a covering, whilst a thin silver plate hanging to the nose is their greatest ornament. Their language is indistinct and harsh in its articulation. It is from this Tribe that the Sorcerers or Physicians who command the Evil One are derived.

Worrows.

The *Accawas* are almost the remotest Tribe of the interior who are well known to the settlers, and are distinguished, as the *Botucudos* of Brazil, by the ridiculous and disagreeable custom of slitting the under lip, and distending it to a great size by a circular piece of wood. This race is grave and solemn, both in language and manners, and, though few in numbers, they are dreaded by the other Tribes from possessing the fatal secret of the arrow poison, the nature of which has occupied the science of Europe from the time of Condamine to the present day. With it the Indians of Guiana kill their enemies and the objects of the chase, and eat the latter without suffering any bad effects from the animal having met a sudden death from its influence.

Accawas.

The *Arrowauhs* live about 20 or 30 leagues from the sea, and are of the middle size, well made, and fairer than other Indians, possessing a harmonious language, and living a very happy and peaceable life.

Arrowauhs.

Gumilla's description of these several Tribes coincides in all the most important points with those of Bancroft and Stedman; and from his account it appears that the *Caribs* of Interior Guiana are the most formidable race of Indians of the New World, and continually keep the Missions in alarm. He gives a very minute relation of their manners and customs, and also enters at much length into the history of the Tribes which inhabit the banks of the Great Orinoco, and principally of the *Otomacos*, *Guarounos*, *Guamos*, *Salivas*, *Caverres*, and *Saruros*. Of all the numerous races who thinly people the vast forests of this extensive region, he asserts the *Otomacos* to be the only Tribe which appears to differ very widely in its customs from its neighbours. These singular people do not practise polygamy, and in their marriages persist in the strange custom of causing the young men, as soon as they have arrived at a proper age, to take wives from amongst the oldest widows in the community, and when they become widowers remarrying them to young girls.

The story of this and other Tribes on the Orinoco eating a peculiar argillaceous earth during their seasons of scarcity, to which Humboldt gives credence, is denied by Gumilla, who points out the manner in which they make and preserve their bread in little holes lined with this earth, and covered by it till it ferments and forms a fine paste of the farinaceous portions of the maize and fruits which had been thus interred. It goes through many curious processes, and appears to form an article of great luxury, as they press the Missionaries to partake of it. *Il faut pour les obliger en manger quelque peu, mais il est si rempli de terre, qu'il craque sous les dents.* It is, he observes, from this circumstance, and from the brick-like look of the bread, that strangers have fancied these savages fed on earth.

GUIANA. The other Indian nations of the forests near the British and Spanish settlements, who have been occasionally observed, are said to be of peaceable demeanour, and very indolent.

Fugitive Negroes. A new race of Colonists has sprung up in these regions from the negroes who revolted against the avicious sway of their Dutch enslavers, and betook themselves to the woods and fastnesses of the interior. In 1728 the depredations committed by the sallies of these negroes increased to an alarming degree, and such was the terror they continued to inspire, that, in 1749, the Whites were reduced to the unpleasant alternative of acknowledging their independence by a formal Treaty of Peace. This treaty was, however, ill observed by the Blacks until after 1761. In 1772, the danger had become so imminent that the last resource, of supplying the place of the European troops who generally fell victims to the climate and the arts of their opponents, by raising large corps of manumitted Blacks, was had recourse to, and Surinam was saved by causing negroes to oppose negroes in forest warfare.

Population. Of the total numbers of the aborigines we can form no idea, we know not even the names of their various Tribes and Countries; but it is possible that the Indian race is more numerous in Guiana than in any other part of the Southern Continent, as the Whites have obtained no footing in the interior, which is as little known to them as the central parts of the great Island of Newfoundland is to the English settlers on its dreary coasts. The population of those portions of the banks of the Orinoco, which are occupied by Spaniards or their descendants, and the Mission Indians, has been computed at 34,000, being almost entirely confined to the very borders of the river; 19,400 Indians out of this number are under the care of the Missionaries in villages at from about 50 leagues from the Atlantic to about 130 up the river. In these villages 8000 Creoles, Mulattos, &c. also dwell, the remainder of the 34,000 is in the Capital. Of the Portuguese part of Guiana we have no adequate account; it chiefly consists of Missions, which appear to be established principally to discover the Country and to encroach on the Spanish part of it.

Climate. The Spaniards have peopled this Country as far South as $1^{\circ} 53'$ North latitude, where they built the fort of San Carlos. They divide Spanish Guiana into the Upper and Lower Provinces; and from their writers, as well as from recent travellers, we find that the climate of *Upper Guiana*, or that of all the Country West of the Caroni river, is extremely hot, but not in general unhealthy; few plantations are observed on it, though the soil is rich beyond imagination. *Lower Guiana*, or the space East of the Caroni, bounded by the Atlantic, the Orinoco, the Essequibo, and the Caroni, is still more fertile, and is, perhaps, the richest soil in the world, watered by numerous rivers, whose periodic overflowings deposit a slime as prolific as that of the Nile; but this fine Country is nearly a waste, harbouring huge serpents, beasts and birds of prey, reptiles, and, more dreaded by the settler than any of these, the anthropophagical Tribes, of whom the Caribs are the most sanguinary and ferocious.

From what may be gathered from the authorities above mentioned, and particularly from Humboldt's daring voyage along the Orinoco, and the accounts of those who have written on Surinam, we find that the climate of Guiana is, on the whole, the mildest of any

tropical Country hitherto inhabited by Europeans. GUIANA. Though situated in the torrid zone, the heats on the Eastern side are tempered by the breezes which regularly blow from the sea. A perpetual cool stream of air refreshes the atmosphere, and on the West the vast and rapid rivers are so many sources by which heat is tempered and subdued. As in all similarly placed regions, the nights are damp and unwholesome, a fog caused by the vapours of the humid forests and morasses succeeding the breezes of the day.

The year in Guiana is divided into four seasons, the two dry and the two rainy periods; and these are distinguished from each other by their greater and less duration. The long rainy season commences about the middle of April, and increases till the middle of June, and then such floods fall from the sky, that nothing called rain in Europe can be compared to this deluge of waters. These torrents decrease in the commencement of July, and the long dry season begins in August, continuing until November. About the middle of that month the second wet period returns, and the Country is again inundated until the end of January, when the short dry season succeeds. During these heavy periodic rains, which are ushered in and accompanied by terrific storms of the loudest thunder and most vivid lightning, the brightest sunshine rapidly succeeds the discharge from the cloudiest sky. During the dry season frequent showers fall to refresh the earth; and it is impossible to give an adequate idea of the fecundity of the soil, and the unequalled splendour of the vegetable kingdom which accompanies this period.

On the sea-coast the range of the thermometer during the hottest or dry seasons varies from 84° to 90° ; its average in general throughout the year is not, however, more than from 73° to 84° . In the interior it seldom rises above 80° , and during the night frequently falls as low as 50° or 60° ; at this time not a zephyr blows, the air being cooled by the humid evaporations alone. From eight or ten in the morning to six in the evening is the pleasantest part of the 24 hours, as during this interval the sea breeze constantly prevails. On the low and parched-up plains near the Orinoco, Humboldt, of course, found the range of the thermometer much greater than that given above; but the height of the Cordilleras of the interior, and other causes, probably, tend to render that little known portion of Guiana as mild as the part inhabited by the British.

Guiana, so insulated by the Maranon and the Orinoco, Mountains may be said to be a vast Island, whose mountains afford scenes in which Nature seems to have surpassed her exertions on the Western limits of the New World, and to have compensated for the dreary and endless savannahs by which this portion of the Eastern barrier to the Atlantic is separated from the Cordilleras of the Andes.

The mountain of *Duida* is the highest point of Guiana observed by Humboldt, who, though unable to explore it, ascertained its elevation to be no less than 8465 feet above the ocean. He remarked that the Cordillera of the Cataracts which is broken through by the Orinoco, and forms the tremendous falls of Maypara and Atures, appears to acquire immense elevation in the interior, occupying a vast space, and stretches Southward to the Portuguese frontier, where it is lost in vast and nearly impenetrable tracts of forest country, over which no European ever trod.

This chain has been supposed to issue again to the

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Eastward, where, though not so elevated or broad, it is highly magnificent, and near the supposed sources of the river is called *Sierra de Guineropaca* and *de Pacaraimo*. It bends Southward again along the banks of the *Mao*, where the mountain of *Neucumo*, or *El Dorado*, formed of yellow and glittering mica, highly resplendent at sunrise, deceived those venturous travellers, who fancied they had found a hill of solid gold. A branch from this chain enters French Guiana, where its form is little known, as the runaway Negroes and Caribs prevent the researches of the settlers. The rivers of Berbice, Surinam, Maroni, and Essequibo rise in this part of the chain. The Cordillera of the Cataracts is remarkable for the abrupt descent of its Southern flank, and is said to exhibit no rock of secondary formation, or any organic remains, consisting, for 600 miles, or from the Rio Negro to the frontiers of Grand Para, of primitive rocks of granite, gneiss, mica slate, and hornblende.

It is, indeed, probable, that most of the chains of Guiana are either of primitive or transition formation; on the Eastern flank of which an immense alluvial deposit has been continually accumulating; for the whole Atlantic side, for many leagues inland, is an uniform plain of unequalled fertility, covered by thick forests to the very edge of the ocean. The coast is so low and flat that nothing is seen on approaching Surinam but trees growing as it seems out of the water; and the whole shore is rendered inaccessible from its being covered with dangerous banks, quicksands, bogs, rocks, and such an immense growth of underwood, that it is nearly impenetrable. On reaching it by the rivers, these appearances gradually alter, and a constant verdant landscape presents itself. Mangrove forests, interspersed with flourishing plantations, meet the eye; and it is not until the traveller has proceeded many leagues into the Country, that it rises into rocky mountains equally covered by forests, and interspersed with rich valleys, where the savannahs are one continued and luxuriant herbage. The rains of the wet season cover the soil on this deposit along the coast sometimes two feet in depth; and this, together with fallen leaves and decay of the herbage and plants, creates such a deep soil, that the surface for twelve feet is said to be a stratum of perfect manure, which has been shipped at times to the West Indies, to improve the lands of the plantations.

Rivers.

The Maranon separates Guiana from Brazil, and between it and the Orinoco a singular connection has been verified by Humboldt through the *Cassiquiare* and the Rio Negro. The principal rivers flowing into the Atlantic, are the *Essequibo*, *Demerara*, *Berbice*, *Cayuni*, *Courantine*, *Surinam*, *Comewina*, *Cottica*, *Copename*, *Seramica*, *Maroni*, or *Marawina*, *Cayenne*; and all of these are large and very long, but in general navigable only for a short distance into the interior, excepting the first four and the Surinam, which with the Cayenne have their shores lined by plantations of sugar, cocoa, cotton, and indigo, and present very superb views to the traveller. The *Caroni*, the *Aruy*, the *Caura*, and the *Cuchivero* empty themselves into the mighty Orinoco on the North, but are little known, the Caroni being the only one on which many settlements have been founded. On the West the *Suapure*, the *Sipapu*, and the *Ventuari* emerge from the interior to swell the same great river, which also receives on the South many others whose names are scarcely known. Portuguese Guiana is intersected in every direction by vast streams

which flow into the Amazons, or the Negro; of these the *Parima*, or *Rio Branco*, is the most important, as it affords a direct communication across the whole Country from the Cordillera of Pacaraimo to the Rio Negro and the Maranon. The *Siaba* also joins the Rio Negro, and the Amazons receives, amongst many others, the *Yapura* and the *Uapes*.

The Lakes of Guiana are not so numerous as might be expected. It is said that a large inland sea called *Parima* exists in the interior, whence the Orinoco derives its source; but modern maps do not give much support to this supposition.

Guiana may be said to be the garden of the New World; on its fertile soil the most beautiful, the most useful, and the grandest plants are spread out in profusion. Of the mahogany-tree many superior kinds have been discovered in its forests. But surpassing its fellows in magnitude, and forming the great feature of the woodland, is the gigantic Cabbage palm, 120 feet in altitude, with an erect, tapering trunk uncumbered by branches for above 100 feet from the ground. The *Eta*, a smaller kind of this palm, furnishes nuts as well as the cabbage; and the *Cokarito*, a still less species, yields a delicate food in the long, thin, tender flakes which are enclosed in a husky tegument on its summit. The *Manicole*, another species, affords along the whole coast, for 50 miles from the sea, a similar cabbage.

Next in height to the Cabbage palm, is the Silk Cotton tree, 100 feet in altitude and 12 in circumference, without branches for 70 or 80 feet; from this vast stem the Indians hollow out canoes 70 feet in length. The Locust tree affords the Indian food from a peculiar farinaceous, or manna-like powder, which covers its pods, and yields from between its greatest roots a clear transparent gum, which, reduced by alcohol, is converted into an excellent lacker or varnish. The timber of the Green Hart, or *Sipiera* tree, is very valuable, and it yields a globular farinaceous fruit, from which the natives occasionally make bread. The Purple Hart tree has equally good timber. The Bullet tree is used for the manufacture of the arms and shafts of windmills, or for any purpose where a solid durable wood is required. From the *Wasceba*, the Indians fabricate their bows, and the Iron-wood tree forms their clubs. The *Guaiacum* tree grows in Guiana to the height of 40 feet, and the wild cinnamon is abundant. The *Mawna* tree produces a fruit exactly resembling oriental nutmegs, but without their fragrance or taste, and yields a valuable gum; the *Launa* has a fruit resembling a lemon externally and an apple internally, from whose juice a singular blue fugitive dye, or natural sympathetic ink, is formed. The red Mangrove covers the low wet soil of the coast and rivers, and affords a capital timber, and its bark is used in tanning leather. The white Mangrove is an upland plant, and shuns the water: it is therefore destitute of the long depending fibrous shoots which form the characteristic feature of the other, and which, taking root in the loose swampy soil, soon support and extend their parent tree. The *Cassia fistula* is natural to Guiana. Of the *Tetermer*, the settlers form the panels of ceilings and wainscots, and furniture. The *Caraba*, or Crabtree, is noted for its nuts, which yield, by expression, a copious thick oil, used by the Indians to grease and rub their skin with, in order to defend them from the piercing rays of the sun, and the bites of mosquitoes and flies. An

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Vegetable kingdom.

GUIANA. Indian will not appear in public unless he is thus anointed, which he calls being dressed. The Savory tree is famed for its immense fruit, which contains in its kernels a substance of a more agreeable taste than any nut hitherto discovered. A superior wood to mahogany is obtained from the Ducottabolla, and for elegant cabinet work the Bourracourra, or Letter wood, is yet unequalled. From the bark of the Simaraba, a plant indigenous to the soil, a valuable specific for the dysentery is made. The Wallabah is used to form the staves of sugar hogsheads, and its bitter bark is a good emetic. The nutmeg of the New World is brought only from the interior by the natives. It is as large as an ordinary apple, and is a remedy for diarrhœas. Its taste is warm and spicy. Gum anime, Balsam capivi, and an infinite number of plants affording gums, balsams, and drugs, are everywhere met with; but the balsam most prized by the natives is that called Arrecocerra, which is found only in the interior, and is their grand vulnerary for wounds, &c. A species of Camphor tree has been discovered, which also affords the Canella alba, or Winter's bush. The Xiarree is a sort of Upas, whose poisonous atmosphere prevents other plants from thriving in its neighbourhood. The Cuppy tree is used for fences, and takes a fine polish. The Canavatepy also polishes well, and gives out the odour of a carnation in working. The Berklac is of a pink colour, and adapted for all domestic uses. The fruits of Guiana are numerous beyond conception. The ducolla apple has the flavour of marmalade of quinces, guavas, avigato pears, shaddocks, avoira plums, pine-apples, musk and water melons, every variety of delicious nuts, mammees apples, plantains, bananas, coffee and cocoa nuts, the sugar-cane, poppans, yams, cassava, forbidden fruit, oranges, lemons, citrons, limes, bergamot, sappadilla, custard apple, and cashew nuts, everywhere adorn the landscape, as do the beautiful tamarind tree, the Arabian jessamy, water lemon, and granadilla vine. Flowers and shrubs are in infinite variety; and here the trooly furnishes leaves not less than from 20 to 30 feet in length, and two or three in breadth, which are used to thatch the houses, and last for years; whilst the nibbees, or llianas, which throw their fantastic arms round the tallest trees of the forest, and resemble from their leafless nature the cordage of a vessel, are actually used for that purpose, as, on being split into small ligaments, they are formed into a sort of ropes.

Animal Kingdom. Among the animals the jaguar or tiger of the New World is very formidable. The cougar, or maneless lion, is less in size, but very destructive; the tiger-cat and wild-cat are exceedingly fierce, and destroy poultry and small quadrupeds. The coatimondi, or weasel, is equally voracious. But the ant-bear is the most singular animal of this Country. The others are chiefly the great porcupine, armadillo, sloth, opossum, deer, hog of the New World, (peccary,) agouti, or Indian rabbit, cavy, &c. The tapir of Guiana has not been well described; we have little doubt it is the hippopotamus of Bancroft, though the large tusks he mentions separate it somewhat from the other species of tapirs. The laubba is a nondescript, which Bancroft informs us is of the size of a young pig, with a short, round, thick body, a head resembling a Dutch mastiff's, no tail, and short legs, and is covered with fine short hair of a chestnut colour, on the back diversified by white circular spots, three inches in circumference, and white under the belly. It feeds on grain, herbage, and fruit,

and is amphibious. Its flesh is eaten, even in preference to that of deer. Apes, from the great ourang outang to the little saccawinhee, fill the forests of the interior; and here the dreaded vampire bat may be seen, of such an enormous size as to measure 32½ inches between the tips of its wings. Nothing can exceed the variety and splendour of the feathered race in this clime. The crested eagle, the vulture, Surinam falcon, an owl no larger than a thrush, the butcher bird, the toucan, pelican, tiger bird, herons, flamingo, spur-winged water hen, trumpeter or agame, are a few of those best known, which, with countless multitudes of splendid macaws and parrots, humming birds and paroquets, enliven the otherwise dreary woods and forests. The grass sparrow is an elegant little creature, resembling a parroquet, perfectly green, with a white bill and red eyes; the mocking bird is black, with crimson edges to the wings and a crimson crown. The kishee-kishee, a small bird from the interior, surpasses all in the variety and splendour of its brilliant colours.

Guiana affords most remarkable insects. Stedman mentions a butterfly which measured from wing to wing about seven inches, and of such a vivid blue colour that no ultramarine could equal it. Centipedes and scorpions abound, but their bite is not mortal. Of all the hideous monsters which this division of Nature's works affords, the great bush or wood spider is the most terrifying. One of them was placed by Stedman in a case-bottle eight inches high and filled it. It has five pair of thick legs, and is of a black colour, covered with long thick hair, whilst each leg is armed with a crooked yellow nail, and the pincers from its head, with which it seizes its prey, resemble those of a crab. The walking leaf, and an animal mounted on six legs, each six inches long, and like those of a spider, are curiosities peculiar to the Country. The fire-fly of Guiana is a most splendid insect, above an inch in length, and so luminous that, by the help of two of them, a person may read at night; ants of various species are a source of great torment to the settlers, as are mosquitoes, woodlice, the chigoe, &c. "In truth," observes Pinckard, "the annoyance from this source is more severe than the exhausting heat of the climate; for the general buzzing, the biting, stinging, creeping, and crawling of these tormenting objects, distress me far more than the temperature, or any apprehension of disease. We are bitten, stung, or overrun by day and by night, and exposed to incessant pain and discomfort, unless constantly upon the watch, or carefully protected by some defensive covering, being perpetually beset with myriads of flies, ants, mosquitoes, cock-roaches, lizards, jack-spaniards, a large species of wasp, fire-flies, centipedes, &c. which, in addition to their bites and stings, fly in our faces, crawl about our persons, and make an intolerable buzzing in our ears. In an evening, and particularly after rain, the confused noise of these humming hosts is peculiarly disagreeable. It conveys the idea of breathing in an atmosphere of sounds, or amidst a great and animated hive, where every created insect joins in full chorus, the enormous frog of the country croaking the bass, in a voice which resembles the loud bellowings of an ox."

If Guiana is cited as being so prolific in birds and insects, it may with more reason be called the country of serpents and reptiles. The boa constrictor here reaches 30 feet in length, and three or four in circumference. The rattle snake is eight or nine feet in length, and, together with the orococo or labarra,

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and whip snake, carries death in its fangs. To these may be added, the scarlet snake, the fire snake, the dreaded woods-master the macouracoura, the caruna, the ibonana or cobra de coral, &c. It is a common opinion in this Country, that the more lively and various the colours of the snakes are, the more fatal is their poison. Accidents are very frequent, as the houses are open, and the rains often drive these reptiles to take shelter in them.

"Sitting on my chair one evening," says Dr. Bancroft, "and putting my hand behind me, I perceived something unusually cold, which I took to be the back of the chair, but soon after felt it move; when starting up, I perceived I had laid my hand on one of these snakes, (Earunas, a very poisonous one,) who was coiled in a heap, with the head uppermost; and as the pressure of my hand had been light, and the warmth agreeable, he probably intended no injury; had it been otherwise, the consequence might have been fatal."

The labarra appears to be the worst of all the Guianian reptiles. Bancroft cites the case of a negro carpenter, who, in turning over a piece of timber, was bitten by one on the forefinger of his right hand. The effects were instantaneous; for the man had but just time to kill the reptile when his limbs failed to support him, and he fell to the ground, and expired in less than five minutes from the time he received the wound; hemorrhages ensued from the nose, ears, lungs, &c., and the blood exuded, so as to occasion the appearance of purple spots on every part of the surface of the body. Stedman mentions a similar fate which befell one of his slaves, from inadvertently treading on a snake of the same species.

Amphibia.

The waters are as prolific as the land in Guiana, its rivers swarming with alligators, lizards, water snakes, with the paca or cavy, the tapir, &c. Three kinds of frogs, and a venomous toad, the Pipa, whose young lodge in cells on the parent's back, &c. may be cited amongst the amphibious tribe, whilst the same rivers and the coasts abound with every variety of tropical fish. That huge monster the manati, or sea cow, frequents most of them. The frog fish, a sort of large tadpole, and the torporific eel, or torpedo, are common to every stream. Edible shell-fish of every variety, particularly crabs, are found upon all the coasts, and land crabs are in great abundance.

Fish.

Fossils and Minerals.

Above the cataracts of the Demarara, there are great quantities of fine red and white agates, which are not touched by the natives, who have dedicated them to their Deities. There are likewise a variety of stones, which appear to contain valuable ores, and there are undoubtedly mines of gold and silver. The genius and

policy of the Dutch, Bancroft truly observes, forbid the search for the precious metals. They were sensible that the wealth of the New World had impoverished and depopulated the once powerful monarchy of Spain. Whenever the British settlements shall extend into the interior of Guiana, no doubt these deposits of mineral wealth will be laid open, and the El Dorado of visionaries will be found to exist only in the caverns of the earth.

For further particulars concerning this highly interesting region, the reader may consult Herrera, Acosta, Garcilasso de la Vega, and the other Spanish Historians of the New World generally, but the following works will afford him the greatest pleasure and profit.

Portel, *Tres merveilles Victoires des Femmes du Nouveau Monde*, 1553; *Historia da Provincia de Santa Cruz*, Gandaso, 1579; Johanna Lario, *Historia Navigationis in Brasiliam quæ et America dicitur*, &c. 1586; Hackluyt's *Collection of Voyages*, 1589; *The Discoverie of the Large, Riche, and Bewtiful Empire of Guiana, with a relation of the Great and Golden Citie of Manoa*, &c. by Sir Walter Raleigh, 1596; De Bry, *Indiæ Occidentalis*, 1624; Purchas, *Pilgrims*, 1626, in which is Sparrey's account of his adventures after Sir Walter Raleigh left him in Guiana; and Leigh, Wilson, and Harcourt's voyages to Guiana. Laet, *Orbis Novus*, 1633; *Nuevo Descubrimiento del gran Rio de las Amazonas*, per Cristoforo de Acuña, 4to. Madrid, 1641. This work is very rare, and a somewhat scarce English translation was printed in 1698, which also gives the travels of Fathers Grillet and Bechamel from Cayenne into Guiana in search of Lake Parima and El Dorado. Barlaeus, *Res gestæ in Brasiliâ*, &c. 1660; Pagan's *Amazons*, 1662; *An Impartial Description of Surinam upon the Continent of Guiana from the Experience of George Warren*, 1667, 4to. a curious work. Rodriguez, *El Maragnon y Amazonas*, 1684; Rocha Pitta, *Historia da America Portouguesa desde 1500 ate 1724*, Lisboa, 1730; *Récueil des Voyages dans l'Amérique*, 1738; *Histoire Naturelle &c. de l'Oronoque par Gumilla*, 1758; Bancroft's *Guiana*, 1769; Stedman's *Surinam*, 1806; Pinckard's *Notes on the West Indies*, 1806; Condamine, *Voyage dans l'Intérieure de l'Amérique*, 1778; Rudge, *Plantarum Guianæ Rariorum*, &c. 1805; Depons, *Voyage à la Terre Firme*, 1806; Alcedo's *Geographical Dictionary by Thomson*, 1810; *Corografia Brazilica*, M. A. de Casal, 1817; Humboldt's *Personal Narrative*; Merian's *Insectes et Plantes de Surinam*, in folio, and Merian, *De Generatione et Metamorphosis Insectorum Surinamensium, Latinè et Gallicè*, Hagæ com. 1726, folio.

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GUIDE, v.

GUIDE, n.

GUI'DABLE,

GUI'DANCE,

GUI'DER,

GUI'DERESS,

GUI'DING,

GUI'DELESS,

GUIDE-POST.

Fr. *guider*; It. *guidare*; Sp. *guiar*. Skinner;—from A. S. *wit-an*, to know, or cause to know, or the Ger. *weiss-en*, to show. Lye, from *weiss-en*.

To teach, to show, to point out, sc. the way; to direct, to rule, or regulate; to manage or control.

þe barons zede to conseel, & teld it siþen on hie,
Ine kyng of Westsex was a knight worþie,
Forto gje vs alle, þat now er comen hire.

R. Brunne, p. 2.

Adelard of Westsex was kyng of þe empire,
Of Noreis & Surreis, gujour of ilk schire.

Id. p. 6.

Ac þe weý ys so wyckede, bote ho hadde a gyde.

Piers Plouhman. Vision, p. 127.

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But certainly, a yong thing men may *gie*,
Right as men may warm wax with handes plie.
Chaucer. The Marchantes Tale, v. 9303.

I haue my selfe seine a blind man go
There as he fell that could loken wide,
A foole may eke a wise man oft *gide*.
Id. The first Booke of Troilus, fol. 155.

And for to maken you the more mery,
I wol myselven gladly with you ride,
Right at min owen cost, and be your *gide*.
Id. The Prologue, v. 705.

I shall fixe fethers in thy thought, by which it may arisen in height,
so that all tribulation ydone away thou by my *giding* and by my
pathe, & by my sledes, (*meis vehiculis*) shalt mower returne hole
and sound into thy country.

Id. The fourth Booke of Boecius, fol. 230.

O (qd. I) thou that art *guideress* of every light.

Id. Ib.

And be his *guide* vpon the weie
In helpe to ben his herbegeour,
Hath axed, who was senatour,
That he his name might kenne.
Gower. Conf. Am. book ii. fol. 35.

And with that word Androgeus crested helme,
And the rich armes of his shield did he on :
A Grekish sword he *guided* (accommodate) by his side :
Like gladly Dimas, and Ripheus did.
Surrey. Virgil. Æneis, book ii.

Alas (my Poyns) how men do seke the best,
And finde the worse, by error as they straye :
And no maruell, when sight is so opprest,
And blindes the *guide* ; anone out of the way
Goeth *guide* and all in sekyng quiet lyfe.
Wyat. Of the meane and sure Estate.

So heere I hired two Indians to be my *guides*.
Hakluyt. Voyages, &c. vol. iii. fol. 485. *Miles Philips*.

Whan themselves be twise blind, yet they professe themselves
teachers of the people, that is, *guiders* of the blynde.
Udall. John, ch. ix.

Syr Marrocke he hyght that dyde me wo,
And my knyght Sir Roger he dyde slo,
That my *gyder* sholde haue bene.
Early Popular Poetry. Syr Tryamour, vol. i. p. 69. l. 1530.

Still he him *guided* over dale and hill,
And with his steedy staffe did point his way ;
His race with reason, and with words his will,
From fowle intemperance he oft did stay,
And suffered not in wrath his hasty steps to stray.
Spenser. Faerie Queene, book ii. can. I.

Thus then Sir Guyon with his faithful *gyde*,
Had with dew rites and dolorous lanient
The end of their sad tragedie uptyde,
The little babe up in his armes he hent.
Id. Ib. book ii. can. 2.

Here are they [eyes] *guides*, which do the body lead,
Which else would stumble in eternal night :
Here in this world they do much knowledge read,
And are the casements which admit most light.
Davies. The Immortality of the Soul, sec. 14.

So forth she rode, without repose or rest,
Searching all lands and each remotest part,
Following the *gydance* of her blinded guest,
Till that to the sea-coast at length she her addrest.
Spenser. Faerie Queene, book iii. can. 4.

Some launces, according to the metal they met, and skill of the
guider, did stain themselves in blood.

Sidney. Arcadia, book iii.

There is a peremptory, and even forcible, execution of an All-
comprehensive and Eternal Counsel, for the ordering and the *guid-*
ing of the Motion of the Matter in the Universe to what is for the
best.

H. More. Antidote against Atheism, book ii ch. ii.

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In which haste and confusion, the greatest of their galliasses fell
foule vpon another ship, and lost her rudder, so that *guideless* she
droue with the tyde vpon a shelue in the shoare of Callis, where she
was assaulted by the English.

Speed. Queen Elizabeth, book ix. ch. 24. Anno 1588.

And as on high
Those rolling fires discover but the sky,
Not light us here ; so Reason's glimmering ray
Was lent, not to assure our doubtful way,
But *guide* us upward to a hetter day.
Dryden. Religio Laici.

A king is sought to *guide* the growing State,
One able to support the public weight,
And fill the throne where Romulus had sate.
Id. Ovid. Metamorphoses, book xv.

He, for my sake, the raging ocean try'd
And wrath of Heaven, my still auspicious *guide*,
And bore beyond the strength decrepit age supply'd.
Id. Virgil. Æneis, book vi.

A submissive and *guidable* spirit, a disposition easy to all.
Sprat. Sermon before the King, (1676) p. 11.

Since Wisdom's sacred *guidance* he pursues,
Give to the stranger guest a stranger's dues.
Pope. Homer. Odyssey, book viii.

Here we have three sorts of men, 1. Carnal, *i. e.* such as are
sway'd by fleshly passions and interests : 2. Animal, *i. e.* such as seek
wisdom, or a way to happiness only by the strength and *guidance* of
their own natural parts, without any supernatural light coming from
the spirit of God, *i. e.* by reason without Revelation, by philosophy
without Scripture : 3. Spiritual.

Locke. Paraphrase on 1 Corinthians, ch. iii. note on v. 1.

Th' ambitious Swede, like restless billows tost,
On this hand gaining what on that he lost,
Though in his life he blood and ruin breath'd,
To his now *guideless* kingdom peace bequeath'd.
Dryden. Astræa Redux.

His *guideless* youth, if thy experienc'd age
Mislead fallacious into idle rage,
Vengeance reserv'd thy malice shall repress,
And but augment the wrongs thou wouldst redress.
Pope. Homer. Odyssey, book ii.

But now nine hundred chariots roll along,
Expert their *guiders*, and their horses strong.
Parnell. The Gift of Poetry.

Whereby he and the said bishop constituted one Simon Warner, to
be *guider* and keeper of the house, or hospital, of our blessed Lady and
St. Clement, without St. Austin's gate, in Norwich.

Strype. Life of Archbishop Parker, book iii. ch. xx.

I will take, therefore, a middle course, and confine myself to short
observations on those crimes only, of which the prisoners are speci-
fically accused, so as to assist your recollection, and *guide* your judg-
ment in finding or rejecting the several Bills, that will, I know, be
presented to you.

Sir W. Jones. Charge to the Grand Jury at Calcutta, Dec. 4. 1788.

Women are very sensible of this ; for which reason, they learn to
lisp, to totter in their walk, to counterfeit weakness, and even sick-
ness. In all this they are *guided* by nature. Beauty in distress, is the
most affecting beauty.

Burke. On the Sublime and Beautiful, part iii. sec. 9.

Common sense, or that share and species of understanding which
Nature has bestowed on the greater part of men, is, when competently
improved by education, and assisted by Divine grace, the safest *guide*
to certainty and happiness.

V. Knox. Essays, No. 61.

I have not thought of it slightly ; I at least understand enough of
it to enable me to form for my own *guidance*, (and that is all I aim
at) not an obscure, not an hesitating, but a clear and determined
judgment.

Anecdotes of the Life of Bishop Watson, vol. ii. p. 70.

Great men are the *guide-posts* and landmarks in the state.

Burke. On American Taxation.

GUIDON, GUIDO, says Du Cange, *Vexillum* or
Vexillifer, from the mediæval *Guida*, a Guide, either
from *Gué*, *vadum*, whence *Guider*, is to lead any one
through a difficult path, or, as Menage more profoundly
thinks, *Viæ dux Viædus, Guidus*. "A Guidon, or Cor-

GUIDE.

GUIDON

GUIDON. *net* of Horsemen Argolaters, (Light Horsemen,) that serve on horseback with Petronels, (*Poitrial*, a firearm between a Harquebus and a Pistol, rested against the chest of the person who discharged it,) *quia pertinet ad Vexillarium conducere (guidare) cohortem*, Minshew, *adv.*

Francis Markham has left a very full description of this officer, and of the standard which he bears.

"The Cornet, or Guydon, is (in Cavalry) the same that the Ensign in Foot is, and he ought ever to have two or three faithful and valiant friends in his range, which in all charges will have an extraordinary care of his Colours, which is the Captaine's honour and the Companies safetie. Now to speake a little of the Guydon, or Colours themselves, howsoever, in our latter times, either by pride or ignorance, they have been infinitely abused, (every one taking upon him to carry what he pleaseth, and in what forme he pleaseth,) yet it is most certain that no man under the degree of a Banneret may carry the square, but they must bee of Damaske, either with Devise or without, three foot deep at the top, and so narrower to the nether end, which must be with two corners, or peakes, which, whensoever he is made a Baron or Knight Banneret, these corners are cut away, and the Guydon is made square. These colours are carried upon a lance, and are in length full two yards or better; this Gentleman which carrieth this Cornet, hath all the priviledges which an Ensign of Foot hath, and in his Captaine and Lieutenant's absence, commandeth the Company, and by either of their deaths, ought by right to bee advaunced into their places. In the quarter hee is lodged as well as his Captain, and in all marches hath the leading of the middle File, and followeth next after his Captaine." (*Five Decades of Epistles of Warre*, 1622. Dec. iii. *ad fin.*)

Grose refers to this account, and adds, on the same authority, though Markham certainly does not say so, that the Guidon is inferior to the standard, being the first colour any commander of horse can let fly in the field. It was originally borne by the Dragoons, and might be charged with the owner's armorial bearings. (*Mil. Ant.* ii. 53.) Thus, in the College of Arms, is still preserved the docquet of a grant of a Guidon to Hugh Vaughan, Esq. in 1491, which bears his crest, a man habited and holding a sword. This is placed in the Guidon longitudinally.

Guidones are also mentioned by Du Cange (*ad v.*) as an Ecclesiastical fraternity, instituted by Charlemagne, to show strangers who visited Rome the sacred places of the City, a kind of *Ciceroni*; and also to take charge of their Funerals, in case they died within its precincts. One of the gates of the Vatican, *Porta Guidonea*, has been supposed to be so named from the residence of this fraternity. Du Cange gives from Mabillon (*Itin. Ital.* 51.) a different reason, the force of which we do not comprehend, *quod per eam peregrini Guidones seu vexilla gestantes intrarent.*

GUIENNE, a Province of France under the old régime, coincided in limits nearly with the *Aquitania* of the Romans. It was the largest government of the Kingdom, having 90 leagues in length, with about 80 in breadth, and being watered by the Garonne, Dordogne, Adour, Yarn, Aveyron, and Lot. Guienne was divided into the upper and lower Provinces, the former comprehending the Bordelais, Perigord, Agenois, Condomois, Bazadois, Landes, Gascony, properly so called, and the

Countries of Soule and Labour. Lower Guienne comprised the Countries of Quercy, Rouergue, Armagnac, Comminges, Couserans, and Bigorre. The upper Province lay within the jurisdiction of the Parliament of Toulouse, and the lower within that of Bordeaux. From the dominion of the Romans this Country passed under that of the Visigoths, and finally under that of the Franks. It had for Sovereigns its native Princes, with the title of Duke of Aquitaine. The Gascons or Basques, descending from the Pyrenees about the year 600, made themselves masters of the Southern part of it, and their Dukes governed independently, until compelled by Charlemagne to render him homage. This monarch erected Aquitaine into a Kingdom, in favour of his son Louis le Debonnaire. But the new-made Kingdom soon fell to pieces, and Guienne was ruled by the Counts of Poitou, who, in the middle of the IXth century, took the title of Dukes of Guienne. This Province was united to the Crown of England by the marriage of Eleanor, the heiress of the last Duke, with Henry II., and continued so for several centuries, until the English were finally driven from France by Charles VII.

Guienne, properly so called, is but a small part of the Aquitanian Province. It is situated to the North of Gascony, comprising the Countries of the *Bordelais*, *Medoc*, *Buch*, and the *Pais entre deux Mers*. This extensive tract is at present divided into the following five departments, *viz.* the GIRONDE, the LOT and GARONNE, the DORDOGNE, the LOT, and the AVEYRON.

GUIERA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Onagrace*. Generic character: calyx oblong, slender, four-toothed; corolla, petals five; stamens exserted, capsule long, narrow, hairy, one-celled, mostly five-seeded.

One species, *G. Senegalensis*, native of Senegal.

GUILANDINA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosæ*. Generic character: calyx one-leaved, salver-shaped; petals inserted into the neck of the calyx; pod somewhat rhomboidal, one-seeded; seeds hard.

Five species, natives of the East Indies.

GUILD, } A. S. *gild*; D. *gilde*, *gulde*;
GUILDABLE, } Ger. *gilde*, a society; from A. S.
GUILD-HALL, } *gild-an*, to yield or pay; and so
GUILD-MASTER. } called, says Skinner *quia collegæ pecuniam pro communi sumtu contribuant*. See in Spelman, *Gloss. Arch.* And see the Quotations from Pennant and Blackstone. *Guild* then is

A payment or contribution, a tax, and consequently, those who pay or contribute; a society, a fraternity. *Guild* is also applied to the place where the society met.

Paying to them that have saved and kept the same couenable for their trauaile, that is to say, by the discretion of the shirifes & bailifes, or other our ministers in the places *guildable*.

Rastal. Collection of Statutes. Marchants and Marchandises, fol. 279

———— The roome was large and wide

As it some *gyeld* or solemne temple were.

Spenser. Faerie Queene, book ii. can. 7

Cupid hath ta'ne offence of late

At all the Gods, that of the state,

And in their councill, he was so deserted,

Not to be call'd into their *guild*

But slightly pass'd by, as a child.

Ben Jonson. Masques. Chloridia.

Every town hath not a *guild-hall*, a sessions-house, a cock-pit, or a play-house fit for such a multitude.

Spelman. Apology for a Treatise De Non Temerandis Ecclesiis.

GUIENNE.

GUILD.

GUILD.

If the worst of 'hem be not worth your iourney, draw your bill of charges, as unconscionable as any *guild-hall* verdict will give it you, and you shall be allowed your viaticum.

Ben Jonson. Every Man in his Humour, act ii. sc. 2.

Commissions were next given to examine the state of the chantries and *guildable* lands.

Burnet. History of the Reformation, Anno 1548.

After this she went into *Guildhall*, and there gave an account of her message to Wiat, and his answer. *Id. Ib. Anno 1554.*

It was originally governed by a *guild* and *guild-master*; which were the origin of corporations, and took rise before the time of the conquest; the name being Saxon, signifying a *fraternity*, which unites and flings its effects into a common stock, and is derived from *gildan*, to pay. A *guild* was a public feast, to commemorate the time of the institution; and the *guild-hall* the place in which the fraternity assembled.

Pennant. Journey from Chester. Lichfield.

Gild signified among the Saxons a fraternity, derived from the verb *gildan*, to pay, because every man *paid* his share towards the expenses of the community. And hence their place of meeting is frequently called the *gild* or *guildhall*.

Blackstone. Commentaries, vol. i. p. 473.

The Anglo-Saxon GUILDS or Clubs were framed for various purposes. Mr. Turner (*Hist. of Ang. Sax.* viii. 10.) mentions one at Exeter, the agreement of which has been printed by Hickes. (*Diss. Ep.* p. 18.) It consisted of 18 members, among whom were the Bishops and Canons. Every hearth or family was to pay one penny* at Easter, and one penny also on the death of every member of the Guild, whether man or woman, for the soul's scot. This was to be the perquisite of the Canons, who performed the necessary rites. Another Guild in the same City, made "for God's love and their souls' need," met thrice a year, at Michaelmas, at Mary's mass over Winter, and at the holydays after Easter. Every member was to bring a certain portion of malt, and every Cniht was to add a less quantity, and some honey. The mass-priest was to sing a mass for their living friends, another for their dead friends, and every brother two psalms. At the death of every member, six psalms were to be chanted, and every man at the *rub-pone* was to pay five pennies, and at a house-burning one penny. If any man neglected the appointed days, he was to be fined the first time in three masses, the second in five, and the third time no man was to share with him, unless sickness, or the compulsion of the Lord, occasioned his absence. If one neglected his payments at the appointed time, he was to pay double; and if any member misgreeted (*inciviliter tractavit seu allocutus est*) another, he was to forfeit thirty pence. (Hickes, *ib.* p. 21.)

A much fuller agreement is given by the same writer, (*Ib.* p. 20.) on the establishment of a Guild of Thegas at Cambridge. Each Member took an oath of fidelity to the others. If any Member died, all the others were to carry him wherever he desired, and the fine for non-attendance on such occasions was a syster of honey. The Guild furnished half the provisions at the interment, and each Member paid two-pence for alms, and what was suitable was to be taken for St. Etheldrytha. If any of the Guild needed assistance, and the Gerefa (Reeve) nearest the Guild having been informed of his situation neglected him, unless the Guild itself was near, he was to pay one pound. If the Lord committed similar neglect he forfeited a like sum, unless he

could establish a reasonable excuse from sickness or superior claims. Eight pounds was the compensation to be paid for killing a Member; and if not paid, all the Guildship was bound to avenge his death, and jointly to bear the consequence. If any Member killed another person, and was in distress, and had to pay for the wrong, and the slain was a twelfhinde person, (a man of the highest class,) each Member was bound to help him with half a mark; if a ceorl (*infimi gradus homo*) two ora, if a Welshman one. But if a Member killed another person wilfully and foolishly, he took the consequences on his own head, and if the person slain were another Member of the Guild, the homicide must pay the fine of eight pounds, or lose its society. In that case, if any Member eat or drank with the expelled Member, unless before the King, the Lord Bishop, or the Ealdorman, he was fined a pound, unless with two persons sitting he could prove that he did not know it. If any of the Guild misgreeted another, unless he could clear himself with two friends, he was fined a syster of honey. If a Cniht drew a weapon he was to pay his Lord a pound, and the Guild was to help him in getting it. If a Cniht wounded another man, the Lord was to avenge it. "If the Cniht sits within the path, let him pay a syster of honey, and if he has a footseat let him do the same." If any Member died or fell sick out of the district, he was to be fetched by the others wherever he wished, dead or alive; if he died at home, and the Guild neglected to seek his body and his morgen spæca, (the assembly held the day after the funeral,) they forfeited a syster of honey.

Madox, in his *Firma Burgi*, (ch. i. sec. 9.) says the most ancient Guild occurring to his memory, is the English Cnihtengild of London. He cannot ascertain the date of its institution, but it certainly existed before the Conquest. The men of this Guild afterwards granted their lands and privileges to the Canons of the Holy Trinity of London, so that it was dissolved. Whether it was Secular or Religious is doubtful. Stow (*Survey*, Ed. 1633) says that the men of this Guild used to perform feats of arms, but he might think so because they were styled Cnihts. Madox believes that it was Secular, because if it had been Religious they would scarcely have made their grant to a similar institution. The devotional Guilds mentioned by Madox "for example sake," are one at Norwich, in honour of St. George the Martyr, consisting of an Alderman, Master, Brothers, and Sisters, *temp.* Richard II., and one established by Letters Patent of Henry V. in Bristol, in the honour of the Holy Trinity and St. George. These were commonly called Brotherheads and Fraternities, and were abolished at the Reformation. No Guild, Religious or Secular, could be set up without a Royal Warrant; the attempt to do otherwise was punished as a Trespass, and in the 26th Henry II. several Guilds were thus amerced to the Crown as *adulterine*. The Guilds of Tradesmen appear to have been styled *Companies* in the reign of Henry VIII. In an Action of Trespass in the 10th Henry IV., it is pleaded that the Weavers of London, time beyond memory of man, were a Corporated Craft, called *Weverscraft*, having their Guild, for which every Michaelmas they paid 20 marks to the Crown; (*Id.* c. x. sec. 21.) further the existence of this Guild is shown in the reigns of Henry I. and Stephen. This Guild of *Telarii*, *Teliers*, or Weavers, and that of *Bolengarii*, *Boulangiers*, or Bakers, were the most ancient in London. (*Id.* c. x. sec. 20.)

GUILD.

* On the value of this and other denominations of Anglo-Saxon money see Henry's *Hist. of Brit.* book i. ch. vi. He estimates the pound at £2. 6s. 3d., the ora at 4s. 8½d., the penny at 2½d. of our present money.

GUILD.
—
GUILDER.

Dugdale has written largely on the Guilds of Coventry, the most ancient of which, in honour of John the Baptist, dates from 14th Edward III. He has printed from a MS. the ordinances and statutes of St. Katherine's Guild, founded three years afterwards, and subsequently united with those of St. John, of the Trinity, and of our Lady. Their Hall, St. Mary's Hall, was "a fair and stately structure," "nay so great a reputation had this fraternity far and near, that K. Henry IV. and K. Henry VI., with divers of the principal Nobility, Bishops, and other eminent persons, thought it no dishonour to be admitted thereof." (*Ant. of Warwickshire*, 123.)

Free Guilds are spoken of as existing in London in Anglo-Saxon times; (Wilkin, *Leg. Sax.* 41.) and in a Charter of those days belonging to the late Mr. Astle, (No. 28.) three Guilds are mentioned within the walls of Canterbury and some without. In *Domesday Book*, (fol. 3.) a Guild of the Clergy of the same City is noticed. Mr. Turner compares these Guilds to modern Benefit Societies and Convivial Clubs. *Domesday Book* (fol. 1.) mentions also the *Gihalla* (Guildhall) *Burgensium* at Dover.

Du Cange has given some specimens of very disreputable Guilds. One Tanchelinus is said to have established *Fraternitatem quandam, quam Gilda vulgo appellant, in qua 12 viros in figura 12 Apostolorum et unam tantum feminam in figuram B. Mariæ constituerunt*. St. Anselm, also, in one of his Letters, (lib. ii. epist. 7.) speaks of one Henry who had been a Chamberlain, (*Camerarius*), who *in multis sese inordinatè gerit, et maximè in bibendo; ita ut in Gildis cum ebriosis bibat et cum eis inebrietur*, of which offences he very solemnly forbids a repetition. *Ex Dei et Sanctorum ejus et nostræ auctoritate prohibeo, ne, postquam hanc nostram prohibitionem cognoverit, amplius in Gildâ, aut in conventu eorum qui ad inebriandum solum conveniunt, bibere audeat*.

In the Royal Boroughs of Scotland, the Company of Merchants, who are Freemen, is still called a Guild. The Bailie is the Chief Magistrate of the Borough, and next to him is the *Dean of Guild*, who decides commercial disputes, arbitrates concerning buildings, lighting, watercourses, local nuisances, &c. summons meetings, and manages the finances of the Guild.

GUILDER, or } A coin, *q. d. nummus aureus*
GILDER. } seu deauratus, unless perhaps from
Geldria; nummus Geldricus.

The Guilder of Holland was worth 2s. 4d. English.

Who gave to me bycause I was so prest
At such a pinche, and on a dismall day,
Three hundreth *gilderns* good aboue my pay.
Gascoigne. The Fruites of Warre.

After thys answer made, the Heraulte was highly feasted, and had a cuppe and a hundred golden *gyldens*, to hym deliuered for a rewarde, and so returned to Calais.

Hall. Henry VI. The fourteenth Yere.

Nor now I had not, but that I am bound
To Persia, and want *gilders* for my voyage:
Therefore make present satisfaction
Or Ile attach you by this officer.

Shakspeare. Comedy of Errors, fol. 92.

Bob. A Fleming, by heaven. Ile buy them for a *guilder* a piece, an' I would have a thousand of them.

Ben Jonson. Every Man in his Humour, act iii. sc. 1.

The salary of a Burgomaster of Amsterdam is but five hundred *guilders* a year, though there are offices worth five thousand in their disposal. *Sir W. Temple. On the United Provinces*, ch. ii.

The adjacent shores are formed into districts, and farmed out to companies of fishermen, some of which are rented for six thousand *guilders*, or near three hundred pounds per annum.

Pennant. British Zoology. The Sturgeon.

GUILDER.
—
GUILDFORD

GUILDFORD, as Gale thinks *quasi Gavelford*, a little heap of sand forming an Island which divides the river,—a Borough and the County-Town of Surrey, is pleasantly situated on the side of a chalk hill on the Eastern bank of the river Wey, which is navigable for barges beyond its bridge. The Town consists, for the most part, of a single good street, nearly half a mile in length, and is well built and clean. It is a Corporation of such antiquity as to claim by prescription, and has returned two Members to Parliament since 23 Edward I. The Assizes for the County are held in this Town, Croydon, and Kingston by turns; but the election for Knights of the Shire always takes place at Guildford. As early as the reign of Alfred it was a Royal demesne, and is mentioned as such in *Domesday Book*, and it is believed that the ancient Town was then situated on the Western bank of the river. The Royalty was imparked by Henry II., who frequently kept his Court there, and it was the occasional residence of many subsequent Kings, till Charles I. granted it to Murray, Earl of Annandale, with permission to dispark it. From that nobleman's family it passed, in the beginning of the last century, to the family of Onslow. The Castle is situated about 300 yards Southward from the High Street, and the Keep still remains, forming a quadrangle 47 feet by 45½, and 70 in height. The walls are of very solid construction, being 10 feet in thickness, on a foundation for the first 8 or 9 feet of chalk. It is roofless, but the divisions of several apartments may be traced in the shell. The remains of the outer gate of the Castle may be seen on the West side of the Keep, and the walls at present can be traced over above five acres, although they were once probably of a much larger extent. In some cellars belonging to an Inn (the Angel) in the High Street, and those of a private house opposite, are vaults corresponding in style and dimensions with those within the known precincts of the Castle, and which, therefore, probably belonged to them. Both the date and founder are unknown; but King, in his *Munimenta*, has attributed it to the Heptarchy. One of the enormities committed by Godwin, Earl of Kent, is stated by Simeon of Durham to have occurred at Guildford, and probably in this Castle. In the year 1036, in the reign of Harold, he seized Alfred and Edward, sons of Ethelred, the former King of England, who had landed from Normandy on a visit to their mother at Winchester. Alfred was summoned to London under the false pretence of attending the King, and Godwin on the way seized him, and threw him into close confinement. *Sociorum vero illius quosdam disturbavit, quosdam catenavit, et postea cecavit, nonnullos, cute capitis abstractâ, cruciavit, et manibus ac pedibus amputatis multavit; multos etiam vendere jussit, et mortibus variis ac miserabilibus apud Gildfordum sexcentos viros occidit.* (*Decem Script.* 179.) The Castle is mentioned also in the *Waverly Annals* as one of those captured during the brief invasion of Louis the Dauphin of France, in the reign of Henry III. A. D. 1216. In the IIIrd Volume of the *Antiquarian Repertory*, (253.) is given a plate of some rude figures, plainly of very ancient date, scratched on the wall of the second story of this Castle, and attributed by tradition to some prisoner of rank confined in it.

GUILD-
FORD.

A Friary of Dominicans was founded here by Eleanor, Queen of Henry III., on the East bank of the river, a little to the North of the High Street. It was pulled down in James I.'s time, and a mansion was erected upon it either by or in the manner of Inigo Jones when the Earl of Annandale obtained his grant. Not many years since it was occupied as barracks. Guildford has three Churches. Trinity Church stands on the top of the hill on the North of the High Street. In consequence of some injudicious repairs of the old Church, the steeple fell in and destroyed the body in 1740, when it was rebuilt in its present form. Within it is a monument to George Abbot, a native of this Town, of low origin, but successively Dean of Winchester, Bishop of Lichfield and Coventry, of London, and in 1610 Archbishop of Canterbury. His latter days were embittered by his accidentally having occasioned the death of a Gamekeeper at Bramshill Park, the seat of Lord Zouch, whom he mortally wounded with an arrow aimed at a deer. His enemies endeavoured, in consequence, to suspend him from his Ecclesiastical functions; but a Commission appointed by the King decided in his favour. After 12 years of great self-mortification and deep regret for this unwitting homicide, he died in 1633, and was buried in this Church. His elder brother, Robert, was Regius Professor of Divinity at Oxford and Bishop of Salisbury; his younger, Maurice, a Knight, a Director of the East India Company, Lord Mayor and one of the Representatives for the City of London. A particular account of the Archbishop may be found in the 1st Book of Lord Clarendon's *History of the Rebellion*. In this Church is also a Cenotaph to Mr. Speaker Onslow, who filled the Chair of the House of Commons during 33 years, and died in 1768. The Rectory of Trinity Church is united with the adjoining Rectory of St. Mary's, a Church of great antiquity on the declivity of the hill on the South of the High Street. It consists of a nave with two aisles, and a chancel with a Chapel on each side of it, not extending the whole length of the chancel, and circular at their Eastern end; a particularity attributed by Stukely to Churches of the earliest Saxon, if not of the latest Roman time. St. Nicholas's Church stands on the West of the Wey; a Chapel, belonging to the Manor of Losely, adjoins the South aisle. The Church is of ancient date, and contains some brasses of the XIIIth century. On the North of the High Street, nearly opposite to Trinity Church, is an Hospital, founded and endowed in 1619 by the above-named Archbishop Abbot, for the maintenance of a Master, 12 Brethren, and eight Sisters. It was incorporated by James I. In a room in one of the turrets of this Hospital the Duke of Monmouth was confined while being carried to London after his defeat and capture. The windows of the dining-room are blazoned with scrolls containing a pun allusive to the Founder, which modern taste would consider irreverent. *Clamamus Abba Pater*. Guildford has also a Free Grammar School, a Town Hall, and a Gaol. About two miles Eastward from the Town is a Race-course. Lothesly House is two miles South-West, Clandor House (the seat of Earl Onslow) three miles from Guildford. Population, in 1821, 3357. Distant from London 30 miles South-West. The Town gives the title of Earl to the North family.

Aubrey, *Nat. Hist. and Antiq. of Surry*, 111; *Description of the Hospital, &c.* 1801; *History of Guildford*, 8vo. 1801.

GUILE, *v.*
GUILE, *n.*
GUI'LED,
GUI'LEFUL,
GUI'LEFULLY,
GUI'LELESS,
GUI'LERY,
GUILT,
GUI'LTLESS,
GUI'LTLESSNESS,
GUI'LTY,
GUI'LTILY,
GUI'LTINESS,
GUILE-MAN,
GUILT-SICK,
GUI'LTY-LIKE.

A. S. *wiglian*. "*Hariolari, augurari, divinare, conjecturare*, to conjecture, to gesse, to divine, *item fascinare, incantare, præstringere*, to bewitch, to enchant, to juggle, to use sorcery, to cast a mist before. *Belgis, wiechelen, wiichelen*." Somner. From *wiglian* we have to *wile*; the usual prefix *ge* forms *ge-wiglian*, whence we have *guile*. "In the A. S. *wiglian, be-wiglian, ge-wiglian*, means to conjure, to divine, and, consequently, to practise cheat, imposture, and enchantment." Tooke.

GUILE.

To *guile*, to cheat, to impose upon, to deceive, to delude; to practise delusion, give a false colour or appearance to.

"Guilt is *ge-wig-led, guiled, guil'd, guilt*; the past part. of *ge-wiglian*: and to find *guilt* in any one, is to find that he has been *guiled*, or, as we now say, *be-guiled*; as *wicked* means *witched* or *be-witched*. To pronounce *guilt* is to pronounce *wicked*." *Guilt*, in our legal proceedings, is ascribed to the instigation of the Devil. A *guilty* man, then, is

One who has been *beguiled*—to do wrong, to do evil, commit injustice or iniquity, wickedness; a crime, a sin: one who has done so; without reference to the *guile* or deception.

So that at Quedesle, withoute the town to mile,
He let some ni an hundred, & ther he hente an *gile*.

R. Gloucester, p. 538.

And slou þe byssop and alle ys men, þat *gult* nadde non.

Id. p. 273.

Awey! sely *gultelese* men, lute adde hii mys do.

Id. p. 327.

Holdeþ him *gulty* of þe dede, & lateþ hem also
Al her lyf, as wyckemen, in strong prison be ydo.

Id. p. 336.

In alle manere cause he sought þe righte in skille,
To *gile* no to fraude wild he neuer tille.

R. Brunne, p. 128.

For it was a *gilerij*, þou knew not þer tresoun.

Id. p. 215.

With wrong alle it cam, with *gile* salle gyuen be,
Dilexit Sir Adam *gilerie* & falste

Id. p. 247.

For neuer mot þou fynde Inglis kýng *giloure*.

Id. p. 117.

& if a clerke men founde in his lond þat reft,
þorgh slaughter or wounde, or þorgh oþer theft,
Men suld schewe his *guille* in þe courte of lay,
& þer be saued or splite, bot Thomas seid him nay.

Id. p. 129.

Which Edburge sturied her lorde a yenst *giltlese* men, notwithstanding that him self was meoke and benýnge.

Id. p. 12, note.

& who þat was *giltij* þorgh þe foresters sawe
Mercied was fulle hi.

Id. p. 112.

And seide to here a chartre
That *gyle* hath gyve to falsnesse.

Piers Plouhman. Vision, p. 27.

þe olde lawe techeth
þat *gylours* beþ bý *gylid*. and in here *gyle* falle.

Id. Ib. p. 359.

gut ich for gyue þe þis *gult*.

Id. Ib. p. 45.

Ich *gulty* in gost to god ich me shryve.

Id. Ib. p. 96.

GUILLE

Jhesus sigh Nathanael comynge to him, and seide to him, lo verili a man of Israel, in whom is no *gile*.
Wiclif. Jon, ch. i.

Jesus saw Nathanaell comminge to hym, and sayde of him, Beholde a ryght Israelyte, in whom is no *gyle*.
Bible, Anno 1551.

The throte of hem is an open sepulchre, with her tungis thei diden *gilefulli* the venym of snakis is undir her lippis.
Wiclif. Romaynes, ch. iii.

In the laste tymes there schulen come *gilours* wandringe aftir hir owne desires, not in pitee.
Id. Judas, ch. ii.

And God was in Crist recounceilinge to him the world, not rettyng to hem her *giltis*, and puttide in us the word of recounceilyng.
Id. 2 Corinthians, ch. v.

And Pylate seyng that he profytide nothing, but that the more noyse was maad toke water and waschide his hondis bfore the puple & seide I am *giltles* of the blood of this rightful man, by see you.
Id. Matthew, ch. xxvii.

What semith to you? and thei answerden and seiden he is *gilty* of deth.
Id. Ib. ch. xxvi.

For what worde that hem pricketh or biteth
In that worde none of hem deliteth
All were it Gospell the Euangile
That would reproue hem of her *gile*.
Chaucer. The Romant of the Rose, fol. 144.

A *gilour* shal hirself *begiled* bee.
Id. The Reves Tale, v. 4319.

Her speech right *guilefull* is full oft, wherfore without good assay, it is not worth on many on you to trust.
Id. The Testament of Loue, fol. 297.

Penance, with certain circumstances, is veray repentance of man, that holdeth himself in sorwe and other peine for his *giltles*.
Id. The Persones Tale, vol. ii. p. 282.

Thou merciful mayde,
Mary I mene, doughter to seint Anne,
Beforn whose child angels singen Osanne,
If I be *giltles* of this felonie,
My socour be, or elles shal I die.
Id. The Man of Lawes Tale, v. 5063.

Sir priest, in shrift I tel it the
That he to whom that I am shriuen
Hath me assoiled, and me yeuen
Penaunce sothely for my sin,
Which that I found me *gilty* in.
Id. The Romant of the Rose, fol. 146.

For often he that will *begile*
Is *guiled* with the same *guile*,
And thus the *guiler* is *beguiled*.
Gower. Conf. Am. book vi. fol. 135.

She longeth sore after the daie
That she hir sweuen tell maie
To this *gylour* in priuitee,
Whiche knew it also well as she.
Id. Ib. book vi. fol. 138.

That him was leuer for to chese
His oune bodie for to lese,
Than see so great a mourdre wrought
Upon the bloud, whiche *gilteth* nought.
Id. Ib. book ii. fol. 46.

She taketh vpon her self the *gille*,
And is all redie to the peine,
Whiche any man hir wolde ordeine.
Id. Ib. book iv. fol. 83.

Nowe asketh forther of my life,
For herof am I not *giltife*.
Id. Ib. book i. fol. 22.

And turne myne eyes that they no more beholde,
Such *guylefull* markes as seeme more than they be.
Gascoigne. Hearbes. Woodmanship.

And in the mean time, contrary to the mind of God, ye deale *guilefully* w^e your neighbour, & relieue not the nedie, but enuie & grutch at the, which haue more wealth then youreselues, & the weake ye oppresse.
Udall. Luke, ch. xi.

If geniall brands and bed me lothed not,
To this one *gilt* perchaunce yet might I yeld.
Surrey. Virgil. Aeneis, book iv.

Or els are they in ieopardy to perishe at euery pit, and the eye *gillie* of their destruction for withdrawing her office from them.
Frith. Workes, fol. 86. A Mirrour to know thyself.

But swearing, lying, manslaughter, thefte, and advoutrye haue gotten the ouerhande, and one bloude *gyltnesse* foloweth another.
Bible, Anno 1551. Oseas, ch. iv.

Wyll is our justice well you wot,
Appointed to discusse our lawes:
If you wyll *giltlesse* seem to goe,
God and your countrey quitte you so.
Gascoigne. Flowers. The Arraignment of a Louer.

The raging crueltie of them, which hated the name of Christe, hathe *giltlesly* driuen them out of the places where their fathers dwelt before them.
Udall. 1 Peter, ch. i.

In vaine he feares that which he cannot shonne:
For, who wotes not, that woman's subtilties
Can *guilen* Argus, when she list mis-donne.
Spenser. Faerie Queene, book iii. can. 9.

Thus ornament is but the *guiled* shore
To a most dangerous sea.
Shakspeare. Merchant of Venice, fol. 174.

This gracelesse man, for furtherance of his *guile*,
Did court the handmayd of my lady deare,
Who, glad t' embosome his affection vile,
Did all she might more pleasing to appeare.
Spenser. Faerie Queene, book ii. can. 4.

That shortly shee Malbecco has forgot,
And eke Sir Paridell all were he deare;
Who from her went to seeke another lot,
And now (by fortune) was arriued heere,
Where those two *guilers* with Malbecco were.
Id. Ib. book iii. can. 10.

So cunningly she wrought her crafts assay,
That both her lady, and her selfe withall,
And eke the knight at once she did betray:
But most the knight, whom she with *guilefull* call
Did cast for to allure, into her trap to fall.
Id. Ib. book v. can. 5.

O, who may not with gifts and words be tempted!
Sith which she bath me ever since abhord,
And to my foe hath *guilefully* consented:
Ay me, that ever *guyle* in women was invented!
Id. Ib. can. 11.

Thus wretchedly (lo!) this *guile-man* dyde,
And Jonathas with jewels three,
No longer there thought to abide,
But home to the empresse his mother hasteth he.
Browne. The Shepheard's Pipe, eclogue i

Yet that his *guilt* the greater may appeare,
And more my gracious mercy by this wize,
I will awhile with his first folly beare,
Till thou have tride againe, and tempted him more neare.
Spenser. Faerie Queene, book v. can. 5.

Whose manly hands imbrued in *guilty* blood
Had never beene, ne ever by his might
Had throwne to ground the unregarded right.
Id. Ib. book i. can. 7.

The satire should be like the porcupine,
That shoots sharp quils out in each angry line,
And wounds the blushing cheek, and fiery eye,
Of him that hears, and readeth *guiltily*.
Hall. Satire 3. book v

The serpent teaches us where to strike him, by his so warily and *guiltily* defending his head.
Taylor. On Original Sin, fol. 910.

The cause whereof was secret feare, which tooke heart and courage from them, and the cause of their feare, an inward *guiltynesse* that they all had offered God such apparant wrongs as were not pardonable.
Hooker. Ecclesiastical Polity, book v. sec. 76

GUILLE

But all the floore (too filthy to be told)
With blood of *guiltlesse* babes, and innocents trew,
Which there were slaine, as sheepe out of the fold,
Defiled was.

Spenser. *Faerie Queene*, book i. can. 8.

She, not with an unshaken magnanimity, wherewith Pyrocles
weighed, and despised death, but, with an innocent *guiltlessness*,
not knowing why she should fear to deliver her unstained soul to God.

Sidney. *Arcadia*, book iv.

DOCT. Then we live indeed,
When we can goe to rest without alarm
Given every minute to a *guilt-sick* conscience
To keep us waking, and rise in the morning
Secure in being innocent.

Beaumont and Fletcher. *The Custom of the Countrey*, act iv.

IAGO. Cassio, my lord? No sure, I cannot thinke it
That he would steal away so *guilty-like*,
Seeing your comming.

Shakspeare. *Othello*, fol. 323.

Britain, by thee we fell, ungrateful isle!
Not by thy valour, but superior *guile*.

Swift. *On the drying up of St. Patrick's Well*.

Both hosts perceiv'd her, and thro' horse and man
The dewy sweat of sudden horror ran:
Though her stern face relax'd into a smile,
Halys she shows, to carry on the *guile*.

Lewis. *Thebaid of Statius*, book ix.

But sure it is, was ne'er a subtler band
Than these same *guileful* angel-seeming sprights,
Who thus in dreams, voluptuous, soft, and bland,
Pour'd all th' Arabian heaven upon her nights,
And bless'd them oft besides with more refin'd delights.

Thomson. *Castle of Indolence*, can. 1.

——— And the plain ox,
That harmless, honest, *guileless* animal,
In what has he offended?

Id. *Spring*.

They lov'd: but such their *guileless* passion was,
As in the dawn of time inform'd the heart
Of innocence and undissembling truth.

Id. *Summer*.

Is some brave friend, who, men but little known,
Deems ev'ry heart as honest as his own,
And, free himself, in others fears no *guile*,
To be ensnar'd and ruin'd with a smile?

Churchill. *The Candidate*.

But he whose cheeks with youth immortal shone,
The God whose wondrous birth two mothers own,
Whose rage had still the wandering fleet annoy'd,
Now in the town his *guileful* rage employ'd.

Mickle. *The Lusiad*, book ii.

First, never in any case to act contrary to the perswasion and
conviction of our conscience. For that certainly is a great sin, and
that which properly offends the conscience and renders us *guilty*;
guilt being nothing else but trouble arising in our minds, from a con-
sciousness of having done contrary to what we are verily perswaded
was our duty: and though perhaps this perswasion is not always well
grounded, yet the *guilt* is the same so long as the perswasion conti-
nues; because every man's conscience is a kind of God to him, and
accuseth or absolves him according to the present perswasion of it.

Tillotson. *Sermon* 38.

Of those let him the *guilty* roll commence,
Who has betray'd a master and a prince.

Dryden. *Suum Cuique*.

For my part, when I consider the apostle's command, "Be ye
angry, and sin not," I cannot but apprehend, that when our passions
swell into excess, they are indeed contaminated by the *guiltiness* of
their productions, but confer not on them a meritoriousness, which
themselves want.

Boyle. *Against Customary Swearing*.

Arguments against Christianity, be they serious or ludicrous,
are indifferently (not always in the same degree, or with the same
guiltiness) attempts to subvert Christianity, and are consequently to
be punished, according to the degree of their malignity, one as well as
the other.

Waterland. *Defence of the Bishop of St. David's*.

Not more aghast the matrons of renown,
When tyrant Nero burnt th' imperial town,
Shriek'd for the downfal in a doleful cry,
For which their *guiltless* lords were doom'd to die.

Dryden. *The Cock and the Fox*.

An involuntary act, as it has no claim to merit, so neither can it
induce any *guilt*: the concurrence of the will, when it has its choice
either to do or to avoid the fact in question, being the only thing that
renders human actions either praiseworthy or culpable.

Blackstone. *Commentaries*, book iv. ch. ii.

They invented a considerable number of methods of purgation or
trial, to preserve innocence from the danger of false witnesses, and in
consequence of a notion that God would always interpose miraculously
to vindicate the *guiltless*.

Id. *Ib.* ch. xxvii.

One cannot but be astonished at the folly and impiety of pro-
nouncing a man *guilty*, unless he was cleared by a miracle; and of
expecting that all the powers of Nature should be suspended, by an
immediate interposition of Providence to save the innocent, whenever
it was presumptuously required.

Blackstone. *Commentaries*, book iv. ch. ii.

GUILLOTINE, an instrument for the infliction of
capital punishment, proposed to the National Assembly
of France by a physician of Lyons, from whom it re-
ceived its name. M. Guillotine was rewarded with a
donation of 2000 livres, and his project was adopted by
a decree of the 20th of March, 1792. It appears to be
very similar in construction to the *Maiden* formerly used
at Halifax, in Yorkshire. Evelyn (*Memoirs*, vol. i. p.
170) states that he saw an instrument of destruction in
use at Naples, which he calls "a frame, like ours at
Halifax." *Guillotine*, as a verb, is of common use, in
spoken language especially.

GUI'NEA,

GUI'NEA-DROPPER,

GUI'NEA-HEN,

GUI'NEA-PIG.

introduced from *Guinea*.

Guinea-pig. The *Cavia Cobaya* in Zoology.

Th' Ionian god-wit, nor the *Ginny-hen*
Could not goe downe my belly then
More sweet than olives, that newgather'd be
From fattest branches of the tree.

Ben Jonson. *The Vnder-wood*. *The Praises of a Countrey Life*.

And he now swore, upon his own knowledge, that both Coleman and
Wakeman were in the plot; that Coleman had given eighty *guineas*
to four ruffians, that went to Windsor last summer, to stab the king

Burnet. *Own Times*. Anno 1678.

Who can the various city frauds recite,
With all the petty rapines of the night?
Who now the *guinea-dropper's* bait regards,
Trick'd by the sharper's dice, or juggler's cards?

Gay. *Trivia*, book iii.

The natives of those islands call (them) Gallena Pintada, or the
painted hen; but in Jamaica, where I have seen also those birds in
the dry Savannahs and woods, (for they love to run about in such
places,) they are called *Guinea hens*.

Dampier. *Voyage*. Anno 1699.

These were driven off at last by a lap-dog, who was succeeded by
a *Guinea pig*, a squirrel, and a monkey.

Guardian. No. 106.

In the market, however, one-and-twenty shillings of this degraded
silver coin are still considered as worth a *guinea* of this excellent gold
coin.

Smith. *Wealth of Nations*, book i. ch. v.

The English **GUINEA** was first coined in 1663 from
the gold imported by the new Company established to
trade with the Country, which gave rise to its name.
(Anderson, *Hist. of Commerce*, ii. 526.) Fifty thousand
were coined at the first issue. The Royal African Com-
pany had the privilege of coining; and such money as
they issued bore an elephant, (Stow, *Survey of London*,
book v. p. 269, Ed. 1720,) some with a castle and
some without, and this continued till the reign of
George I. The pieces are rare. (Snelly, *View of the*

GUINEA.

Gold Coin, 29.) It was at first valued at 20s., but by tacit consent it never went for less than 21s.; in 1696 it rose to 30s.; but, in the year 1717, in consequence of the scarcity of silver, it was rated at 21s. 6d. Sir Isaac Newton, on being consulted by the Lords of the Treasury, advised its reduction to 21s. This was done by an Address of the Commons to the Crown, and such has continued to be its standard value ever since, although so late as the year 1810, Guineas were clandestinely

transmitted to France at a price of 27s. each. In the reign of George I., and afterwards in 1761, Quarter Guineas, or gold pieces at 5s. 3d., were coined; but, from the smallness of their size, they were found inconvenient, and discontinued after a few years. Charles II. also issued Half Guineas, Double Guineas, and Five Guinea pieces, which, though the last two are not in common circulation, have been struck in every reign since. (Pinkerton, *Essay on Medals*, sect. 19.)

GUINEA.

GUINEA.

Name and
extent.

GUINEA, (Giné,) a name borrowed, as De Barros* supposes with a great appearance of truth, from Jenná, or Jenní, on the Niger, was given by the Portuguese in the 15th Century to the newly discovered Countries on the Western Coast of Africa; and, being added to the other titles of their King, was soon known throughout Europe as the name of that wealthy tract where gold was found in the greatest abundance. The term was subsequently restricted to the Maritime Countries lying between Cape Mount (Cabo Monte) and the River Gaboon (Rio de Gabon.) By some writers, the little Rio da Lagóa, separating the Slave Coast from Benin, or the Rio da Volta, at the Eastern extremity of the Gold Coast, is made the boundary of Guinea. Others again comprehend under that name all the Countries discovered by the Portuguese on the Western coast of Africa; whence they speak of North, Middle, and South Guinea. In its present acceptation it is usually confined to the coast between Cape Mount and the Volta; the Countries therefore contained within those limits, are the tracts which will be here described.

Cape Mount.

Cape Mount, (from the Portuguese name Cabo de Monte,) in 7° 40' North, is called Wakh-kingo by the natives, and is described by Wadström as a lovely spot, abundantly supplied with springs and brooks, and presenting all the luxuriance of vegetation which a fertile and well watered soil never fails to produce under

a tropical sun. At a distance it has the appearance of an island, being an insulated mountain, which forms a Peninsula, stretching from East South-East to West North-West, and has two fine bays on its Western side. About 60 geographical miles further South, in 6° 18' 16" North, and 10° 34' 13" West, is Cape Mesurado, (Moderate Cape,) presenting a perpendicular face of some height to the sea, and a fruitful declivity towards the interior. At its foot, a river, said to come from a great distance in the interior, flows into the sea. The natives of this part of the coast are described as poor, but brave, honest, and industrious. Ponta das Baxás, (Bashá Point,) near the Rio Sestos, in 5° 40' North, is the only headland between Mesurado and Cape Palmas, (Cabo das Palmas,) the Southernmost point in this part of the coast.

In the latter half of the XVIIth century this coast was visited by a Dutch navigator, named Samuel Blomert; from whose papers, communicated to him by the celebrated Isaac Vossius, that laborious compiler, Dapper extracted the most complete account of the Country between Sierra Leone and the Gold Coast yet published. It supplied materials to Barbot and most of Dapper's successors, and is still applicable to the present state of the Country; for the habits of the natives are little altered, and the Kroomen, so well known at Sierra Leone, are manifestly the Karous of Dapper, (*Afrika*, ii. 14.) who were then, as now, one of the most active and powerful Tribes on that shore. The tract between Cabo de Monte and the River Maváhh, or Mafahh, was called Vaĩ or Veĩ berkoma, (*i. e.* the Land of Vaĩ or Veĩ;) what lies between that cape, which is about a mile South-West of the Maváhh, and the Magwibba, or Rio Novo, (New River,) was called Dauwala; and from the Magwibba to the Rio de San Paulo was Kwoyà, or Koyà-berkoma, (the land of Koyà.) Beyond the latter river was Gebba, inhabited by the Gebba-monù, or monaù, *i. e.* the people of Gebba. (Dapper, ii. 56.) This district extended as far as Cabo Mesurado, and about 48 miles East of Cape Mount. About six or eight miles West of the former, the River of St. Paul runs into the sea; it is a small and shallow stream navigable only by boats.* Thirty-six or 40 miles to the East of Cape Mesurado is the Rio Junco, (Rush River,) called also Rio da Ponta, (Point River,) which has only eight feet of water at its mouth, and cannot easily be navigated in large boats, (met sloepen,) on account of the strong surf (berning.) To the East of Cape Mesurado the land, though little elevated, is higher than to the West, and is covered with brushwood: it becomes

* The whole passage is so curious, that we venture to transcribe it. After having mentioned Tungubutú, (Tombuktú,) "three leagues distant from the River Canagá," (the Senegal, long supposed to be one of the arms of the Niger,) as the principal City on that river, and the great mart for gold from the Province of Mandinga, De Barros (*Asia* I. iii. 8. tom. i. p. 220) adds, *E assi concorriam à outra Cidade, que está nas correntes deste rio chamada Genná, a qual em outro tempo era mais celebre que Tungubutu; e ou que ella desse nome ao Reyno, ou que o Reyno o desse a ella, daqui se chama acerca de nós toda aquella região de Canagá por diante Guiné, posto que entre os Negros huns lhe chamam Genná, outros Janny, e outros Genny. E como está mais occidental que Tungubutu, geralmente concorriam a ella os povos, que lhe são mais vizinhos: assi com os Caragolees, Fullos, Jalofos, Azaneges, Brabaxys, Tigurarys, Luddayas, da mão dos quaes per via do Castello de Arguim, e de toda aquella costa vinha o ouro a nossas mãos, e outros povos do interior de Mandinga acudiam ao resgate de Cantor, a que vam os nossos navios per o Rio Gambea.* "The (traders) resorted also to another City on the course of this River, which was called Jenná, and was, in former times, more frequented than Tombuktú; and whether it gave its name to the Kingdom, or the Kingdom gave its name to it, from thence all that country, from the Senegal forwards, is called by us Guinea, (Guiné,) although some among the Negroes call it Jenná, some Januí, and others Jenní. And, as it is more to the West than Tombuktú, the nearest nations generally resort thither: as, for example, the Sarahwoles, (Serrawoolies,) Fúlas, Jalofs, Sanhájahs, Berábish, Tigoráris, and Luddayàs, through whose hands gold came to us by the way of the castle of Arguim, and from all that coast: and other nations from the interior of Mandinga repaired to the mart of Cantór, to which our ships go, by the River Gambea."

* Yet it appears under the name of "Mesurado River" in some of our modern maps, as one of the largest streams in that part of Africa.

GUINEA. hilly and is well wooded, at a small distance from the sea, especially on the South-East side of the Rio Junco. The Rio de San João runs into the sea about 24 miles beyond the Junco, near a low point, marked by some high trees. Half way between the Junco and Sestos is a village, called Tabo-kané, and 12 miles beyond the Rio Junco is Tabo-da-grù, called Petit Dieppe by the French, on a small stream bearing the same name.

The Rio Sestos, 24 miles to the South-East of Petit Dieppe, and 36 from the Junco, is the boundary of the Grain Coast, which extends eight miles beyond Cabo das Palmas, and derives its name from a kind of spice, called Malaguetta pepper, or *Granum Paradisi*. It is the seed of a plant of the scitamineous tribe, perhaps the *Amomum Granum Paradisi*, though the plant producing this spice does not appear to have been yet described. Some writers (Prevost, *Hist. Gén. des Voyages*, v. 9. 2.) have doubted whether the coast really derives its name from this seed; but a passage in De Barros seems to remove all hesitation on the subject. "Conquests and discoveries," he says, (I. ii. 2. tom. i. p. 145,) "were continually made by the Infante Don Henry; as, for example, that of the coast from whence the first *malagueta* came, of which, before this discovery, there had been some in Italy brought from those parts of Guinea (Guiné) by the Moors, who used to cross the great region of Mandinga and the Deserts of Libya, which they call Çahará, (Ssahrà,) and carry it to a port on the Mediterranean Sea, called by them Mundi Barca, and corruptly Monte da Barca. And the Italians, not knowing the place of its birth, as it is so precious a spice, called it *Grana Paradisi*, which is the name it bears among them."* Malaguetta pepper seems also to have been confounded by the old writers with the *Piper Æthiopicum* of the Pharmacopœias, which is the *Hhabbez-zelem*, or Negro-pepper, (*fulful-el-sudán*), of the Arabs, and the *Uvaria Aromatica* of Lamark. Between Petit Dieppe and the Rio Sestos the shore is full of rocks and shoals, but to the West well wooded; and the stream of that river is so powerful as to render it difficult to row into it with a small boat. The King's village, where the lighters lie at anchor to trade, is about 12 miles up the river; and six miles to the East of it is the village of Little Sestos, near a rock standing out of the water. Ponta das Baxas, (Bashá Point,) from which a small reef runs out into the sea, is 20 miles from the River Sestos. Near the mouth of the Zanwaïn, 12 miles further, there is a village with some very high trees. Bofú, five miles from Zanwaïn, Little Setra, two miles East from Bofú, Tessa 12 miles from Setra, and Bottauwa, are all on the ascent of a high land, terminating in a cliff near the sea, called Cabo Sinó by the Portuguese, with a small river so named, five miles South of Bottauwa; and 16 miles to the East of Sino is Sauwerobú, 18 miles to the West of Krau, or Krú, near a rocky point. The coast here runs to the East South-East, and South-East by East, and is flat and shoaly. Sixteen miles

from Krau is Wappú, or Wabbo, where fresh water can be got. It is covered by an island, near which there is the largest rock on all the Grain Coast, but it is not very high above water. Wappú is followed by Drowin, Great Setra, called Paris by the French, 12 miles from which is Goyawu and Garwaï, on the side of Cape Palmas. There are several small streams near these places, especially one close to the cape, where a ship can easily complete her water. That headland which lies in 4° 26' North is of a considerable height, and distinguished by three round eminences, and a grove of palms on its outermost point. Behind it there is a convenient roadstead; and at Gruwa, eight miles to the East of it, the Grain coast terminates. The whole of it is full of shoals, and of dangerous navigation. Clear and calm weather, with Westerly winds, prevails in February, March, and April. (*Sprokkel, Lente, en Gras-maand.*) For one half of May, (*Bloei-maand*), and sometimes in the beginning of that month, South and South-Easterly winds spring up, accompanied by the severest *travados* (tornadoes) of wind, thunder, lightning, and heavy rain. This weather continues through the whole summer and autumn, viz. in June, July, August, September, October, November, December, to the end of January, (*en Zomer, Hooi, Oogst, Herfst, Wyn, Slagt, en Winter-maanden tot in 'tlaatst of uitgaan van Louwmaand.*) The worst weather is when the sun is in the zenith, and the sky is more settled in the latter part of the good season than at the beginning, but no certain rule can be laid down. The natives have the reputation of being very treacherous, great thieves, and, in some places, cannibals. The staple commodity is Malaguetta pepper, called *Weizinzag* at Sestos, and *emanegêta*, whence the Malagueta of the Portuguese, at Cape Palmas. (Barbot, p. 122.) Grey rice, ivory, and *Granum Paradisi* are the principal articles of trade; and the chief marts for the latter were Krau, Grauwaï, Wappú, Great Setra, and Goyawu. The trade in the old grain continued from the middle of November to the beginning of March, but the new was first gathered in January. The common rate in Blomert's time was from 150 to 200 pounds of grain for one bar of iron, (*staaf-yzer*), two or three and thirty of which may weigh a dozen pounds. The rivers of St. Paul, Junco, and St. John were much frequented for red-wood and teeth (ivory) by the English: the other places by the French and Dutch. The natives on their banks seemed to be all subject to one King, named Tabo Saïl, (Tabo Seyle,) and differed little in their form of worship from those near Cape Mount, but made more offerings to the Devil, prayed to the dead to make intercession for them, and celebrated the new moon with sports and dances.

From Gruwa, near Cape Palmas, to Cape Lohú or Tooth Coast Lahú, the Ivory or Tooth Coast, also called the Red Land, from some red rocks near it, extends for about 200 miles. About 12 miles from the cape is the river Kavalli, with a high cliff on its East side; about 80 miles further is Tabó-duno, a low point running obliquely into the sea; 10 or 12 miles to the East of which a line of cliffs rising abruptly from the sea, commences, near which is the village of Tabó or Tabú, and a roadstead with anchorage in 14 fathoms. Petiero, before which there is a rock in the sea, is about four miles Eastward; and 10 or 11 miles beyond it is Tahú, 12 miles West of Berbi, 6 or 7 miles beyond which is the Rio de Sant'André, the mouth of which is in 5° 2' North,

GUINEA.
Wappen, or
Wappou.

Droywn, or
Drou.
Great
Sesters.
Goïau.
Garraway,
Groai, or
Grouway
Cape
Palmas.
Grova.

Seasons.

National
character

Trade.

Religion.

* Sempre houve conquistas e descubrimentos, assi como da costa donde veio a primeira Malagueta, que se fez por o Infante D. Henrique, da qual alguma que em Italia se havia, antes deste descubrimento, era pos mãos dos Mouros destas partes de Guiné, que atravessavam a grande região de Mandinga, e os desertos da Libya, a que elles chamam Çahara, té aportarem em o mar Mediterraneo em hum porto por elles chamado Mundi barca, e corruptamente Monte da Barca. E de lhe os Italianos nao saberem o lugar de seu nascimento, por ser especiaria tao preciosa, lhe chamáram Grana Paradisi, que he nome, que tem entrelles. Da Asia, l. ii. 2.

GUINEA. and has a fathom and a half, or 11 feet of water, at half-flood. On a bight just beyond it are the villages Dromera. Tabattera and Domera. Beyond the Red Cliffs is CapeLahou. Cape Lahú, the Eastern extremity of the Tooth Coast.

The Western end of the Adú or Kwakwa Coast, which lies between Cape Lahú and Asiné, is flat and covered with wood; Kutrú, or Katrú, in a bare ravine 6 miles Westward, is the first village. Nearly 20 miles beyond the cape is the village of Jakk Lahú, and Jakk in Jack Lahou. Jakko is 20 miles from the other; 24 miles beyond Jaque Jaque. which is a place near the shore called by sailors the Bottomless Pit, (*de put zonder grond*;) and 12 miles, or thereabouts, beyond it, a small river, from the East, runs into the sea. Korbi Lahú, where there is very deep water near the shore, is about 64 miles East of the cape, and 52 miles West of Assin, or Assinée, at Assinee. which place the Gold Coast begins.

On comparing the modern maps of Africa with that of D'Anville, many discrepancies appear, some of which are difficult to reconcile. This has been, probably, occasioned by undue reliance on the authority of the masters of trading vessels, who seldom have leisure, and are frequently ill qualified, to ascertain with accuracy the Geography of the coasts they visit. The principal differences are these: the Mavah (Mavali by error of the engraver) is called Cape Mount River; St. Paul's River is named Mesurada, while the Mesurado River of the American Colonists is a small stream joining it, near its mouth; Pequeno and Grande Basá, with rivers adjoining, occur between the Junco and Sestos; Barbára comes just above Setra Krú; Rio de San Pedro, near Tabú, is not found in D'Anville; and Druwin, near St. Andrew's River, is omitted in the English maps. Beyond that river, the Rio Fresco (Cool River) and Rio Negro (Black River) occur, while D'Anville has only the Rio de Lagos, (Lake River;) and, according to him, the Costa and Assinée of the English map are merely arms of the Soeïro da Costa; to the West of which Pequeno and Grande Bassam and Gamú were not known to him. These differences are sufficient to show how imperfectly that great Geographer was informed with regard to this coast, and how much yet remains to be explored, even on the outline of this part of Africa.

The Country near Cape Mount was anciently inhabited by the Vaï, or Faï, and Pwi Tribes, who were nearly rooted out by the Karús or Karaus, and Folgias or Folhias.* (Fúlas?) The latter having suffered very greatly from the persevering hostility of the former, consulted a renowned conjuror named Yakémo, who advised them to throw boiled and scaly fishes into a brook held sacred by the Karús, who never eat fish which have scales. The pollution of the sacred brook, as the soothsayer foretold, set the Karús by the ears together, and produced such a schism among them, that the Folhias ventured to attack, and succeeded in subduing them; so that Floni-kerri, son of their Chief Sokwalla, submitted, with the remainder of his people, to the victors. Flansír, King of the Folhia, also married Mawalla, Floni-kerri's sister; and, having made his brother-in-law commander of his army, sent against the Kwáb nation on the Rio Sestos, whom he speedily vanquished. In the mean time Mendimo, King of

Manú, to whom the Folhias were subjected, died; and Manimassah, or Manimassakh, brother of the deceased, being suspected of having poisoned him, was obliged to clear himself by drinking Kwoni water, *i. e.* an infusion of Kwoni bark. Having drunk the water without injury, and thus cleared himself, yet finding that he was still suspected, he withdrew to the Galas, who lived a little to the North of the Folhias, and was chosen their Chief; but they soon turned refractory; he therefore obtained assistance from his brother-in-law Flansír, and, by the aid of his General Floni-kerri, reduced them to obedience. Soon afterwards Flansír gave the Vaï-monú, or land of the Vaï, near Cape Mount, as a feudal territory to the victorious General. The Vaï, or Veï, were not reduced without difficulty; and it was at Kwolu, or Kolu, or the Plizókh, near Gúri-killi, a little to the East of Tombi, that Floni-kerri made a treaty with them, on their submission. Fowls were killed, the parties sprinkled with their blood, their flesh eaten, and their bones kept as a memorial of the covenant. After the death of Floni-kerri, with whom six Gala prisoners were buried at his strong hold Kwolu, his brother and successor Zillimangwa subdued the Pwis and Kwoyás, or Koyás, on the Magwibba, or Rio Novo, and the Killigas, or Kwilligas, on the Makwalbari, or Rio das Galinhas, (Poultry River.) His son Flansír II. conquered Sierra Leone (Serra Lioa) and the rest of Bólamberra, and from one of his Chieftains the Rio da Palma received the name of Selbula, or Serbura, (Sherbro,) by which it is best known. Falmáhh, or Falmá of Dogó, a district of the Kingdom of Hondó, who had been made head man of Sierra Leone, conquered by his master, was also driven out by Flambúr, son of Flansír II., who was thence called Dogó Falmáhh Yondó Mó, *i. e.* the Expeller of Dogó Falmáhh. Flansír, the father of Flambúr, almost extirpated the Gebba-monú, near Cape Mesurado, in consequence of their rebelling against him, and took up his abode in Massákh, an island in a lake formed by the River Plizókh. Both father and son were living in the middle of the XVIIth century.

At that period there were four Negro Towns on the Rio Novo, or Magwibba, (called Cape Mount* in modern maps.) Yegwonga, six miles from its mouth on the East side. Fakhó, or Fashó, (*i. e.* I expect death,) near its mouth on the West side. Figgia, (Fihia, or Figja,) the residence of Figgi, a brother of Flambúr, six miles up on that side; four miles further on the West side was Kammagúreya, and a mile and a half further Yerbúf-faya, occupied by the remains of the Kwóyás, and one of the largest villages on the river. On the East side was a new village built by Flambúr, Yera-ballisa, belonging to the King's eldest son, and Davarauga nearer to the sea. On the shore, between the Magwibba and Maváhh, there were some villages inhabited by salt-makers. Tom-veï, or Tomveï, (Tombi in D'Anville's map,) was watered by the Plizógh, or Plizókh, and lay to the North-East of the cape. To the West of it was the Menókh, or Menosh, (Monos in D'Anville,) also called Rio Aguado, on a branch of which were Falyhammaya and Flomi-Seggayá.

The Tribes established near the sources of the Native Tribes.

* The orthography of Blomert is, probably, Dutch; but in some words he seems to have adopted the Portuguese system, according to which, the name of this people will be Folja; according to the Dutch, it must be Folghia or Folhia.

* On the relative position and nomenclature of these rivers, there is a great discordance in the best maps. D'Anville has reversed the order assigned to them by Dapper, on the authority of Blomert, who is followed by Barbot.

GUINEA. Maváhh, about 100 miles from the coast, were the Gala-vaí, a mixture of Galas and Vaí; the former having been driven from their Country by the Hondós, and taken refuge among the Vaí. Beyond a large forest, eight or ten days' journey across, were the Gala, subjects to the King of Manau, or Manú. To the North-East of the Gala-Veí, on the other side of an uninhabited tract, was Hondó, a district of which was called Dogó. Near the Hondó-monau, or people of Hondó, was a Tribe of Kwoyás, called the Kónda-Kwoyás, *i. e.* the High Kwoyás, whose tongue differed from that of the maritime Kwoyás, as the Low does from the High Dutch. The Kingdoms of Folghia (Folhia, or Folja) and Manau, which last exercised a sovereign authority over almost all the rest, lay on two small rivers, the Rio Junco and Arvoredó, (Grove River;) Folhia to the North-East of the former of those rivers. Both flow into the sea 40 miles South of Cape Mesurado; and they are the common boundary of these two States, as the River St. Paul* separates Vaí and Kwoyá from Gebba. The Karus, or Karaus, also lived near the same river, 40 or 50 miles inland, before they were conquered by the Folhias, and established as their vassals, in the territory of the Kwoyás. The Sovereign of Manau was supreme; and the Kwoyás were vassals of his vassals the Folhias. (Dapper, p. 42.) Hondó appears to have been a federal State, like those near the Senegal.

Character and customs. The Kwoyás were entirely devoted to husbandry, and very observant of the rights of the cultivator; but all the field-work was done by the women, while hunting, fishing, and building were the employments of the men. Rice and millet (*Sorghum*) were the common grain, and the King had a claim to a part of all the produce. The best of every thing was also set apart as an offering to Belli, their Divinity, and supposed to be consumed by the Yannánen, or departed Spirits. Their houses and villages were circular, surrounded by trees well fortified by a strong fence of Bangúla, *i. e.* branches of the Tombú Wine-tree, (Palm?) closely bound together by rattans, (*rottingen*.) The four gates, each at the end of a bastion, (*koberé*), were guarded by movable huts raised on posts 15 or 16 feet high; and sharp-shooters (*wisse schieters*) were stationed in them. There was an open place in the middle of the Town; cross streets from gate to gate, and a circular road out and inside of the enclosure. A place thus fortified was called *Sansháhh*; an open, unprotected village *Fonfé-ráhh*. Beef, and fish furnished with scales, were strictly forbidden food to the Karús, and carefully avoided by them. Incontinence, drunkenness, and revenge, their principal vices, were compensated by hospitality, kind-heartedness, and generosity; and, though addicted to thieving among strangers, they were strictly honest among themselves. By the term *Sawáhh*, or *Sááhh*, which signified "evil," they expressed "the Evil Spirit," or "melancholy," and "melancholy madness," a disease apparently common among them; persons afflicted with it were called *Súáhh-monú*, and considered as witches or sorcerers. Other kinds of conjurors, who did injury by the evil eye, were called *Senearats*, and their craft was termed *Pilli*, or *Belli*. A cobweb, stuck through the eye of a needle and blown towards the place where their enemy dwelt, was sup-

posed to inflict on him a deadly injury, unless he were protected by some potent herbs. As woods and solitary places were believed to be the abode of the Evil Spirit, they were carefully avoided, unless they could be traversed in company.

Their wives were earned either by labour or gifts; if poor, the lover worked three or four years for the woman whom he was courting, building a house for her, tapping her wine-palms, or taking charge of her rice-fields; if rich, the girl was brought to his house by her friends, and all sorts of good eatables and drinkables set before her, which, if she had any regard for her character, she refused for the first three nights. The espousals were then considered as concluded, and 10 or 12 days afterwards she demanded her bridal present or dowry; *viz.* 1. *Kola*, or *Toglaú*, *i. e.* something at hand; 2. *Yafing*, something foreign and rare; and 3. *Lefing*, a vessel to keep them in: she then returned to her friends, and remained with them till the fruit of her intercourse with her lover appeared. It was taken care of by the father, if a boy; by the mother, if a girl; and, if the man were still disposed to marry her, he sent presents to her parents, who, if she consented, received them, and thus concluded the marriage. The first wife was called *Makilmáhh*, and was considered as superior to all the rest, for every man was allowed as many wives as he could maintain.

The naming of a boy was accompanied by a mock-fight, and an harangue addressed to the infant, laid on a shield in the market-place of the village, exhorting him to be valiant, industrious, and hospitable, not to run after other men's wives, nor let himself be deceived by night or darkness. A feast concluded the ceremony. Usages somewhat similar, but less ceremonious, accompanied the naming of a girl, and women were the officiators. As long as the women were suckling their children, that is about a year and a half, they abstained from all intercourse with their husbands. A funeral was attended by the whole family and neighbourhood, and every one made a speech in honour of the deceased in his own tongue; for besides the Kwoyá language they could all speak the Timni, (Timaní,) Hondó, Mendí, or Folhia, Gala, and Gebba. (Dapper, ii. 36.) As soon as these harangues were finished, the body of the deceased was washed, dressed in his best clothes, and set upright, supported by crutches, with a bow and arrows in his hand; and his nearest of kin made a sham-fight with their bows and arrows before him, and kneeling down with their backs turned towards him, bent their bows with all their might, exclaiming that thus would they have avenged his death had he died in battle, but that now they would do all they could for his honour by giving him a handsome burial. One of the attendants preceded the corpse to drive away the flies; and the friends and relations of the widow went into her hut, to comfort her, calling out *Bkun é, bkun é, i. e.* "Cease weeping, cease weeping." The corpse was carried on a sort of ladder, or bier, to the grave, in some *Tombauroi*, or deserted village, of which there were many to the South of the Plizókh. It was there buried beside its forefathers, in a hole about knee-deep. If the deceased were rich, many of his valuables were rolled up in a net, and buried with him. Earth was heaped up over the grave, and an ornamented mat spread upon it; an iron post having been erected over it with a cross-bar, on which the arms of the deceased were hung. On a woman's grave pots and pans were pinned down to the ground. Soon

Marriages

Naming children.

Funer. ls.

* Probably the river Mezurado of our modern maps; not the small stream so named in them.

GUINEA. after the time of interment, the grave was protected from the weather by a shed. One or two slaves, male and female, were strangled and buried with a great man, to supply him with a wife and servant in the other world; this custom, which was losing ground in Blomert's time, (Dapper, ii. 33, 34.) has not yet been abandoned. (*Miss. Reg.* 1822, p. 413.) The Isle of Masakh, in which Flansir resided, was the burial-place of the Royal family. Such relations as were absent at the time of the funeral, made their lamentations on their return, though two or three months afterwards. Acquaintances, when they first met any of the family, embraced them, saying, *Klau é, klau é, i. e.* "Cease bewailing, cease bewailing;" before they made the ordinary salutations, or spoke on indifferent subjects. Old friends and near relations fasted also, and abstained from all indulgences, for ten days or a month after the funeral. If there were no sons, the inheritance went to the nephews, but the Kings were always succeeded by their eldest brothers.

Religion.

Their ordeal by an infusion of kwóni bark was the red water of the Bullams, described by Dr. Winterbottom, (p. 129, 130,) and bearing the same name (*kwon* and *okwon*) in the Bullam and Timmaní languages. Their boys were circumcised when half a year old. They believed in a Supreme Being, (*Kanno*), who rewards and punishes men in a future world according to their actions in this, but directed the greatest part of their devotions to the departed Spirits of their ancestors, (*Yannánen*, in the singular *Yannáhh*), whom they believed to be endued with almost divine knowledge and power, and to act as their guardian angels. These *Yannánen* were supposed to inhabit the nearest grove or forest. Every village, therefore, had its consecrated grove, in which, from time to time, offerings were made to the *Yannánen*, and into which no women nor uninitiated persons were allowed to enter. *Belli-páro* was then celebrated, that is, the initiated, who carried the offerings of food, &c. into the wood, died as they affirmed, were then born again, and received into the assembly of the departed Spirits. Every 20 or 25 years the King ordered a space 8 or 10 miles in circumference, to be cleared in the middle of the wood, and all the young men not bearing the marks of *Belli-páro* (*i. e.* cuts or scratches from the neck downwards across each shoulder-blade) were carried there by force, for they all dreaded the ordeal which they were to go through. A peculiar dance called *Killing*, and an indecent song named the *Belli-dong*, or "Praise of *Belli*," were the first things they learnt from a few old experienced *Saggonús*, *i. e.* hierophants, who not only instructed them, but received provisions for them at the edge of the wood. This course of initiation lasted four or five years. At the close of it they came out of the wood all covered with feathers, and wearing caps made of bark hanging over their faces;* but after remaining for a few days in separate cabins, under the instruction of the *Saggonús*, they appeared richly decorated in the open place in the midst of the village, and closed their noviciate by dancing the *Belli* dance, which they had learnt in the wood. Each was then called by a new name, as a sign of his new birth, and presented by the *Saggonú* to his Chief and family. Initiated persons could lay an em-

* This description nearly agrees with the figure in Major Gray's *Travels*, copied in the *Missionary Register*, (1826, p. 446,) where it is observed, that "these figures have a close connection with the dreaded institution of Purrah."

bargo on any thing by consecrating it to *Belli-páro*, **GUINEA.** which was done by setting a stick in the ground, with a tuft of flags or rushes tied like a besom to the top of it; over which the words *hukwo*, *hukwonono*, were repeated thrice by two or three persons. These words were supposed to be addressed to *Belli*, but nobody knew what they meant. Any one who dared to disregard this prohibition, was laid in a basket filled with thorns, and dragged backwards and forwards through the village, while water well peppered was poured into his mouth, eyes, and ears, and over his whole body.

The women had a similar initiation, derived from a Country called Góla, or Gúla, whence a woman called the *Sokhwilli* was brought in order to kill the *Garnúr*, or *Vala Zandila*. She gave the young women assembled with her in the wood fowls to eat, and those fowls were called *Zandilaté*, "fowls of the Covenant," because they established the covenant made by the women with her. The girls were then stripped stark naked, and continued so for the three or four months during which they remained in the wood. Their heads were next shorn, excision was performed, and they learnt to sing the *Zandi*, a song similar to that learnt by the men. They returned from the wood much in the same attire, and with the same ceremonies as the men, and ended by dancing as *Simo-díunós*, or *Zandi-simo-díunós*,* *i. e.* children of the *Zandi*, in the market-place. Their initiation was complete, and they were qualified to swear by *Nú-zoggo*, *i. e.* "the Covenant."

The Timní, Hondó, Folhia, Gala, and Gebba languages were all dialects of the same tongue; of which, the Folhia was the most polished, and, therefore, called *Mendi-ko*, *i. e.* Lord's speech. The natives had no idea of hours or months, but distinguished summer and winter, midnight and after midnight by five stars, near the Pleiades in the head of Taurus, which they compared to a body, and called *Manya-ding*, *i. e.* "the Lord's child."

The History and customs of these Tribes have been given here at some length, as the work in which they are found has been overlooked by modern compilers, and the part of Africa to which they belong has acquired a fresh interest from the Colony lately established there by the Americans of the United States. The antipathies and prejudices by which the improvement of the free Negroes in that Country is so cruelly checked, have long been a subject of reproach among those to whom the Americans are odious, and of regret to all the more respectable part of its people. In order, therefore, to release the American Negroes from the disabilities under which they labour, a Society was formed in the latter end of 1816, for the benevolent purpose of providing them with an abode wherein no invidious distinctions could prevail, by colonizing in Africa, or elsewhere, such of the Free People of Colour "resident in the United States, as might be willing and adapted to form such Colonies." In February, 1820, the first vessel was despatched with 82 Negroes, and arrived at Sierra Leone on the 9th of March. The Colonists were established in a small Island in the Sherbro (*Serbura*) River, but in less than four months 11 out of 12 white men who accompanied them had died. In the following year the emigrants were removed further down the coast; an agreement having been made with the Chief of the Bassá Tribe on St. John's River, near Cape Mount, for the purchase of the requisite land. It was,

* Is not this the "Semo" of the Susús? v. Winterbottom, p. 137.

however, afterwards thought expedient to abandon this site, and the Colonists were removed from Sierra Leone, where they had been received for a time, to the neighbourhood of Cape Mesurado, in the beginning of 1822; possession of the settlement having been finally taken on the 25th of April in that year. The number of the settlers was 50 on the 4th of the following June, and on the 8th of August 50 more arrived under the direction of Mr. Ashmun, agent for the South American Government. To his firmness and prudence, this infant Colony in some measure may be said to owe its existence; for in less than three months (November, 1822) the natives, instigated by cupidity and bad faith, attacked the settlers, and, after a first repulse, returning in greater numbers, (December, 1822,) would probably have succeeded in massacring them all, for their force consisted of only 28 men and boys, but for the providential arrival of the Sierra Leone Colonial schooner, *Prince Regent*, by the intervention of whose officers peace was restored. In 1823, the Colonization Society gave the names of Liberia to the Colony, and Monrovia* to its Capital; and it was again rescued, by the timely arrival of an American ship, from an attack meditated by the Savages, in the spring of the same year. The number of Colonists was only 140 in 1823, but in May, 1824, they amounted to 237, 78 of whom were capable of bearing arms. Early in that year the Colonists themselves betrayed a refractory spirit, but it soon subsided; the laws were more strictly enforced, and a voluntary engagement by several of the Colonists to pay a conscientious attention to their Religious duties, had a most beneficial effect. In the first half of the following year, (1825,) much progress had been made in building and clearing land, and the number of settlers then amounted to nearly 400: new settlements were even formed in the neighbourhood of the Colony. In 1826, the health of the Colonists, their industry, trade, and security, had greatly improved. Two churches, five day-schools, a vessel of 10 tons, a fort, and some outworks, had all been completed, and "two well-disciplined companies, one of infantry, the other of artillery, were ready for any service at a moment's warning." (*Miss. Reg.* 1826, p. 517.) On the native Chiefs in the neighbourhood, such had been the moral influence of the Colony, that "between Cape Mount and Trade Town, comprehending a line of 140 miles, not a slave-trader," says Mr. Ashmun, "dared to attempt his guilty traffic." The rivers of St. Paul, Sestos, (Young Sestos,) and St. John, might now be almost considered as a part of the colonial territory. In 1827, the number of the settlers was about 1000; there were six schools well managed and attended, four trading factories on the coast, and the influence of the Colony extended from the Rio das Gallinhas (Fowls' River) to Setra Karú, the Country of the Kroo-men. The coast to the North-West of Cape Mount was found to be occupied by "the Dey Tribe;" between that cape and the Gallinhas River are the *Fy*, or *Vey*, whose numbers are estimated at 12,000. Mohammedanism now prevails among them; many of the customs, therefore, observed by Blomert have doubtless been abandoned. The Bassás (Baxás, *i. e.* Bashás of the Portuguese navigators) to the South-East, extending to Setra Krú, are

connected by language, manners, and faith, with all the intervening Tribes; and in the present year (1828) a journey through the forest, which everywhere forms a belt between the coast and the interior, has given birth to an intercourse with the Gurrahs (Gúlas?) and Kondós, (Kondé-kwóyás?) occupying a tract only 12 miles from the sea; by whom it is stated, that at the distance of about 140 miles from Cape Mesurado, there are territories, where agriculture prevails, horses are common, trade and manufactures flourish, Arabic is generally understood, markets and fairs are regularly held, and the Arts of civilized life have made a greater progress than could have been expected in the interior of Africa. Making every allowance for accidental, or even intentional exaggeration, this intelligence must be allowed to open a fair prospect; and, unless some untoward events should arise, the Colony of Liberia can hardly fail to be the commencement of a new era in the history of African civilization.

Having already followed the coast as far as the land of the Adús, or Kwa-kwas, the only part of Guinea which remains to be described is the Gold Coast, which, properly so termed, begins at the Rio de Soeiro da Costa, near Issinyi, or further East at the mouth of the Rio d'Oro, about 20 Geographical miles West from Cape Apollonia, (Ponta de Sta. Apollonia,) and ends at Akrá, comprehending $34^{\circ} 44'$ of longitude, (248 Geographical miles,) and lying between $4^{\circ} 40'$ and $5^{\circ} 40'$ North latitude. When first observed from the sea, the whole appears like one vast plain, covered by an unbroken forest, and backed by hills, also covered with wood; but on a nearer approach, breaks between the hills are discovered, and valleys well planted and cultivated bespeak a fertile soil, and industrious inhabitants. The part best known to Europeans is the beach and adjoining plain. It is sandy, flinty, and barren, but the soil improves at the distance of a few miles inland, where there are well-watered valleys as productive, according to Mr. Meredith, (*Account*, p. 18,) "as the Delta of the Nile." The abundance of moisture supplied by the streams and marshes, and the elevation of the soil, which is greater than it usually is further North, contribute to temper the heat, so that notwithstanding its latitude, even at Cape Coast Castle, the hottest place in Guinea, the thermometer seldom rises above 93° , (Fahrenheit's scale,) and further East rarely above 87° , while it often sinks below 74° . The seasons are, properly speaking, only two, the wet and dry; but there are usually six periodical variations of weather. 1. The *Harmattan*, or *Harmantan*, from December to the end of January, and the *Sinkesn* in July, August, and September, when the sky is hazy, and peculiarly dry hot winds prevail. 2. The clear season, in February, March, and November, when there is neither haze nor clouds; and 3. the rains which fall, accompanied by thunder and lightning, in April, May, and June, and again in October, (*Isert, Vorrede*, vii.) Though more temperate than many places in the interior further North; it must not be supposed that this tract of Country is less fatal to Europeans than other tropical regions; the two leading causes of its having a lower temperature, umbrage and moisture, are alone sufficient to render the atmosphere unhealthy; for it must always be borne in mind that it is the combination of humidity with heat which is so deleterious to the human frame. Till the Country is well cleared, no European Colony can exist in it without a frightful waste of life, and the liberated Negroes in

Gold Coast.

* To our taste, Freeland, or Freeman's Land, and Monroe's Town, would have been more agreeable than the unclassical terms Liberia and Monrovia.

GUINEA. our old settlements have not been fitted by their former habits for the task of civilizing their countrymen in Africa. The benevolent plans, therefore, suggested by Mr. Meredith and other Europeans, whose constitutions were proof against the effects of the climate, are not, for a long time to come, likely to be realized.

Scarcely any thing beyond the coast is known to Europeans in this part of Africa. The barbarism and jealousy of the natives, fomented, if not occasioned, by the slave-trade, their favourite and almost only branch of commerce, and the insalubrity of the climate, have hitherto presented an insuperable bar to discovery in that Country, and one or two places, not 200 miles distant from the sea, are the only spots yet visited in the interior. The whole tract is divided into a number of petty States, which have been, except for a few short intervals, constantly at war with each other; being agreed only on one point, the policy of preventing the inhabitants of the interior from any communication with the sea; an object easily effected, as a chain of mountains parallel with the coast forms a natural barrier between the Northern and Southern Negroes; while the rapids or cataracts in the Niger, the only river in central Africa, North of the Zaïré, which makes its way to the ocean, cuts off all intercourse by water. Of the separate Principalities on the coast, Bosman (*Letter*, i. p. 5,) enumerates 11; Axim, Anté, Adóm, Yabí, Commani, Fetù, Sabù, Fanté, Akròn, Agonà or Winnebà, and Akwambú; to which may be added Akrá, as the Gold Coast, according to that writer, extends to Ponni and Ladingkúr, between that river and the Volta. Most of these States have been in later times subject to Ashantí, as those to the East were in the beginning of the last century to Akwambú; but permanent dominion depends, among Savages, so much on the personal character of the reigning Prince, that it is rarely possessed for more than half a century by the same family or nation.

Languages. The Tribes on the coast from Cabo de Tres Pontas (Cape Three Points) to the Rio da Volta, (River Volta,) are all members of the same family, as their languages show; though, as in Europe, many of them cannot understand each other without an interpreter. Beyond that river, languages are found belonging to a different stock, but it is probable that all used in this part of Africa may be traced to one or two parent stems, the *Fanté*, or *Amina*, and *Foi*, or *Dahomé*. Of the former all the languages spoken between Axim and the Volta, a distance of 240 Geographical miles, are dialects, for "it," says Protten, (as quoted by Adelung, *Mithrid. III. i. 188.*) "is properly the mother-tongue of the following States or nations: Denkirà, Awwin Aminà, Wàsà, Ahanté, Yabi, Akkúmani, Fanté, comprehending Agwatò, the district round De la Mina; Afutù, to which Cabo Corso (Cape Coast) belongs, Annomabò, Coromanté, Ajà, Akròn, Dagò, Ymbá, (Winnebà, or Agunà,) Brekù, &c.: on the shore, and further from the coast, Asin, Akím, Kwahú, Burúm, Ntá, Ashantí, and Akwapim. The Akrà, or Inkrà, and Adámpi, are difficult and remote dialects of the same parent tongue.

To the North and North-East of Ashantí, in Dagomba, Ng-wà, Mosi, and Kamsalahú, languages are spoken which seem to bear a remote affinity to the widely extended dialects of Fanté and Akrá; but in the mountains of Kong, on the North-West, the Mandingo appears, and it extends, as may be conjectured, from thence to the Western coast. Beyond those mountains, on

the East, we find the Country of the Máláwá, or Márawá, probably the Melli of Leo Africanus, in which the language of Háúsá, or Cashnà, is spoken. But nothing more than the numerals of the latter Tribes have yet been collected; so that no well-grounded inferences can be drawn respecting their affinities; and conjectures, which appear plausible now, may prove groundless hereafter.

The wants of Savages in warm climates are so few, Trade and their industry has so little stimulus, that indifference or indolence will withhold them from foreign commerce, unless it can be carried on without much skill or labour. Hence the trade of this part of Africa, which was never very considerable, has dwindled away almost to nothing since the abolition of the slave-trade. An undaunted courage is one of the most prominent features in the Negro character: therefore the African is always inclined to war; and a traffic, maintained by incessant warfare, is entirely congenial with the views of restless and hardy Chiefs, in whose estimation the lives and sufferings of their inferiors go for nothing. The traffic in slaves therefore was the most agreeable to the African Chiefs, as well as the most profitable to the European traders; but as it required the protection of an armed force, the merchants engaged in it were obliged to apply to their respective Governments for such aid as was indispensable. Forts were erected and garrisoned by different European Powers, and political, rather than commercial views perpetuated these expensive establishments; but many of them have long been abandoned; and our own Government has lately formed a settlement in the Island of Fernao (Fernan) do Po, with a view, as is understood, to the gradual relinquishment of all our other stations, two or three only excepted.

The principal fortresses on the coast are, Da Mina,* Del Mina, belonging to the Dutch; Cape Coast Castle, to the English; and Christiansburg to the Danes. The Castle of San Jorge da Mina, begun in 1482, by order of John II., King of Portugal, with the consent of Caramansa, King of the Country, (Barros, I. iii. 2. tom. i. p. 169,) was long the Capital of the Portuguese settlements in Africa. It was surrendered to the Dutch after a siege of four days, in August, 1637. (Dapper, *Africa*, ii. 70.) and finally ceded to them by treaty in 1641. As the whole tract between Capes Palmas and Lopo Gonsalvez thus fell into the hands of the Dutch, they claimed, and for a time maintained, a monopoly of all the trade on the Ivory, Gold, and Slave Coasts. In latter times, a garrison of 150 soldiers and about 900 slaves has been maintained in the Castle of La Mina. The adjoining Town, called Danà, or Addinà, had, before the war with the Ashantis, who threatened to attack it in 1807, 5000 inhabitants. Its immediate neighbourhood is flat and sandy: but at a small distance in the interior, there is much wood and stagnant water, in that latitude sure signs of an unhealthy atmosphere. Commendo, 2½ geographical miles West of La Mina, Commenda was a Dutch and English port, but has long been abandoned. The Negro village near it, is called Akatéki. Chama. Shamà, or Assemà, is an Island at the mouth Bossempra of the Bósempra, with a station for canoes. Three days' journey (50 or 60 miles) from the shore, the navi-

* Called by the Spaniards De la Mina; whence the vulgar corruption, Delmina, adopted by the Dutch, and from them by the other Northern Europeans.

GUINEA. gation is interrupted by a cataract, considered as sacred (a fetish) by the natives. Near it is the Portuguese, and subsequently Dutch fort of St. Sebastian. The two last are in Axim (Ashing.) Zakondé is the first place in the territory of Achanté, the most fertile and luxuriant part of the coast, compared by Focquenbrog to the country round Cleves. (Bosman, 2de Lettre, p. 18.) Between it and Cape Three Points the soil is highly productive, and the natives are well-disposed, peaceful, and laborious; it has, therefore, been pointed out by Meredith (p. 74) as well calculated for colonization. Its gold mines are considered as sacred, and are, therefore, not worked; but Wasà and Denkirà, the adjoining States to the North, possess the most productive mines and purest ore on the whole coast. The English fort was destroyed in the American war. Oranje, the Dutch fort, is still kept up. It is only a musket-shot distant from the other; stands on a cliff overhanging the sea, commands a secure landing-place for small craft, and is, next to Bautri, the most healthy place on the coast. Achanté was completely desolated by the people of Adóm in the last years of the XVIIth century. Tokorári, or Tacorádo, three or four miles to the West of Zakondé, is near a dangerous reef, almost dry at low water. The English were driven from it by Admiral De Ruyter in 1665, and it was abandoned about the close of the XVIIth century. (Bosman, 23.) Bautri, commonly called Bautrù, nine miles further Westward, is a small Dutch fort, on a very lofty eminence, just above a Negro village, the inhabitants of which are more honest and sober than most of their countrymen. It is three or four miles to the East of Dixcove, (Dikieschooft,) or Nfúma, the strongest fort possessed by the English in Achanté, in a rich Country, on a bay where there is anchorage for small craft. Búswà, the Capital of the Country, is only about three miles to the East of it. Bosman (p. 16) represents the surrounding Negroes as some of the most treacherous and daring on the coast. Acodá, six miles West of Búswà, and about eight miles East of Cabo das Tres Pontas, is a small Dutch fort, ceded to the Prussians about 1690. Friedericksburg, a Prussian settlement, about eight miles further West, was purchased by the Dutch, and named Fort Hollandia in 1720, but afterwards suffered to fall into ruins. At Axim, (Axem, Asheng,) about seven miles West of Fort Hollandia, was Fort St. Anthony, overlooking a low flat country, on the banks of the Ancober, (Snake River,) very productive of rice, but not fit for millet, (*Sorghum*,) sweet potatoes, yams, or palms, on account of its liability to inundation. The facility which it afforded for landing, and its security of position, rendered this a post of considerable importance. The Rio da Cobra, or Snake River, corruptly called Ancober, by the natives Sína, is obstructed, as is commonly the case with African rivers, by a bar at its mouth, where it is wide, but too shallow even for a boat to pass. Its banks are skirted by lofty and beautiful trees, affording a refreshing shade, and inhabited by birds of splendid plumage, with crowds of monkeys leaping from bough to bough. Populous villages on the upper part of the river frequently vary the scene; but falls and rapids interrupt its navigation at about 50 miles above its mouth. Between the Rio da Cobra and Asiné, there is a slightly projecting cape called Ponta de Santa Apollonia, (Point of St. Apollonia.) It marks the Country of the Aminas, or Amanahés, otherwise called Fantés, whose Tribes

and language extend as far as the Volta. About three miles inland there is a fresh-water lake, nearly a mile long, the banks of which are inhabited by a Colony from Shemá. The territory of Apollonia extends about 20 Geographical miles along shore, and four or five inland; but a total want of harbours and a heavy surf, which renders landing extremely difficult, are an almost insuperable bar to its maritime commerce, while the endless feuds in which its King is engaged with his neighbours, equally prevent commercial intercourse by land. This Country has therefore been little frequented, and the forts in it possessed by the English and Dutch were very inconsiderable. Next to La Mina, the principal place on the Gold Coast, is the English settlement at Cabo Corso, commonly called Cape Coast Castle, in 5° 6' North, and 1° 51' West. Igwá, or Ugwá, is its native name; and Afetú, or Fetú, that of the Country to which it belongs. It is about seven miles from La Mina. Its inhabitants maintain themselves by fishing, by which they supply many of their neighbours with provisions. The fort was built by the Portuguese, who ceded it, with the rest of the coast, to the Dutch, from whom it was taken by the English in 1664. It has been since much strengthened; and was, till within the last year, the strongest place possessed by Great Britain on that coast. Though inferior in strength and resources to La Mina, it is easily defended against an attack by sea, being on a cliff washed by deep water, but it is commanded by the neighbouring heights. A garrison of 40 men, with 80 or 100 labourers, is sufficient to secure it from any ordinary attacks by the natives; but it was once closely invested by the Ashantis, and, being ill supplied with water, could not sustain a protracted siege. The Town of Igwá, behind the castle, is said to have 8000 inhabitants. The neighbouring country has been left almost entirely uncultivated, as this tract between La Mina and Akrá was the emporium of the gold and slave trade; its inhabitants could, therefore, enrich themselves by a less laborious employment than husbandry. About six miles to the East of Cabo Corso is Mauré, or Muré, at which is Nassau, the first fortress built by the Dutch on this coast; and, next to La Mina, their strongest post. The territory of Sabú, in which it stands, extends six miles along the shore, and about as much inland. (Bosman, iv. p. 60.) A mile and a half to the East of Mauré is the Iron Mountain, about $\frac{3}{4}$ ths of a mile long, covered with trees, and forming the boundary between Sabú and the Fantés, whose territory (Fantain or Fanté) stretches along shore about 30 miles, and 10 or 12 inland. Four miles from its foot is Anemabó, the strongest fort possessed by the English, but commanded by the neighbouring heights. The coast is here rocky and dangerous; the country almost entirely covered with wood. It was formerly very populous, and its inhabitants were the most turbulent in this part of Africa; a spirit strongly fomented by the slave-trade, of which this place was the great emporium. Coromantain, or Fort Amsterdam, five miles further East, was taken by De Ruyter, in 1665, from the English, whose first and chief fort it then was. The Ashantis stormed and almost destroyed it a few years ago. Near Tuam is the small English fort of Tantom-querry, which was begun at the close of the XVIIth, or in the beginning of the XVIIIth century. The shore is here high and rocky, and the landing-place dangerous. A few miles beyond this fort is Ruige

GUINEA.

Cape Coast. Oegwa. Igwa.

Mouree, Moree. Saboe.

Fantyn, or Fantee. Anamaboe.

Coromantyn

Tantum-querry.

GUINEA. Hoek, or Rough Corner, a rocky cape which forms the Eastern boundary of Fantyn or Fanté; and about as far on the other side of that cape is Apam, or Apang, a small Dutch post, called Fort Patience, which was plundered by the Ashantis in 1811. Eight miles beyond it is Winnebáh, or Simpà, on a high ground near a freshwater river, in a beautiful and healthy Country. It had a small English fort; but the violent and treacherous character of the natives rendered it an unpleasant and hazardous station. The adjoining Town has 3000 or 4000 inhabitants, and was once the most populous place in the Kingdom of Agunà, or Agwanà, which formerly extended from Ruige Hoek to a few miles beyond Barakú, and of which Akron, between that cape and Mount Mango, or the Devil's Hill, formed a part, its King acknowledging the supremacy of the Fantés. Berakú, or Berkú, nine miles further East, has a fort belonging to the Dutch on a high ground, and a Town called Seniah by the natives. Just beyond it is the boundary of Akará, or Akrá, the second State in extent on this coast. Its Capital, bearing the same name, in 5° 20' North,* and 10' West, is 27 miles from Berakú, in a healthy and very agreeable position, but on a barren, unproductive soil. Much trade is carried on at this place with the interior, as well as with the Europeans, who have three forts there; James Castle belonging to the English, Crevecœur to the Dutch, and Christiansburg to the Danes. The last was built by the Portuguese, from whom it was purchased by Denmark in 1660. Akrá, or Inkràn, was protected in 1811 by the Ashantis from an attack by the Fantés, and much has been done by the Danes to turn the attention of the natives to agriculture, and to sow the seeds of civilization. Pram-Pram, named after a favourite Idol, the sanctuary of which is there, had a small English fort; the *Fèticéro*, or Priest of this Temple, has a sort of authority over all his brethren, and his oracular decisions are much venerated. Ningó, near which the second Danish castle, Friedensburg, is placed, is 43 miles from Akrá. In Krobó, or Krepé, a large Negro State behind it, there is a very high mountain about 20 or 25 miles distant from the sea, and apparently capped with snow. Adà, on an island in the Rio da Volta, is the last Danish fort on this coast, and that river, as before mentioned, separates the Gold from the

Ruyge
Hoek.
Hairy Cape.
Apam.
Fort
Patience.
Winnebáh.

Agonna.
Berrakoo.

Akkra or
Inkràn.

Prampram.

Ningó, or
Nimgo.
Friedens-
burg.
Kerrapay.

Adda.
River Volta.

* Ritter gives 5° 31' as the latitude of Akrá. According to Bowdich, the Commissioner's observations carry it 11 miles further to the South. Isert gives 5° 44' North, as the latitude of Christiansburg. (p. 15.)

Slave Coast. The name of Volta, or "whirl," shows the impetuosity of the stream, which is so great in the rainy season, as to make it unnavigable for small boats. A bar at its mouth at all times prevents the passage of large vessels, but beyond that, it is navigable for 10 or 11 days, and is called Adirri; it rises in one of the lofty mountains of Kong. (Bowdich, p. 171.)

The languages spoken on the Gold Coast are, as before observed, all more or less distantly related to each other, and may be referred to the Fanti, Afutú, and Akrá; the second being an intermediate dialect spoken at Winnebáh, and the connecting link between the two others.

In manners, habits, Religion, and national character, the various Tribes of Negroes, as far as they have been yet observed, have a surprising resemblance to each other: much, therefore, of what has been already said respecting the natives of Ashanti, (xviii. 7.) and the Kwoyás, is applicable to their neighbours on the coast; and as it is probable that our scanty materials on this subject will, ere long, receive considerable additions, the reader will not be displeased at being referred for a more ample discussion of these topics to the account of NIGRITIA, which will embrace every known part of the Belád-essúdán (Land of the Blacks) not previously noticed.

The principal authorities for Guinea are, De Barros' *Da Asia*, Lisboa, 1778, 15 vols. 12mo.; Dapper's *Naukeurige Beschryvinge der Afrikaansche Gewesten*, t'Amsterdam, tweed. dr. 1676; Ritter's *Erdkunde*, th. i. 2te. Auss. Berlin, 1822, 8vo.; Astley's *Collection of Voyages*, vol. ii.; Bosman's *Voyage de Guinée*, Utrecht, 1705, 12mo.; Müller's *Fetu*, Hamburg, 1673; Rømer's *Nachrichten von der Küste Guinea*, Kopenhag. 1769; Isert's *Reise nach Guinea*, Berlin, 1790, 8vo.; a very amusing and instructive book. Bowdich's *Mission to Ashantee*, Lond. 1819, 4to.; Dupin's *Residence at Ashantee*, Lond. 1824, 4to.; Meredith's *Account of the Gold Coast*, Lond. 1812, 8vo. For the languages, Isert, Bowdich's *Appendix*, and Barbot in Churchill's *Collection*; but the best information is to be found in Protten's *Nyttig grammaticalsk Indledning til Fanteisk og Acraisk sprog*, (an useful Grammatical introduction to the Fante and Acra languages,) Kiøbenhavn, 1764, 8vo., and Schonning's *De ti bud, det Apostoliske Symbolum og Fader Vor, oversatte i det Acraiske Sprog*, Kiøbenh. 1815. Many curious vocabularies are also to be found in Oldendorf's *Geschichte der Mission der Evangelischen Brüder in die Caraibischen Inseln Barly*, 1777, th. ii.

GUISE, A. S. *wise*; Fr. *guise*; It. and Sp. *guisa*, D. *ghise*, *wiise*. See WISE, and DISGUISE.

"A. S. *wise*. A manner, mode, fashion, condition, custom, reason, way, *wise*, or (with the French, and changing the *w* into *gu*) *guise*." Somner.

þe Normans did it alle in þe *guise* of theft,
þe godes þerof stal, no þing þei ne leif.

R. Brunne, p. 77.

Ther n'is no newe *guise*, that it n'as old.

Chaucer. *The Knights Tale*, v. 2102.

More ioylife than the byrde in Maie:
He maketh him euer fresshe and gaie,
And doth all his araie *disguise*
So that of hym the newe *guise*
Of lusty folke all other take.

Gower. *Conf. Am.* book i. fol. 23.

But it is not their *guise* to looke on the order of any text, but as they find it in their doctours so alledge they it, and so vnderstei it. Tyndall. *Workes*, fol. 168. *The Obedience of a Christian Man*.

Yet had nature taught hir after *gise*
To know her fo and dread him evermore.

Wyat. *Of the mean and sure Estate*.

GUISE.

GULE.

Suddeine they see from midst of all the maine
The surging waters like a mountaine rise,
And the great sea puft up with proud disdaine
To swell above the measure of his *guise*,
As threatning to deuoure all that his powre despise.

Spenser. *Faerie Queene*, book ii. can. 12.

But being bred under base shepherd's wings,
Had ever learnt to love the lowly things;
Did little whit regard his courteous *guize*,
But cared more for Colin's carolings
Then all that he could doe, or e'er devize.

Id. *Ib.* book vi. can. 9.

Not so (quoth he) pardy it's not the *guise*
Of Christian knights, though false, so soone to yeeld:
I can my fall excuse in better *wise*,
And will reuenge this shame, or die in field.

Fairfax. *Godfrey of Bulloigne*, book vi. st. 33.

In easy notes, and *guise* of lowly swain,
'Twas thus he charm'd and taught the listening train.

Parnell. *The Gift of Poetry*.

Bashful she bends, her well-taught look aside
Turns in enchanting *guise*, where dubious mix
Vain conscious beauty, a dissembled sense
Of modest shame, and slippery looks of love.

Thomson. *Liberty*, part iv.

GUIITAR, Fr. *guitare*, *cistre*; It. *ghitara*, *citara*,
cetra; Sp. *guitarra*; Lat. *cithara*; Gr. *κίθάρα*. See
CITHERN.

I have by sundry persons who have seen him, been told of a
baboon, that would play certain lessons upon a *gittar*.

Digby. *Of Bodies*, ch. xxxvii.

Their enemies, coming against them with *guitars* and harpsichords,
set them so upon their round o's and minuets, that the form of the
battle was broken, and three hundred thousand of them slain.

King. *Art of Cookery*, let. 9.

Mr. Thornhill seemed highly delighted with their performance and
choice, and then took up the *guitar* himself.

Goldsmith. *Vicar of Wakefield*, ch. v.

They imitated the chants of the church upon *guitars*, playing
forte, and then piano, to represent the priests, sometimes speaking
softly, and then aloud.

Jortin. *Remarks on Ecclesiastical History*, vol. iii. p. 209.

The GUIITAR and the Cittern, according to Sir John
Hawkins, are the same instrument; and the name of
the former is taken from the hard pronunciation of *Ci*
as *Ghi* by the Spaniards.

GULCH. *Gulch*, says Whalley, is a stupid fat-
headed fellow. The word occurs in the old Comedy of
Lingua; "You muddy *gulch*, darest look me in the
face." act v. sc. 16. Skinner calls *gulchin*, *parvus gulo*,
and derives it from the Ger. *geck*, foolish.

You'll see us then; you will, *gulch*, you will?

Jonson. *Poetaster*, act iii. sc. 4.

GULE of August, *Gula Augusti*, a Feast mentioned
in some old statutes, as that of *West.* 2. c. 30. It is
the Feast of St. Peter *ad Vincula*, which happens on
the 1st of August, and which received its name from
the following Legend of the Romish Church, as related
by Durand from Bede. The Feast itself was first in-
stituted by Theodosia, the Empress of Theodosius II.,
who, while on a pilgrimage to Jerusalem, was infinitely
scandalized by observing a Festival celebrated at Alex-
andria on the Calends of August, in honour of the
triumph of Augustus over Antony and Cleopatra,
*unde vehementer doluit quod Gentili et damnato tantus
honor exhiberetur*. Accordingly, having obtained at
Jerusalem the Chains with which St. Peter had been
bound by Herod, she carried them back to Rome, where
they were no sooner produced before the other Chains

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which had been used for the same purpose by Nero,
than they became agglutinated into one mass by some
holy attraction; *quæ se tangentes usque adeo sunt mira-
culosè conjunctæ, ac si semper fuissent eodem*. Theo-
dosius, therefore, built a Church in honour of the
Apostle, which was consecrated on the Calends of
August, and in which he deposited the Chains; *ut
solennitas Piscatoris obfunderet solennitatem Impera-
toris, et catena Petri extingueret torquem Augusti*. The
particular miracle worked by these Chains, which gave
the name of *Gula* to the Festival, is related as follows.
Cum Quirinus Tribunus filiam haberet gutturosam
(affected with a goitre) *illa ad mandatum Sti. Alexan-
dri Papæ, qui sextus fuit a Beato Petro, quæsivit bogas*
sive vincula, quibus Beatus Petrus fuit vinculatus Romæ
sub Nerone, quibus osculatis liberata est, et Quirinus cum
suâ familiâ baptizatus est. Tunc dictus Alexander
Papa hoc Festum in Calendas Augusti celebrandum
instituit, et in honorem Sti. Petri Ecclesiam in urbe
fabricavit, ubi vincula ipsa reposuit, et Ad Vincula
nominavit et Calendas Augusti dedicavit, in quâ festi-
vitate populus illic ipsa vincula hodie osculatur.* (*Ra-
tionale*, vii. 19.)

GULES, } Fr. *gueule*; Low Lat. *gula*. A word,
GU'LED. } says Du Cange, which our Heralds fre-
quently use to denote a red colour in arms or ensigns;
Skinner thinks it may be so called from the redness of a
cock's throat, (*gutturis Galli*.) Mr. Stevens, who pro-
duces the verb from Heywood, calls it a term in the
barbarous jargon peculiar to HERALDRY, (*q. v.*) signi-
fying red.

And after him the kynrede of the Burghes, that bere the armes of
goules with a white croys. *R. Gloucester*, p. 484. note.

And if ye passe the batayles thre,
Than are ye worthy a knight to be,
And to bere armes than are ye able
Of gold and *goules* sete with sable.

The Squire of Low Degree, l. 204. in *Ritson*, *Met. Rom.* i. p. 153.

But he hadd made one of his capitaynes, a gentle prince, and a
valyant in armes, called the Earl of Morrell, beryng in his armes
syluer three creyllles *goules*.

Lord Berners. *Froissart*. *Cronycle*, vol. i. ch. xviii.

Old Hecuba's reverend locks
Be *gul'd* in slaughter.

Heywood. *The Iron Age*, part ii.

His sev'n-fold targe a field of *gules* did stain
In which two swords he bore; his word, "Divide and reign."

P. Fletcher. *The Purple Island*, can. 8.

Ferguse, the son of Ferquhard, a man right skilfull in blasoning of
armorie, himself bare a lion *gules* in a field of gold.

Holinshed. *The First Inhabitation of Ireland*.

The showery arch,
With listed colours gay, ore, azure, *gules*,
Delights and puzzles the beholder's eye.

J. Philips. *Cider*, book ii.

GULF, or } Fr. *golfe*, *gouffre*; Sp. and It. *golfo*;
GULPH, } D. *golpe*, *gorges*, *vorago*; *Golpen*,
GU'LPHING, } *ingurgitare*, *avidè haurire*, *haustim bi-*
GU'LPHY. } *bere*. The Fr. and Dutch are said by
Skinner to be either from the Lat. *gula*, the Gr. *κόλπος*,
or from the sound; and the last, he thinks, the more
probable. Menage decides for the Gr. *κόλπος*; the
Italian and French, however, do not take immediately
from the Greek, but through the Latin. The Fr.
gouffre, is derived by Wachter from Ger. *gaffen*; A. S.

* *Bogas, compes aut torques victorum*.—Ducange, *Nov. Gloss.*

GULE.

GULF.

GULF.

GULL.

ge-apan, to gape, (*q. v.*) to open. In Norfolk, a bay-full of a barn is called a *gulph*, and a bay or division of a barn, a *gulph*-stead, *goaf*-stead, or *go*-stead. Grose. *Gulf*, or *Gulph*, is used as equivalent to the Latin words *sinus* and *gurgis*.

A bay; a whirlpool, or "depth that swallows up whatsoever approaches or comes into it."

Hast thou not read in bookes
of fell Charybdis *goulfe*,
And Scylla's dogs, whom ships do dread
as lambes doe feare the woulfe?

Turberville. Pyndara's Answer to Tymetes.

Among which high and low lands there is a *gulf* or breach in some places about 55 fadome deepe, and 15 leagues in bredth.
Hakluyt. Voyages, &c. vol. iii. fol. 206. Jaques Cartier, l.

Then do the Ætnean Cyclops him affray,
And deep Charybdis *gulphing* in and out.

Spenser. Virgil's Gnat.

Or as the Grecian's finger dipp'd in wine,
Drawing a river in a little line,
And with a drop, a *gulf* to figure out,
To model Venice moated round about.

Drayton. England's Heroical Epistles. The Lady Geraldine to the Earl of Surrey.

Seba, and Sheba, with tne rest that planted Arabia Felix, had Tigris to convey them to the Persian *Gulf*, which washeth the banks of Arabia Felix on the East side.

Ralegh. History of the World, book i. ch. viii. sec. 6.

Rivers arise; whether thou be the son
Of utmost Tweed, or Oose, or *gulphy* Don.

Milton. Vacation Exercise, l. 92.

To this low world he bids the light repair,
Down through the *gulfs* of undulating air.

Pitt. Job, ch. xxv.

And *gulphy* Simois, rolling to the main
Helmets, and shields, and godlike heroes slain.

Pope. Homer. Iliad, book xii.

"Relate," Antinous cries, "devoid of guile,
When spread the Prince his sail for distant Pyle
Did chosen chiefs across the *gulfy* main
Attend his voyage, or domestic train?"

Id. Homer. Odyssey, book iv.

The earth shall shake him out of all his holds,
Or make his house his grave, nor so content,
Shall counterfeit the motions of the flood,
And drown him in her dry and dusty *gulfs*.

Cowper. The Task, book ii.

GULL, *v.*GULL, *n.*

GU'LLERY,

GU'LLISH,

GULL-CATCHER.

See GUILLE. *Gull*, the noun, is the past tense of the A. S. *ge-wiglian*, to *guile* or *beguile*, and means any one *guiled* or *beguiled*. And upon this past tense the verb is formed.

To *guile*, to cheat, to impose upon, to deceive, to delude.

Tell them, what parts yo' have ta'en, whence run away,
What states yo' have *gull'd*, and which yet keeps yo' in pay.
Jonson. Epigram 107. To Captaine Hungry.

Oft in my laughing rimes I name a *gull*,
But this new terme will many questions breede,
Wherefore at first I will expresse at full,
Who is a true and perfect *gull* indeed.

Sir J. Davis. Epigram 2.

But leaving these sanguine-inspired seers to the sweet deception and *gullery* of their own corrupted fancy, let us listen and keep close to him, that can neither deceive, nor be deceived, I mean Christ and his holy Apostles.

More. Conj. Cabbal. fol. 171.

And, for your green wound, your balsamum and your St. John's-woort are all meer *gulleries*, and trash to it.

Jonson. Every Man in his Humour, act iii. sc. 5.

Besides this inbred neglect of liberall sciences, and all arts, which should *excolere mentem*, polish the minde, they have most part some *gullish* humour or other, by which they are led.

Burton. Anatomy of Melancholy. To the Reader.

FAB. Heere comes my noble *gull-catcher*.

Shakspeare. Twelfth Night, fol. 264.

Religion wheedled us to Civil war,
Drew English blood, and Dutchmen's now would spare.
Be *gull'd* no longer, for you'll find it true,
They have no more Religion, faith! than you.

Dryden. Satire on the Dutch.

So that the manly exercises that used to be among Englishmen, without doors and abroad, began to be laid aside, and turned into glosing, *gulling*, and whoring, within doors.

Strype. Memorials. Edward VI. Anno 1553.

Say, should I make a patriot of Sir Bill,
Or swear that G——'s duke has wit at will,
From the *gull'd* knight could I expect a place,
Or hope to lie a dinner from his Grace?

P. Whitehead. Manners.

GULL, *n.*

GULL-KIND.

The bird so called, Skinner thinks, *ab aviditate*, *q. d. gulo, gulosus*.

And there they byd, and fyll as dooth a *gull*,
And whan that they have theyr heades full,
Than they fall out, and make reuylyng,
And in this wyse make the dronken rekenyng.

The hye way to the Spytell House, l. 163. in Early Popular Poetry, vol. ii. p. 15.

As touching the *guls* or sea-cobs, they build in rockes: and the cormorants both in them, and also in trees. They usually lay foure egges apeece. The *guls* in summer time, but the cormorants in the beginning of the spring.

Holland. Plinie, book x. ch. xxxii.

For I do feare
When euery feather stickes in his owne wing,
Lord Timon will be left a naked *gull*,
Which flashes now a phoenix.

Shakspeare. Timon of Athens, fol. 83.

Gulls are found in great plenty in every place; but it is chiefly round our boldest rockiest shores that they are seen in the greatest abundance. It is to such shores as these that the whole tribe of the *gull-kind* resort, as the rocks offer them a retreat for their young, and the sea a sufficient supply.

Goldsmith. History of Animated Nature, part iii. book vii. ch. vi.

GULL, *v.*GULL, *n.*

GU'LLET,

GU'LLY.

Fr. *gueule, goulet*; It. and Sp. *gola*; D. *gulle*; Lat. *gula*. The *gullet*, throat, or swallow. To *gull*, To swallow; *Gull*, the noun, and *Gullet*; that through which any thing is swallowed; any thing flows or runs. The passage for food.

Out of the harde bones knocken they
The mary, for they casten nought away,
That may go thurgh the *gullet* soft and sote.

Chaucer. The Pardoner's Tale, v. 12477.

Thus wyth cruell warres and great bloud shed the church was torne in peeces, foulye mangled with sciesmes, & choaked with errors, while vnder the colour of wine it *gulled* in poyson.

Bale. Pageant of Popes, fol. 76.

Theyre passage sodeynely stopped by a greate *gul* (*ingens vorago*) made with the violence of the streames y^t ranne downe the mountaines, by wearing awaye of the earthe.

Brende. Quintus Curtius, book v. fol. 115.

For by fetching of a little compasse about they passed the hollowe *gulle* (*eluvies*) and euery man began to be a guyde.

Id. Ib. book v. fol. 116.

It riseth in Word Forrest, and going by Burstow, it meeteth afterward with another *gullet*, containing a small course from two seuerall heads.

Holinshed. Description of Britaine, ch. xi.

I have been assured the like of the whole pile of a high castle, standing in a *gullet* in the course of the winde, (namely the castle of Wardour) [by those] who have often seen it shake notably in a fierce wind.

Digby. Of Bodies, ch. xv.

For after they have swallowed one morsel, if you look stedfastly upon their throat, you will soon see another ascend, and run pretty swiftly all along the throat up to the mouth, which it could not do unless it were impell'd by the successive contraction or peristaltick motion of the *gullet*, continually following it.

Ray. On the Creation, part ii.

GULL.

GULL
—
GULO

There are parts of the shore interrupted by small vallies and gullies.
Cook. Third Voyage, book iv. ch. iv.

The gullet (the passage for food) opens into the mouth like the cone or upper part of a funnel, the capacity of which forms indeed the bottom of the mouth.
Paley. Natural Theology, ch. x.

GULO, *Storr, Cuv.*; *Glutton, Shaw*; in *Zoology*, a genus of animals belonging to the tribe *Plantigrada*, family *Carnivora*, order *Sarcophaga*, class *Mammalia*.

Generic character. Incisive teeth, *above*, six; the outer one, on each side, longer than the intermediate, somewhat resembling the cuspid, but more nearly resembling the incisive: *below*, six, the second outer thicker and larger than those in the middle: cuspid teeth long and conical; molar, *above*, in some five, in others four, the two or three anterior having but one point, the last but one the largest, sectorial, with two points on its outer, and one tubercle on its inner edge; *below*, six or five molars, the first small, deciduous, the three next single-pointed, the last but one the largest, sectorial, two-pointed, and the last small, tuberculated, and grinding; snout pointed; nose rather prominent and obtuse; ears rounded and short; body hairy; tail of moderate length, or short; anal pouch little more than a fold of skin: feet five-toed, plantigrade, soles bare; claws sharp and crooked.

The individuals of this genus were included by Linnaeus under his *Viverra* and *Ursus*, but from the former they differ in being plantigrade, and from the latter in the form of their teeth; they appear, therefore, to form a link between the Plantigrade and Digitigrade tribes. In disposition they are bloodthirsty and cruel, and most of them are Northern animals.

G. Septentrionalis, Cuv.; *Ursus Gulo, Lin.*; *le Glouton du Nord, Buff.*; *Glutton, Shaw*. Is about the size of our Badger, the limbs large, back straight, and marked through its whole length with a tawny line, the rest of the body either black or a deep chestnut; tail short and very hairy. Native of Lapland, Eastern Siberia, and Kamtschatka, in which latter country it often varies in colour to white and yellowish; such skins are more valued by the natives, who have a notion that the heavenly beings are clad with them. It is more voracious and bold than the Bear, and does not sleep during the winter; it is, however, a cowardly animal, not taking its prey openly, but lurking among the boughs of trees, from which it drops on its victims, which are chiefly Deer, as they pass beneath it. The old story of its feeding till surfeited, and then squeezing itself between two trees in order to relieve itself that it may gorge again, is now exploded.

G. Americanus, Cuv.; *Ursus Luscus, Lin.*; *Woolverene, Ellis and Pen.* Is considered by Pallas to be a variety of the last species: it usually walks with the back arched; white spot on the throat and chest, the latter crescent-shaped; a yellowish brown band on the sides passing over the back above the tail. Found at Hudson's Bay and in Canada, where it is called the Beaver Eater, in consequence of preying on those animals. Is very fierce and powerful, but slow footed, and has a very musky smell, which causes its preservation from other predaceous animals.

The two preceding species have one more molar tooth on each side and in each jaw than those which follow; the latter are more purely carnivorous and resemble the Martens, amongst which they are arranged by Pennant, except in being plantigrade and having the toes webbed, in which they resemble our Otter.

G. Vittatus, Cuv.; *Viverra Vittata, Lin.*; *le Grison, Buff.*; *Grison, Pen.* About the size of our Stoat; the head and eyes large; upper parts deep brown, but each hair tipped with white; a white band extends from over each eye as far as the shoulders; nose and under parts black. Native of Surinam and America; scarce.

G. Barbarus, Cuv.; *Mustela Barbara, Lin.*; *le Taïra, Buff.*; *Guiana Glutton.* About the size of our Marten; colour black, with an ash-coloured spot between the eyes, and another three-lobed on the lower part of the neck. Native of Brazil and Guiana.

G. Mellivorus, Cuv.; *Viverra Ratel, Sparman*; *le Ratel Ratel, Pen.* About the size of the Badger, with short legs, and long straight claws; the upper part of the head and back ashy grey; the cheek's space round the ears, which are very small, underparts, and legs black; the two colours separated by a whitish line. Found at the Cape of Good Hope, where it inhabits the deserted holes of other predaceous animals; it feeds on Bees, to whose nests it is directed by the Honey-guide Cuckoo, but fails of disturbing them when lodged in the trees, as it cannot climb. It is courageous, and will often not only face, but resist, a pack of Dogs which would destroy a Lion. It is, probably, the animal known as the *Stink-bingsem*, or *Blaireau puant*, from the horrible stench which it emits.

See *Ston, Prodromus Methodi Mammalium*; *Illiger, Prodromus Systematis Mammalium et Piscium*; *Cuvier, Règne Animal*; *Pennant's History of Quadrupeds*.

GULOSITY, Lat. *gulosus*, from *gula*, the gullet, gluttony.

They are very temperate; seldom offending in ebriety or excess of drink, nor erring in *gulosity* or superfluity of meats.

Sir Thomas Brown. Vulgar Errors, book iv. ch. ix.

GULP, v. } D. *golpen*; Fr. *en-gouffrer*. See
GULP, n. } GULF, ante.

To swallow largely; to swallow eagerly, greedily; to take down (*sc.* the throat) at one swallow.

LANCE. Has he devour'd you too?

FRAN. H' as gulp'd me down, Lance.

Beaumont and Fletcher. Wit without Money, act i.

I have presented the Usurer with a richer draught than ever Cleopatra swallowed; he hath suckt in ten thousand pounds worth of my land more than he paid for at a gulp.

Id. The Scornful Lady, act i.

I thirsty stand,

And see the double flaggon charge their hand,
See them puff off the froth, and gulp amain,
While with dry tongue I lick my lips in vain.

Gay. Trivia, book ii.

And oft as he can catch a gulp of air,
And peep above the seas, he names the fair,
And, ev'n when plung'd beneath, on her he raves,
Murm'ring Alcione below the waves.

Dryden. Ovid. Metamorphoses, book x.

Such jokes as these the old man not only took in good part, but glibly gulped down the whole narrative of his nephew.

Fielding. A Voyage to Lisbon.

Inflated and astrut with self-conceit,
He gulps the windy diet; and ere long,
Adopting their mistake, profoundly thinks
The world was made in vain, if not for him.

Cowper. The Task, book v.

GUM, v. } A. S. *goma*; Fr. *gomme, gommer*;
GUM, n. } It. *gomma*; Sp. *goma*; D. *gumme*;
GUMMOUS, } Ger. *gomme*; Lat. *gummi*; Gr.
GUMMY, } κόμμι. Of unknown origin.
GUMMINESS, } See the first Quotation from Hol-
GUM-WATER. } laud's Plinie.

GULO
—
GUM.

GUM.

A man would haue pity
To see how she is *gumbed*
Fingured and thumbed.

Skelton. Elinour Ruming.

They burn sweet *gums* and spices or perfumes, and pleasant smells,
and sprinkle about sweet ointments and waters, yea, they haue nothing
undone that maketh for the cherishing of the company.

More. Utopia, book ii. chap. v.

Her lewde lyppes twayne
They slauer men sayne
Lyke a ropye rayne
A *gummy* glayre.

Skelton. Elinour Ruming.

Or bleaching their hands at midnight, *gumming*, and bridling their
beards, or making their waste small, &c.

Ben Jonson. Discoveries, fol. 110.

The best *gum* in all men's judgment, is that which commeth of the
Ægyptian thorne Acacia, having veines within of checker worke, or
trailed like wormes, of colour greenish, and cleare withall: without
any peeces of barke intermingled among, and sticking to the teeth as
a man cheweth it.

Holland. Plinie, book iii. ch. xi.

Man did not know
Of *gummy* blood, which doth in holly grow,
How to make bird-lime.

Donne. The Progress of the Soul.

— The slant lightning, whose thwart flame driv'n down
Kindles the *gummie* bark of firr or pine,
And sends a comfortable heat from farr,
Which might supplie the sun.

Milton. Paradise Lost, book x.

MACI. Which indeed a true fear of your mistris should doe, rather
than *gumme-water*, or whites of egges: is't not so, sir?

Ben Jonson. Every Man out of his Humour, act iii. sc. 3.

Of this *gummie* and glutinous substance they frame also their dores
and entries which are wide and large.

Holland. Plinie, book xi. ch. vi.

Address'd her early steps to Cynthia's fane,
In state attended by her maiden train,
Who bore the vests that holy rites require,
Incense, and odorous *gums*, and cover'd fire.

Dryden. Palamon and Arcite.

One of about twenty years of age came to me with a *gumminess* on
the tendons reaching to his fingers, insomuch as he could not bend
one of them.

Wiseman. On Surgery, book viii.

Of this we have an instance in the magisteries (as many chemists
are pleas'd to call them) of jalap, benzoin, and of divers other resinous
or *gummous* bodies dissolved in spirit of wine.

Boyle. On the Mechanical Causes of Chemical Precipitation, ch. vi.

How each a rising alder now appears:
And o'er the Po distils her *gummy* tears.

Dryden. Virgil. Pastoral 6.

— With curious eye observe,
In what variety the tribe of salts,
Gums, ores, and liquors, eye-delighting hues
Produce, abstersive or restringent.

Dyer. The Fleece, book iii.

Choose leaner viands, ye whose jovial make
Too fast the *gummy* nutriment imbibes.

Armstrong. The Art of Preserving Health, book ii.

GUM, A. S. goma; D. gumme; Ger. gaum; Sw. gom.
Perhaps, says Wachter, from *γεύ-ειν, gustare, γεύεσθαι, gustus*. Junius from *γόμενοι, clavi*, because the teeth
are fixed like nails in the *gums*.

To come now unto the *gums* of children, and their breeding of
teeth: the ashes of dolphins' teeth, mixed with honey, is a sovereign
medicine: yea if you doe but touch their *gums* with a dolphin's tooth
all whole as it is, the effect thereof is admirable.

Holland. Plinie, book xxxii. ch. x.

These, by receiving the appulse of the two incisors or chizels in the
nether jaw, do thereby secure both the *gooms* of the upper from
being contused, and the mus-cules of the nether from being strained
by over-shooting.

Grew. Cosmo Sacra, book i. ch. v.

Out crept a sparrow, this soul's moving inn,
On whose raw arms stiff feathers now begin,
As children's teeth through *gums*, to break with pain.

Donne. The Progress of the Soul.

Let us next take a short view of the teeth. In which their peculiar
hardness is remarkable, their growth also, their firm insertions and
bandage in the *gums* and jaws, and their various shape and strength
suited to their various occasion and use.

Derham. Physico-Theology, book iv. ch. xi.

I find upon enquiry, that the person whose tooth had been placed
in my *gums*, was labouring under a complication of the filthiest of
diseases, and that the tooth inoculated them all on me.

Knox. Winter Evenings, even. 58.

GUN, v.

GUN, n.

GU'NNER,

GU'NNERY,

GU'NNING,

GUN-FLINT,

GUN-MAKER,

GUN-METAL,

GUN-POWDER,

GUN-ROOM,

GUN-SHIP,

GUN-SHOT,

GUN-STONE,

GU'NNAL, or

GU'NWALE.

Gun, the noun, formerly written
gon, is the past participle of *gynian*,
hicare, (to yawn.) Tooke. Min-
shew derives from the Lat. *canna*,
(whence *cannon* in Eng. Fr. and
It.) Junius from *κόναβος, strepi-*
tus. It is undoubtedly, as Selden
observes, an old word with a new
application; and receiving this ap-
plication from what Drummond in
his Madrigal, *The Cannon*, calls
her *gaping throat*. Milton uses
expressions equally characteristic,
“their mouths *gaping* with hideous
orifice,” and “those deep throated
engines.” It is literally a *yawning* engine: and dis-
tinguished by Chaucer from other *gyns* or engines, in
the passage quoted by Tooke.

They dradde non assault

Of gynne, *gonne*, nor skaffaut.

Romant of the Rose, fol. 140. p. 1. col. 1.

Throughout euery regioun

Went this foule trumpes soun

As swift as a pellet out of a *gonne*

When fire is in the powder ronne.

Chaucer. The third Booke of Fame, fol. 282.

With grisly sounne out goeth the great *gonne*.

Id. Of Cleopatra Queen of Egypt, fol. 200.

And as with *gonnes* we kill the crowe

For spoiling our releefe,

The deuill so must we ouerthrowe,

With *gonshote* of beleefe.

Gascoigne. Flowers. Praise of his Mistress.

Than out brast the ordinaunce on both sydes with fyre flamme
and hideous noyse, and the master *gonner* of the Englishe parte
slewe the master *gonner* of Scotlande, and bet all his men from theyr
ordinaunce.

Hall. Henry VIII. The fifth Yere.

Hick, Hobbe, and Dick, with clouts vpon their knee

Haue many times more *goonhole* grotes in store,

And change of crownes more quicke at call than he,

Which let their lease and take their rent before.

Gascoigne. Flowers. Memories.

ALON. There is less danger in 't than *gunning*, Sanchio,
Though we be shot sometimes, the shot's not mortal,
Besides, it breaks no limbs.

Beaumont and Fletcher. Rule a Wife and have a Wife, act i.

To Riehard Fawken^r, *gon^r*, by ii warraunts, cole powdre, M, viii^e,
gone powdr, i barrell, *gone stones* of iron v, *gone stones* of stone v,
saltpetre in flowr vii^m ccc, brem stone in flowr, MM, ccc.

*Lodge. Illustrations of British History. Orden'nce and Arti-
lery, &c.*

Sometimes we put a new signification to an old word, as when
we call a piece a *gun*. The word *gun* was in use in England for an
engine, to cast a thing from a man, long before there was any *gun-*
powder found out.

Selden. Table Talk. Language.

There was found aboard the same ships, a maister *gunner*, that
sometime had serued the Englishmen at Calis, when Sir Hugh Ca-
luerlie was lieutenant there; also diuerse great *guns* and engins to
beat downe wals were found and taken in the same ships, with a
great quantitie of powder that was more worth than all the rest.

Holinshed. Chronicle of England. Richard II. Anno 1386.

Archery is now dispossessed by *gunnery*, how iustly, let others
iudge.

Camden. Remains. Artillarie, p. 242.

GUN. They differed concerning the ward ships; some insisting, that thereby was meant also rigging and *gunning*.

Marvell. *Letters to the Corporation of Hull*, lett. 172.

Ninion Saunders, master to the sayd Gilbert Pot, and John Owen, a *gunmaker*, both *gunners* of the Tower, comming from the Tower of London by water in a whirrie, and shooting London Bridge towards the Blacke Fryers, were drowned at S. Mary Lock.

Stow. *Edward VI. Anno* 1553.

They made a long lane on both sides like a gallerie, couered all ouer head, to shield as well their horssemen as their footmen from *gunshot*.

Holinshed. *Chronicle of Ireland*, Anno 1534.

It [the wall-nut] is of singular account with the joyner, for the best grained and coloured wainscot; with the *gun-smith* for stocks.

Evelyn. *On Forest Trees*, ch. vii. sec. 4.

And tell the pleasant Prince, this mocke of his
Hath turn'd his balles to *gun-stones*, and his soule
Shall stand sore charged, for the wastefull vengeance
That shall flye with them.

Shakspeare. *Henry V.* fol. 72.

And they tell me, that the Leghorne *guns* are often heard 60 miles off, at Porto Ferraio; that when the French bombarded Genoa, they heard it near Leghorne 90 miles distant: and in the Messina insurrection, the *guns* were heard from thence as far as Augusta and Syracuse, about 100 Italian miles.

Derham. *Physico-Theology*, book iv. ch. iii. note 27.

It was two days before I went ashoar, and then I was importuned by the governour to stay there, to be *gunner* of this fort; because the *gunner* was lately dead.

Dampier. *Voyage*. Anno 1690.

I must in the first place observe, that the words *gunner* and *gunster* are not to be used promiscuously; for a *gunner*, properly speaking, is not a *gunster*; nor is a *gunster*, *vice versa*, a *gunner*; they both, indeed, are derived from the word *gun*, and so far they agree.

Taller, No. 88.

The Parliament had done very wisely, in the entrance into the war, to engage many members of their own in the most dangerous part of it, that the nation might see that they did not intend to embark them in perils of war, whilst themselves sate securely at home out of *gun-shot*, but would march with them where the danger most threatened.

Clarendon. *History of the Civil Wars*, vol. ii. p. 567.

Great hath been the contention amongst the learned about fire and venom in *gun-shot* wounds; some maintaining the one to be in them, some the other; and others holding that there is neither.

Wiseman. *On Surgery*, book vi.

But in general, the employment of a poet is like that of a curious *gunsmith* or watchmaker: the iron or silver is not his own, but they are the least part of that which gives the value; the price lies wholly in the workmanship.

Dryden. *Preface to the Mock Astrologer*.

On the 12th of July, by night, came three carts to the Tower, and carried thence all manner of ordinance, as great *guns* and small, bows, bills, spears, morice-pikes, arms, arrows, *gun-powder*, victuals, many tents, *gun-stones*, &c.

Strype. *Memorials*. *Queen Mary*, Anno 1553.

The first rope going athwart from *gunnal* to *gunnal*, which, when the rowers' benches are laid, bind the boats so hard against the end of the benches, that they cannot easily fall asunder.

Dampier. *Voyage*. Anno 1699.

From the earliest dawnings of policy to this day, the invention of men has been sharpening and improving the mystery of murder, from the first rude essays of clubs and stones, to the present perfection of *gunnery*, cannoning, bombarding, mining, &c.

Burke. *Vindication of Natural Society*.

Those things we brought away, leaving in the room of them medals, *gun-flints*, a few nails, and an old empty barrel with the iron hoops on it. They seem to be quite ignorant of every sort of metal.

Cook. *Second Voyage*, book i. ch. vii.

J. Christopher Tanuer, of Saxe Gotha, came to England about 1733, and had practised carving and graving for snuff-boxes, *gunlocks*, and in mother of pearl.

Walpole. *Anecdotes of Painting*, &c. vol. iv. p. 219.

The exportation of unmanufactured brass, of what is called *gun-metal*, bell-metal, and shroff-metal, still continues to be prohibited.

Smith. *Wealth of Nations*, book iv. ch. viii.

The unavoidable effects of the natural progress of improvement have, in this respect, been a good deal enhanced by a great revolution in the art of war, to which a mere accident, the invention of *gunpowder*, seems to have given occasion.

Smith. *Wealth of Nations*, book v. ch. i.

As soon as I could get quit of them, they were conducted into the *gun-room*, where I left them, and set out with two boats to examine the head of the bay.

Cook. *Second Voyage*, book i. ch. iv.

They [pelicans] were so shy that we could not get within *gun-shot* of them.

Cook. *First Voyage*, book iii. ch. ii.

Many of these trees are from six to eight and ten feet in girth, and from sixty to eighty, or one hundred feet in length, large enough to make a mainmast for a fifty *gun-ship*.

Id. *Second Voyage*, book i. ch. v.

The *gun-wale* boards were also frequently carved in a grotesque taste, and adorned with tufts of white feathers placed upon a black ground.

Id. *First Voyage*, book ii. ch. x.

GUN-POWDER is a composition of nitre, sulphur, and saltpetre, mixed together in certain proportions and granulated. The proportions vary in different manufactures. Their average appears nearly to be, sulphur 76 parts, charcoal 14, saltpetre 10. The details respecting its History and fabrication belong to our division on MANUFACTURES.

The *Wales* in a Ship are the outermost timbers on the side, on which the sailors set their feet in climbing up; these are reckoned from the water, and called the first, second, or third *Wale*, or bend. The GUNWALE (or as it is pronounced *Gunnel*) is the last and uppermost of these. In Nautical language it is strictly defined, that piece of timber which reaches on either side of the ship from the half deck to the fore-castle, being the uppermost bend which finishes the upper works of the hull in that part, and wherein they put the stanchions which support the waste-trees. This is called the Gunwale, whether there be Guns in the ship or not. The lower part of any port in which are any ordnance is also called the Gunwale.

To sail *Gunwale to*, is to carry such a press of sail as brings the Gunwale down to, or below, the water's edge.

GUNDELIA, in Botany, a genus of the class *Syn-genesia*, order *Segregata*. Generic character: calyx none; receptacle hollow, five-flowered; corolla tubular, some florets with stamens only; receptacle chaffy, down none.

One species, *G. Tournefortii*, native of the East Indies.

GUNNERA, in Botany, a genus of the class *Dian-dria*, order *Digynia*, natural order *Urticæ*. Generic character: catkin ovate; calyx superior, two-toothed; corolla none; style two-parted, drupe one-seeded, crowned.

Three species, natives of Africa and South America.

GURGE, Lat. *gurgēs*, a gulf, or whirlpool.

In gurgling gulfe of these such surging seas,

My poorer soule who drown'd doth death request,

I wretched wight haue sought mine owne disease,

By mine owne meanes my state it was distrest.

Mirroure for Magistrates. Sigebert, fol. 227.

Hee with a crew, whom like Ambition joyns

With him under him to tyrannize,

Marching from Eden towards the West, shall finde

The plain, wherein a black bituminous *gurge*

Boiles out from under ground, the mouth of hell.

Milton. *Paradise Lost*, book xii.

GURGLE, v. } See GARGLE, ante. Gurgle, the
GURGLE, n. } noun, (Skinner,)

GUN.

GURGLE.

GURGLE.
GUSSET.

The sound made by a liquid flowing from the narrow mouth of a vessel. To gurgle,
To emit such or a similar sound.

Help me to tune my dolefull notes to *gurgling* sound
Of Liffies tumbling streams: come, let salt teares of oures,
Mix with his waters fresh.

Spenser. *The Mourning Muse of Thestylis.*

The nightingale no longer swell'd her throat
With love-lorn plainings tremulous and slow,
And on the wings of silence ceas'd to float
The *gurgling* notes of her melodious woe.

Cooper. *The Tomb of Shakspeare.*

— Louder then will be the song:
For she will plain, and *gurgle*, as she goes,
As does the widow'd ring-dove.

Mason. *The English Garden*, book iii.

Flow, flow, thou crystall-rill,
With tinkling *gurgles* fill
The mazes of the grove.

Thompson. *The Bower.*

GU'RNARD, or } Fr. *gournauld*, *gourneau*;
GU'RNET. } which Skinner thinks may be
derived from the Lat. *cornulum*, *corniculum*, *cornu*, horn.
And it is a fish remarkable for its bony head. The
trivial name of the Genus TRIGLA.

The west part of the land was high browed, much like the head of
a *gurnard*.

Hakluyt. *Voyages*, &c. vol. ii. part ii. M. J. Welsh.

FALST. If I be not asham'd of my souldiers, I am a sowc't-
gurnet. Shakspeare. *Henry IV. First Part*, fol. 67.

We likewise got a few soles and flounders; two sorts of *gurnards*,
one of them a new species.

Cook. *Third Voyage*, book ii. ch. vi.

GUSH, v. } Goth. *giutan*; A. S. *geot-an*; D.
GUSH, n. } *gosselen*, *ghiet-en*; Ger. *giessen*, *fluere*,
to flow. A. S. *gyte*; Ger. *guss*, *inundatio*, an inundation.

To flow, pour, or rush forth; suddenly, copiously.

Loe in my dreame before mine eies, methought,
With ruefull chere I sawe where Hector stood:
Out of whoes eies there *gushed* streames of teares.

Surrey. *Virgil. Aeneis*, book ii.

He lives, but takes small ioy of his renowne;
For of that cruel wound he bled so sore,
That from his steed he fell in deadly swowne;
Yet still the blood forth *gusht* in so great store,
That he lay wallow'd all in his owne gore.

Spenser. *Faerie Queene*, book iii. can. 5.

Long press'd, he heav'd beneath the weighty wave,
Clogg'd by the cumbrous vest Calypso gave;
At length, emerging from his nostrils wide
And *gushing* mouth, effus'd the briny tide.

Pope. *Homer. Odyssey*, book v.

Beneath the brain the point a passage tore,
Crash'd the thin bones, and drown'd the teeth in gore;
His mouth, his eyes, his nostrils pour a flood;
He sobs his soul out in the *gush* of blood.

Id. *Ib. Iliad*, book xvi.

Else vainly sweet yon woodbine shade
With clouds of fragrance fill the glade;
Vainly, the cygnet spread her downy plume,
The vine *gush* nectar, and the virgin bloom.

Mason. *Ode to Memory.*

And soon an arrowy and a flinty shower
Thick o'er our heads the fierce barbarians pour:
Nor pour'd in vain; a feather'd arrow stood
Fix'd in my leg, and drank the *gushing* blood.

Mickle. *Lusiad*, book v.

GUSSET, Fr. *gousset*, which the Academicians explain
un bourson qu'on met en dedans de la ceinture de

la culotte; also, *cette pièce de toile qu'on met à la manche d'une chemise à l'endroit de l'aisselle*. Neither of these explanations at all clearly express the shape of the piece of cloth commonly known as a Gusset in English needlework.

"A Gusset in Heraldry is," as Guillim teaches us, "one of the whimsical abatements of honour for a person either lascivious, effeminate, or a sot, or all; being formed by a line drawn from the dexter or sinister chief points, and falling down perpendicularly to the extreme base." (*Dictionary* appended to his *Heraldry*.) "In abating," saith Leigh, (as the same writer cites him, p. 459,) "there is but one Gusset; and he that is too much devoted to the smock shall wear the Gusset on the right side, but he that committeth idolatry to Bacchus, the Gusset on the left side shall be his reward. If he be faulty in both, then he shall bear both." This passage may be found, though not precisely in the same words, in *The Accedens of Armourie*, fol. 72. b.

GUST, n. } A stronger or more violent wind or
GU'STY. } blast, Skinner, who derives from the
Ger. *giessen*. It is perhaps *gushed*, *gusht*, *gust*. See
GUSH.

A strong and sudden rush or blast (of wind); met.
of passion.

From which Cape of Comori vnto the aforesayd ilands we ranne in
sixe dayes with a very large wind, though the weather were foule
with extreme raine and *gustes* of windes.

Hakluyt. *Voyages*, &c. vol. ii. part ii. fol. 105. M. James Lancaster.

In which time wee had store of snowe with some *gustie* weather,
the wind continuing still at West North-West against us.

Id. *Ib.* vol. iii. fol. 845. *The Last Voyage of M. Th. Candish.*

When suddenly doth rise a rougher gale,
With that (methinks) the troubled waves look pale.
And sighing with that little *gust* that blows,
With this remembrance seem to knit their brows.

Drayton. *England's Heroical Epistles. Queen Isabel to Mortimer.*

Of which discord grew,
And in the barons' breasts so rough combustions rais'd,
With much expense of blood as long was not appeas'd,
By strong and tedious *gusts* held up on either side,
Betwixt the prince and peers with equal power and pride.

Id. *Poly-olbion*, song 17.

For once, vpon a rawe and *gustie* day,
The troubled Tyber, chafing with his shores,
Cæsar saide to me, Dar'st thou Cassius now
Leape in with me into this angry flood,
And swim to yonder point?

Shakspeare. *Julius Cæsar*, fol. 110.

Perpetual showers, and stormy *gusts* confine
The willing ploughman, and December warns
To annual jollities.

J. Philips. *Cider*, book ii.

A fresher gale
Begins to wave the wood, and stir the stream,
Sweeping with shadowy *gust* the fields of corn.

Thomson. *Autumn.*

Fair was the blossom, soft the vernal sky;
Elate with hope we deem'd no tempest nigh:
When lo, a whirlwind's instantaneous *gust*
Left all its beauties withering in the dust.

Beattie. *An Elegy.*

GUST, v. } Lat. *gustus*; Fr. *gout*; It. and
GUST, n. or } Sp. *gusto*; Lat. *gustare*; Fr. *gouter*;
GUSTO, } It. *gustare*; Sp. *gustar*. From the
GU'STABLE, } Gr. *γεύεσθαι*. Quod cum genera-
GUSTA'TION, } tim propriè significet quasi capio
GU'STFUL, } mihi, vel in usus meos, eximiè nota
GU'STFULNESS. } gustare.—Lennep.

To taste: the noun is applied to tastes of high relish,
or savour; of exquisite vivacity.

GUSSET.
GUST.

GUST.

GUT.

The palate of this *gusts* nothing high.
Roger L'Estrange. On Beaumont and Fletcher's Plays.
 Sicilia is a so-forth; 'tis farre gone,
 When I shall *gust* it last.
Shakspeare. Winter's Tale, fol. 279.

Were they as dear, they (sprats) would be as toothsome (being altogether as wholesome) as anehovies; for then their price would give a high *gust* unto them in the judgment of pallat-men.

Fuller. Worthies. Essex.

They placed themselves in the order of beasts and birds, and esteemed their bodies nothing but receptacles of flesh and wine, larders and pantries; and their soul the fine instrument of pleasure and brisk perception of relishes and *gusts*, reflexions and duplications of delight; and therefore they treated themselves accordingly.

Taylor. Sermon 15. fol. 141.

The touch acknowledgeth no *gustables*
 The taste no fragrant smell.

More. On the Soul, part ii. book ii. can. 2.

And if any have been so happy as truly to understand Christian annihilation, extasis, exolution, liquefaction, transformation, the kisse of the spouse, *gustation* of God, and ingression into the divine shadow, they have already an handsome anticipation of heaven; the glory of the world is surely over; and the earth in ashes unto them.

Sir T. Browne. Urne-Burial, ch. v.

The said season being passed, there is no danger or difficulty to keep it *gustful* all the year long.

Digby. Of the Power of Sympathy.

No *gustless* or unsatisfying offal.

Sir T. Browne. Miscellanies, p. 13.

By cares depress'd in pensive hyppish mood,
 With slowest pace the tedious minutes roll,
 Thy charming sight, but much more charming *gust*,
 New life incites, and warms our chilly blood.

Gay. Wine.

A *gustable* thing seen or smelt, excites the appetite, and affects the glands and parts of the mouth.

Derham. Physico-Theology, book v. ch. viii.

Then his food doth taste savourily, then his diversements and recreations have a lively *gustfulness*, then his sleep is very sound and pleasant; according to that of the preacher, the sleep of the labouring man is sweet.

Barrow. Sermon 19. vol. iii.

His cook contrived some sort of meat, which, put into a frame, so resembled a herring, that it was extremely satisfactory both to this prince's eyes and *gusto*.

King. Art of Cookery, let. ix.

He is not at all the better for them, because he is out of the capacity of enjoying them; he feels no relish or *gusto* in them.

Sharpe. Sermon 3. vol. vi.

GUSTAVIA in *Botany*, a genus of the class *Monadelphica*, order *Polyandria*, natural order *Myrti*. Generic character: calyx four or six cleft; corolla, petals four or six; berry dry, four or five-celled.

Two species; trees with large white flowers; natives of Guiana and Surinam.

GUT, v. } Goth. *giutan*; A. S. *geot-an*; D. *ghie-*

GUT, n. } *ten*; Ger. *giessen*; to flow, to pour forth.

D. *gote canalis*, Junius derives from the A. S. *geot-an*, *effundere*. Minshew, the Eng. *gut*, from the D. *ghieten*, *quia recrementa corporis per intestina effunduntur*.

That through which any thing flows or pours forth; the *guts* of an animal; the *Gut* of Gibraltar.

To *gut*; to draw out the *guts*, the bowels; generally, to empty.

And þoru ys wombe smot a knyf, and ys *gottes* to drog.

R. Gloucester, p. 289.

He bet hem so bope. he barst neih hure *guttas*.

Piers Plouhman. Vision, p. 137.

God for his manace him so sore smote,

With invisible wound, ay incurable,

That in his *guttas* carfe it so and bote, (bit,)

Till thatte his peines weren importable.

Chaucer. The Monkes Tale, v. 14519.

GUT

GUTTER.

Against full fatted bulls
 As forceth kyndled yre the Lyons keen;
 Whose greedy *guts* the gnawing hunger pricks:
 So Macedons against the Persians fare.

Vncertain Auctors. The Death of Zoras.

Their numbers [pilchards] are incredible, imploying a power of poor people in polling, (that is beheading,) *gutting*, splitting, powdering, and drying them; and then (by the name of Fumadoes) with oyle and a lemon, they are meat for the mightiest Don in Spain.

Fuller. Worthies. Cornwall.

Next to the bag of the stomacke, men and sheepe have the small *guts*, called lactes, through which the meat passeth: in others it is named *ile*. Next unto which are the greater *guts* that reach into the paunch: and in man they are full of windings and turnings.

Holland. Plinie, book xi. ch. xxv.

Now the rotten diseases of the South, *guts-gripping*, ruptures, catarres, &c.

Shakspeare. Troilus and Cressida, fol. 100.

What then was our writer's soul? was it brains or *guts*, or rather nothing at all, when he thus maim'd and murder'd the sense of his author?

Bentley. Remarks on Free Thinking, p. 240.

They make good slaves when bought young; but are, in general, foul feeders, many of them greedily devouring the raw *guts* of fowls.

Grainger. The Sugar-Cane, book ii. v. 75. note.

GUTTER, v. } Fr. *gouttiere*; from the verb *Es-*
GU'TTER, n. } *gouter, guttatim transfluere*, to flow
GU'TTER-TILE. } drop by drop. Skinner. More probably from *Gut, ante, q. v.*

That through which any thing flows or passes; now usually applied to a passage for water.

Now stont it thus, that sith I fro you went

This Troilus, right platly for to seine

Is through a *gutter* by a priuy went

Into my chambre come in all this rein.

Chaucer. The third Booke of Troilus, fol. 171.

Be as be may, for earnest or for game

He shall awake, and rise and go his waie

Out of this *gutter*, er that it be daie.

Id. Of Hypermetre, fol. 210.

Thou Asie shalt be the sepulchre of Rome; and thou Rome shalt be the sinke and *gutter* of the filthinesse of Asie.

Golden Boke. Letter 2. sig. A. a.

He digged out a *gutter* to receiue the wine when it wer pressed, and he sette furthermore a wyne presse in it.

Udall. Luke, ch. xx.

Tempests themselves, high seas, and howling winds

The *gutter'd* rockes, and congregated sands,

Traitors ensteep'd, to enlogge the guiltlesse keele,

As hauing sence of beautie, do omit

Their mortall natures, letting go safely by

The diuine Desdemona.

Shakspeare. Othello, fol. 316.

Which with a blow, the cleeves in sunder crackt,

As with an earthquake violently rent,

Whence came so strong and rough a cataract,

That in the stones wore *gutters* as it went.

Drayton. Moses his Birth and Miracles, book iii.

The 28. day of Aprill, being her funerall day, at which time the cittie of Westminster was surcharged with multitudes of all sorts of people in their streetes, houses, windows, leads, and *gutters*, that came to see the obsequie.

Stow. Queene Elizabeth. Anno 1603.

Stow'd bibulous above I see the sands,

The pebbly gravel next, the layers then

Of mingled moulds, of more retentive earths,

The *gutter'd* rocks, and mazy-running clefts.

Thomson. Autumn.

And 'tis the village-mason's daily calling,

To keep the world's metropolis from falling,

To cleanse the *gutters*, and the chinks to close.

Dryden. Juvenal. Satire 5.

A promontory wen, with grisly grace,

Stood high, upon the handle of his face:

His blear eyes ran in *gutters* to his chin.

Id. Ib. Satire 6.

GUTTER.
—
GUZE-
RAT.

When puss, wrapt warm in his own native furs,
Dreamt soundly of as soft and warm amours;
Of making gallantry in gutter-tiles,
And sporting on delightful faggot-piles.

Butler. *Dialogue between Cat and Puss.*

It [a toad] eat blowing flies and humble-bees that come from the
rat-tailed maggot in gutters, or, in short, any insect that moved.
Pennant. *British Zoology*, vol. iii. appen. 1. *On the Toad.*

GUTTLE. Diminutive of *gut*.

To fill or cram the *gut*: to eat greedily or gluttonously.

With Methos, Gluttony, his *guttling* broth'r,
Twin parallels, drawn from the self-same line;
So foully like was either to the oth'r,
And both most like a monstrous paunched swine.

P. Fletcher. *The Purple Island*, can. 8.

His jolly brother, opposite in sense,
Laughs at his thrift; and, lavish of expense,
Quaffs, crams, and *guttles*, in his own defence.

Dryden. *Persius*, Satire 6.

GUTTULOUS, from the Lat. *gutta*, a drop.

In form or shape of a *drop*; after the manner of
drops.

So it [ice] is plain upon the surface of water, but round in hayl,
(which is also a glaciation,) and figured in its *guttulous* descent from
the ayr. Sir T. Brown. *Vulgar Errors*, book ii. ch. i.

To conclude from hence, that air and water have both one common
passage, were to state the question upon the weaker side of the dis-
tinction, and upon a partial or *guttulous* irrigation, to conclude a total
descension. Id. *Ib.* book iv. ch. viii.

GU'TTURAL, *n.* } Lat. *guttur*; Fr. *guttural*.

GU'TTURAL, *adj.* } Perhaps, says Vossius, from *gula*,
quasi guluttur; or rather from the sound, which the food
makes in most animals when passing through the throat.

Of, or pertaining, or belonging to the throat.

That tongue [the Welch] (like the Hebrew) employs much the
guttural letters. Digby. *Of Bodies*, ch. xxviii.

A skilful critic justly blames

Hard, tough, crank, *guttural*, harsh, stiff names.

Swift. *Directions for making a Birth-day Song.*

Mute as a fish, all he could strain,

Were some horse *gutturals* forc'd with pain.

Somerville. *A Padlock for the Mouth.*

Many words, which are soft and musical in the mouth of a Persian,
may appear very harsh to our eyes, with a number of consonants and
gutturals. Sir W. Jones. *On Eastern Poetry*, ess. 1.

GUTTU-
LOUS.
—
GUZE-
RAT.

G U Z E R A T.

Names.

GUZERAT, softened down from the original Indian
names Gurjjara and Gujjara, is a large Province of
Ancient and Modern Hindúst'hán, lying between the
21st and 24th parallels of North latitude, and bounded
by Ajmír, Málwah, Khándésh, the Sea, Kach'h, and a
small portion of Multán. It may be estimated at 320
miles in length and 180 in breadth. Its name was
formerly restricted to the Peninsula between the Gulfs
of Kach'h and Kambáyah. In the time of Akbar,
however, the Súbah, or Province, had nearly the same
extent as at present. (*Ayín Akbarí*, ii. 61.) It was
then divided into nine Serkárs (Districts) and 198 Per-
ganahs, (Townships.) Its present subdivisions are
these:

Divisions.

- | | |
|----------------|---------------------|
| 1. Patanwárah. | 8. B'haróch. |
| 2. Jetwár. | 9. Nándód. |
| 3. Chowal. | 10. Atavísí. |
| 4. I'derwárah. | 11. Súrat. |
| 5. Wágar. | 12. Cherúter. |
| 6. Champánír. | 13. Ahmed-ábád. |
| 7. Baródah. | 14. Gujarát Proper. |

In some of the central districts, and towards the
Eastern boundary, it is hilly, rocky, and in many places
covered with forests: but on the North-West it is either
flat and barren, or swampy. The coasts are full of
creeks and inlets, peculiarly favourable to piracy. This
Province was, therefore, long, both by land and sea,
the favourite resort of banditti. Though traversed by
several considerable rivers, as the Taptí, Nerbadá,
the Mahí, Mahéndrí, and Sábermatí, the Country
is in many places, from its abundance of rock and
sand, ill supplied with water. It is also continually
broken by deep ravines, which, in the rainy season,
form deep torrents. The soil in the more level tracts is
often deep, requires no manure except cow-dung and
refuse cocoa-nuts, and affords pasturage to large herds
of cattle and many horses. Besides indigo, opium, and
saltpetre, hemp is raised, and coarse cloths are manu-
factured in this Province; but the cultivation of the
poppy has been prohibited since 1803, for the double

purpose of protecting the monopoly established in Ben-
gal, and checking the use of opium among the natives,
who are much addicted to it. The inequality of its
surface and extent of its forests make the establishment
of any thing like order in this Province peculiarly diffi-
cult; the more so, as several Tribes of marauders have
for Ages made it their abode. It had also, from the
same causes, always escaped complete subjugation, and
had been constantly a place of refuge to fugitives from
other quarters. A greater variety of Tribes, Castes, and
Sects, is therefore to be found here than, perhaps, in any
other part of India.

Tribes.

1. The Grásiás, or Girásiyás, are a class of pro-
prietors who claim a portion of the lands in every
village, on a tenure, the title to which, as well as its
origin, is very doubtful. Their name is probably de-
rived from *grás*, a mouthful; and their lands were, as
it is supposed, first granted in the earlier part of the
XVIIth century, as a douceur, to induce them to leave
the rest of the Country unmolested; for it must be
understood, that these worthies were B'híls and other
robbers by profession. The lands thus granted were
exempted from duties, and called *vántá*, or *tódá girás*,
i. e. a ready-money-mouthful, in consequence of a tri-
fling sum paid in lieu of a quit-rent. These claims are
saleable like other property; and have, in the course
of time, become so intricate, as to defy the patience of
the most laborious investigator. The Grásiás, however,
have long been in the habit of adopting a more expe-
ditious method of settling disputed claims, by raising
an armed force, and desolating the lands of their oppo-
nent till he comes to terms. The Government, by under-
taking, in 1814, to settle these claims by its own autho-
rity, seemed to have adopted the only method by which
the ruin and anarchy, inherent in the former system,
could be prevented.

Grassias.

2. In the neighbourhood of the great morasses, called
Ran, and the River Mahí, as well as in some other
parts of the Province, there is a most daring race of
marauders, called Kúlís, by whom cleanliness is con-

Coolies.

GUZERAT. sidered as a mark of cowardice, or perhaps as a sort of heresy; for their *chárans* (*vates*, bards or priests) make it a rule to be dirtier than any of the laity. Powdered charcoal mixed up with oil is the compound with which they colour their garments. Their Chiefs are *Náródás*, or outcast *Ráj-púts*; and it is probable that the whole Tribe had a similar origin. Their name is said to be a Persian word, (*kulí*), derived from a Turkish one, (*kúl*), which signifies "slave."

Bhatts, or
Bharotts.

3. The *B'háts*, *B'hatts*, or *Bhárats*, are another class of people, whose habits and character present many singularities. They were, in all probability, originally itinerant bards or minstrels, and recorders of genealogies, such as are common in India. These persons act as beggars or hawkers, when other trades fail; but their most lucrative and usual occupation is that of brokers between the *Grásíás*, *Kulís*, or *B'híls*, and the Collectors of the Revenue, on receiving a small percentage. They become security for the sums due to Government from landholders of those classes. Their obstinacy and regard for their engagements is proverbial; and when compelled to break their word, they often avenge themselves either by committing suicide, or by killing some old or infant member of their family, in the presence of the person who has caused them to depart from their promise. The *Méwásís*, or landholders of the above classes, have, however, gradually acquired such a confidence in the justice of the British Government, that the intervention of *B'háts*, as agents, has ceased since 1817.

Charons.

4. The *Charans*, another class of itinerant bards, are the carriers of *Gujarát*, and being held sacred by the banditti who infest its forests, they protect themselves and the travellers committed to their care, by swearing to destroy themselves, if the persons whom they escort are plundered.

Ungreas.

5. The *Angríás* are money-carriers, who conceal the money intrusted to them in their quilted jackets. They are divided into companies, each of which has a *Mard'há*, or head, who is responsible for the fidelity of his clan.

Puggees.

6. The *Pagés* are thief-takers, who trace delinquents early in the morning by their footsteps.

Oberas.

7. The *D'hérás* are outcasts, like the *Paríárs* on the *Malabar* coast, and are employed as bearers of burdens on the high roads, and removers of filth from towns and villages. They delight in carrion and the flesh of beasts which have died of disease, are fond of intoxication, and much addicted to petty thieving; resembling in many respects the Gypsies, who are probably descendants of *Hindú* outcasts. The *D'hérás* pretend to cure diseases by charms, but it does not appear that they tell fortunes. They have priests of their own, styled *garudas*, who like carrion as well as their lay brethren.

Koonbees,
or Koom-
bees.

8. The *Kunbí* is a pure *Súdra*, and, in *Gujarát*, generally a husbandman. He cautiously avoids killing any animal, and eats neither flesh nor fish. The *Kunbís* are said to have emigrated from *Ajmír*, often hold grants of land under Government, are then called *Patél*, and are subdivided into three inferior Tribes, called *Liwá*, *Kajjá*, and *Arjáná*.

Lawa.
Kutja.
Ajaana.
Nyul.

9. There are 84 *Nayát*, or families of *Bráhmans*, variously subdivided, and not allowed to intermarry.

Vaseya.

10. The *Vaniyá*, or *Banyans*, (*i. e.* traders,) are numerous, and many of them repair to foreign Countries, where they remain for several years, while others are continually moving from place to place in *Hindúst'hán*: hence the *Gujarátí* dialect, which is closely allied to the

Hindí, but written in a peculiar modification of the *Déva-nágarí*, may be called the commercial language of India. It is worthy of remark, that some of the *Banyás* are *Awaks*, or *seceders* from the *Brahmanical* faith.

GUZERAT
Awaks, or
Seceders.

11. The *Jains* are very numerous, and have handsome Temples; and, excepting at *Bombay*, there is no part of the world where

Jynes, or
Jines.

12. The *Pársís*, or *Gebrs*, are found in such numbers as in this Province.

Parsees, or
Guebres.

13. The *Bóhrah*s, that singular race, who are *Jews* in feature, habit, and character, but *Mohammedans* in faith, are found in all the larger Towns. Their parsimony, love of lucre, and skill in striking a bargain, are as remarkable as their total ignorance of their origin. (See *Asiat. Res.* vii. 338.)

Boras.

Cotton manufactures are the staple branch of commerce in *Gujarát*, and the looms of *Surat* have long been celebrated for the cheapness and excellence of their cloths; the art of weaving is almost universally practised. The animal and vegetable productions of this Province are similar to those of its neighbours; but the abundance and frequent use of the *bábul* (*Mimosa Farnesiana*) in the North-Western Districts may be noticed. The gum of that tree furnishes the poorer natives with food, and its thorns make it a sufficient fence against all intruders but lions, of which there are many in the woods. The settled and more civilized natives are remarkable for their love of opium, which is always presented at visits; for their intimating despair by dressing themselves in yellow; for their belief that the loss of the nose is a protection against the evil eye; and for the frequency of the *sati*, (self-immolation,) even when no affection could exist between the deceased and the wife who mounts the pile with him. Another peculiarity is the custom of leaving a lighted lamp in a shop, to show that its owner is insolvent, and has therefore decamped; and still more extraordinary is the persuasion, that the doing this will ensure success to him afterwards. A proceeding, called *j'hánsá*, was formerly common in this Province; it bore some analogy to the *roads*, to which the border feuds anciently gave birth among our countrymen, and consisted in threats, either made or executed, of destroying plantations, burning stacks, or inflicting other personal injuries, for the purpose of enforcing the payment of debts, or compelling a compliance with some unjust demand. This outrageous mode of seeking for redress, or forcing compliance, is now seldom practised. The feudal and predatory habits of so large a portion of the inhabitants rendered most parts of *Gujarát*, till of late, a very insecure abode; so that single farm-houses are rarely found. The population is everywhere collected in villages; but in many parts it is very thinly scattered. The neighbourhood of *Surat* is closely peopled, but the Northern and Western Districts are almost in a state of desolation; and, considering the number and strength of the bands of robbers by which they have been so long infested, it is wonderful that they should have any inhabitants at all.

Manufac-
tures.

Customs.

The principal rivers are as follows: 1. the *Nerbada* Rivers. (*Narmadà*, the softener) rises nearly in the centre of *Nerbudda*. *Amar-kantak*, the highest land in *Hindúst'hán*, near the source of the *Són*, in $22^{\circ} 54'$ North, and $82^{\circ} 10'$ East. Just above *Mandala*, it descends from the highlands by a fall, described by the natives as very considerable, and makes its way to the sea, with few windings, in a course nearly due West. Its whole length may be estimated at 700 miles. It is everywhere considered as

GUZERAT. sacred, but more so in some places than others, especially at its source, where there is a Temple much frequented by pilgrims. Near Ankár Mándáttá its bed contains *sál-gráms*, or sacred pebbles, the supposed emblems of Siva. It forms the line of separation between Hindús'thán and the Dekkan, (Dakshin, *i. e.* South,) and also between the Countries where the two great Indian Eras are used; that of Vikramáditya, beginning B. C. 56, being used to the North, while the Era of Saka, or Sáli-váhan, (A. D. 78,) is followed to the South of the Nerbadá. 2. The Tapatí, or Tapti, flows into the sea 20 miles below Surat, having run with a Westerly course about 460 miles from the Injárdí hills in the Province of Góndwána. There are shoals near the mouths of both these rivers. 3. The Mahéndrí, Mahí, or Maíhi, rises not far from Mandó (or Mandúgar'h) in the Málwah hills, near the source of the Chambal, and running first in a direction West of North, suddenly winds round to the South-West, and discharges itself into the Gulf of Cambáyah, near the site of that City, after having travelled nearly 380 miles. 4. The Sábermatí, rising in the hills nearly due South of Uday-púr, and to the South-West of the Lake D'háber, or Déber, soon takes a direction nearly due South, and falls into the gulf a little to the West of the Mahí. These may be termed the Southern Rivers in the Province. 5. The Banás, its principal Northern River, rises in the Province of Ajmír, and has, for a considerable part of its course, a large body of water, but when approaching the Gulf of Kach'h, it gradually loses itself in the Ran, or great morass.

I. The District of Patanvád, or Patanwár, is the North-Western boundary of the Province. It is contiguous to the great morass called Ran, and is crossed by the Banás and Sereswatí Rivers. Patan, (*i. e.* the City,) in 23° 48' North, 72° 2' East, anciently called Neherwára, is its Capital. Anhalvád (*i. e.* the field of Anhal) is the original and proper form of that name. It stands on the Southern side of the Sarawatí, but is now in a state of decay little indicative of its having been once at the head of an independent State. The seat of Government was first removed to Champánír, and then to Ahmed-ábád. In the time of Akbar, the Town had been reduced from 360 to 84 púrahs, or quarters, (*Ayín Akb. ii. 63.*) though it had then two forts and contained 1000 Mosques. Its Serkár (District) contained 16 Mahalls, (Townships,) and yielded a revenue of 600,535,426 dáms. (£1,766,574.) Néyer is a small, almost unexplored tract to the North and West of Patan-wád, sandy and ill-supplied with water, bounded on the West by the Great Ran, and inhabited principally by Kúlís, who are all thieves and robbers. Their weapons, the tír-kámtá and a hard curved stick, are powerfully wielded, and their horses are the best in the Province. Wáu, or Wáv, their Capital, in 24° 11' North, and 71° 23' East, is only a few miles from the edge of the morass which separates them from Kach'h. T'harád, the chief Town of another small District, is in 24° 15' North, and 71° 32' East, and 12 miles to the East of Wáu, 40 miles to the West of the confines of Dísá. This miserable tract, which has not water enough for the cultivation of potherbs, and is obliged to import even onions, maintains 33 villages, and used to pay a revenue of 20,000 rupees (£2000) to its Chiefs, who spent three times that sum, and raised the deficiency by plunder. Good horses and camels are bred in it, and the Town of T'harád contains 2700 houses,

one-ninth of which are inhabited by banyans, or foreign traders. Its dilapidated fortifications are sufficient to protect it against its predatory neighbours, but its territory is liable to perpetual irruptions from Sind'h, and its inhabitants never pay the sums due to their Sovereign, the Rájá of Jaúd'h-púr, unless compelled by an armed force. D'handar is a small District North-East of T'harád, said to be surprisingly fertile, and to contain 180 Townships. Pálhan-púr, in 24° 11' North and 72° 20' East, is the head of a large Perganah in the Serkár of Patan, containing 130 villages. It has a brick fort, built by Bahádur Khán in the year of Vikramáditya 1306, (A. D. 1362,) and gates defended by ravelines mounting some small guns. Its population amounted, in 1813, to upwards of 30,000 persons. It pays 50,000 rupees (£5000) yearly to the Gáikwár, and from its vicinity to Sind'h and Ajmír, or Rájputánah, is a post of some importance. The happy and judicious arrangement by which this territory was saved, in 1813, from anarchy, and the Town from the horrors of a bombardment, is one of the many occurrences, in the modern History of India, which shows how greatly that Country stood in need of a vigorous as well as beneficent Government, and what inestimable advantages have already accrued to the peaceful and industrious classes of its inhabitants from the supremacy of the British Power. Dísá, in 24° 9' North, and 72° 8' East, is the residence of another petty Chieftain, having many villages inhabited by B'híls and Méwásís in his territory. It is now united under the same Chief with Pálhanpúr. The tract included between Rád'hanpúr, Pátrí, the Ran, and Bíchárjí, is called Wadyár, or Waryár, (*i. e.* the Herdsman,) on account of its excellent pasturage. It is much infested by Kúlís and other marauders. Rád'hanpúr, in the Serkár of Patan, and in 23° 40' North, and 71° 31' East, is surrounded by an old brick wall flanked with towers, but much decayed. It is supposed to contain 30,000 inhabitants, and is a sort of emporium for the trade of Márwár and Kach'h. G'hí, (clarified butter,) wheat, and hides, are its staple productions. Its manufactures are trifling, as most of its inhabitants are farmers, in consequence of which the plain in which it stands is highly cultivated. Its Sovereign, who is the descendant of a self-appointed Súbahdár of Gujarát, though not tributary to the Gáikwár, acknowledges him as his feudal superior, and engages to defend the passes between Gujarát, Ajmír, and Sind'h, (all of which are in his territory,) on condition of being released from all tribute. His annual revenue amounts to about 150,000 rupees, (£15,000,) and his force to three or four baírahs (companies) of infantry and 350 horse. Samí, the place of this Nuwáb's residence, in 23° 32' North, and 71° 43' East, is a wretched Town surrounded by a swamp, and in the midst of a naked Country. Kákréz (Kákréjí, in the *Ayín Akberi*) is the name of another District adjoining to the last on the East. Tarah, or T'harah, its Capital, in 23° 52' North, and 71° 41' East, is an unfortified Town, containing about 12,500 inhabitants, and placed in a barren Country ill-supplied with water. Mórwará, in 23° 48' North, and 71° 15' East, which has a large tank, is one of the most flourishing places in the District.

II. To the North-West of Kákréz is the District of Jatwár, on the edge of the Ran, and intersected by the Banás, Saraswatí, and Rúpaín, or Rúpeín. Its name is derived from that of an Indian Tribe, widely diffused

Tuptee.

Mhye,
Mahy, or
Mylie.Saubur-
muttee.Bannass, or
Bunnass.I. Patten, or
Puttunwar.

Runn.

Neherwara.

Neyer.

Waw.

Therraud.

Deesa.

Dunder.

Pal :anj :oor.

Deesa.

Bheels.

Mewassies.

Rahdunpoo.

Worrear.

Sommees.

Kakreze.

Tarah, or
Therah.

Morewara.

II. Jutwar.

Roopeyne.

GUZERAT. through Northern and Western Hindúst'hán, and even to the East of the Indus. The Játs, Jats, or J'hats, ^{Jatts, Jatto, Jats, or J'hats.} form a large part of the population in the Penj-áb and Countries immediately to the North of it, and are also found in Multán, Sind'h, and Bálúchistán, and Makelwád, or Makelwár, where they bear the name of Jagdál, Jókhná, and Númrí, but from their features, habits, manners, and customs, there can be little doubt that they have all a common origin, such of them as are Musulmans having been converted soon after the Mohammedan invasion. The Játs inhabiting Jatwár, Sind'h, and Kach'h are Mohammedans by Religion, marauders by profession, more perhaps from a bold and restless spirit, than from want of industry, for many parts of their Country are well cultivated. Much, however, of the most laborious work is done by slaves, the Samehjá, an inferior Tribe, formerly numerous in Sind'h, and reduced to slavery by their more ferocious neighbours. The women among the Játs, though ugly, and no way improved in appearance by their coarse black clothes, have a singular influence over the men; and a wife, when discontented, bullies her husband into a divorce by breaking his furniture, turning his house upside down, and making open war upon him, till he gives his consent to her wishes. Pátrí, in 23° 7' North, and 71° 51' East, is one of the largest and best fortified Towns in this District. It has three walls, now very ruinous, a ditch never dry, and a fine tank on its North side. The inhabitants are principally Rájpúts and Kúmbís, (husbandmen,) and its Chief, or Desáí, of that caste, has the authority of a Thákur, or independent Prince. He does not, however, assume this title, nor was he acknowledged as such by the Peshwás, from whom his family received their fief.

III. To the East of the Patan-wár (District, or Circle of Patan) is Chowál, the chief Towns of which are Masáná, Bija-púr, and Mánásá, all of which are still in the hands of its native rulers. Bija-púr, of which the chief Town, bearing the same name, is in 23° 37' North, 72° 46' East, was ceded to Great Britain, and attached to the Collectorship of Keirá.* In no part of our Indian dominions were oppression and misrule more prevalent. The wealthiest of the inhabitants were rájpúts, kúlis, and other sacred Tribes, who claimed exemption from all contributions to the support of Government, and exercised, in many instances, an unlimited sovereignty over the cultivators and traders, the only industrious part of the community. This Perganah was also entirely surrounded by the Gáikwár's territory; and the apparent impossibility of restoring order in a district so circumstanced, wherein an asylum was easily obtained by every offender, made it expedient to exchange Bija-púr for a Perganah adjoining to the other British territories; and, in 1817, after a tedious negotiation, Kaparwanj, with a part of Neryád, in the neighbourhood of Keirá, and Karód, South of the Taptí, were given up by the Gáikwár as an equivalent for Bija-púr, which was restored to him.

IV. I'der-wár, separated from Chowál by the Sábar-matí, forms a part of the North-Eastern frontier of this Province. I'der, Ahmad-nagar, and Mál-púr, are its chief Towns. It is subject to the Gáikwár, but pro-

duces little revenue on account of the turbulent and unsettled character of its population. Its Capital, I'dar, is in 23° 53' North, and 73° 2' East.

V. Wágar, to the East of I'derwár, is a large District in the same parts of the Province on the Mahí River. Its chief Towns are Bānswará and Dúngar-púr. The first in 23° 38' North, and 74° 35' East, was formerly subject to Uday-púr, but had become independent, before it fell under the notice of the British Government. The second, in 23° 54' North, 73° 50' East, also Capital of a small Principality, formerly belonged to Uday-púr, and was received under the British protection in 1817.

VI. Chánpánír, or Chanpánír, the Eastern frontier of the Province of Gujarát, is bounded by the Mahí, and the Nerbadá, and separated from Málwah by smaller streams. In Akbar's time it contained nine Mahalls, produced a revenue of 10,283,614 dāms, (£30,246,) and maintained a force of 1600 infantry and 550 cavalry. The citadel of its ancient Capital, also called Pavángar'h, in 22° 31' North, and 73° 41' East, placed on a rock rising in the midst of a nearly level Country, and towering alone over the neighbouring hills, seems formed to command the South-Eastern angle of the Province. Its height is about 2500 feet above the level of the plain, and on some sides it is almost perpendicular. It is visible from the Jámí Mesjid of Ahmed-ábád, 70 miles distant. The City was placed at the foot of this lofty rock, and the wrecks of its ancient magnificence extend for several miles to the North, but are now covered with thick wood. They are almost all of Hindú origin, but Halól, one of its suburbs, now four miles distant, has the remains of many Mohammedan structures. The present Town is of an oblong figure, about three-fourths of a mile long, and half a mile broad. It is surrounded by a stone wall, flanked with towers, and built by Sultán Mahmúd Gujarátí, but not more than one half of it is now inhabited, the rest being overgrown with wood. The inhabitants are silk-weavers, and the water of the place is believed to give strength and durability to the colours of their silks. There is an ancient Hindú Temple of Kálí in one of the forts on the summit of a mountain, which is therefore considered as sacred, and being very difficult of ascent, is also deemed impregnable by the natives; a detachment, however, of the Bombay army took it in 1803. In 1812, the Town contained 400 houses, not above half of them inhabited, so that its population, probably, did not then exceed 1000 persons. Lúnawará, in 23° 8' North, and 73° 43' East, is the Capital of a petty State in some degree dependant on the Chief of Chánpánír. The soil is comparatively level and very fertile, bounded by the Mahí on one side, and separated from Málwah on the other by a chain of hills, the narrow defiles of which, afford the only passage into Gujarát in that direction. The whole territory, not more than 35 miles long, and 17 or 18 broad, is one of the most beautiful in this Province, presenting a great variety of rich and picturesque scenery. The Town is well fortified in the Indian fashion, and about three miles in circumference. Its secluded situation, vicinity to strong posts, and position with respect to the neighbouring States, are advantageous both to its security and commerce. Its inhabitants are industrious and skilful workmen, especially in arms and military accoutrements. From some negligence, or misunderstanding, between the different Indian Presidencies, a Treaty made with this little State, in 1803, was annulled

V. Waugur.
Banswara.
Doongur-poor.

VI. Cham-panir, or Chum-paneer.

Powanghur

Lunawara.

* Perhaps this name should be spelt Kairá, or Káirá. The true spelling of many names in this Province is yet undetermined, as documents in the native languages are not easily, if at all, to be procured in England, and no fixed system of orthography is followed by the authorities cited.

GUZERAT, in 1806; and the wretched inhabitants were thereby abandoned to "the tender mercies" of Sindhya. **Soonth.** Sūnt'h, in 23° 13' North, 73° 55' East, is contiguous to Lūnawārā, and though seated in an open and fertile country, as well as strong by position, the Town with its fort occupying the side and foot of a rocky hill, is a miserable place, of importance only as commanding some difficult defiles. This part of the Province is the native Country of the B'hils, or B'hills, who, mixing little with Hindūs of any other race, speak the Gujarātī dialect with peculiar purity. **Barreah.** Barīyā, another Principality in this part of the Province, is remarkable as one of the few petty Indian States still existing in a state of entire independence. The Town, in 22° 44' North, and 74° East, fills the whole of a narrow valley between the River Pannā and the adjoining hills. **Pannah.** It is neat, and has several brick houses, but its territory is entirely covered with wood, through which only one path leads. The Rājā, according to the old system of Hindū government, levies a Chaūt'h, or contribution of one-fourth, on the produce of the neighbouring Districts. **Dohud.** Dōhad, or Dwāhad, in 23° 6' North, 74° 26' East, is a fortified Town on the borders of Mālwah, surrounded by hills. Many of its inhabitants are Bōbrahs.

VII. Baroda. VII. Barōdah, or Barōd'h, the Capital of the Gāīkwār, (Gāīkvād, vulgarly called Guicowar,) the Mahrattah Sovereign of this part of India, is in 22° 21' North, 73° 23' East, and was, in the time of Aurēngzēb, a large and wealthy place; nor has it ceased to be so, notwithstanding the wars and desolation occasioned by the rise and dissensions of the Mahrattah Powers. Its bankers advanced, at different periods, between 1803 and 1806, no less than a crore (karōr) and a half of rupees, (£1,500,000,) in ready money, for the service of the British troops. Slightly fortified, and not adorned, by its modern rulers, with any handsome buildings, this Town is remarkable on account of the breadth of its principal streets, the ruins of some fine Mohammedan edifices, and a stone bridge over the River Viswa-mitra, almost the only one in the whole Province. Some fine and spacious wells in the neighbourhood are also deserving of notice. It was said to have, in 1818, a population of 100,000 persons. **Brodera.** The District of Barōd'h is well cultivated, and generally enclosed with hedges of mango and tamarind trees. **Dubboi.** Its soil is red and light. Dab'hōi, in 22° 9' North, and 73° 25' East, once a large and magnificent City, still containing 40,000 inhabitants, in 1780, and commanding a District which had 84 villages, is remarkable on account of its sculptured buildings, especially the Diamond Gate.

VIII. Broach. VIII. B'harōch, or Behrōch, was, in Akbar's reign, a Serkār, containing 14 Mahalls, or Townships, and yielding a revenue of 21,987,483 dāms, (£64,669.) (*Ayīn Akberī*, ii. 240.) It is one of the best cultivated and most populous tracts on the Western side of India, and came into the possession of Great Britain in 1803. Three-fourths of this District have a rich soil called *kānem* land, that of the remainder, nearer to the sea, is termed *bāra*, and is of an inferior quality. Twelve rupees (24s.) per acre is the annual assessment on the former, if cultivated every year, but twice that sum, if the land has lain fallow. The average assessment on the latter is three rupees per bīg'hā, or one guinea per acre. Rice and cotton are the staple products. In 1804-1805, the revenue of B'harōch was estimated at 1,150,609 rupees, (£115,061,) but in 1813-1814,

it amounted to 1,608,172 rupees, (£160,817,) and GUZERAT it had a population of 157,983 souls; being about 173 to the square mile. Many lands, called *vāntā*, (p. 32,) are held by Grāsīās, and others exempted from contribution. To the District of B'harōch, the Perganah of Aklasīr, or Oklasīr, and Hānsūt, on the opposite side of the Nerbadā, are appended: and, in this District, from the continuity of the lands immediately subject to the British Government, a more efficient police can be maintained, than in those where the territory is mixed. The high prices of land, and increased industry of the inhabitants, are satisfactory evidences of the advantages derived from the substitution of personal or corporeal punishments for fines often inadequate; the only penalties exacted for murder, arson, and other outrages, before this change in the mode of administering justice was established. So lately as 1815, it suffered much from inroads by parties of armed B'hils from Rāj-pīplā. The Serkār of B'harōch, in Akbar's reign, had 14 Mahalls, (Perganahs, or Townships,) measured 349,771 bīg'hās, and yielded a revenue of 21,987,483 dāms, (£64,670.) (*Ayīn Akberī*, ii. 240.) The Capital, bearing the same name, is on the banks of the Nerbadā, or Rivā, in 21° 46' North, and 73° 14' East. According to the Hindū legends it was called B'hrīgu-kshētra, (changed by the Greeks into Barygaza,) i. e. the field of B'hrīgu, a celebrated Saint. Its high walls, flanked with towers, enclose an area about two miles and a half in circumference, and its streets, like those of all old Asiatic cities, are narrow, dirty, and crowded. It is abundantly supplied with provisions, particularly game and fish; and its trade is still considerable. Cotton, raw and manufactured, muslins and chintzes, inferior to those of Bengāl and the Carnatic, grain, nuts, seeds, and dye-woods, are its chief exports. Labour is dearer than in Bengāl; an able-bodied man can earn 7 paīsās (4d.) per diem; a woman 5; a child from 1 to 3. The most ordinary kind of food (rice?) costs about a halfpenny a pound; but a labourer can only afford milk or fish on feast days. In 1804 the population of the Town and suburbs amounted to 22,468 persons, and in 1812 to 32,716, about seventenths Hindūs, one-fifth Musulmāns, and one-tenth Pārsīs. A severe famine in 1791 carried off 25,295 individuals, or nearly one-third of the whole population, and 2351 houses were abandoned. Contributions, or rather a sort of tax, levied upon the Hindūs by the Brāhmins, to the amount of £1000 per annum, are assigned to the maintenance of the Pinjarā pōl, or hospital "for beasts," where bulls, cows, and monkeys are now the principal inmates. B'harōch was taken by the British forces in 1772, and again in 1782, after which it was ceded to Great Britain by the Mahrattahs, but it was soon afterwards made over to Mahādājī Sindhya. His successor, Daūlet Rāo Sindhya, having joined the Mahrattah confederacy, which was happily defeated by Lord Wellesley's Government, this place was again taken in 1803, since which time it has formed a part of the British dominions. **Jambosier.** Jambūsīr, in 22° 6' North, and 73° 3' East, is a Township in this District, on a river of the same name. The soil is everywhere fertile, the country enclosed, and the produce abundant. The Town, about two miles in circumference, is in no way remarkable; but the banks of the adjoining lake are covered with Hindū Temples, embosomed in clumps of mango and banyan trees, (*Ficus Indicus* and *Mangifera Indica*,) and the surface of the water almost concealed by the leaves and flowers of the sacred lotus.

GUZERAT. Ahmúd, or Amód, in $22^{\circ} 3'$ North, and $73^{\circ} 6'$ East, is a Perganah which produces the best cotton in the Province. This and the preceding Township belonged to the Peshwá, but were liable to a *chaut'h*, or tax, nominally of one-fourth, to the British Government, as possessor of B'haróch. It was fixed by Mahádájí Sínd'híá, in 1782, at 12,000 rupees (£1200) for Jam-búsir, and 6600 (£660) for Ahmúd, little more than one-third of the sums paid to the Nuwwábs of B'haróch.

Ahmood. Sinnúr, or Zinnór, on the steep bank of the Nerbadá, to the edge of which there is a flight of 100 steps, is in $21^{\circ} 56'$ North, and $73^{\circ} 35'$ East. It is a place of great sanctity, and has some fine Hindú Temples. Its District contains 50 villages, and is very productive of cotton, in the cultivation and manufacture of which its inhabitants are principally employed. Chándód, in $22^{\circ} 1'$ North, and $73^{\circ} 40'$ East, on the banks of the same river, and nearly opposite to Nándód, is much frequented by pilgrims and devotees, two-thirds of its inhabitants being Jógís, or Bráhmans. Its numerous and splendid Temples, though inferior to some others, are no unfavourable specimens of Hindú skill in sculpture and architecture.

IX. Naundode. IX. Nándód, in $21^{\circ} 55'$ North, and $73^{\circ} 43'$ East, on the South side of the Nerbadá, though the Capital of a District still held by Malrattah Chieftains, is itself comprehended within the jurisdiction of B'haróch.

Raj-peepia. Ráj-píplá, in $21^{\circ} 46'$ North, and $73^{\circ} 45'$ East, gives its name to an extensive tract, supposed to be 100 miles square, formerly supporting 500 Towns and villages, but now reduced by war and anarchy to 15 villages. It is tributary to the Gáikwár, but exposed to plundering irruptions from the B'híls lurking within its own boundaries and the neighbouring Provinces. In 1815, the Gáikwár interfered, and reduced these marauders to submission, but no less than 35 villages and more than 5000 houses had been reduced to ashes by them, in about six weeks in the Spring of the preceding year.

Neemoodra. At Nímúdrá, seven miles from Ratna-púr, South-West of Nándód, there are some considerable beds of cornelians. The pits, of which the deepest is about 50 feet, are worked perpendicularly downward, and extend horizontally for a short distance at the bottom; but the periodical rains cause their sides to fall in, and fresh pits are required every season. Quartzose, ferruginous gravel slightly imbedded in clay, is the soil in which the nodules, varying in weight from a few ounces to three pounds, are found. The stones have usually a blackish olive hue, sometimes a slight milky tinge, but their colour cannot be ascertained till they have been burnt; and they are then carried to Cambáyah, where they are polished and worked into an infinite variety of ornaments.

X. Atavee. X. At'hávisí, (*i. e.* the 28 Townships,) at the Southern extremity of this Province, lies between the Western G'háts, the Sea, and the District of Súrat. It is well watered, but has not any large streams. Its revenues, amounting to six lak'hs of rupees and a half (£65,000) per annum, were mortgaged to the East India Company, in 1802, by Anand Ráo Gáikwár, in payment of the sums expended on his behalf, in the war against his rival Malhár Ráo. Daman,* in $20^{\circ} 21'$ North, $72^{\circ} 58'$ East, is one of the few Indian posts still possessed by

Portugal. Though much decayed, it has still some commerce; and its vicinity to the forests makes it convenient for ship-building. Its river affords a secure harbour for such ships as can cross the bar, and its white churches and houses make it conspicuous from the sea. Unái, a village 50 miles South-East of Súrat, has a warm spring, believed by the Hindús to have been miraculously formed by Ráma Chandra.

XI. Surat. XI. Surat (Súrat, or rather Surát, from Suráshtra, *i. e.* the excellent children of kings, *As. Res. ix. 241.*) is properly the South-Western boundary of this Province, At'hávisí being only held as a mortgage from the Gáikwár. The Serkár formerly contained 31 Mahalls, and yielded a revenue of 20,217,547 dáms, (£59,463.) Many parts of this District were possessed either by the Peshwá or the Gáikwár long after the rest was ceded to the British Government, and it was extremely difficult to determine the exact proportion belonging to each. The soil is considered as the property of Government, but is not resumable as long as it continues to be cultivated. The amount of the assessment is annually ascertained while the crops are on the ground; and the whole revenue in 1812 was 1,563,813 rupees, (£156,381,) and in 1813-1814, 1,597,648, (£159,764,) much waste land having in the interim been brought into cultivation. The intermixture of territory and the passage of armed bodies under pretence of enforcing the payment of Grásiá dues, have proved great impediments in the way of justice. It was, if possible, still more difficult to check piracy and highway robbery, both of which were covertly encouraged by the native Chiefs and officers, who participated in the plunder. The City of Súrat, long one of the largest and most populous in India, is on the Southern bank of the Taptí, in $21^{\circ} 11'$ North, and $73^{\circ} 7'$ East, and is likewise the Capital of the British territory in this Province. Its outer walls are flanked with towers, have 12 gates, and form a circuit of seven miles. Its inner walls are built in the same manner, but both are very ruinous. This latter enclosure, which alone forms the City, is filled with lofty crowded houses, and narrow dirty streets. The public buildings are contemptible, and the best of them in ruins. The Hospital (pinjará-pól) for sick and disabled animals was, fifty years ago, the most remarkable institution in Súrat; and its wards for rats, mice, bugs, fleas, &c. were visited, it may be conjectured, with only a cautious and distant curiosity by all but Hindús. The outer enclosure contains the suburbs, diversified by country-houses and corn-fields. The harbour is secure only during the prevalence of Northerly winds, and ships cannot come higher up the river than about 20 miles below Súrat. The weights in use there are reckoned thus: 40 sérs = 1 man = 1 quarter 9 lbs. 20 mans = 1 candí = 6 cwt., 2 quarters, 21 lbs = 749 lbs. In 1802-1803 the imports amounted to 5,332,677 rupees, (£533,267,) the exports to 5,360,024 rupees, (£536,002;) and in 1815-1816 to 6,371,900 rupees, (£637,190,) and 6,159,214 (£615,921) respectively. This city is supposed to be mentioned in the *Rámáyana*, one of the ancient Hindú Poems; and was, at a very early period, much frequented by the Indian Musulmans, being the port whereat they embark for Mekkah. The English factory was established in 1612; the Dutch in 1617. The French, in the early part of the last century, decamped without paying their debts, and their ships were seized as security for payment; but these vessels belonged to

* The Portuguese mode of spelling the name, *Damão* for Damaon, has given rise to the English corruption of it, Damaun, by which a long vowel is introduced before the last consonant.

GUZERAT. a second East India Company, which had no connection with the first. Súrat was attacked and taken by the Mahrattahs, as early as 1664; but the factory of the English East India Company, and a considerable part of the Town, were preserved from destruction by the courage and perseverance of Sir George Oxenden, the Chief, who, with the aid of the ships' crews, maintained his post, notwithstanding the numbers of the enemy. An adventurer named Mo'ayyenu'd-dén got possession of the castle in 1748, and constituted himself Nuwwáb of Súrat; his successors, Kutbu'd-dín, in 1763, Nizámu'ddín, in 1792, and Násir'u'd-dín, in 1800, were all invested by the East India Company. In the Spring of the last-named year, the administration, civil and military, was transferred, by Treaty, to the servants of the East India Company, on condition of an annual allowance to the Nuwwáb of one lak of rupees, (£10,000,) and one-fifth of the surplus revenue; and in 1803 the Mahrattahs were compelled to abandon their claims on this City, which had long been a continual source of intrigue and extortion. The population of Súrat seems never to have been accurately ascertained; nor, till of late years, have internal regulations been as regularly enforced, under the Bombay, as under the Madras and Bengal Presidencies. The returns, consequently, respecting the population of Súrat, were very vague and unsatisfactory so lately as 1816; but the number of inhabitants appears to have been then estimated at about 325,000. Individual security has been greatly promoted by an effectual police; but drunkenness and other gross immoralities are extremely prevalent, and murders by poison are apprehended to be very frequent, especially among the Hindús. Sáčín, or Sátra-gám, (*i. e.* the 17 villages,) in the Perganah of Chaurási, and in 21° 4' North, and 73° 5' East, is an independent Barony belonging to the Abyssinian family of Siddí, and given by the Peshwá, in 1791, to the Nuwwáb, Siddí 'Abdu'l karím Khán, in exchange for certain forts in the Kónkan. It produces an annual revenue of 75,000 rupees. (£7500.) The want of a proper police and an upright administration of justice in this petty domain, are often the occasion of much mischief in the Company's territories.

Sacheen.
Chourassee.

XII. Cherutter.

Cambay.

XII. Cherutter, on the Western bank of the Mahí, is a District belonging almost entirely to the Gáikwár; but a small portion of it, attached to the British territory, is comprehended in the Collectorship of Keírah. Cambay, (Kambáyah, or Kámbója,) in 22° 21' North, and 72° 48' East, near the gulf bearing the same name, stands on the estuary formed by the Mahí, in which the tides rise and fall 40 feet, so that ships cannot anchor near the shore, without being aground at low water. The City is three miles in circumference, surrounded by a brick wall, and full of splendid ruins, the materials for which must have been brought from very distant quarries. The Nuwwáb's Palace, which occupies much ground, the Jámi' Mesjid, or principal Mosque, a fine Hindú Temple, several Mohammedan sepulchral monuments in the suburbs, and some subterranean pagodas, especially that of the Jáins with its massive statues of Parswa-nát'ha, one of which is dated A. D. 1602, are all objects deserving of examination. Grain, esculent vegetables, oleiferous plants, and cotton are raised in considerable quantities in the neighbouring plains, but the husbandry is slovenly and negligent. Most of the 50,000 wells and tanks have been filled up; the manufactures of silks, chintzes, and gold cloth have greatly

decayed; only inferior indigo is now produced; and GUZERAT even ivory and cornelians no longer form a considerable export; cotton and grain from Bombay being the products exported to the largest amount. "In the Vth century," says Major Wilford, (*As. Res.* ix. 194.) "Tamra-nagara, or Cambát, was the metropolis of the Balaráyás, and, perhaps, of the [Hindú] Emperors of the West also, when those two dignities happened to be united in the same person." Tamra-nagara (*i. e.* the Copper City) is believed to have been swallowed up by the sea. The same writer supposes this place to be the *Asta* and *Trapera* of the *Periplus* of Arrian, and the *Astacampra* of Ptolemy, but on grounds which require a more careful investigation. The Portuguese, in the beginning of the XVIth century, saw splendid ruins near Cambáyah; some remains of which are, probably, still to be found at Kavi, or Kavi gáong, (Kapila grám,) near Káná, to the South-West of the city, where there were lately temples and statues half buried in the sand. Kambáyah was conquered by the Moslims in A. D. 1297, and long flourished as the port of Ahmed-ábád. Mihmán khán, the Nuwwáb of Cambay in 1780, was son of the last Nuwwáb of that Principality, who fled to Kambáyah when the Mahrattahs conquered his territory, and was allowed to retain this port and the adjoining district as their tributary. His revenue did not then exceed two laks, (£20,000,) and his force consisted of 2000 Sind'hian and Arab foot and 500 horse. The extraordinary height of the tide in the gulf has been already mentioned; its rise is as sudden and irresistible as that of the *Bore* in the Ganges; and there are strong grounds for supposing that its bed has been gradually filling up for the two last centuries.

The District of Keírah, which may be considered as a part of the Mahrattah District of Cherutter, affords a satisfactory instance of the happy effects of a benevolent and well-directed system of government. Few, if any, parts of this Province, had suffered more from the demoralizing effects of the misrule which prevailed throughout Hindúst'hán on the decline of the Moghul Empire; and the religious and other feuds prevailing among the various Tribes of which its population consists, united, with its impervious rocks and forests, to give its inhabitants a hardy and untractable character, as favourable to predatory habits as it was hostile to peaceable and industrious pursuits. It required some time, therefore, and great judgment and perseverance, to repress the refractory spirit which had long been cherished; but by firm, yet mild and conciliatory measures, regularity and order were gradually introduced, and the rapidly increasing prosperity of the Country continued to afford an unquestionable evidence of the improved condition of its inhabitants. For the first ten years after Keírah became a part of the British territory, there was only one instance on record of an act of *traga*, or judicial assassination, by B'hát, (p. 33;) a more striking proof of the effect of good government, in repressing a deeply rooted superstition, could not easily be adduced. In 1811 and 1812, murder had become very rare; burglaries and petty larcenies were the common offences. Coining and, in many places, robbery in gangs were still practised. In the Perganah of D'hólká, a most singular kind of knight-errantry was not unusual, in 1812; it is termed B'háratái, or B'hárwatái, and consists in abandoning house and home, and living by indiscriminate plunder, till a debt is cancelled or an unwarrantable claim allowed. In such cases, the creditor deems

Tummet
nugget.

Kairah.

GUZERAT. himself responsible for the mischief done, and, appalled by the thought of such responsibility, yields to the demand, however conscious of its injustice. The retrospect in 1813 was very encouraging. Murder had not become more frequent, gang-robbery had greatly decreased, even the Kúlis were much improved. In the Western Districts lately ceded, Civil feuds had been repressed, the incursions of the Kát'híes effectually checked, and the authority of the Gáikwár more firmly established. In 1805-1806, at the period of the cession, the annual revenue of Keirá amounted to 1,300,155 rupees, (£130,015, 10s. 3d.) in 1814, the amount was 1,638,365 rupees, (£163,836. 10s. 3d.) and in 1815-1816, 1,821,868 rupees (£182,186. 16s. 3d.) was the gross revenue; an increase of upwards of £50,000 per annum in ten years.

City of Keirá, the residence of the Judge and Magistrate, in 22° 47' North, and 72° 48' East, is a large Town at the confluence of the Wátrak* and the Seirí, two small rivers, surrounded by a brick wall, with many trees overshadowing the houses. Neryád, in 22° 44' North, and 73° East, is a walled Town three miles in circumference, still populous in 1780, and a place of great trade a century and a half ago. Its inhabitants are chiefly cotton manufacturers, and the revenue of the Township amounted to 17,000 rupees (£1,700) per annum, when it was ceded by the Gáikwár in 1803. Till 1817, the villagers were continually harassed by the exaction of free quarters, and by the damage which their crops sustained from the Gáikwár's troops sent to levy his revenue on the Perganah of Bálíj, lying in the centre of Neryád, in 22° 40' North, and 73° 10' East. It was, however, in that year valued at 40,000 rupees (£4000) per annum, and exchanged for Bija-púr.

XIII. Ahmed-ábád, (*i. e.* the abode of Ahmed,) on the banks of the Sábermatí, in 23° 1' North, and 72° 42' East, is the Mohammedan Capital of the Kingdom of Gujarát. Its high wall, with towers at intervals of 50 yards, and 12 gates, form a circumference of five miles and three quarters, and, in 1780, enclosed all that remained of this once populous City; while a fine tank, called Kukáriyá, about a mile in circuit, and the remains of mosques, palaces, aqueducts, and caravanserais, surrounding the City on every side, and occupying an area 30 miles in circumference, bear ample testimony to its former splendour. In the reigns of Sháh Jehán and Auréng-zéb, it was the seat of Asiatic magnificence and luxury, and one of the first commercial Cities in Asia. Its rich gold and silver-flowered damasks, its chintzes and calicoes, excellent indigo, fancyworks in gold, steel, enamel, ivory, and mother of pearl; its paper and japanned ware, exported from Cambay to the ports of Europe and Asia; its painters, poets, and news writers, celebrated by the travellers and historians of the XVIIth century, at that period attracted crowds of strangers from almost every part of the world; but now a few *kimkh-ábs*, (brocades,) lathered ware, and palanquins, are all the manufactures which Ahmed-ábád possesses. It still sends forth a number of players, minstrels, and conjurers, (*b'háwí*, or *rázdári*,) wrestlers, and jugglers, who are the delight of the villagers in Gujarát.† This City was built by Sultán Ahmed Sháh in A. D. 1426, and adorned, in the reign of Sháh Jehán,

with the Sháh-bágh, or Royal Garden, planted by his son, the Súbahdár Karím, about two miles from the City. When the Moghuls ceased to have any power over the remoter Provinces, the Nuwwábs of Ahmed-ábád rendered themselves independent, and retained the sovereign authority till Raghu-Nát'h Ráo drove out Mihmán Khán, who was allowed to retain Kambáyah as a vassal of the Mahrattahs. In 1779, Ahmed-ábád was taken by the British troops, but was restored to the Peshwá in 1783, and retained by him till the final dissolution of his power in 1818; an event most fortunate for its oppressed and suffering population, who, to the ordinary miseries of a military despotism, had the disadvantage of being so far from the residence of their Sovereign, as to cut off all hope of redress by application to the Peshwá himself.

XIV. The Peninsula of Gujarát, bounded on the North by the Ran and the Gulf of Kach'h, on the West by the Indian Ocean, on the South and East by the Gulf of Cambay, (Kambáyah,) and on the North-East by the District of Ahmed-ábád, formed the *Serkár*, or District of *Sórat'h*, in the time of Akbar, (*Ayín Akbarí*, ii. 66. 242.) and is called Kát'hí-wár (Field of the Kát'híes) by the Mahrattahs. From East to West its diameter is about 190 miles, and 110 from North to South. According to Abú'l Fazl, it was formed into nine divisions; at present the subdivisions are nine, and are as follows:

- | | | |
|----------------|---------------|---------------|
| 1. J'háláwár. | 4. Baradá. | 7. Góhilwár. |
| 2. Hallár. | 5. Sóret'h. | 8. A'ratam. |
| 3. O'kamandal. | 6. Bábríáwár. | 9. Kát'híwár. |

The principal rivers in this Peninsula are, 1. the B'hádar, rising from Mount Mándawá near Jesden, and following a Southerly direction to the sea near Naví-bender. Its course is about 100 miles, but it is only navigable by small boats for about 18 miles from the sea. Another river, rising on the opposite side of the same hill, and running in an opposite direction, bears the same name. 2. The Machú, rising in the Sard'hár hills, and discharging its waters, by many streams, into the smaller Ran, at the head of the Gulf of Kach'h, near Málíá. It has a rocky bed, and a course of about 60 miles. 3. The Ají, in the bed of which gold-dust is found, rises from the same hills, and, taking a Westerly course, falls into the same gulf near Bálambá. 4. The Satrinj, springing from the Western side of the central group of hills, flows into the Gulf of Cambay near Tel-lájá. They are all increased by smaller streams, and each of its valleys, many of which are picturesque, is watered by clear brooks and springs. The hills are of no great height, but Cholulá is as wild as its barbarous inhabitants, and Pallitáná is remarkable for its Sráwak (Jáin) Temples; Réwatáchil, the highest peak in the Junágar'h hills, for its peculiar form and sanctity, according to the Hindú legends, and the Baradá chain extends from Gómatí quite across the Peninsula. The climate is generally dry and healthy, but hot winds prevail in May and June, and the North-Easterly winds, in December and January, bring thick fogs at night, which the sun disperses in the day-time. The (1) Rájpúts are subdivided into Jáhrejáhs,* J'hálá, Góhil, and Jétwá; (2) the Kát'híes, of which the principal families are the Wálá, K'há-char, and K'húman; (3) the Kúlis, Kats, and Sind'híes,

GUZERAT

XIV. Guze-
rat Proper.Rivers.
Bhadur.

Muchoo.

Ajee.

Sutrinje.

* The Batarak of the *Ayín Akbarí*, ii. 62.

† It may not be useless to remark that a beautiful species of Indian Grossbeak, the *Fringilla Amandava*, (Latham, *Ornithol.* xxxviii. 92.) takes its name from this City; its common appellation, *Amadavat*, being a slighter deviation from the original word, than the trivial name

adopted by Latham and other Naturalists, which should have been *Achmadabadensis*, or *Achmadica*.

* Probably Járéjús, the Cháranjahs of the *Ayín Akbarí*, ii. 71.

GUZERAT. or Bâwârs; (4) the Kumbîs, Mérs, Ahîrs, and Reh-bâris. The first were, probably, emigrants from Sind'h. They are not rigid Hindûs, and the principal objects of their adoration are Sûrya (the sun) and Mat'ha Assapuri, (the female energy of Nature,) otherwise called Hingulâj Bhavânî. Among them the practice of infanticide prevailed, during many centuries, to an incredible degree. Pride and avarice, the fear of disgrace, or the difficulty of procuring a husband suitable to their rank, had established among the Râjpûts, in general, but especially among the Jahrejâhs, the odious custom of stifling their female children at their birth; a jar of milk was always placed beside the mother while in labour, ready to receive her infant, should it prove to be a female. The number of children thus destroyed in the Peninsula, in 1807, was estimated at upwards of 17,000. In that year, by the very meritorious exertions of Col. Walker, under the sanction of the late Mr. Duncan, the Governor of Bombay, the Chiefs were prevailed upon to sign an engagement to abolish this barbarous custom, and in some instances, at least, they have since fulfilled their engagements.

A sort of feudal system, peculiar to these Tribes, is prevalent throughout the Peninsula. To each of the younger sons of a Râj-pût Chief one or two villages are assigned as a maintenance; and he is expected, in return, to perform military service, and pay his quota to any general contribution levied on the whole Country. All the lands held on this tenure, by different members of the same family, are called the *B'hâyâd*, or Brotherhood, of that Chief; and if any members of this Brotherhood die without heirs, his lands revert to the Head of the family. The evils arising from this continual subdivision of landed property, and augmentation of the number of petty Sovereigns, (for each has unlimited authority over his own territory,) together with the idle and dissipated habits occasioned by their contempt for any occupation except a military life, are often augmented by a difficulty of maintaining their families, and a jealousy of their more prosperous relations. The law of retaliation is as firmly established among these Râjpûts as among the Arabs of the Desert, so that the Country is liable to be perpetually desolated by private feuds. In addition to this, the Mahrattah Chieftains, who, after the ruin of the Moghul Empire, made themselves masters of its dismembered fragments, were more solicitous for plunder than dominion, and contented themselves with the tribute, compulsorily raised by an annual invasion, most ruinous in its consequences, instead of taking formal possession of the territory, or entering into terms with its natural proprietors. The turbulence and confusion occasioned by such a system, had, in 1807, risen to a pitch which baffled all the Gâikwâr's endeavours to reestablish order in this part of his dominions. He, therefore, solicited the intervention of the British Government, and Col. Walker, the meritorious officer already mentioned, was despatched into Kât'hiwâr with a detachment from the Bombay army, in order to root out two bands of robbers established at Mâliâ and K'handadâr, suppress the pirates who infested the coasts, and advance the progress of the negotiations pending with Kach'h. These objects he satisfactorily effected, and also prevailed on the different Chieftains to enter into engagements for the future payment of their tribute to the Gâikwâr, without the intervention of a military force. On the extinction of the Pêshwâ's power in 1818, the revenue of Ahmedâbâd was accepted by the Gâikwâr, in exchange for half

the Kât'hiwâr tribute, and the sovereignty of the Peninsula was, by that act, transferred to the British Government.

1. J'hâlâwâr, or Ch'hâlâwârah, as it is called by 1. Jhalawar. Abû'l Fazl, (*Ayîn Akbarî*, ii. 71.) is on the Northern side of the Peninsula, and has a level surface, bare of trees, except near villages employed in the cultivation of wheat and cotton. All the J'hâlâs are Râj-pûts, but they are subdivided, according to their circumstances, into the Jînâmâs, Karârîâ, and Nârôdâ: the first retain their rank as belonging to the military class, and are addressed by the title of *jî*, (Sir,) the second perform menial offices, and the third are considered as no better than kûnbîs (husbandmen.) Being much exposed to predatory incursions from its neighbours, who find a ready sale for their spoils in Wâgar and Kach'h, a great part of this Division is ill cultivated and thinly inhabited. Darângdrâ, in 22° 54' North, and 71° 35' East, pays Durraung-an annual tribute of 74,000 rupees (£7400) to the dra. Gâikwâr, and its Râjâ, who resides at Helwed, about 15 miles Westward, has the privilege of sitting on a cot, while the heads of his Tribe are on the ground. Limrî, Limree. in 22° 36' North, and 71° 54' East, is one of the richest trading Towns, and has many wealthy *sarrâfs*, or bankers; its tribute, in 1807, was 51,931 rupees (£5193.) Eleven miles North North-West of it is Wedwân, Wudwaun. a populous Town, possessing a strong fort, and a courageous population. In 1807, its tribute was fixed at 28,831 rupees (£2883.) It has a considerable transit trade in *g'hî*, hemp, and leather, from the North-Eastern to the South-Eastern shores of the Peninsula. Wankanîr, at the confluence of the Machû and Pâtâlîâ, Wankaneer in 22° 27' North, and 70° 58' East, is a fortified Town, containing about 25,000 inhabitants, and possessing a good bázâr; it is at the foot of a range of lofty hills, and, in the winter time, liable to inundation. Its annual tribute to the Gâikwâr is 18,000 rupees (£1800.) Móravî, in 29° 39' North, and 70° 58' East, chief Town Moravee. of the Machû kântâ, or banks of the Machû, has been Machoo. possessed by the family of its present Râjâ ever since the time of Akbar. Kuwâr Dôsâjî, who was reigning in 1809, not only renounced female infanticide, but, in 1816, continued to preserve and educate his daughters. Mâliâ on the Machû, two miles and a half above the Mallia. point where it is lost in the Ran, is a fortress in 22° 56' North, and 70° 55' East. In 1809, it had long been occupied by the Tribe of Miyânâs from Sind'h, a most Meeannas desperate gang of banditti, the scourge and terror of the neighbouring Country. Their strong hold was, however, carried by assault early on the second day of attack, every inch having been resolutely defended on the first. At Wawâmîâ, in 22° 50' North, and 70° 47' East, there Wawaumea. is a ferry across to the shore of Kach'h, and, on a hill Cutch. near Sângar'h, 25 miles North-West of Wankanîr, there is an ancient Temple of Sûrya, adorned with sculptures in a style much superior to that of the present Hindû artists.

2. Hâlâr, or Hâlâwâr, is named from Hâlâ, the 2. Hallaur. Jahrejâh Chief, to whose family this Division belongs, and lies on the Gulf of Kach'h, between J'hâlâwâr, O'ka-mandal, and Kât'hî-wâr. Excepting towards the East, where it is hilly and rocky, the soil is light, and in many places well suited for grain and cotton; and considerable quantities of bájârî, juwârî, (*Holcus spicatus*, and *Sorghum vulgare*,) and cotton are exported thence, through Kach'h to Bombay. A bare country, horses unshod, and shrubs covered with rags, thence

GUZERAT. called *chintra-pir*, (ragged Saints,) in memory, no doubt, of prayers heard and cures granted,* are among the peculiarities observed in this tract of country. According to the traditions of the natives, the four principal Tribes of Ráj-púts, established in the Peninsula and adjoining parts of Hindúst'hán, are descended from four Yadus, who escaped from the general massacre of their brethren, by taking refuge in Sind'h, where the Goddess B'havání Hing-láj concealed in her mouth the first Jahrejahs; under her anklets, the Chúrásimà; under her seat, the Charkatà; and in the chimney, the B'hattí. The first was established by her in Sind'h; the second in Sóret'h, (Sauráshtra;) the third in Hastiná-púr, (near Dihlí;) and the fourth in Jeselmír. Some of the present Hálá Chiefs trace their genealogies to Ráwal, youngest son of Ráj Hammír, King of Kach'h, a pedigree not inconsistent with the above tradition, as Kach'h is contiguous to Sind'h. Hálár now forms a sort of federal State, consisting of the independent Baronies of Nawá-nagar, D'hárol, Ráj-kót, Góndal, Kótrá, and Drápá; the administration of which is wholly intrusted to the Náginí Bráhmans, who are as mercenary, artful, and servile as most of their brethren elsewhere. Nawá-nagar (New-town) in 22° 55' North, 70° 14' East, is the Capital of the largest of the Lordships. Though rocky, its soil is productive. The Town, which is walled and said to be six miles in circuit, has many weavers, some of them very skilful workmen; and the water of the Náginí is supposed to be peculiarly useful in dyeing. One-third of the produce, &c. tax on men and beasts, are paid to the Jám, or Chief, who, as well as the Ráo of the Mahrattahs, strikes a silver coin called *kórl*, worth one-fourth of a rupee, (about 7d.) Jám, the title of the Chief, is of doubtful origin, and is not borne by any other of these Chieftains; but whenever any of them ascends the throne, a Mat'hini, or priest of a low caste, called D'hér, steps forward and marks the Prince's forehead with his blood. (See *Trans. Roy. As. Soc.* i. 69.) The annual tribute due to the Gáikwár was fixed in 1808 at 95,000 rupees. (£9500.) Ráj-kót, in 22° 12' North, 10° 57' East, pays 20,500 rupees. (£2050.) Góndal, in 21° 54' North, 70° 58' East, near the centre of the Peninsula, formerly belonged to the Division of Sóret'h. Its territory is tolerably well cultivated, and assessed at 115,000 rupees (£11,500) annually.

3. O'ka-mandal (the bad Country) has a rocky and uneven surface, and was till lately almost uninhabited, in consequence of the unceasing depredations of the people of Positrá, one of its forts, who were expelled by a detachment from Bombay in 1809. It occupies the Western extremity of the Gujarát Proper, and the name is now confined to the sort of Island or Peninsula separated from the main land by a Ran, or swamp, stretching in a South-Easterly direction from Pintárák to Mad'hí. This swampy belt, which has only 18 inches of water at the highest tides, and is separated from the sea by a low bank at its Southern extremity, will soon form a narrow and shallow strait, and probably was nothing more than a valley a century ago; as within that period the Division of O'ka-mandal extended far beyond it, and occupied much of what is now assigned to Hálá-wár.† The forts in O'ka-mandal are Bét, Positrá,

B'harwálá, Dwáráká, and D'henjí. The number of GUZERAT. houses in the whole Division did not, in 1809, exceed 4000, which gives about 20,000 souls for the population. In consequence of an abundance of waste land covered with brushwood, this tract abounds in game; and, as it is generally low and sandy, it is suitable for breeding camels. Iron ore is found in the rocky tracts, and salt is made near the sea. The natives are chiefly Wágérs, from Kach'h, a barbarous and, probably, spurious race, of dubious Faith, living distinct from the Ráj-púts, and maintaining themselves principally by fishing and piracy. The true History of O'ka-mandal begins in the middle of the XIth century. It was then divided between the Hiról and Chawára Ráj-púts; the first at Gómatí, the others at Vasí, near Arámrá. The Chawára family had before possessed the Sovereignty of Gujarát. These two rival Tribes were victims of the treachery and fraud of two Rát'hór Ráj-púts, who, having been driven out of Marwar, or Ajamír, by domestic feuds, came into O'ka-mandal under pretence of performing a pilgrimage to Dwáráká. When they had accomplished their purpose, and slain the Chiefs of both parties, they assumed the name of Wádél, from Wádá, 'slaughter.' Arámrá was made their Capital, and they conquered Southward as far as Patan Sóm-nát'h. In the following century, Sangan, a great pirate, was Chief of O'ka-mandal, and extended his territory over Háláwár to the Eastward; but in the reign of his son, Mahmúd, Sultán of Gujarát, conquered the Isle of Bét, destroyed the Temples, and drove out the Rájá: as soon, however, as the Musulmán armies had withdrawn, he returned, and the families of the Wáddéls and Mániks maintained their Sovereignty till the last century, when they were reduced to the Peninsula beyond the Ran. The improvement of such a Country must necessarily be tardy. Its unproductive soil furnishes scarcely any thing for commerce except *g'hi* and *til*, (seed of *Sesamum orientale*;) even the number and wealth of the pilgrims to its sacred places have diminished. After a trial of three years, and a great apparent improvement in habits, the people of this little Peninsula were, in 1812, admitted to a commercial intercourse with the British ports; but their love of piracy proved too inveterate, and nothing but the occupation of their territory could effectually check it; that measure was therefore adopted and carried, with little bloodshed, in 1816; and in the following year (1817) the possession of that holy land was transferred to Fateh Sing'h, the Gáikwár. Bét Island, at the Northern extremity of O'ka-mandal, in 22° 27' North, and 69° 19' East, is properly named Sank'ha-dwár; and has a sheltered harbour, and an inconsiderable fort. The Town contains 2000 houses, chiefly inhabited by Bráhmans, who attend in the Temples and other sacred places. The whole revenue does not, probably, amount to two laks of rupees. (£20,000.) This sacred isle, now under British protection, derives its name from Vishnu, who, in the character of Sank'ha Náráyan, opened the shell (*sank'ha*) in which an Asura (demon) had concealed the Védas, and restored them to the world. It is supposed that the worship of Ranchor from Dwáráká has now superseded that of Sank'ha Náráyan. Dwáráká, in 22° 15' North, and 60° 7' East, is one of the most holy places in India, and an inviolable asylum. The population of the Town and District is upwards of 10,000 souls. The principal Temple formerly possessed a highly revered image of

Waghers.

Bate, or Bait Island.

Dwarka

* This practice is, more or less, common throughout Eastern and Central Asia.

† This is very distinctly marked in Major Rennell's Map of India, VOL. XXIII.

GUZERAT. Ranchor, (a form of Krishna,) but it was clandestinely removed to Dákúr, in Gujarát, in the XIIIth century. Its successor, obtained with great difficulty, was in like manner transferred to Sank'hadwár about 1680, since which time another image has been substituted for it. The pilgrim first bathes in the Gómatí, or Gúmtí, makes his offerings, feeds Bráhmans, and, finally, goes to Arámrá to have the mark of his devotion to Krishna (a shell, ring, and lotos) stamped with a hot iron on some part of his body. Liberal offerings are again made at Bét, and a tax of five rupees is paid to the Chief of the Island, a Bráhman, who receives the offerings and sells them again to the next comer, that they may be offered up another time. The average number of pilgrims has been estimated at 15,000, and the revenue of the Temples at a lak of rupees. (£10,000.) The Dwáráká, however, visited by the God, was swallowed up by the sea, say the Legends, a few days after his decease; and from the spot where it stood, about 30 miles South of Púr-bandar, and twice as far from the Gúmtí, a bird rises once every year from the foam of the sea, and by the colour of its plumage enables the sages to predict the ensuing season. The chalk also of this Island is holy, and is exported, for sacred uses, to every part of Hindúst'hán. Near Pintárák, two miles from the Western shore, there is a sacred spring of pink water, believed to be the spot where the Pándus obtained pardon for having killed a cow.

4. Burudda,
or Jaitwar.

Poorbunder.

4. Baradá, or Jétwár, is separated from Háláwár by the rivers Sortiyání and Miyání, and stretches along the South-Western shore of the Peninsula. Its name is said to signify "the spine," and appears evidently to refer to the mountains which line the coast; according to the Hindús, it is derived from a feat of Krishna's in the famous *Aswamed'ha* of the Pándus. The soil is generally flat and bare, and the water indifferent; the annual assessment paid to the Gáikwár is 30,000 rupees. (£3000.) Púr-bandar, in 21° 39' North, and 69° 45' East, a populous Town, half way between Jagat and Dúí, the North-West and South-West extremities of Gujarát, is head of a small District containing about 75,000 inhabitants. This Town is the great emporium of this and the neighbouring coasts, being accessible for shipping at a later period than the ports more to the East. The Mhérs and Róbáris, in this State, form a national militia of 3000 or 4000 men, a singular institution in India; and the Jétwárs, to whom the Royal family belongs, boast of being descended from the divine Orang-útang, Hanumán, and on that account, perhaps, are believed to have tails. The affairs of the Ráná of Púr-bandar were involved in the greatest embarrassment, and he had long been the sport of his encroaching neighbours, when he was taken, in 1809, under the protection of the British Government, on condition of paying 19,000 rupees (£1900) per annum, as a compensation for the extinction of his debt to the Gáikwár. Gúmtí, the ancient Capital of this Division, was on the summit of a high mountain, visible from the coast.

5. Soreth.

5. Sóreth, a Division lying to the East of Baradá, comprehended, in the time of Akbar, almost the whole Peninsula. It is tolerably wooded, and, probably, the most fertile tract in the whole Country. It is represented as highly flourishing under its ancient Rájás of the Chúrásimá Tribe, whose Capital was Rantelá, afterwards exchanged for Júná-gar'h, which surrendered,

in 1472, to Mahmúd, Sultán of Gujarát. In 1735, GUZERAT Shírk'hán Bábí, a soldier of fortune, seized on Júná-gar'h, and established himself as an independent Chief, exercising a precarious authority over his weaker neighbours. Intrigues, assassinations, and revolutions, have succeeded each other in this petty State for the last half century with a rapidity scarcely conceivable to Europeans. Júnágar'h, or Chúnahgar'h, (*Ayín Akbarí*, ii. 65.) in 21° 29' North, and 70° 38' East, is the residence of a Chief of the same family as the Nuwwáb of R'há-danpúr, Bahádur Khán, who, in 1811, succeeded his father Ahmed Khán Bábí, and was so harassed by the insolence and insubordination of his Arab troops, that he entreated the British Government to assist him in expelling them from his dominions, offering as a compensation to give up, in perpetuity, his mulk-gíri collections, (tribute levied as a compensation for abstaining from plunder,) valued at 170,000 rupees (£17,000) per annum. The proposition was accepted, and the Arabs, though much disposed to resist, surrendered without striking a blow, on the assurance that their just claims would be admitted, and the sums due to them from the Nuwwáb speedily liquidated. Jét-púr, in 20° 42' North, 70° 49' East, is a territory occupied by Kát'hís, whose annual tribute to the Gáikwár was fixed at 38,000 rupees. (£3800.) Patan Sóm-nát'h, in 20° 53' North, and 70° 35' East, at the confluence of the Hariná, Ká-palá, and Sereswatí, was, at the time of the Moham-medan invasion by Mahmúd of Ghaznah, one of the most celebrated and splendid places of pilgrimage in India. The image of Soma-nát'ha, (the Lord Moon,) a form of Siva, was destroyed by that conqueror, but the Temple was not rased to the ground till the time of his namesake the Sultán of Gujarát, in A. H. 877. (A. D. 1472.) In latter times Hindú perseverance has triumphed over Musulmán zeal, and the widow of a Mahrattah Chief has again raised an idolatrous Temple on the ruins of the Mosque built by Mahmúd; and by the intervention of the English Government in 1816, the pilgrims have recovered that freedom of access to this holy ground, which the Musulmans had previously refused to grant. The Hindús can now, therefore, visit, without molestation, the field where the Yadus fought, and revere the solitary pípa (*Ficus religiosa*) which marks the spot where the God Krishna received his mortal wound. Díú, (probably from Díú, Dwípa, island,) in 20° 41' North, and 71° 7' East, is a small Island at the Southern extremity of the Peninsula, once containing a rich and splendid Hindú Temple, and since celebrated as one of the strongest posts possessed by the Portuguese in India. It was taken by the Arabs of Maskat, in 1670, and has since dwindled away to almost nothing. It had lately no garrison, and only the ruins of Churches and Convents. Its population is about 4000.

Junaghur,
or Choonah-
gur.

Jaitpoor.

Putten-
Somenauth.

Díú.

6. Bábríawár is a mountainous, pastoral tract, occupying the South-Eastern side of the South-Western angle of the Peninsula, and having Sóreth on the West, and Kát'híwár on the North. It derives its name from the Bábríá Kúlls, driven thither from the Northern Districts by the Kát'hís.

6. Bahreea
war.

7. Góhílwár, or Góhélwár, lying between Kát'híwár and the Gulf of Cambay, is a Division on the Eastern side of the Peninsula. It is crossed by many rivers, and has two good harbours. The Góhils, whence the Division takes its name, were existing as a distinct Tribe in the time of Sáliváhan, (A. D. 78.) Their

7. Goelwa

GUZERAT
—
GUZ-
MANNIA.
Bhavnagar.

Country is generally flat, but has several hills of considerable height. Its tribute to the Gáikwár is fixed at 111,700 rupees. (£11,170.) B'háo-nagar, in 21° 48' North, and 72° 16' East, was founded by the grandfather of the present Ráwal, B'háo Sing'h, in 1742. That Chief and his two successors had the good sense to root out piracy, and encourage lawful commerce. This Town, therefore, soon rose in wealth and importance, but a coinage of base money, connived at by the Rájá, as is suspected, makes it in one respect a mischievous neighbour. In 1807, the tribute of 74,500 rupees, (£7450,) due to the Gáikwár, was transferred to the British Government. It is situate in the Perganah of G'hógah, and, as such, is now tributary to the British Government. The Rájá's principal Towns are Sihór and B'háo-nagar, both fortified: the trade of the latter has lately declined. G'hógá, in 21° 40', and 72° 23' East, has a secure roadstead during the South-West monsoon, and can furnish a supply of stores and provisions, as well as the means of repairing a ship when damaged. The inhabitants are principally Mohammedans, and many of them ship-builders. The seamen are termed Siddís, and are the best on the Western coast of India.

Ararat.

Danduka.
Rampur.

8. Aratam is a small Division at the North-East extremity of the Peninsula, adjoining to Góhilwár, which it closely resembles. Dandúka, its chief Town, in 22° 25' North, and 72° 6' East, and Ránpúr, about 10 miles to the West, suffered greatly, in 1813, from want of rain and flights of locusts. The continual changes of masters to which these petty Baronies were liable, till within a very few years, render it difficult to ascertain the limits of their jurisdictions; great discordance therefore prevails in our Maps, and some even in our best authorities; a defect the more difficult to avoid, as at a former period almost all the Peninsula was comprehended within the next Division.

Calby-
ar.

Panchal.

Bansawar.

Alag.

Thuman.

Calby-
ar.

9. K'hátiwár, which is still the largest and most central, lying between J'háláwár, Góhilwár, Bábríawár, and Sórát'h. It is subdivided into 1. Panchál; 2. Bánsawár; 3. Alag; and 4. K'húmán. The two first are rugged, uneven, and bare; the others woody. Sand and rocky ferruginous hills are the most prevalent soil and features in the landscape; coarse grain, and a good breed of horses, the chief products. The Kát'hís ascribe their origin to the power of Karna's magic rod, which, when it struck the ground, caused a man to issue forth, who springing, as was supposed, from wood, (Kát'h, in Sanskrít, Kásh'tha,) was called a Kát'hí. As, however, these "earth-born" men were designed to attack the Pándus, whom Karna and his master, Duryódhan, wished to entrap and annihilate, the fable itself proves an ancient enmity between the K'háties and the Ráj-púts. Karna's scheme was to have the Pándus' cattle stolen, in order to entice them out of their hiding places, and in that occupa-

tion his new-born auxiliaries were employed. Stealing in general, therefore, and stealing cattle in particular, are believed by this "wooden" race to be their proper vocation, and Karna their mystic forefather, with Súrya, (the Sun,) his reputed parent, are almost the exclusive objects of their adoration. The Ahírs (herdsmen) and Bábríás are supposed to have been the original inhabitants of the Country, and it is generally believed that the Kát'hís were migratory till the latter half of the XVIth century: nor did they greatly extend their limits till the decline of the Moghul power, a century and a half later. Their predatory, unsettled habits, and internal feuds, productive of the greatest rancour and atrocity, are as unfavourable to the increase of their numbers, as to the improvement of their Country. For fire-arms, happily, they have a great dislike, and of their use they are nearly ignorant: they rely therefore for success in engagements on their horsemanship and the fleetness of their horses. They are not scrupulous about caste, but distinguish the pure Kát'hís, or U'rtíás, from the Shákárjat, or descendants of Rájpúts and Kát'híes. They rarely marry more than two wives, and their daughters are excluded from inheriting any part of the paternal estate, which is equally divided among the sons. The men are athletic, the women remarkably beautiful and humane; often exercising their influence over the men to save their captives from being tortured. The younger brother always marries the widow of the elder brother, unless she refuse to marry again: and, on the death of their mother, her children are brought up by her relations, apart from their father. Fond of intoxication, thieves by descent, and rigid observers of a false principle of honour, the people of this Tribe are always ready to afford an asylum to fugitive criminals, and on that account are dangerous neighbours. They have only one Temple, dedicated to Súrya, near Thán, and use no settled form of prayer. Their Priests marry, and perform a service in honour of the manes of their ancestors. On great festivals, food is thrown to lapwings; and though irreligious the Kát'hís are excessively superstitious, placing much reliance on omens, and endeavouring to bribe the aid of the Sun by promising to give him a large share of their spoils. The sums thus dedicated as propitiatory offerings are spent in a public feast. By securing their ports, and the outlets to their trade in stolen goods, Colonel Walker succeeded in repressing their depredations: but, it need hardly be added, that nothing except extreme and persevering vigilance can produce any radical change in the character of such a people.

See Hamilton's *Hindustan*, i. 604-725; Rennell's *Memoir of a Map of Hindostan*, cxxiv. 37. 209. 224; Thieffenthaler's *Beschreibung von Hindustan*, i. 265-297; *Asiatic Researches*, ix. 127-182, &c.; *Transactions of the Royal Asiatic Society*, i. 65; *Ayeen Akbery*, ii. 61-80. 238-243.

GUZERAT.
—
GUZ-
MANNIA.

GUZMANNIA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*. Generic character: calyx inferior, three-parted, segments convolute; corolla, petals three, folded in a tubular form; anthers

coalescing cylindrically; capsule three-celled, three-valved; seeds numerous, oblong, naked.

One species, *G. tricolor*, growing on the branches of trees in Peru.

GUZZLE.
—
GYMNA
SIUM.

GUZZLE, the Fr. *gosier*; It. *gozzo*; is the throat, *gozzoviglia*, *comessatio*, *compotatio*, *convivium*. See Menage. Mr. Thomson derives from the It. *gozzovigliar*; and this from the Fr. *gosier*. Perhaps a frequentative of *gust*, to taste; *gust*, *gustle*, *guzzle*, to taste often. *Guzzle* in Marston, *q. guzzler*. As commonly applied, To *guzzle* is

To drink often, to drink much, to be constantly drinking.

That senseless, sensual epicure,
That sink of filth, that *guzzle* most impure.

Marston. *Scourge of Villainy*, ii. 7.

'Tis the hungry man's bread which we hoard up in our barns, his meat that we glut, and his drink that we *guzzle*.

Scott. *The Christian Life*, part iii. ch. i.

Jack bow'd, and was oblig'd—confess'd 'twas strange,
That so retir'd he should not wish a change,
But knew no medium between *guzzling* beer,
And his old stint—three thousand pounds a year.

Cowper. *Retirement*.

GYBE, see GIBE, *ante*,

To mock, to flout, to sneer at, to deride; to throw out sneers, scoffs, or taunts.

Deale thou as courtiers dayly doe,
in words be frank and free,
Speake fayre and make the weather cleere
to him that *gybes* with thee.

Turberville. *To Browne of light believe*.

GYMNADENIA, in Botany, a genus of the class *Gynandria*, order *Monandria*, natural order *Orchideæ*. Generic character: corolla ringent, lip with a spur at the base; masses of pollen on foot stalks, approximating.

One species, *G. conopsea*, the *Orchis conopsea* of English Botany, native of England.

GYMNA'SIUM, } Gr. *γυμνάσιον*, from *γυμνάζειν*, *exercere*, ac *proprie nudum*
GYMNA'STICK, n. } *me exercere, est enim a γυμνός*,
GYMNA'STICK, adj. } *nudus*. To exercise, and properly
GYMNA'STICALLY, } to exercise naked; as it is de-
GYMNICK, } rived from *γυμνός*, naked. And
GYMNICAL. } see the Quotation from Grew.

And therefore, as *gymnasium* properly signifies the place where people exercise themselves *being stript*: so upon this foundation, which Athothus or the first Egyptian Mercury laid, was afterward built the *gymnastick* art.

Grew. *Cosmo Sacra*, book iv. ch. viii.

As Galen reporteth, and Mercurialis in his *gymnasticks* representeth, he [Milo] was able to persist erect upon an oiled plank, and not to be removed by the force or protrusion of three men.

Sir Thomas Browne. *Vulgar Errors*, book vii. ch. xviii.

Some are *αμεισιστοι*, as Galen hath expressed: that is, ambilevous or left-handed on both sides; such as with agility and vigour have not the use of either: who are not *gymnastically* composed: nor actively use those parts.

Id. *Ib.* book iv. ch. v.

SAM. Have they not sword-players, and ev'ry sort
Of *gymnick* artists, wrestlers, riders, runners,
Juglers and dancers, antics, mummers, mimics,
But they must pick me out with shackles tir'd,
And over-labour'd at their publick mills,
To make them sport with blind activity.

Milton. *Samson Agonistes*, l. 1334.

He [Alexander] offered sacrifices, and made games of musick, and *gymnick* sports, and exercises in honour of his gods.

Usher. *Annals, Anno Mundi*, 3680.

Πιτανάτων ἰσπρὴ, *gymnical* exercises at Pitana.

Potter. *Antiquities of Greece*, book ii. ch. xx.

As if any one should come into an house, the *gymnasium*, or forum; when he should see the order, manner, and management of every thing; he could never judge these things to be done without an efficient, but must imagine there was some being presiding over them, and whose orders they obeyed.

Derham. *Astro-Theology*, book v. ch. vi.

It [Moorfields] was likewise the great *gymnasium* of our Capital, the resort of wrestlers, boxers, runners, and foot-ball players, and the scene of every manly recreation.

Pennant. *London*, p. 346.

But you must not think to discredit these *gymnastics* by a little raillery, which has its foundation only in modern prejudices.

Hurd. *Dialogue 3. On the Age of Queen Elizabeth*.

A certain person left by his will, a fund for the establishment of the *gymnastic* games at Vienna.

Melmoth. *Pliny*, book iv. let. 22. *To Rufus*.

In Carian steel
Now Melibæus from the *gymnic* school,
Where he was daily exercis'd in arms,
Approach'd.

Glover. *Athenaid*, book viii.

The GYMNASTIC, or naked exercises of the Greeks, were, for the most part, performed, during the intervals between the public Games, in buildings erected especially for the purpose, and thence called GYMNASIA. In a hot climate, the convenience of divestiture would naturally suggest either the total absence of clothing, or the adoption of a very light garb under great bodily exertion; but the fondness for tracing inventions to some precise point of origin, and thus giving the mind, as it were, a goal from which it may start, has led many to believe that the Lacedæmonians were the first professed Gymnasiasts. Athenæus (xii. 12. *Ed. Cas.*) refers to Agatharctides (*Europiaca*, xxvii.) for a statement that the Lacedæmonians were so averse to any bodily deformity, and so anxious to repress any tendency to obesity, τὸ ὄγκος τῆ σώματος, that they required their youth to exhibit themselves naked on every 10th day; and on the authority of Hippasus, he calls them the inventors of Gymnastics. (i. 14.) Hence Gymnasia were soon adopted by the Athenians, and we read of three principal edifices of the kind belonging to their city. The Lyceum, (*Gymnasium superius*, Cic. *de Div.* i. 5.) the Cynosarges, and the Academy, which Cicero, when he obtained permission to burn in it the corpse of his murdered friend and colleague, M. Marcellus, (over whom the Athenians also in the same place erected a marble monument,) pronounced to be *nobilissimum orbis terrarum Gymnasium*. (*ad Fam.* iv. 12.) These were built without the walls, at the public expense, and the second was set apart for illegitimate children, *i. e.* for those of Athenian half blood only. (Plut. *in Them.*) We are told by Xenophon, (*Athen.* ii. 10.) that besides these there were numerous private structures of the same kind belonging to rich individuals.

The use of these edifices became so general in Greece that scarcely any town of note remained without one. The Romans appear to have been tardy in their adoption of them. Though described by Vitruvius, as we shall have occasion to show presently, it is as Grecian buildings, which are not *Italicæ consuetudinis*, nor do they seem to have been raised in Italy till the days of Nero. (Tac. *Ann.* xv.) From the occurrence of the word in Plautus, (*Bacchides*, iii. 3. 21.) Hoffman (*ad v.*) has argued that they existed much earlier in Rome; but he appears to have forgotten that the scene of this Play is laid in Greece. The Gymnasium of Nero was considered by Philostratus the most wonderful work in Rome, of Nero. θανμασιώτατον τῶν ἐκεῖ, (*Vita Apoll.* iv.) and the

GYMNA
SIUM.

Origin.

Lacedæmo-
nians.

Athenians.

Romans.

Gymnasium
of Nero.

GYMNASIUM.

Neronia celebrated in it, were, as Suetonius tells us, the first imitations of the Greek Games which had been exhibited in Rome. (*Nero*, 12.) Tacitus, who has recorded the dedication of this Theatre, (*Ann.* xiv. 47.) mentions also its destruction by lightning. The same bolt which set it on fire, melted a bronze statue of its detestable founder. (*Id. Ib.* xv. 22.) The Historian conveys, under the guise of popular expression, the deep indignation which, in all probability, was felt by himself, at the adoption of this licentious foreign custom; but he admits that the first exhibition was unattended by any notable disgrace, *sanè nullo insigni dehonestamento spectaculum transiit.* (*Ib.* xiv. 20, 21.)

Gymnasia afterwards became common, and from the copious use of the Bath after the exercises in them, the terms *Thermæ* and *Gymnasia* were, in the end, used synonymously. The Latin writers abound with allusions to the great resort of citizens to these assembly rooms; not by any means solely either for exercise or cleanliness, but Poets came there to recite, Philosophers to dispute, idlers to gossip news, and men of all classes because it was the fashion.

Officers of the Gymnasium.

The chief attendants on the Gymnasium, who appear to have been as closely borrowed as most of their other customs, by the Latins, from the great masters whom they had vanquished, were first the *Gymnasiarchus*, who presided over and regulated the whole establishment, and was invested with somewhat of sacerdotal dignity. In Athens his office was annual. (*Demosth. in Lept.*) He provided oil, prescribed the hours of exercise, and attended to its discipline. The *Xystarcha*, the *Præfectus Luctæ*, the *Agonistarcha*, and the *Gymnastes*, all had peculiar offices, the nice shades of distinction in which cannot, perhaps, at present, even if it were worth while to follow up such an inquiry minutely, be very accurately distributed. The *Pædotriba* seems to have been the *drill sergeant* for the different exercises. The *Sphæristicus* especially taught the ball (*pila*.) To these may be added slaves of various denominations belonging to the Baths; as *Fricatores* to *champoo*, *Reunctores*, *Aliptæ*, and *Iatraliptæ*, to anoint, *Alipili* to depilate, *Mediastini* to sweep and cleanse the apartments, and a train of surgeons and apothecaries to look to the broken limbs, bruises, and luxations, which were the hourly consequence of these rough and boisterous amusements; *atque ut homo non interimeretur, sic tamen sæpe mulcabatur, ut post pugnam adeo cruentatus non posset dignosci, dentes etiam ossaque luxabant, aut frangebant.* (Vossius, *de IV. Art. Pop. Gymn.*)

Lucian's Dialogue.

That their rudeness was conceived to need some apology is plain from the *Dialogue* which Lucian has framed between Anacharsis and Solon on the subject. To this Dialogue the amateurs of Pugilism in our own days might, in part, resort for arguments in support of their more than Scythian pastime; unless, indeed, that the Greeks and Romans had this advantage over the modern Patrons of the Boxing Ring, that, without sophistry, the Ancients might venture to lay claim to the cultivation of strength, agility, courage, and fortitude, by the hazards which they personally encountered: those, on the other hand, who now are no more than calm spectators of the pain and peril of two fellow beings,* matched against each other on a gambling speculation, can plead little in behalf of the encouragement of man-

* *Ictibus infelix facies locatur ut infelicio venter saginetur.* Cyprian *de Spect.*

liness, at least, in themselves; and must submit to be considered as actuated by a brutal love of excitement, and an avarice careless of the sources from which its foul cravings is supplied.

"What," asks Anacharsis on visiting the Lyceum, "is it that your youths are doing? some twining every limb together endeavour to trip each other up, others are throttling and striking, or rolling and wallowing in the mud like hogs; yet, just now, while they were stripping, I saw them all in a very grave, peaceable, and good-natured manner, scraping and oiling each other's limbs, but, of a sudden, upon I know not what quarrel, they started up, took their distance, and began to butt like rams. See there how one has pitched his fellow off his legs by a cross-buttock, and then throwing himself upon him, prevents him from getting up, and drives him deeper into the dirt, till grasping him with both his legs tightly, he digs his elbow into his throat to choak him, while the poor wretch below, with all his might, is thumping his opponent's shoulders. One might suppose, if it were but for the sake of the oil with which they are glistening, that they would avoid the mud; but instead of that, caked over with a mixture of dirt, grease, and sweat, they look like so many eels slipping out of a fishmonger's hands. Two are standing upright at that corner covered with dust, and beating and kicking each other; there now that one has got a blow on the jaw which has shattered all his teeth, and filled his mouth with sand and blood, while the man in authority, (for such his purple robe betokens him to be,) who stands by, instead of checking the fray, does his utmost to encourage it, and praises the striker for his dexterity. There they are again jumping and capering on the same spot, and taking flying leaps, somersaulting and kicking out their heels in the air. What can be the good of it all, I cannot possibly divine; to me it appears sheer madness, nor do I think that any one will easily persuade me to believe otherwise."

Solon, in return, reasons in a manner which may be readily anticipated. The place, as he tells his friend, is not a Madhouse but a Gymnasium, dedicated to Apollo Lyceus, to whose statue he points, holding a bow in his left hand, and bending his right above his head as if overpowered by fatigue. He then enumerates the various exercises. That in the mud and on the sand is Wrestling, (*πάλη*;) those who stand upright and box, are amusing themselves with the Pancration, (*παγκρατιάσεις*;) besides these there is simple pugilism, (*πύγμη*;) and the coit, (*δίσκος*;) and jumping, (*τὸ υπεράλλεσθαι*;) and racing, (*δρόμος*;) and throwing the spear, (*ἀκοντίου βόλη*.) Anacharsis laughs heartily when he learns that excellence in these attainments is sometimes rewarded with an apple, an olive, or a sprig of parsley; and, in spite of Solon's assurances that these pleasing toils, this *πράγμα ἐκ ἀτερπῆς*, generates patriotism, bravery, love of glory, and honourable pride, even at the close of a long discussion he by no means dissembles his lack of conviction, and looks, as Solon tells him, a little incredulous as to these great effects, *σὺ δὲ ἢ παννύρεσκόμενος ἐν τοῦτοις εἰκας.*

The Games practised in the Gymnasium have been Exercises, catalogued and described by many writers. Hoffmann has compiled a formidable list of no less than 55. But they may be comprised more briefly, as racing, leaping, coiting, hurling, and wrestling, under some one of which general heads all the varieties may be classed; thus

GYMNASIUM.

GYMNASIUM.

the *σφαίρομαχία*, or *pilæ ludus*, is referred to one of the first two divisions; and it seems to have been a very favourite diversion among the higher classes at Rome, even before the establishment of Gymnasia. The courtly Horace, though his weakness of sight prevented him from playing immediately after dinner, informs us that Mæcenas so amused himself; and the allusions to the sport are of constant occurrence. The *pila* was called *trigonalis*, when three persons played catchball; *foliis* was an inflated ball like our foot-ball; *paganica* was of intermediate size between the two; so called, as is said, because it was first used in country places; (*pagi*;) *harpasta* is believed to have been the smallest sized ball, and with an etymological propriety equal to that which names the *paganica*, has been deduced ἀπὸ τῆς ἀρπάζειν, because the players snatched it from one another, which, in point of fact, we have no authority for avouching was their method of play. All that we know about it is derived from Athenæus, who was himself very fond of this laborious exercise, and who says briefly that the Game of old was called *φαίνινδα*, (*ἐφετίνδα*, Cas.) ἀπὸ τῆς ἀφέσεως τῶν σφαιριζόντων, because the players threw it to a distance. Phænestius, he adds, invented it, and Timocrates, a Lacedæmonian, wrote a Book concerning it. (i. 12.) But upon these points it may be safest to adopt the sentiments of Vossius, who, with an abstinence very unusual in a professed commentator, after touching on the subject, remarks, *sed de hoc lusûs genere non multum audeo polliceri. Quanto enim veteribus notius erat, tanto minus de eo sibi dicendum putârunt. Hinc tenebræ nobis. (de IV. Art. Pop. Gymn.)*

Gymnasium as described by Vitruvius.

Vitruvius (v. 11.) has left a description of a Gymnasium, which we cite below from Mr. Gwilt's translation. We offer it, not because it by any means satisfactorily explains the construction of this kind of building, but because there is nothing more satisfactory to be obtained elsewhere. Various plates illustrative of this place have been given; there are two by Hieronymus Mercurialis; that of Mr. Wilkins, in his version of the Roman Architect, (p. ix. sec. 3.) differs from all his predecessors.

"Though not used by the people of Italy, it seems proper that I should explain the form of the Palæstra, and describe the mode in which it was constructed by the Greeks. The square, or oblong peristylia of Palæstræ have a walk round them which the Greeks call *δίαιλος*, two stadia in circuit: three of the sides are single porticos; the fourth, which is that on the South side, is to be double, so that when showers fall in windy weather, the drops may not drive into the inner part of it. In the three porticos are large recesses, (*exedrae*), with seats therein, whereon the Philosophers, Rhetoricians, and others who delight to study, may sit and dispute. In the double portico the following provision is to be made: the *Ephebeum* (in this chamber the matches were made) is to be in the middle, which is, in truth, nothing more than a large exedra with seats, and longer by one-third than its width. On the right is the *Coriceum*, (the stripping-room,) immediately adjoining which is the *Conisterium*, near which, in the angle of the portico, is the cold bath, which the Greeks call *λουτήριον*. On the left of the *Ephebeum* is the *Elæothesium*; adjoining them is the *Frigidarium*, whence a passage leads to the *Propigneum*, (the hypocaust, or furnace,) in the angle of the portico. Near, but more inward, on the side of the *Frigidarium*, is placed the

vaulted Sudatory, whose length is double its width; on one side of this is the *Laconicum*, constructed as before described.* The peristylia of the Palæstra are to be carefully set out as above mentioned. Exteriorly three porticos are constructed, one through which those who come out of the Palæstra pass; and stadia ones on the right and left, of which that towards the North is double, and of considerable width. The other is single, and so formed that as well on the side next the wall, as on that where the columns stand, there are margins for paths of not less than 10 feet; the centre part is sunk one foot and a half from the path, to which there is an ascent of two steps; the sunken part is not to be less than 12 feet in width. Thus those who in their clothes walk round the paths will not be annoyed by the anointed wrestlers who are practising. This species of portico is called *Xystus* (*ξυστός*) by the Greeks; for the wrestlers exercise in covered stadia in the winter time. Xysti ought, between the two porticos, to have groves or plantations with walks between the trees and seats of cemented work, (*signinas*.) On the sides of the Xystus and double portico are open walks, which the Greeks call *περιδρόμιδες*, but with us they are termed *Xysti*, on which the *Athletæ* exercise themselves, when the weather is fine in winter. Behind the Xystus the stadium is set out, of such dimensions that a great number of people may commodiously behold the contending wrestlers."

The other chief particulars which are handed down to us are that Gymnasia were decorated with statues, (Cic. *ad Fam.* vii. 23.) generally of Mercury, Hercules, and Theseus, whom both Greeks and Barbarians esteemed the tutelary Deities of athletic exercises. (Pausanias, iv. 23.) Cicero says, that Minerva *singulare est insigne ejus Gymnasii. (Academiae.) (ad Att.* i. 4.) Lactantius (i. 20.) has cited a passage from some lost work of the same writer, which proves that Cupids also were common ornaments of these buildings, *magnum audaxque consilium suscepisse Græciam, quod Cupidinum et amorum simulacra in Gymnasiis consecrasset*. Quinctilian alludes to a law by which an exception was made against the general rule of not placing the statue of a woman in a Gymnasium, namely, if she should have been a Tyrannicide; (viii. 7. 7.) and Pliny mentions a statue with a gilt tongue erected at the public expense by the Athenians in a Gymnasium, in honour of the divine predictions of the Astrologer Berosus. (vii. 37.)

Gymnastics have afforded a large subject of controversy to Medical writers, and Galen may be cited among the chief opposers of them. He gives but an evil name to the Art, which he styles, *κακοτεχνίαν ὑποδουσαν ὀνόματι σεμνῇ*. (*ad Thras.*) But it should be remembered that he was not an unprejudiced writer, for at no less discreet an age than 35, he slipped his shoulder while amusing himself by wrestling.

Among the authors who have treated most largely on this subject are Hieronymus Mercurialis, *de Arte Gymnasticâ*; Cagnatus, *de Sanitate tuendâ*; Pars XI. *Gymnastica*; Vossius, *de Quatuor Artibus Populâribus*; Van Dalen, *Diss.* viii.; P. F. Faber, *Agonisticon*; and M. l'Abbé Burette, in the *Mémoires de l'Académie des Inscriptions*, tom. i.

GYMNETRUS, from the Greek *γυμνός*, naked, Bloch, Cuv. In Zoology, a genus of animals belonging

* In the preceding chapter "On Baths."

GYMNASIUM.
—
GYMNETRUS.Statues in
Gymnasia.Writers on
Gymnastics.

GYMNE- to the family *Tenioides*, order *Acanthopterygii*, class
TRUS. *Pisces*.

GYMNO- *Generic character.* Dorsal fin extending along the
CEPHA- whole length of the back, ventral fins filiform, anal
LUS. deficient, caudal distinct; upper jaw very extensile;
teeth very small.

This genus is very nearly allied to *Regalecus* in the form of its ventral fins, and to *Gymnogaster* in the extent of the dorsal.

G. Cepedianus, Risso; *Lacepede's Gymnetrus*. Is the best known species; it is about three or four feet in length; of a silvery colour, with three large round black spots upon the back, and another oblong on the belly; the dorsal fin is of a purplish red, the pectorals pale red, and the caudal deep carmine; the shape of the body is very narrow, diminishing towards the tail; the gape wide and oblong, the upper jaw furnished with four large and the lower with five sharp crooked teeth; the lateral line formed by little rough projections of the skin, which increase in size as they approach the tail. It is found in the Mediterranean, often near Nice, and feeds on *Medusæ* and small fish.

See Risso, *Ichtyologie de Nice*; Cuvier, *Règne Animal*.

GYMNOCARPON, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. *Generic character*: calyx five-parted, coloured, persisting; corolla none, stamens ten, alternately barren; stigma simple, seed, one, covered by the indurated calyx.

One species, *G. fruticosum*, native of Egypt.

GYMNOCEPHALUS, from the Greek *γυμνός*, *naked*, and *κεφαλή*, *a head*; Schneider; *Ruffe*, Pen. In *Zoology*, a genus of animals belonging to the family *Percoides*, order *Acanthopterygii*, class *Pisces*.

Generic character. Head entirely destitute of scales, and indented with numerous little depressions; gape narrow, and labial bones in the lips; the edge of the preopercule armed with eight or ten little crooked spines, a pointed spine on the opercule, and another at a little distance behind: the scales have their edge toothed.

This genus is described by Cuvier under the name of *Acerina*.

G. Cernua, Schneid.; *Perca Cernua*, Lin.; *le Perche goujonnière*, *Petite Perche*, Bloch; *Ruffe*, Pen. The *Ruffe* is, at first sight, similar to the *Perch* in form, though not so deep, whilst in colour it somewhat resembles the *Gudgeon*, as if it were a mule between the two, whence its French name: it is very common in fresh water; it is of a yellowish colour, spotted with black; the dorsal fin wavy, the caudal semilunar.

G. Schraetzer, Schneid.; *Perca Schraetzer*, Lin.; *Striped Ruffe*. Body yellow, marked longitudinally with four or five black lines; dorsal fin spotted with black; found in the rivers of Southern Europe.

G. Acerinus, Schneid.; *Euxine Ruffe*. Body oblong, marked with black spots and points; the head half as long as the trunk, upper jaw longest; gape narrow; second spine of the anal fin very strong; anal fin bifurcated. Found in the *Euxine*.

The other species described by Schneider are

G. Argenteus. Found in the East Indies.

G. Vermicularis. Native of the Antilles.

G. Unimaculatus. *Pitanger* of the *Brasilians*.

G. Ruber. *Carauna* of the *Brasilians*.

G. Pallidus. *Sciæna Pallida*, Lin.

See Bloch, *Ichthyologia* a Schneider; Cuvier, *Règne Animal*.

GYMNOCLADUS, in *Botany*, a genus of the class *Diacia*, order *Decandria*. *Generic character*: male flower, calyx five-toothed, corolla petals five; female flower, calyx five-toothed, corolla petals five, style one, pod one-celled, interior pulpy.

One species, *G. Candensis*, a tree native of Canada.

GYMNODONTES. In *Zoology*, the first family of the *Plectognathous* order of bony fishes.

GYMNOGASTER, from the Greek *γυμνός*, *naked*, and *γαστήρ*, *the belly*, Brunnich; *Vogmar*. In *Zoology*, a genus of animals belonging to the family *Tenioides*, order *Acanthopterygii*, class *Pisces*.

Generic character. Body ensiform, covered with deciduous scales, lateral line curved downwards, and pointed behind; dorsal fin extending along the whole length of the back, caudal distinct, pectoral small, but neither ventral nor anal fins; upper jaw capable of great extension; teeth moderate sized, sharp, six above and eight below, the former inclining inwards, the latter outwards: belly studded with a double row of tubercles.

G. Arcticus, Brun.; *Bogmarus Islandicus*, Schneid.; *Vogmar*, or *Waagmaer*, of the *Icelanders* is the only species. They consider it poisonous, as the *Crow* will not touch it.

See Brunnich, *Nye Saml II.*; Cuvier, *Règne Animal*.

GYMNONOTUS, from *γυμνός*, *naked*, and *νότος*, *the back*, Schneid.; *Gymnote*, Shaw. In *Zoology*, a genus of animals belonging to the family *Anguilliformes*, order *Malacopterygii Apodes*, class *Pisces*.

Generic character. Gill opening partly covered by membrane, situated in front of the pectoral fins; anal fin extending from the vent, which is immediately behind the pectorals, to the tail; no dorsal fin.

These fish in their general form resemble the *Eels*, but differ from them in the situation of the branchial aperture; they are all natives of South America. The name by which they were first designated was *Gymnotus*, but it has been corrected by Schneider to *Gymnonotus*. In this genus is found the remarkable animal known commonly as the *Electric Eel*, but no other species is possessed of its peculiar properties. They are ranged in two subdivisions; the scales, if any of the first, are very small, and the body is depressed; of the latter the scales are distinct, and the body compressed.

a. True Gymnotes.

Scales very small, almost imperceptible; body flattened from above to below; intestines short; air bladder double, the hinder one cylindrical, and extending far back in the tail.

G. Electricus, Lin.; *le Gymnote Electrique*, Lacep.; *Electric Eel*, Garden; *Electric Gymnote*, Shaw. This remarkable animal, according to Dr. Garden and Schneider, measures from two to three feet and upwards in length, (Rumboldt says, as much as five or six feet,) and twelve or fourteen inches in circumference when swimming. Its head is short, broad, smooth, and pierced with numerous pores, which, on the sides, are disposed more regularly in a line; the gape wide, the lower jaw rather longer than the upper, and both beset with teeth; the tongue warty: the nostrils two on each side, the first large, tubular, and elevated, the second small, level with the skin, placed immediately behind the snout and an inch apart from its opposite; eyes small, flat,

GYMNO-
CLADUS
—
GYMNO-
NOTUS.

GYMNO-
NOTUS.

and bluish, placed behind the nostrils, and rather to their outer side; the body is large, thick, and roundish to some distance from the head, then diminishes in width, but increases in depth, and terminates in a blunted tail; it is marked, at considerable distances, with numerous light spots in irregular lines, which increase in number and distinctness towards the tail; the back is convex and dark coloured, the belly keel-shaped and covered with a greyish reticular skin, the keel becoming thinner and deeper as it approaches the tail; the lateral lines, nearer the back than the belly, converge as they pass backwards and form deep and distinct furrows. The pectoral fins are short, placed immediately behind the head, and covering the branchial orifices; the anal and caudal fins linear, joined to each other, and forming but a single fin, which is at first narrow, but becomes deeper as it approaches the tail; the dorsal fin is deficient, whence the animal's name *Gymnotus*, naked backed. The vent is placed an inch in front of the root of the pectoral fins, and, consequently, the intestinal canal is very short.

Electric
power of
Gymnote.

The remarkable property which this animal, as well as the *Torpedo*, possesses of giving a severe shock, similar to that from an Electric battery, induced Mr. Hunter to examine the structure by which such effect was produced, and it is too interesting to be passed without notice.

The shortness of the cavity containing the nutrient and generative organs, should, according to the usual proportions of fish, determine (to use Mr. Hunter's own expression) that this should be a very short fish: its great length is, therefore, to be considered as affording surface for the expansion of its peculiar organ.

Anatomy of
the Electric
organs.

The Electric organs constitute about half that part of the flesh in which they are placed, and, perhaps, more than a third of the whole animal. Of these organs there are two pair, a large and a small one, placed on each side. The large organ is placed immediately beneath the skin, occupying the whole lower or anterior part of the body, and also its sides; it is broadest in front, but tapers to a point towards the tail. This pair is separated in front by the muscles of the back, behind by the air bag, and below by a middle partition; in front they approximate to the lateral line, but behind they dip below it; they are thin where resting on the muscles of the back, thick in the middle of the animal, and thinner again at the lower edge, but not so thin as above. The small organ is covered by the long row of small muscles moving the anal fin; it lies along the lower edge of the animal, occupying there nearly the same extent as the large organ in the chest, in the middle, and then at each extremity. These organs are separated from each other by the inferior spinous processes upon which the rays of the anal fin are articulated, and from the large organ by a membrane attached within to the partition, and without to the skin. The structure of these organs is simple; in the large organ it consists of longitudinal and transverse septa, which are thin membranes placed near each other, and in depth about the semidiameter of the body, of course varying according to the thickness of the body at different parts, and, consequently, are broadest at the anterior, and narrowest at the posterior part. The longitudinal vary in length, some being as long as the whole organ; their outer edges are attached to the skin and to the lateral muscles of the fin, and are at a greater distance apart there, than at their inner edges where attached to the middle par-

tion and to the air bladder, at which places they very closely approximate, and, in some instances, two unite to form a single septum, especially where a nerve passes across. The number of septa in the broadest part of the large organ, which is an inch and a quarter, is thirty-four. In the small organ the septa differ much in breadth from each other and run in a serpentine direction, but are nearer together than in the large organ, fourteen being found in half an inch, the breadth of this organ. In both, the septa are very tender and easily torn, and are to be considered as distinct organs. These long septa are crossed transversely by thin plates of membrane, whose length depends on the distance between any two septa; they are broadest at the edge next the skin, and narrowest towards the centre of the body; they are placed in a regular series, and seem to touch, being so close that two hundred and forty may be counted in the length of an inch.

These organs are supplied with quantities of small arteries which accompany the nerves. These originate from the spinal nerves, and not from the cerebral; the trunks, after giving branches to the muscles of the back, &c. bend forwards between the muscles and the spine, and are distributed partly to the skin near the lateral line; the same branches, however, still bend forward between the skin and the organs to which they are ultimately distributed. The trunks of the nerves, however, pass between the muscles and the air bladder and then to the middle partition, giving small branches in their course to the organs, first to the large, then to the small, and ultimately terminating in the muscles of the anal fin. Mr. Hunter also states, that the branches going to the organs, during this course of the nerve, were so small that he could not trace their ramifications. Such are the organs by which this animal produces the powerful shock for which it is so remarkable.

The shock received on touching the Electric Gymnote, very closely resembles that produced by the Galvanic battery, and the disposition of the membranous plates present a striking analogy to that machine. There seems, from the experiments of Walsh and Williamson, but little doubt that the principle producing this curious effect in the Electric Gymnote, is the Electric fluid. Dr. Walsh obtained sparks by means of a pair of plates connected with the animal, and placed at a very short distance apart upon an insulated table. Dr. Williamson repeated this experiment by screwing two pieces of brass about the thickness of a crow quill, and rounded at their extremities, into a frame of wood, so as to come within less than a hundredth part of an inch in contact; he then took hold of the remote extremity of one wire, whilst an assistant held the extremity of the other wire, and one of them introducing his hand into the water near the Gymnote, the other at the same time touching the animal, the Electric circle was completed, and a shock passed through them. A slight shock would also be communicated to eight or ten persons by the extreme parties, the one touching the animal and the other putting his hand into the water near it; but if one touched the head and the other the tail, the shock was very severe. Various other experiments were performed by this gentleman, whence it resulted that whatever medium would convey the Electric fluid, would also convey that discharged by the Electric Gymnote. And it may also be noted that in an experiment made by insulating a person upon a glass stool, and passing shocks through him, no marks of positive Electricity were exhibited; nor

GYMNO-
NOTUS.Experi-
ments on the
Electric
Gymnote.

GYMNO-
NOTUS.GYMNO-
NOTUS.

would cork balls, suspended on silken threads, give any marks of it, either when held over the animal's back, or touched by the insulated person at the moment of receiving the shock. It appears also from Dr. Williamson's experiments, that the animal has control over this powerful organ; he himself frequently passed his hand from head to tail without receiving a shock. This, however, might be considered as dependent on the exhausted state of the animal, were it not for two experiments made with Cat fish; in the one the Gymnote swam up to the fish and turned away without attacking it, but presently returned and gave it a shock which deprived it of motion; in the other experiment, the Gymnote immediately struck the Cat fish, but did not at once destroy it, and was leaving it, when, observing that the fish moved, it returned and gave a second shock, which rendered it motionless. From these experiments it also appears that the shock does not at once destroy life; for if the fish struck be immediately removed into another vessel of water, it recovers; and so also if the shock be but slight.

Actual
contact not
necessary to
produce the
phenomena.

There appears little doubt that actual contact between the Gymnote and its prey is not necessary: in the experiments with the Cat fish that animal was untouched; it seems necessary only that the object to be shocked, should be sufficiently near to form part of the electric circle. Dr. Williamson felt the shock at the distance of three feet, by putting his hand in the water whilst another person touched the Gymnote; and it is a very curious fact that a hole having been bored in the vessel containing the animal, and a small stream of water allowed to escape, a person who placed his finger in the stream, felt a shock at the moment that another provoked the Gymnote by touching him: and Dr. Bancroft relates, that he had often had his hand shocked when held several inches above the water. Another remarkable instance is also mentioned by Mr. Bryant, in which the shock was felt through a thick piece of wood. One morning whilst he was standing by, as a servant was emptying a tub in which an Electric Gymnote was placed, he had lifted it from the ground, and was pouring off the water to renew it, when he received a shock so violent as occasioned him to let the tub fall. Mr. B. then called another person to his assistance, and caused them to lift the tub up, each laying hold only of the outside. When they were pouring off the remainder of the water, they each received so smart a shock that they were compelled to desist.

It is matter of dispute, whether touching with both hands is required to excite the discharge of the Electric fluid: Dr. Garden states that he held a large Gymnote several times with one hand, but received no shock, but he never touched them with both hands without receiving a very severe stroke. Captain Stedman, however, in his *Voyages*, says, it is by no means necessary to grasp the animal with both hands; and relates that, for a wager, he attempted twenty times to seize a Gymnote with one hand, and at every trial received so severe a shock, which extended to the top of his shoulder, that he was at last compelled to desist. If it be so, it is most probable that the electric chain is unwittingly completed by the approach, though not immediate contact, of some conducting body. The sensations experienced on touching the Gymnote are, according to M. Humboldt, more severe than those produced by the discharge of a highly charged large Leyden jar: he himself having accidentally, in coming out of the water, stepped with

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both feet upon a Gymnote, felt a horrible shock, and suffered, throughout the day, severe pain both in his knees and the other joints of his body. And Mr. Flagg, in the XIth volume of the *American Philosophical Transactions*, states, that a severe stroke will produce paralysis of the arms for many years.

Repeated discharges of this Electric fluid render the animal powerless, and it requires some time to recruit. With this circumstance the American fishermen are acquainted, and avail themselves of it when desirous to take Gymnotes. For this purpose they drive the wild horses, with which many of the plains of America abound, into the marshes wherein these animals are found: they are immediately and repeatedly struck till the Gymnotes have spent themselves, when the fishers either harpoon them, or take them with nets. And in further proof of the fact before mentioned, that animals thus struck, are numbed, but not destroyed, the Indians informed Humboldt that the horses thus driven into the marshes, were not dead on the second day afterwards. Notwithstanding this account of the powers of the Electric Gymnote, there are some persons who are not affected by handling them; how this is managed is uncertain, whether by powerfully compressing the back of the animal, or by interposing any non-conductor between it and the hand. Certain states of the body, however, seem unfavourable to the process; for Mr. Flagg mentions that he had seen a woman labouring under nervous fever, break the chain prepared for the passage of the electricity from the animal.

Gymnote
fishing with
wild horses

The Electric Gymnote is found in the great rivers which wash the Eastern part of South America, the Meta Apuros and Orinoco; but it is most common in the extensive swamps and marshes which separate the Eastern bank of the Orinoco from the Venezuelan side of the Cordilleras, the temperature of the water in which it is found being about 78° 8' of Fahrenheit's scale. Vast numbers are found near the little town of Calabezo in the Caraccas; and near Uritucu, a road formerly much frequented has been entirely abandoned in consequence of the great number of Electric Gymnotes in a rivulet through which it runs, wherein very many mules were annually drowned in consequence of being struck by these animals. According to Humboldt's calculations, each square league of the Planos de Caracas, or Apuros, contains at least two or three ponds filled with Gymnotes.

The use which the stunning power possessed by these animals serves, is to enable them to procure their prey and devour it at their leisure; for as their teeth are but small, and their intestinal canal very short, a small portion can only be taken at a time, and without this organ the animal would be incapable of providing itself nourishment, which consists of small fish and worms.

The Electric Gymnote is often caught in Guiana and preserved in large troughs of water, being fed on small worms, fish, and cock-roaches, to which latter it is very partial. It has only twice been brought alive to Europe. Dr. Walsh's observations were made on one in England in the year 1778; and another was kept four months at Stockholm, by M. Tahlberg, in the year 1797.

G. Equilabratus, Humb.; *Evenlipped Gymnote*. About twenty-eight inches in length, body long, snake-like, compressed; the lips obtuse and of equal length; the back is olive green and the belly silvery, marked with little reddish spots. It was discovered by Humboldt in the great river of St. Magdalen. Resembles in

H

GYMNO- NOTUS. its manners the Electric Gymnote, but has no Electric apparatus; its air bladder is single, and does not extend along the tail.

GYMNO- SOPHIST.

β. *Carapos.*

The body compressed, scaly, and the tail much attenuated.

G. Macromus, Bloch; *Long-tailed Gymnote*. Head compressed and thin, upper jaw longest; body spotted; tail very long, and devoid of fin. Native of Brazil.

G. Brachiurus, Bloch; *le Gymnote Carape*, Lacep.; *Short-tailed Gymnote*. Head flattened; body striped transversely; scales very small, deeply embedded in the skin, and scarcely visible; lower jaw longest; tail short and finless. Native of the soft waters of America.

G. Cærulescens, Seba; *Bluish Gymnote*. Lower jaw longer than the upper; body bluish, with a round black spot on the gill cover; anal fin extending almost to the tail. Native of Surinam.

G. Rostratus, Schneid.; *Beaked Gymnote*. Head narrow and the jaws of equal length, forming a beak with a narrow gape; opercula on the sides, bound down by membrane; body and head scaly, spotted with very small scales. Native of America.

See Bloch, *Ichthyologia a Schneider*; Cuvier, *Règne Animal*; *Philosophical Transactions*, vol. lxx.; Humboldt, *Observationes Zoologicae*.

GYMNOPOGON, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Apocineæ*. Generic character: flowers contorted, stigma two-lipped, villous at the apex, seed-vessel a drupe, nut mostly two-celled.

Three species, natives of the Society Islands.

GYMNORHYNCHUS, in *Zoology*, a genus of intestinal worms, established by Rudolphi.

Generic character. Body flat, jointless, very long, receptacle of the neck subglobular; head with two doubly-divided pits, armed with four retractile trunks.

The only species of the genus is *G. reptans*, which often grows to two feet long. Cuvier refers it to the genus *Scolex*, under the name of *S. gigas*. It lives in flesh.

A similar kind of worm has been found between the muscles of the Hedge Hog and in the Musk Shrew.

GYMNOSOPHIST, *gymnosophistæ*, *γυμνσοφισταί*, because they used to walk *naked* through gloomy deserts. Vossius.

Over and besides, among the Indians be certaine philosophers, whom they call *gymnosophists*, who from sunne rising to the setting thereof are able to endure all the day long, looking full against the sunne, without winking or once moving their eyes: and from morning to night can abide to stand sometimes upon one leg, and sometimes upon the other, in the sand, as scalding hot as it is.

Holland. *Plinie*, book vii. ch. ii.

And even there, by report, there be those who follow a certain strict, austere, and naked profession of wisdom, called thereupon *gymnosophists*, holy men, living according to their own laws, devoted altogether to a contemplative service of God, making less account of this life than Diogenes doth, and living more barely, as having no need at all of bag and wallet.

Id. *Plutarch*. *Morals*, fol. 1034.

The method which Apuleius tells us the Indian *gymnosophists* took to educate their disciples, is still more curious and remarkable.

Spectator, No. 337.

I mark'd where'er the Morosoph appear'd,
(By crowds surrounded and by all rever'd,)
How young and old, virgins and matrons, kiss'd
The footsteps of the bless'd *gymnosophist*.

Cambridge. *The Scribleriad*.

GYMNOSOPHIST is the title given by the Historians of Alexander to the Philosophers of India; not that they always went naked, for after a noviciate of 37 years (Strabo, xv. i. 59. 70.) they clothed themselves in sindon, (*σινδών*, muslin?) wore golden bracelets and ear-rings, eat meat, and married as many wives as possible, for the purpose of having many children; for more good, they said, comes from many than from few, and not having any slaves they had the more need of children as servants. The most distinct account of these Philosophers is that given by Onesicritus, who says, (Strabo, xv. i. 63.) that "Alexander having heard that they were always naked, practised great austerities, were held in the highest honour, and refused, when invited, to visit other persons, saying, that those who wished to profit by their example, or instruction, might come to them,—sent him to them, not thinking it proper to go himself, nor wishing to compel them to do any thing contrary to their hereditary institutions. He found 15 men, about 20 stadia (two miles and a half) from the city, sitting, standing, or lying in different postures, quite naked, and remaining immovable till the evening, when they went into the city. The heat of the sun which they then bore, was so great, that, about noon, no one else could endure to stand bare-footed on the ground." He entered into discourse with one of them named Calanus, who afterwards followed Alexander to Persia, and died after the custom of his forefathers, by mounting a funeral pile. Onesicritus told this Gymnosophist why he had been sent by the King; viz. in order to listen to their doctrine, and make a report of it to him. The Sage urged him to strip; "The ground was at first," he said, "covered with wheat and barley-meal instead of dust; and the springs flowed with water, milk, honey, wine, and oil, but from satiety and abundance men fell into excesses; Jupiter, offended at this, destroyed every thing, and made it manifest that they must live by labour. Temperance and other virtues having been since practised, an abundance of the good things of this world has been restored; but as men are now bordering on the insolence occasioned by satiety, there is a danger that all things will be again destroyed." Calanus then repeated his exhortations to him to strip, and lie down by him on the stones, if he wished to become a hearer, and to profit by his doctrine; but Mandanis,* the eldest and wisest of these Sages, reproved Calanus for thus pressing a condition with which Onesicritus hesitated to comply, and calling the stranger to himself, commended the King for his desire of knowledge, saying that he "was the only warrior whom he had ever seen studious of Philosophy, and that it would be most advantageous for all, if they who have the power of persuading such as are willing, and of compelling such as are unwilling, to practise temperance, would make use of their understanding." "He might himself," he added, "be pardoned, if speaking through three interpreters, who, being as ignorant as the multitude, understood nothing more than the mere words uttered, he was not able to demonstrate the utility of their doctrine; for it was as if any one expected water to run clear through mud."

This passage, which appears to give the words of Onesicritus himself, is the foundation of almost all the Ancients have said respecting the Gymnosophists; but that term was used by other writers to designate not

* Called Dandamis, or Damdamis, in other writers.

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SOPHIST.

only the *Jógis*, or Indian Ascetics, to whom the above description strictly applies, but also the other divisions of the Brahmanical order, the *secular*, as well as *regular* divines of the Hindús. (Colebrooke, in *As. Res.* ix. 291.) That there was a discordance in the most authentic accounts, Strabo himself observes; (*Ib.* 68.) it is, therefore, the less surprising that a name strictly applicable to only one class of the Indian hierarchy, should be given to all, and that the Romans should speak of all the Philosophers of that Country as naked Ascetics. In *ea gente*, says Cicero, (*Tusc. Disp.* v. xxvii. 77.) *ii qui sapientes habentur nudi ætatem agunt, et Caucasi nives, hiemalemque vim perferunt sine dolore: quumque ad flammam se applicaverunt, sine gemitu aduruntur.* Pliny speaks in like manner, (*Nat. Hist.* vii. 2.) in the citation which we have given above.

Porphry, in his *Treatise on Abstinence*, (iv. 17.) expressly says, that the Indian Theologians, called Gymnosophists by the Greeks, were divided into two sects, (*αἰρέσεις*), the Brachmans (*Βραχμᾶνες*) and the Samanæans. (*Σαμαναῖοι*.) Each, therefore, ought to be noticed here; and an enumeration of the distinctive peculiarities in their practice and doctrine will not only point out the relation which they bore to each other, but also show how little the Religious institutions of India have changed in the course of more than one and twenty centuries.

I. Brach-
manes.

I. The Brachmanes, *Brachmanæ*, or *Bragmanes*, "are fewer in number than the other Tribes," says Arrian, (*Indic.* p. 324,) "but superior in rank and dignity." The attentions paid to them began even before their birth; for learned men visited their mothers during their pregnancy, in order to secure their safe delivery and obtain blessings for the children, by singing hymns and giving wholesome counsels. When born, their education was intrusted to the best instructors, and, as they grew older, they were placed under more learned men. A grove without the city was the place of their abode, where they remained for the space of 37 years, without any clothing, carefully abstaining from animal food, merely to touch which was a great sin; having no intercourse with women, and wholly engaged in teaching and being taught. At the close of that probationary period, they again entered the world, lived less abstemiously, took a great number of wives in order to propagate their race, and were fed and caressed by almost all the persons whom they met, one giving them provisions, and another pouring oil of sesamum over their heads. No women were admitted among them, as, if bad, they might betray the secrets of the Order, if good, they might desert their husbands; for "the better a man grows," said these Sages, "the less is he disposed to submit to the will of another." Disease they thought it irrational to bear; they, therefore, put themselves to death, when afflicted with any lasting disorder, and their wives were said, willingly, to ascend the funeral pile with them. *Παρά τισι δ' ἀκούειν φησὶ, καὶ συγκатаκαί-ομέναις τὰς γυναῖκας τοῖς ἀνδράσιν ἀσμέναις τὰς δὲ μὴ ὑπομενούσας, ἀδοξεῖν.* (Strabo, xv. 1, 62.) They professed to study Nature, and pretended to foretell various natural phenomena, such as changes of weather, storms, droughts, pestilences, &c. They affirmed that there are five elements, the fifth being that from which the heaven and the stars are formed; while water, from which the material world was made, was, in their estimation, the first. They believed the Deity to pervade every thing; the world to be created, perishable, and of a spherical

form. The soul, they said, was immortal, and, as it were, in a state of gestation, while continuing in this world, preparatory to its birth, by death, in the next. Hence they professed to consider death as more desirable than life; and, contemning earthly pleasures, as well as disregarding earthly pains, to be at all times willing to die. Their doctrine approached nearly to that of the Stoics; while they delighted, like Plato, to clothe their tenets in symbols and allegories, and generally concealed their mysteries under the veil of Fable.

II. The *Sarmanes*,* *Sarmanæ*, or *Samanæi*, of whom the most venerated were called *Hylōbii*, because they lived in woods and forests, were clothed, and had their heads and bodies shaved; observed a strict celibacy; were extremely frugal, living solely on grains and herbs; often fasted; passed much of their time in prayer; were consulted by Kings on State affairs; gave charms and other remedies for diseases, and lived upon alms collected in market-places and on the highways.

II. Sar-
manes.

"Next in rank to the *Hylōbii*," says Megasthenes, (Strabo, xv. 1. 60.) "were the Medical *Garmanes*, (*i. e.* *Sarmanes*), the object of whose Philosophy was Man. They were frugal, but did not dwell in the open air; rice and meal, which formed their diet, were given to them by every one of whom they asked alms, and they received hospitality everywhere. They had recipes for making women bear many children, and could secure their being either male or female. They cured diseases more by diet than by medicine, preferred unguents and plasters to other remedies, but used, however, abundance of fraud and artifice. Both sects practised austerities, (*καρτερίαν*), the one by voluntary labours, the other by self-inflicted sufferings, such as remaining the whole day in one posture. Others, who were soothsayers and dealers in spells, and even skilled in the rites used relating to the dead, went begging through the towns and villages. Some, who were more favoured and polished than these, did not abstain, as much as piety and holiness require, from muttering incantations addressed to infernal Spirits."

On comparing these accounts of the Indian Philosophers, given on the authority of Megasthenes, Aristobulus, Onesicritus, and Nearchus, who were all officers in Alexander's army, with the information derived from the writings and actual practice of the Hindús, (*Encycl. Metrop.* xviii. 759.) it appears that the two distinct orders of Gymnosophists, mentioned by the Greeks, were the *Jógis*, *Vairágis*, *Sanyásis*, and other Ascetics among the *Bráhmans*, and the *Yatis* and *Sramanas*† among the *Baudd'has*; the latter term being changed into *Samana* in the *Pracrit* and spoken dialects. It must not, however, be forgotten that *Sarman* is a common title among the *Bráhmans*, and that Strabo speaks of the *Garmanes* (or, if the conjecture of some critics be right, *Sarmanes*) as belonging to that class of whom his *Pramnæ* were the opponents, who, likewise, correspond exactly with the regular divines among the *Baudd'has*. The latter, then, were existing in India, but not the predominant sect, in the time of Alexander.‡

* Tzschucke has substituted *Γαρμᾶνες* for *Γεμᾶνες* in Strabo, (xv. 1. 59.) on the authority of MSS., and there can be little doubt that the word was, originally, *Σαρμᾶνες*. *Σαμαναῖοι* (Porphyr. *de Abstin.* iv. 17.) is, probably, from an Indian corruption of *Sarman*, and *Σαρμοί* (Clemens Alexandr. *Strom.* iv. 1. p. 305.) is the same word grecised.

† If there were any authority for reading *Σαρμᾶνες* instead of *Περίμ-ανες*, in Strabo, (xv. 1. 70.) it would furnish an additional evidence that the *Samanæi* were *Baudd'has*, for his *Pramnæ* doubtless were such.

‡ Arrian drew from the same sources as Strabo.

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SOPHIST.GYMNO-
THORAX.

This also applies to the passage in Porphyry, (*de Abstinentiâ*, iv. 17.) which contains a summary of the information obtained by Bardesanes the Babylonian, from the ambassadors sent by Damadamis to Cæsar: but later authorities, such as Clement of Alexandria, (I. p. 305.) who expressly names Budd'ha, and the anonymous writer* of the Tract on the Bragmans, either speak exclusively of the *Baudd'has*, or confound the two sects together. The latter, because his knowledge of the Indians was derived from Taprobane, (Ceylon;) the former, because he had conversed with merchants, most probably, from the coast of Coromandel or from that island, in which it is clear that Budd'hism was then established.

See Strabo, xiv. 1. tom. vi. *Ed. Siebenkees*; Arrian, *de Expeditione Alexandri*, vii. 1. p. 275; *Hist. Indica*, p. 324, *Ed. Gronov. Lugd. Bat.* 1704, fol.; Porphyrius *de Abstinentiâ*, iv. 17.; Clemens Alex. *Stromat.* i. 3.; Philostratus, *Vita Apollon.* i. 18. iii. 4.; Plutarch, *Vita Alexandri*, sec. 64.; Pliny, *Nat. Hist.* vii. 2.; Solinus, i. 52.; La Croze, *Christianisme des Indes*, p. 493; Mignot, in *Mémoires de l'Académie des Inscriptions*, xxxi. 86.; Brucker, *Hist. Philosoph.* i. 95.; *Asiatic Researches*, ix. 296.

GYMNOSTYLIS, in *Botany*, a genus of the class *Syngenesia*, order *Necessaria*. Generic character: calyx many-leaved, leaflets disposed in a single order, female florets apetalous, seeds compressed, partly toothed at the summit, awned with the persistent style.

Three species, natives of both hemispheres. Nuttall.

GYMNOTHORAX, from the Greek γυμνός, *naked*, and θώραξ, *the chest*, Schneid.; *Muræna*, Shaw. In *Zoology*, a genus of animals belonging to the family *Anguilliformes*, order *Malacopterygii Apodes*, class *Pisces*.

Generic character. Branchial openings small, linear, and lateral; branchial rays very slender; pectoral and ventral fins deficient.

The individuals composing this genus are divided by Schneider into three subdivisions.

a. *Palatine teeth placed in a long row.*

G. Muræna, Schneid.; *Muræna Helena*, Gmel.; *la Murénophis Hélène*, Lacep.; *Roman Muræna*, Shaw. About three and a half feet long, body compressed, slippery, soft, of a brown colour, marked with white spots dotted with brown; head pointed, the upper jaw longer than the lower; teeth large, sharp, and far apart, with smaller teeth interposed; nostrils tubular, one pair in front of the eyes, the other on the top of the head; eyes lateral, lateral line indistinct; dorsal fin arising between the gills and the nostrils; dorsal, anal, and caudal fins narrow from above downwards, supported by innumerable rays; vent mesial. The *Muræna* is caught in the Mediterranean, especially off Sardinia, and in the Indian and American seas, where it is found in the clefts of the rocks, but in Spring is met with on the shore. It is extremely voracious, devouring large quantities of Crabs and Polyps, which it hunts after with great avidity. The *Muræna* is caught in wheels and with lead lines. It was esteemed by the Romans a great luxury, and ponds were made for the purpose of keeping them. Columella, also, has recommended the breeding *Murænæ*, and pointed out the

* This Tract, commonly ascribed to Palladius, is addressed to him, in the version of it by St. Ambrose.

methods best adapted for the purpose, by constructing reservoirs containing tortuous passages. To so great an extent was their culture afterwards carried, that at one of Cæsar's triumphs he distributed 6000 among his friends.

G. Favagineus, Schneid.; *Chestnut Muræna*. About two and a half feet long; body compressed, of a chestnut colour, striped with yellow lines like the meshes of a net; head bending down; gape wide, gills far back, dorsal fin beginning above, and opposite to them. Found on the coast of Tranquebar.

G. Punctatus, Schneid.; *Spotted Muræna*. Body compressed, brown, and marked with small yellow oval spots. There is a variety which has the spots brown. From the Tranquebar coast.

G. Afer, Schneid.; *African Muræna*. Body marbled with brown and white, compressed; nostrils tubular; dorsal fin arising in front of the gills. Found on the Guinea coast and also on the Malabar coast.

G. Echidna, Schneid.; *Viperous Muræna*. Body yellowish white, varied with dark coloured lines, spots, and dots; the spots on the belly marked with white; the jaws are of equal length and obtuse; three rows of teeth in the upper and two in the lower jaw. Native of the South Seas.

G. Annulatus, Schneid.; *Ringed Muræna*. Body bluish, tail compressed, marked with thirty-one dark rings; lateral line hollowed out and mesial. Native of Japan.

β. *Teeth on the Palate collected together, not in rows.*

G. Catenatus, Schneid.; *Chain Muræna*. Head short, rather obtuse; tail sharp; dorsal fin commencing in the middle of the back; is about a foot long. Found on the Coromandel coast.

γ. *No palatine teeth.*

G. Zebra, Schneid.; *Striped Gymnothorax*, or *Zebra Eel*, Shaw; *Zebra Muræna*. Head small; upper jaw the longest; body marked alternately with dark and white stripes. From this species Lacepede derives his *Gymnomuræna*.

The other species are,

G. Reticulatus, Schneid.

G. Nebulosus.

G. Pictus.

G. Fasciatus.

G. Wilsoni.

G. Scriptus.

G. Brasiliensis.

G. Colubrinus.

See Lacepede, *Histoire des Poissons*; Bloch, *Ichthyologia a Schneider*; Cuvier, *Règne Animal*.

GYPAETUS, from the Greek γύψ, *a Vulture*, and ἀετός, *an Eagle*, Storr; *Gypaete*. In *Zoology*, a genus of animals belonging to the family *Diurnæ*, order *Accipitres*, class *Aves*.

Generic character. Beak of moderate size, thickish, strong, straight, arched, and hooked at the tip, and the base cerigerous; nostrils oval, and covered with stiff hairs or narrow feathers inclining forward, and a tuft of hair forming a beard beneath the lower mandible; wings very long, the first quill shorter than the second, and the third the longest; *tarsi* short and feathered to the toes, of which there are four, the three anterior connected by a short membrane, and the middle one

GYMNO-
THORAXGYPAE-
TUS.

GYPAE-
TUS.

very long; the talons slightly curved, strong, and very sharp.

This genus forms part of the *Falcones* of Gmelin, but was separated from it by Storr, under the present title, and was ranged sometime after by Savigny, in his description of the Birds of Egypt and Syria, in his genus *Phene*. As its name implies, it has some common characters with the Vultures and Eagles, the latter of which are found among the Falcons. Like the Vultures it has the eyes placed low in the head, the claws weak comparatively with its size, the wings but half closed in walking, on account of their great length, and the crop, when filled, projecting at the bottom of the neck; but with the Eagles, its head is covered with feathers, except on the crown, the legs feathered to the toes, and they live only in pairs.

The Gypaeti are remarkable for the keenness of their sight, which enables them at an immense height to observe when a sheep, (its usual prey,) separating itself from the flock, strays to the edge of a precipice; immediately the bird stoops upon it, and by its weight, together with the force collected in its descent, tumbles it over, and, when thus disabled by the fall, devours it. The stories related of its carrying off animals, and even children, in its talons, are absurd, for its claws are ill-adapted to that purpose, and it never attacks an animal till it is disabled either by sickness or the mode just described, or when it is young; nor is it even averse to dead animals, or parts of them. Bruce, in his *Travels*, mentions that the *Nisser* (or Golden Eagle, as he calls it) which he shot "did not stoop rapidly from a height, but came flying slowly along the ground, and sat down close to the meat, within the ring the men had made round it. A great shout, or rather cry of distress, called me to the place. I saw the Eagle stand for a minute, as if to recollect himself: while the servants ran for their lances and shields. I walked up as nearly to him as I had time to do. His attention was fixed upon the flesh. I saw him put his foot into the pan, where there was a large piece in water prepared for boiling; but finding the smart, which he had not expected, he withdrew it, and forsook the piece that he held.

"There were two large pieces, a leg and a shoulder, lying upon a wooden platter; into these he thrust both his claws, and carried them off; but I thought he still looked wistfully at the large piece which remained in the warm water. Away he went slowly along the ground as he had come. The face of the cliff, over which criminals are thrown, concealed him from our sight. The Mahometans that drove the asses were much alarmed, and assured me of his return. My servants, on the other hand, very unwillingly expected him, and thought he had already taken more than his share.

"As I had myself a desire of more intimate acquaintance with this bird, I loaded a rifle-gun with ball, and sat down close to the platter by the meat. It was not many minutes before he came, and a prodigious shout was raised by my attendants, 'He is coming, he is coming,' enough to have dismayed a less courageous animal. Whether he was not quite so hungry as at his first visit, or suspected something from my appearance, I do not know, but he made a short turn, and sat down about ten yards from me, the pan with the meat being between him and me. As the field was clear before me, and I did not know but his next move might bring him opposite to some of my people, so that he might

actually get the rest of the meat and make off, I shot him with a ball through the middle of his body, about two inches below the wing, so that he lay down upon the grass without a single flutter." (*Appendix*, vii. 271. 8vo. *Ed.*) His dimensions were very great; from wing to wing he measured eight feet four inches, from the tip of his tail to the point of his beak four feet seven inches, and he weighed twenty-two pounds.

G. Barbatus, Cuv.; *Vultur Barbarus* and *Falco Barbatus*, Gmel.; *Falco Magnus*, Sam. Gmel.; *Vult. Barbat.* and *Barbar.*, Lath.; *Gypaete des Alpes*, Sonnini; *Nisser*, or *Golden Eagle*, Bruce; *Læmmer Geyer* of Germany; *Alpine Gypaete*. This is the largest, and fortunately the rarest bird of prey found in the Old World: it measures about four feet and a half in length, and from nine to ten in width; the head and upper part of the neck is of a dirty white colour, with one black stripe passing from the root of the beak above the eyes, which are furnished with a red eyelid, and another black stripe extending from behind them upon the ears; the lower part of the neck, the chest, and belly of a bright orange red; shoulders, back, and wing-coverts deep brown, but each feather streaked down its middle with white; the quills of the wings and tail ashy grey, their stems white; the tail long and spreading; legs blue; beak and claws black. When young, the head and neck are brownish black instead of white, and the under parts brownish grey, spotted with white, instead of the bright orange; and the lower part of the neck and the wing-coverts spotted with a lighter shade than their black ground, which spots on the back are large and white: the bird has then been described as another species; by Latham as the *Vultur Niger*, and by Meyer as the *Gypaetus Melanocephalus*. It feeds upon Chamois Goats, Sheep, Calves, and young Deer; but when pressed by hunger will devour carcasses. It is found in the Swiss Alps, is common in the Tyrol and Hungary, but very rare in Germany and the Pyrenees; and builds its nest in the most inaccessible rocks, where it lays two rough white eggs, spotted with brown.

See Linnæi *Systema Naturæ* a Gmelin; Storr, in *Delect. Opusc. ad Scient. Nat. Spect. de Ludwig*; Cuvier, *Règne Animal*; Bruce, *Travels*.

GYPOGERANUS, from the Greek γύψ, a Vulture, and γέρανος, a Crane, Illig.; *Secretary Bird*. In *Zoology*, a genus of animals belonging to the family *Diurnæ*, order *Accipitres*, class *Aves*.

Generic character. Head thickly feathered, forming an occipital crest capable of elevation; a cere extending to the orbits; beak shorter than the head, thick and strong, curved almost from the base, and hooked at the point, which is compressed; ocular circlet naked; nostrils in the cere oblong, expanded, and open; the bend of the wings protected with three bony tubercles; the wings themselves long, the first five quills the longest, and of equal length; the tail quills decreasing in length from the middle two, which are the longest; the legs are very long, the *tibiæ* feathered, the *tarsi* more than twice the length of the front toes, which are united at their roots by membrane, the skin beneath warty; claws slightly curved, strong, and sharp.

G. Africanus, Illig.; *Sagittarius*, Vosmaer; *Serpentarius*, Cuvier; *le Messager du Cap de Bonne Espérance*, Buff.; *Snake Eater*, Edwards; *Secretary Bird*. This bird, at first sight, appears to belong to the Waders from the length of its legs, but the curved form of the beak nearly resembling the Falcon kind, and the fea-

GYPAE-
TUSGYPOGE-
RANUS.

GYPOGE-
RANUS.
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the gathering of the legs themselves below the knee distinctly separate it from that order: whilst the great length of the legs and the slight curving of the toes equally distinguish it from the Falcons. In size the Secretary Bird equals the Stork; it has the root of the beak and the ocular region covered with a bare orange-coloured skin; the gape wide, and the back of the head ornamented with a tuft of ten pendent feathers, which, having been supposed to bear a resemblance to a pen stuck behind the ear of a clerk, have given rise to its name *Secretary Bird*. The general colour of the bird is greyish on the head, neck, breast, back, and wing-coverts, the latter clouded with reddish brown, and the quill feathers black; the throat and breast white; belly black, streaked with rufous; tail feathers, of which the middle two are twice the length of the others, partly black, becoming greyer as they lengthen, and tipped with white, but the middle two are bluish grey, tinged with brown towards the tip, which is white, marked with a black spot; under tail-coverts pale rufous; thighs black, streaked finely with brown. In the female the crest and two middle tail feathers are shorter; the grey less tinted with brown, and the belly and thighs more varied.

The Secretary Bird is found in the neighbourhood of the Cape of Good Hope, where it builds its eyry

on the top of a high thicket, lining it with wool and feathers; but towards Terra del Natal, where it is also found, it builds in high trees. Its food consists principally of reptiles, which it destroys by a stroke of its wings, which are adapted to that purpose, more especially by the long tubercles on their bend; it takes its prey whilst running, and not by flight. It is voracious, as appears from Levaillant's account, who found in the crop of one, no less than twenty-one young Tortoises, three Snakes, and eleven Lizards, besides a ball, composed of the scales of reptiles and the horny coverings of insects, in its gizzard. It is capable of being tamed when caught young, and will live peaceably among poultry, unless pressed by hunger, when it will seize upon the young birds, and swallow them feathers and all.

See Vosmaer, *Monographia*; Buffon, *Histoire Naturelle*; Edwards, *Memoirs*; Cuvier, *Règne Animal*; *Philosophical Transactions*, vol. lx.

GYPSOPHILA, in *Botany*, a genus of the class *Dicandria*, order *Digynia*, natural order *Caryophyllæ*. Generic character: calyx one-leaved, bell-shaped, angular; corolla, petals five, ovate, sessile, capsule globose, one-celled, many-seeded.

Fourteen species, natives of the Eastern parts of Europe

GYPOGE-
RANUS.
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GYPSY.

GYPSY.

GYPSY, } Spelman, in *v. Egyptiani*, calls them
GIPSY, *adj.* } a most nefarious kind of vagabonds
GYPSISME. } and impostors. The name (*Egyptian*)
seems to have been for some reason assumed by themselves.

The word is sometimes applied contemptuously for some ill quality; and sometimes playfully for some engaging quality.

He like a *gypsy* oftentimes would go,
All kind of *gibb'rish* he had learnt to know,
And with a stick, a short string, and a noose,
Would show the people tricks at fast and loose.

Drayton. *The Moon-Calf*.

The bonds made there (like *gypsies'* knots) with ease
Are fast and loose, as they that hold them please.

Suckling. *Upon Lord Brothall's Wedding*.

The companion of his [the tinker's] travels is some foul, sunburnt quean, that, since the terrible statute, recanted *gypsisme*, and is turned pedlar

Overbury. *Character*, sig. I.

As we were riding away, Sir Roger told me, that he knew several sensible people who believ'd these *gypsies* now and then foretold very strange things; and for half an hour together appeared more jocund than ordinary.

Spectator, No. 130.

A slave I am to Clara's eyes;
The *gypsy* knows her power and flies.

Prior. *A Dutch Proverb*.

Outlandish persons calling themselves *Egyptians*, or *Gypsies*, are another object of the severity of some of our un repealed statutes.

Blackstone. *Commentaries*, book iv. ch. xiii.

The regicide Directory, on the day which, in their *gipsy* jargon, they call the 5th *Pluviose*, in return for our advances, charge us with eluding our declarations under evasive formalities and frivolous pretexts.

Burke. *Works*, vol. viii. p. 106. *On a Regicide Peace*. Letter 1.

GYPSY (from E-gypti-an) is the name of a remarkable Tribe of vagabonds found in every Country of Europe, and in most parts of Asia. Though more than 300 years have elapsed since they first made their appearance in Europe, and they have been a proscribed race in the greater part of it almost ever since, they still exist distinguished by the same peculiarities, exposing themselves to the same penalties, and setting the laws at defiance; a living instance of the extreme difficulty of extirpating deeply rooted habits.

A view of their condition in England, compared with the reports from other parts of Europe, collected at different periods and under different circumstances, will show that they are in reality a distinct People, and will suggest some conjectures on their probable origin. Their leading characteristic is the love of a vagrant life. Living in huts, holes, or tents, under hedges, or in ditches, a bank serves them for a wall, a few branches for rafters, and a rag of canvass completes the roof of their cabin, which is just high enough for them to creep in and out of it. Though delighting in finery, they are always covered with dirt and rags. Their children are nearly naked; but having been accustomed to travel on foot almost as soon as they can run alone, are extremely hardy. They maintain themselves as itinerant horse dealers, farriers, smiths, tinkers, braziers, knife-grinders, basket and chair-bottom makers; but many are fiddlers, and several, especially the women, gain a livelihood by carrying a basket of trifles and telling fortunes. They usually live in companies of one or more families together, and have donkies to carry their tents and the few articles of furniture which they possess. Each horde has its prescribed limits, within

Habits in
England.

GYPSY. which it makes its circuit; but those limits are sometimes very extensive. Many, now, take up their abode in towns from Michaelmas to Lady-day, and resume their wandering habits on the return of Spring. They are great pilferers, but are rarely concerned in any considerable robberies. Their offences are usually hedge-breaking and poultry-stealing. They live principally on vegetables, but have no objection to dog's flesh or carrion, and give a decided preference to the carcasses of beasts which have died of disease. "Those that have died by the hand of God," said an old Gypsy woman to John Hoyland, their worthy Historian, "are better than those that have died by the hand of Man." Their moral habits, as may be supposed, are in other respects very dissolute. Their ignorance is extreme, very few of them having the least tincture of learning. Though always professing the Religion of the Country in which they reside, they are singularly regardless of Religious duties; and in England few of them know even so much as the Lord's Prayer. Their marriage is generally nothing more than a mutual agreement to live together. Whether they indulge in polygamy, or exchange their wives, does not appear, though the latter is probably common among them. They are, like most half-civilized Tribes, excessively fond of smoking and intoxicating liquors. Among their good qualities a regard for their promise holds the first place; it is, probably, connected with gratitude, for few persons are likely to exact a promise from a Gypsy without having previously done him some service. Another good trait is their abstaining from applications for Parochial relief; for many have means of obtaining a settlement, and as travellers they have all at times a claim for casual relief; but such applications are almost unexampled.

In Ger-
many.

Germany has, lately as well as formerly, furnished the most ample account of this vagrant race; which is briefly, but completely characterised in the Preface to Dr. Bischoff's *German and Gypsy Dictionary*, printed in 1827 at Ilmenau; for large extracts from which Work no apology, therefore, is necessary. "The Gypsies," says this writer, (p. 2,) "whom I have had an opportunity of seeing, are lean, middle-sized, slender-limbed, and well-proportioned. Their complexion is swarthy, or sallow, (*olivenfarbig*;) their forehead high and rather round; their eyes and hair deep and black, or dark brown, the upper being larger than the lower lid; their eyebrows and eyelashes are long and coarse; their nose, particularly the women's, long; mouth broad; lips red; teeth white; chin round; fingers tapering." In the neighbourhood of Eisenach, Dr. Bischoff's place of residence, "they live in the open air in the summer months, in the villages in winter. Their food differs little from that of the country-people, but they do not turn up their noses at the most disgusting objects, such as the carcasses of cows, pigs, &c. Poultry is their darling food; but bread, vegetables, and water their common diet. A distempered beast is a dainty morsel to them. They slaughter it very expeditiously, dry its flesh in the sun, or broil it on the fire, and eat it with a high relish. They seldom make bread, as they prefer begging or stealing it with their other provisions. They have no fixed time for their meals; but, as soon as they have scraped together enough to make a dinner, it is boiled or roasted, and eaten. They seldom have any thing like plates and dishes, or knives and forks. They are fond of beer, but prefer brandy when they can get it; and at their merry-makings usually

make themselves beastly drunk. Old and young, men and women, are passionately fond of smoking tobacco, which is often all that they have to satisfy their hunger for several days together. From two to ten years of age their children usually go naked; beyond that time the boys generally get, by begging or stealing, a pair of breeches, and the girls an apron. When old enough to be married they attend more to their dress. The men wear a hat, coat, waistcoat, and breeches, with boots or shoes in winter; but their clothes are generally old, tattered, and dirty; and the women, who are usually worse clad than the men, show no anxiety to mend their clothes, even when such parts of their bodies are exposed as the most depraved among the lower orders carefully conceal. An old shift, with a linen or wool-len cloth thrown over their head and folded round their waste, is often their only clothing." "Men, women, and children live all huddled together; in summer under tents and trees, where their cattle, horses, and goats are grazing; in winter they quarter themselves on the peasantry, lodge their effects with some of the villagers, and leave their horses, goats, and dogs to the care of the country-people, who are afraid of them. Their whole occupation, properly, consists in cooking, eating, smoking, talking, and sleeping. About nursing their children, washing their clothes, or cleaning their hovel, they never give themselves a thought. A few kitchen-utensils, a pair of bellows, a small stone anvil, a vice, some hammers, tongs, and files, are usually all the furniture they possess. They, for the most part, get their livelihood by dishonest means. It is only when they can neither beg, filch, nor steal, that they have recourse to labour. It is then that they turn tinkers, or deal in wooden spoons and platters, sell foundered horses, or glass and earthenware."

GYPSY.

Fiddling and fluting are practised by the men; fortune-telling and dream-expounding, arts always in vogue in the East, are, especially, the business of the women; who also drive the Devil out of bewitched cattle, find stolen goods, promise girls to make their sweethearts kind, (*versprechen das Feuer*,*) and give charms for cooling the blood. They usually marry very early: boys of 14 and girls of 12 are often man and wife; but a legal marriage is carefully avoided, for there is nothing they dread more than restraint. A trifling oversight on the woman's part, is a sufficient plea with the husband for dismissing her. When the infidelity is on the man's side, the woman frequently takes her revenge by lying in wait for him with a party of her female relations, and giving him a thorough pommeling. Their women are often the occasion of bloody battles. If one man takes a fancy for another's wife, he challenges him to fight; they strip, set to, and their knives often decide the contest. The woman is, of course, considered as the victor's prize. Those who are cleverest in stealing and fortune-telling are most valued, and are very frequently the causes of new contests. Their women are, usually, very prolific. As soon as the new-born infant is washed, and wrapped up in rags, its parents talk about the choice of a god-father, and always fix upon some rich man, not unfrequently upon some great personage. The hope of getting a fine christening-gift sometimes leads them to have their children christened over and over again in

* This expression is not given even in Campe's *Wörterbuch*, is probably, a slang phrase, and has, perhaps, been misunderstood by the Translator.

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different places. A few days after its birth, the mother wraps her infant up in a cloth, carries it to church, and after church goes from house to house begging and thieving as opportunity serves. As soon as her child is a few months old, she carries it on her back, and drives the rest before her. When able to run alone, it is taught to dance, and soon learns to practise its art for money. When a few years old, it is taught by its mother to lie and thieve; and while she is taking in the gaping country-folks, the child slips into the house unperceived, snaps up whatever comes to hand, and runs off with it to the camp hard by. The boys, when older, learn their father's trade; but the girls, corrupted by their mother's lawless example, begin at a very early age to look out for a husband. Gypsies' children are never corrected, be they ever so mischievous and unruly, no subordination is enforced, and those are the greatest favourites, who show the strongest propensity to fraud and thieving. Instruction in Religion is never thought of. Their constant exercise and exposure to the air render the Gypsies hardy, and they often live to a great age. They seldom suffer from infectious disorders, and generally have the measles and small-pox lightly: from ophthalmia, however, the itch, and most frequently from syphilitic complaints, they suffer severely; but, notwithstanding their dread of death, they cannot be easily persuaded to have recourse to medicine. When a Gypsy believes himself to be dying, he breaks out into lamentations on being separated from his friends, and as soon as he is dead, all the members of his family set up a bitter cry, and his nearest relations often tear their hair. They always bury their dead in church-yards, and their graves are like those of the country-people. They seem, at present, in Germany, to have nothing like a government among themselves, though they had, formerly, a King and leaders whom they called Dukes, Counts, &c. When several encampments unite together, they choose one of the seniors as their Head, while they remain in the same spot, and give up to him a small part of their earnings, whether honestly or dishonestly obtained. Most of them, notwithstanding their professions, have no notion whatever of Religion. Though they always have their children christened, they seldom call them by their Christian names, always giving them, afterwards, a name of their own invention. The commonest of these Gypsy names are, Vennel, Misser, Gringla, Póla, Gulludevel, Hanno, Potretari, Zonéla, Miffer, Daïb'ha, Dort'hé, Shnukelputz, and Vintermad. In Roman Catholic churches they even receive the sacrament, and most of the Gypsies in Germany profess that Religion. "Grellmann," says Dr. Bischoff, (p. 13.) "characterises them briefly, but ably, in these words: 'When we reflect upon the condition of men who are like children in intellect, with a mind full of rude, half-formed ideas, guided by feeling rather than reason, and using thought and reflection merely as the means of gratifying some powerful desire, we have a faithful outline of the Gypsy's character.' Those who have fallen under my observation," continues Dr. Bischoff, "were invariably hot and passionate; they are also mischievous, revengeful, lazy, selfish, foul-mouthed, suspicious, distrustful, hasty in judging and speaking, cowardly, foes to all useful knowledge, heedless, debauched, abandoned to gluttony, and indifferent about public disgrace. On the other hand, they have a good understanding, an excellent memory, quickness of comprehension, and are lively and talkative." "The unchangeableness of the

Gypsy character is manifested," as a writer in the *Berlin Monthly Magazine* very justly observes, "not only by a language peculiar to themselves, and by means of which they are enabled to separate themselves from the people in the midst of whom they live, and form an intimate union among themselves, but also by their passion for the liberties and indulgences which spring from their separation from other people, and their union among themselves." "Hence," adds Dr. Bischoff, "it has arisen, that almost all the attempts to improve them have proved fruitless."

The best method of tracing their history, and showing their ubiquity in Europe, is to take the dates of the earliest laws respecting them, enacted by the different European States.

In 1422, the City of Basel, (Bâle,) in Switzerland, addresser a Warning to its citizens against the various frauds and impostures practised by "the cunning Zigeuners," (Gypsies,) the detail of which shows that they were as ingenious in extracting money from the credulous, then, as they are now. The first enactment against them in our statute books, is the Act passed in the 22nd of Henry VIII., A. D. 1522, for the expulsion from the realm of "an outlandish people, calling themselves Egyptians, using no crafte, nor feat of merchandise; who have come into this realme, and gone from shire to shire, and place to place, in great company; and used great, subtle, and craftie means to deceive the people, bearing them in hand that they, by palmistrie, could tell men's and women's fortunes; and so, many times by crafte and subtletie, have deceived the people of their money, and also have committed many heinous felonies and robberies." In France a similar edict was issued by Francis VII., who died in 1547, and an injunction to drive them away with fire and sword was published by the States of Orleans in 1561. In 1572, they were banished from the Milanese, and a few years earlier from the Venetian territory. The codes of Denmark and Sweden contain enactments to the same effect; the first, in the latter, being dated in 1662. Before 1556, they were forbidden, on pain of death, from appearing in the Netherlands. In 1591, an Act of the Council of Tarragona, in Spain, where they abound, condemned them as "*mendaces, fures, deceptores et aliis sceleribus assueti*."

They are not less numerous in the North and East, than in the South and West of Europe. In Hungary they are found in great numbers, and in addition to their ordinary trades, have that of gold-washing, thousands of both sexes being so employed during the summer, in the Bannat, Transylvania, Valakhia, and Moldavia. The Gypsies in the first of those Countries were more peculiarly the object of Grellmann's researches; and the Baron de Campenhausen (*Bemerk. über Russland*, u. v. w.) found the last divided into four Castes, with the lowest of which the others do not associate. Dr. Clarke met with them near Nauplia, (Napoli di Romania,) in the Peloponnesus, (*Trav. vi. 435.*) and again in Bulgaria, Valakhia, and Hungary. "The Bulgarian Gypsies," he says, (viii. 227.) "are exactly like those of England; the women were squalling about, with their usual wild and tawny complexions." After observing (*Ib. 271.*) that "it is singular enough, that in whatever country we find this people, their character for thieving is always the same," he adds, "but the Valakhian Gypsies are not an idle race; they ought rather to be described as a laborious

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European
Laws con-
cerning
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Gypsies.

GYPSY.

people; and the majority honestly endeavour to earn a livelihood. It is this part of them who work as gold-washers. They have a great skill in finding the metal. Some of them have ingenuity enough to smelt the gold into small ingots; but they generally sell the gold thus found in the form of dust." "The Gypsies of the Bannat," he informs us, (viii. 329.) "get their livelihood like those of Valakhia, by rambling about as blacksmiths and musicians. In winter they cut spoons, ladles, troughs, and other implements of wood. During summer they go nearly naked, and are then employed in washing gold from the sand of the rivers and plains. . . . A careful examination of the sand, after they have washed it, proves that hardly a particle of gold escapes them during the operation. The families supported by gold-washing are very numerous; but the gains of each are very inconsiderable, being barely sufficient to excite their industry, although the value of many thousands of florins of gold be annually produced in this manner." At a Ball given at Moscow by the citizens on Easter Monday, the same traveller saw (i. 77.) "a party of Gypsies performing the national dance, called, from the air by which it is accompanied, *Barina*. It resembled our English hornpipe, and was full of expressions of the most ferocious licentiousness. This dance, though extremely common in Russia, they confess to have derived from the Gypsies, and it may, therefore, seem probable that our hornpipe was introduced by the same people. Other Gypsies were telling fortunes, according to their universal practice, or begging for presents of oranges and ice. . . . In regulating their dress, they lavish all their finery on their head. Their costume in Russia is very different from that of the natives; they wear enormous caps, covered with ribbons, and decorated in front with a prodigious quantity of silver coins; these form a matted mail-work over their foreheads. They also wear the same coins as necklaces, and a smaller kind as pendants to their ears. The Russians hold them in great contempt, never speaking of them without abuse, and feel themselves contaminated by their touch, unless it be to have their fortunes told. They believe the Gypsies not only have the wish, but the power to cheat every one they see, and, therefore, generally avoid them. Formerly they were more dispersed over Russia, and paid no tribute; but now they are collected, and all belong to one nobleman, to whom they pay a certain tribute, and rank among the number of his slaves. They accompany their dances with singing and loud clapping of the hands; breaking forth, at intervals, with shrieks and short expressive cries, adapted to the sudden movements, gestures, and turns of the dance. The male dancers hold in one hand a handkerchief,* which they wave about, and manage with grace as well as art. This dance, like that of the Almehs in Egypt, although full of the grossest libidinous expression and most indecent postures, is, in other respects, graceful. Nothing can be more so than the manner in which they sometimes wave and extend their arms; it resembles the attitudes of Bacchanalians represented on Greek vases. But the women do not often exhibit those attitudes; they generally maintain a stiff upright position, keeping their feet close, and beating a tattoo with their high heels." Among the Finlanders, they have

an appellation which signifies *thieves*. (Clarke's *Travels*, i. 78.) In the Crimea, the same traveller (ii. 137.) "found parties of the Tzigankies,* or Gypsies, encamped as we see them in England, but having their tents stationed between their waggons. Poultry, cats, dogs, and horses, were feeding around them, seeming like members of the same family. Gypsies are much encouraged by the Tatars, who allow them to encamp in the midst of their villages, where they exercise the several functions of smiths, musicians, and astrologers. Many of them are wealthy, possessing fine horses and plenty of other cattle; but their way of life, whether they be rich or poor, is always the same. One of their waggons was filled with an enormous drum: this instrument they accompany with a pipe, when performing before village-dancers. In their tents the men sat stark naked among the women. They rose, however, as we entered, and cast a sheep's skin over their bodies. The filth and stench of this people were abominable; almost all of them had the itch to such a degree, that their limbs were covered with blotches and scabs." In 1784, or 1785, M. Berto Pisani, the late able and well-known Chief Dragoman to the British Embassy at Constantinople, communicated some information respecting the Gypsies near that Capital, with a vocabulary of their language, to Mr. Marsden, who published it in the VIIth volume of the *Archæologia*, (p. 382.) Bishop Pococke met with them in the Northern part of Syria, where, he says, (i. 28. 358.) they are found in great numbers, pass for Mohammedans, live in tents or caverns, manufacture coarse carpets, and "have a much better character than their relations in Hungary or the Gypsies in England."

Having thus traced these vagrants through every part of Europe to nearly the centre of Asia, our next inquiry will be, from what Country did they originally come? The earliest record of their appearance in Western Europe does not go further back than the beginning of the XVth century. William Dilick, in his *Chronicle of Hesse*, (p. 229,) mentions their appearance in that Country in 1414; and we learn from Calvisius, (*Annal. Misniens.*) that they were driven from Misnia in 1418. Pasquier, in his *Recherches sur la France*, (iv. 9.) says, that "on the 17th of August, 1427, there came to Paris twelve penitents, (*penanciers*), as they called themselves, a Duke, an Earl, and ten men, all on horseback, and calling themselves good Christians. They were of the Lower Egypt; and gave out that, not long before, the Christians had subdued their Country, and obliged them to embrace Christianity, on pain of being put to death. Those who were baptized, were great Lords in their own Country, and had a King and Queen there. Sometime after their conversion, the Saracens overran their Country, and obliged them to renounce Christianity. When the Emperor of Germany, the King of Poland, and other Christian Princes heard of this, they fell upon them, and obliged the whole of them, both great and small, to quit their Country, and go to the Pope at Rome, who enjoined them seven years' penance, to wander over the world, without lying in a bed. They had been wandering five years when they came to Paris. They were then reduced to 100 or 120, from 1000 or 1200, their number when they left home; among others of their countrymen they had lost their King and Queen. Nearly all of them

GYPSY.

Tatarian.

Turkish.

Syrian.

Origin.

* It is singular that Dr. Clarke did not here mention the Romeika and other Greek dances, in which the same custom occurs.

* *Tziganki* is the Russian diminutive of *Tzigan*, a Gypsy.

GYPSY.

had their ears bored, and one or two silver rings in each, which they said were esteemed ornaments in their Country. The men were black, and their hair curled; the women were remarkably black, all their faces broad, (*déployez*)* their hair black, their only clothes a large old shaggy garment, (*flossoyé*), tied over the shoulders with a band, (*lien*), and under it a poor petticoat, (*roquet*). In short, they were some of the poorest and most miserable creatures ever seen in France; and notwithstanding their poverty, there were among them women, who, by looking into people's hands, told their fortunes. And what was worse, they picked people's pockets of their money, and got it into their own, through telling these things by art, magic, &c." Belon mentions his having met troops of them near Cairo. According to Dr. Bischoff, (but he has not given his authorities) they called themselves by the same name, and told the same story, on their first appearance in Germany in 1417; and the answer to the first question annexed to John Hoyland's circular, issued in 1815, is that "all Gypsies suppose the first of them came from Egypt." The origin of their common French name, "Bohémiens," is more obscure. Borel, says Moréri, (*Art. Bohémiens*), derives it from *Boēm*, an old French word, signifying bewitched, (*ensorcelé*). In Transylvania, they are called *Pharao Nepek*, i. e. Pharaoh's People, and in Spain, *Gitanos*; but their Portuguese name, *Ciganos*, seems to approach nearer to the German *Zigeuner*, which has manifestly the same origin as the Moldavian *Cyгани*, the Russian *Тсүган'*, and the Italian *Cingari*, which are all derived from the Turkish *Chingânéh*, or *Chingaréh*, which bears some resemblance to *Sangari*, the name of a piratical Tribe established on the Southern Coast of the Gulf of Kach'h. (Rennell, *Mem.* 186.)† As the habits,

features, and complexion of the Gypsies bear a strong resemblance to those of the inferior Castes of Hindús, this coincidence of their name with that of an Indian Tribe, seemed, when first remarked, not to be merely apparent and accidental, and gave rise to the conjecture, that they might have migrated from Western India. But this approximation, which promised to afford a clue to their real origin, has received a powerful and unexpected corroboration by an inquiry into the language peculiar to the Gypsies. It has been thence ascertained; first, that all the different hordes of Gypsies yet noticed in Europe and Asia, speak the same tongue: and, secondly, that it is identical with the Hindí, dialects of which are spoken in every part of Hindústan. Bonaventura Vulcanius, the first writer who mentions their language, after saying that Joseph Scaliger named 1430 as the year in which the Gypsies first appeared in Europe, gives some words of their tongue,‡ which he supposed to be a mere jargon. The next authentic specimen of it was furnished by Ludolf, in his *Commentarius in Historiam Æthiopicam*, (p. 214,) who found most of the words collected by himself to agree with those given by Vulcanius a century before. Büttner, according to Adelung, (*Mithrid.* i. 238.) first suspected their Indian origin, but Professor Rüdiger, whose work was printed in 1777, appears to be the first person who thought of comparing their dialect with those spoken in India; and Grellmann was the first who, by an actual and careful comparison, placed the matter beyond a doubt. The annexed Table, though very limited, will probably satisfy most readers as to the affinity between the languages of the Gypsies and the Hindús. The letters at the head of the columns denote the authorities from which the words are derived.

GYPSY

Name.

	Hindí.	Sanskrit.	L.	A.	B.	P.	H.	C.
Man,	mánus	mánusha	manush	manush	manush	manush	.....	gorju.
Woman,	randí	randā	.....	.....	.....	.....	.....	raí.
Queen,	Rání	Rání	.....	.....	romnin	romi	.....	{ gorji. raní.
Eyes,	ánk'h	akshi	yaka	yak'h	yak	yak	yāk	yok.
Nose,	nák	násiká	nak	nak'h	nak	nak	nak	nok.
Hair,	bál	bála	bal	bala	ball	bal	bâlo	bal.
Teeth,	dánt	dant	.....	dant	dant	dan	.....	.....
Ear,	kán	karna	kan	kan	gann	.....	kan	.....
Day,	diwas	divas	.....	díves	díves	díves	díwes	dívas.
Night,	rát	rátri	.....	rat	ratt	rati	rāt	rata.
Water,	pání	páníya	pani	pani	panin	.....	pání	pání.
Fire,	ág	agni	yag	yag	yāk	.....	.....	yág.
Gold,	{ sóná saúná }	swarna	.....	sonkaí	sônégāi	.....	sonikā	.....
Silver,	rúpá	rúpya	.....	rup	rup	.....	rup	.....
House,	g'har	griha	ker	ker	kêr	.....	.....	kéhor.
Horse,	g'hórá	g'hódaka	grè	gro	grāi	.....	{ ger, or gerar. }	.....

The Gypsy numerals are these:

H.	Gr.	C.	Hindí.	Sanskrit.	H.	Gr.	C.	Hindí.	Sanskrit.
1. Yek	yek	yek	ék	éka	6.	chov	shóv	ch'hah	shash.
2. duì	dui	dúi	dú	dwi.	7.	eftà, fté	flá	sát	sapta.
3. trin	trin	trin	tín	tri.	8.	okhtó	....	át'h	ashta.
4. stār	shtar	shtá	chár	chatur.	9.	eniya	....	nau	nava.
5. pan	pansh	penj	páñch	pancha.	10. daích	dash	desh	das	dasa.

* John Hoyland translates this word "scarred," which may possibly be its meaning in the old French, but it has not now any such signification, as appears from the *Dictionary of the Academy*.

† They call themselves *Roma*, (men,) *Kola*, (black,) and *Sinte* (from Sind'h?)

‡ See *De Literis et Lingua Getarum*, Lugd. Bat. 1597, p. 100.

GYPSY.
—
GYRE.

L. Ludolf's list, collected about 1680. A. Adelung, from Grellmann's, formed in Hungary, 1780. B. Bischoff's, collected in Thuringia, 1825. P. Pisani, at Constantinople, 1782. Gr. Grellmann, 1782. H. Hoyland, London, 1815. C. Words collected near Cambridge, in 1809, or 1810. Equivalent letters have been substituted in each column, in order to reduce the orthography to one standard.

The Lord's Prayer in the Gypsies' Language is as follows :

Amáro Dad, savo hal ot'hé opré andro Chéros, avel sinton tro nav; te avel tri lume; te k'hergyol tri Voye sar andro Cheros, hidé té p'hé Phú; Amaro mendro ogyensuno de amengé agyes; ertine amengé amáro vitsigosé, té amén kidó ertinaha amaréngé; Nalià amén andro jungalo tassos; Tami unkav amén avri andral ò jungala. Tiri hin é lume, tiri hin é zor, te akana sekvar. Amén.

The number of Works written upon the Gypsies is very considerable: most of them are enumerated in

Adelung's *Mithridates*, Berlin, 1806, (i. 237.) but the most complete list is given by Dr. Bischoff. The best Work which has yet appeared is H. M. G. Grellmann's *Historischer Versuch über die Zigeuner, Zweyte Ausg.* Göttingen, 1787; or Grellmann's *Dissertation on the Gypsies*, translated by M. Roper, Esq., F. R. and A. S., London, 1792; Hoyland's *Historical Survey of the Gypsies*, York, 1816, 8vo.; and Bischoff's *Deutsch-Zigeunerisches Wörterbuch*, Ilmenau, 1827, of which the Preface contains an excellent summary of the history and present state of the Gypsies, with an outline of the Grammar of their language. Captain Richardson's Paper on the Natas (*Asiatic Researches*, vii. 451. 8vo. ed.) is also well worth reading, and highly illustrative of this subject. Some particulars relative to this people are given in the VIIth vol. of the *Archæologia*; and Bishop Heber has noticed his meeting with them more than once during his progress through India. *Journal*, i. 100. 174. 218. 451. 4to.

GYPSY.
—
GYR-
NETH.

GYRE, v. } Fr. *girer, gire*; It. *girare, giro*; Sp. *girar, giro*; Lat. *gyrus*; Gr. *γυρός*,
GYRE, n. } *curvus, rotundus*; arched, round, cir-
GYRA'TION. } cular. *Gyre*, the verb, as the

Fr. "*Girer*. To veer or turn (with the wind,) to twirl, whirl, or wheel about." Cotgrave.

Gyre, a circle, a circuit.

Fashions in all our gesterings,
fashions in our attyre,
Which (as the wise haue thoughte) do cum,
and go in circled *gyre*.

Drant. Horace. Satire 2.

Suche posters may be likened well
vnto the carters oulde
Of forayne worlde, on Mounte Olimpe
whose carts when they were rould
With *gyrefull* sway, by coursers swifte,
to winne the glistring branche, &c.

Id. Ib.

The *gyring* planets, with their starry train,
Down to the South had sunk, and rose again
Up towards the North.

Drayton. Noah's Flood.

There sits a needfull groom, the porter nam'd,
Which soon the full grown kitchen cleanly drains,
By divers pipes with hundred turnings *giring*,
Lest that the food too speedily retiring,
Should whet the appetite, still cloy'd, and still desiring.

P. Fletcher. The Purple Island, can. 2.

Till that she rushing through the thickest preace,
Perforce disparted their compacted *gyre*,
And soone compeld to harken unto peace.

Spenser. Faerie Queene, book i. can. 1.

Pardon lady, this wilde straine,
Common with the sylvan traine,
That doe skip about this plaine:
Elves, apply your *gyre* againe.

Ben Jonson. Entertainmentes.

When the sun so enters a hole or window, that by its illumination the atomes or moats become perceptible, if then by our breath the ayr be gently impelled, it may be perceived, that they will circularly retorne and in a *gyration* unto their places again.

Sir T. Brown. Vulgar Errors, book ii. ch. iv.

Thus a French top, throwne from a cord which was wound about it, will stand as it were fixt on the floor it lighted; and yet continue in its repeated *gyrations*, while the sense discovers not the least footsteps of that precipitate rotation.

Glanville. Vanity of Dogmatizing, ch. ix.

Quick and more quick he spins in giddy *gyres*,
Then falls, and in much foam his soul expires.

Dryden. Ovid. Metamorphoses, book viii.

From this region of tympanum I might pass to that of the labyrinth, and therein survey the curious and admirable structure of the vestibulum, the semicircular canals, and cochlea; particularly the artificial *gyrations*, and other singular curiosities observ'd in the latter.

Derham. Physico-Theology, book iv. ch. iii.

Thus in one vast eternal *gyre*,
Compact or fluid shapes, instinct with fire,
Lead, as they dance, this gay creation,
Whose mild gradation
Of melting tints illudes the visual ray.

Sir W. Jones. Hymn to Bhavani.

GYRINUS, in Zoology, a genus of *Pentamerous* *Coleopterous* insects, established by Linnæus, belonging to the family *Gyrinidæ*.

Generic character. *Antennæ* club-shaped, shorter than the head; two front feet long, like arms, the four others much compressed, finlike; eyes four; the body oval, shining.

These animals swim with great rapidity on the surface of water, where they form groups, constantly twisting round each other. They secrete a pungent liquor from the sides of their vent, and copulate on the surface of the water, and lay their eggs on the water plants; the *larva* has six feet; their body consists of 13 rings, each of the hinder being provided with a conical thread similar to the gills of the *Ephemera*.

Several species are known. The type is *G. natator* of Linnæus. Figured by Olivier, vol. iii. pl. i. fig. 1. a—e.

GYRNETH, see GIRN, ante.

But the place is for all that so playne; that when Tyndall so playeth therewith, and so laugheth thereat; he laugheth but from the lippes forward, and *gyrneth* as a dogge dooeth when one porreth hym in the teeth with a stycke.

Sir Thomas More. Workes, fol. 438. The First Part of the Con-
futation of Tyndall.

Stode statues two, the greate so wull,
of wax was made the lesse,
The greater *gurnde* with visage grim,
as though he would oppresse
The lesse.

Drant. Horace. Satire 8.

GYRO-
CARPUS.
—
HABEAS
CORPUS.

GYROCARPUS, in *Botany*, a genus of the class *Tetandria*, order *Monogynia*. Generic character: flowers polygamous; calyx four-parted, unequal; corolla none; nectaries four; stigma sessile; capsule one-celled, one-seeded, seed five-winged.

One species, *G. Jacquini*, an elegant tree, native of Coromandel, bearing a grateful fruit, which spins round when falling from the tree, this motion is caused by the wings.

GYVE, *v.* } Thomson says, "Ger. *gefesser*, from
GYVE, *n.* } *fesser*, a fetter." In A. S. *ge-feterian*.
To fetter: to take in a fetter or snare.

And shal nevē *gyves* þe greve.
Piers Plouhman. Vision, p. 256.

The whole prison wus shaken, euen the foundation and all the doores of the prison wer open with the same, and al the prisoners *gyues* and other lyke bondes wer loosed. *Udall. Actes*, ch. xvi.

With *gyues* and fetters Ile tame the
vnder a galow dyre,
But God (I hope) will reskewe me,
at mine instant desyre.

Drant. Horace. Epistle to Quintius.

We rendred then with safetie for our liues,
Our ensignes splayed, and manynging our armes,
With furdur fayth, that from all kinde of *gyues*,
Our souldiours should remayne withouten harmes.
Gascoigne. The Fruites of Warre.

He that hath his feete in fetters, *giues*, or stockes, must first be loosed, or he can go, walke, or run ..

Tyndall. Workes, fol. 63. *Parable of the Wicked Mammon.*

One hair of thine more vigour doth retain
To bind thy foe, than any iron chain:
Who might be *gyv'd* in such a golden string,
Would not be captive, though he were a king.
Drayton. England's Heroical Epistles.

I smile upon her, do: I will *giue* thee in thine owne courtship.
Shakspeare. Othello, fol. 317.

Heere is in our prison a common executioner, who in his office lacks a helper, if you will take it on you to assist him, it shall redeeme you from your *gyues*.

Id. Measure for Measure, fol. 75.

HAR. Dost thou already single me? I thought
Gives and the mill had tam'd thee.
Milton. Samson Agonistes, l. 1093.

These hands were made to shake sharp spears and swords,
Not to betide in *giues* and twisted cords.
Fairfax. Godfrey of Bouloigne, book v. st. 42.

Whereupon they presently take arms, assail the Marshal's Inn, break open the gates, brought forth a prisoner in his *giues*, and set him at liberty.
Baker. Edward III. Anno 1376.

GYVE.
—
HABEAS
CORPUS.

H.

"H," says Ben Jonson, "is rarely other than an aspiration in power, though a letter in forme." It is considered by Wilkins as a guttural vowel, *i. e.* formed by a free emission of the breath from the throat.

H, among the Ancients, as a numeral letter, signified 200; H, 200,000.

HA.

And therewithal he blent and cried, *a'*,
As though he stongen were unto the herte.
Chaucer. The Knightes Tale, v. 1080.

Prayse her, but for this her without-dore-forme,
(Which on my faith deserues high speech) and straight
The shrug, the hum, the *ha*, (these petty brands
That Calumnies doth vse; Oh, I am out,
That Mercy do's, for Calumnies will seare

Vertue it selfe) these shrugs, these hum's, and *ha's*,
When you haue said shee's goodly, come betweene,
Ere you can say shee's honest.
Shakspeare. Winter's Tale, fol. 282.

Haue you eyes?
Could you on this faire mountaine cease to feed,
And batten on this moore? *Ha?* Haue you eyes?
Id. Hamlet, fol. 271.

LEO. *Ha, ha, ha*,
A miserable man thou shalt be.
This is the tamest trout I ever tickl'd.
Beaumont and Fletcher. The Humorous Lieutenant, act iii.

Those accounts which some of them have attempted to give of the formation of a few of the parts, are so excessively absurd and ridiculous, that they need no other confutation than *ha, ha, he*.
Ray. On the Creation, part ii.

H A B E A S C O R P U S.

HABEAS CORPUS, a Writ of Right, by which an English subject is relieved in cases of illegal imprisonment.

It is of several kinds:—*Ad respondendum*, when a man has a cause of Action against one who is confined by the process of some inferior Court, in order to remove the Prisoner, and charge him with this new Action in the Court above. *Ad satisfaciendum*, when, after Judgment given against a Prisoner, the Plaintiff desires to bring him up to some superior Court to charge him with process of execution. Upon a *cepi*, where a party

is taken in execution by the Sheriff, who has returned the *cepi corpus*; in order to carry him out of the County he must have the King's Writ of *Habeas Corpus*. *Ad prosequendum*; *ad testificandum*; *ad deliberandum*; Writs, as their several names imply, whenever it is necessary to remove a Prisoner in order to prosecute, or bear testimony, or to be tried in the proper jurisdiction wherein the fact under cognizance was committed. *Ad faciendum et recipiendum*, which issues out of any of the Courts of Westminster Hall, when a person is sued in some inferior jurisdiction, and is desirous to remove the

Ad prosequendum;
Ad testificandum;
Ad deliberandum.
Ad faciendum et recipiendum.

HABEAS
CORPUS.

action into the superior Court; commanding the inferior Judges to produce the body of the defendant, together with the day and cause of his caption and detainer, (whence the Writ is frequently denominated an *Habeas Corpus cum causâ*.) to do and receive whatsoever the King's Court shall consider in that behalf. This is a Writ grantable of common right, without any motion in Court, (2 Mod. 306.) and it instantly supersedes all proceedings in the Court below. But, in order to prevent the surreptitious discharge of prisoners, it is ordered by Statute 1 and 2 Philip and Mary, c. 13. that no *Habeas Corpus* shall issue to remove any Prisoner out of any gaol, unless signed by some Judge of the Court out of which it is awarded. And, to avoid vexatious delays by removal of frivolous causes, it is enacted by Statute 21 James I. c. 23., that, when the Judge of an inferior Court of Record is a barrister of three years' standing, no cause shall be removed from thence by *Habeas Corpus*, or other Writ, after issue or demurrer deliberately joined: that no cause, if once remanded to the inferior Court by Writ of *procedendo* or otherwise, shall ever afterwards be again removed; and that no cause shall be removed at all, if the debt or damages laid in the declaration do not amount to the sum of five pounds. But an expedient having been found out to elude the latter branch of the Statute, by procuring a nominal plaintiff to bring another action for five pounds or upwards, (and then by the course of the Court the *Habeas Corpus* removed both actions together,) it is therefore enacted by Statute 12 George I. c. 29., that the inferior Court may proceed in such actions as are under the value of five pounds, notwithstanding other actions may be brought against the same defendant to a greater amount. And, by Statute 19 George III. c. 70., no cause, under the value of ten pounds, shall be removed by *Habeas Corpus*, or otherwise, into any superior Court, unless the defendant so removing the same shall give special bail for payment of the debt and costs.

Ad subji-
ciendum.History of
the Writ.Magna
Charta

Edward III.

Elizabeth.

But the most celebrated Writ in the English Law, and that which is justly esteemed the chief bulwark of personal liberty, is the *Habeas Corpus ad subjiciendum*. It is scarcely necessary to direct our inquiries (and if we did so, they would be attended with little success) beyond the privileges created or confirmed by *Magna Charta*; and it may be sufficient to say, that from the earliest records of our Law, it appears that no freeman could be legally detained in prison except upon a criminal charge, upon conviction, or for a Civil debt. The Great Charter is here explicit, and many subsequent ancient Statutes (no less than three in the reign of Edward III.: 5. c. 9.; 25. St. 3. c. 4.; 28. c. 3.) provide similar securities. The jealousy of the subject on this point has always been very strongly marked, as might naturally be expected; and even in times anterior to any firm establishment of Constitutional landmarks, amid many instances of grievous oppression, and a plentiful struggle for the retention of dangerous prerogative, we find proofs of the tacit recognition of this grand principle of liberty. Thus, during a period of great national excitement, when both the peril of the Country and the popularity of the Sovereign rendered infractions of the privileges of the subject more than usually easy, we see the Commons, after the defeat of the Spanish Armada, petitioning for leave to bring in a Bill of Indemnity for those who, during that season of imminent danger, had imprisoned some Roman Catholics, as was admitted, by a stretch of authority, however salutary on

the particular occasion, nevertheless beyond the Law. Again, during the reign of the same Princess, (34 Elizabeth,) the Judges refused to listen to a command, obtained by certain persons of high influence, that a process for the liberation of some prisoners should not be expedited; and in the very face of this order, they set them at liberty, expressly denying the power of the Queen and her Council to imprison at will. Having been desired to specify in what cases a person sent to custody by her Majesty or her Council, some one or two of them, is to be detained in prison, and not to be delivered by her Majesty's Court or Judges, they gave it as their opinion, which they delivered in writing to the Chancellor and Treasurer, that "if any person be committed by her Majesty's command, from her person, or by order from the Council Board, or if any one or two of her Council commit one for High Treason, such persons so in the cases before committed, may not be delivered without due trial by the Law, and judgment of acquittal had. Nevertheless, the Judges may award the Queen's Writ to bring the bodies of such persons before them, and if upon the return thereof the causes of the commitment be certified to the Judges as it ought to be, then the Judges in the case before ought not to deliver him, but to remand the prisoner to the place from whence he came; which cannot conveniently be done unless notice of the cause in generality, or else specially, be given to the Keeper or Gaoler that shall have the custody of such prisoner."

Here the right of the Judges to grant a *Habeas Corpus* is plainly asserted. Afterwards, in 1627, this opinion was quoted by Coke and Selden as decisive against the right then claimed by the Crown to commit without assigning the cause; "and the Lawyers on the other side," continues Mr. Brodie, "did not oppose what was said, while they could not advance a single precedent in support of the principle for which they had contended." (*Hist. of Brit. Emp.* i. 235. and Anderson's *Reports*, 298. as there cited.)

The Petition of Right acceded to with so much reluctance by Charles I. in 1628, referred to the well-known clause in *Magna Charta*, and also to the Statute 28 Edward III., as securities against arbitrary imprisonment. "Nevertheless," it went on, "against the tenor of the said Statutes, and other good Laws and Statutes of your realm, to that end provided, divers of your subjects have of late been imprisoned without any cause showed: And when for their deliverance they were brought before justice by your Majesty's Writs of *Habeas Corpus*, there to undergo and receive, as the Judges should order, and their keepers commanded to certify the cause of their detainer, no cause was certified, but that they were detained by your Majesty's special command, signified by the Lords of your Privy Council; and yet they were returned back to several prisons without being charged with any thing to which they might make answer according to the Law."

Here a grievance is objected; no new enactment is prayed: but the King is petitioned to rule according to Law, and to revert to the wholesome measures already provided by existing Statutes.

In consequence of this Petition, therefore, it was enacted, (or rather reenacted,) that no freeman shall be imprisoned or detained without cause shown, to which he may make answer according to Law. Again, yet further, by 16 Charles I. c. 10. it was provided, that if any person be restrained of his liberty by order or

HABEAS
CORPUS.Petition of
Right.

HABEAS
CORPUS.Jurisdiction
of the Court
of Common
Pleas.Mode of
issue.

decree of any illegal Court, or by command of the King's Majesty in person, or by warrant of the Council Board, or of any of the Privy Council, he shall, upon demand of his Council, have a Writ of *Habeas Corpus* to bring his body before the Court of King's Bench or Common Pleas, who shall determine whether the cause of his commitment be just, and thereupon do as to justice shall appertain. Till this enactment the Courts of Common Pleas and Exchequer had been unwilling to countenance applications for these Writs, unless for their own officers and suitors; and even then, if they were committed for any criminal matter, they only remanded them, or took bail for their appearance in the King's Bench; but since under this Statute the jurisdiction of the Common Pleas was mentioned as co-ordinate with that of the Court of King's Bench, it has been held that every subject in the Kingdom is equally entitled to the benefit of the Common Law Writ, in either of these Courts at his option.

The Writ of *Habeas Corpus* is a high prerogative Writ, and therefore by the Common Law issues out of the Court of King's Bench, not only in Term time, but also during the Vacation, by a *fiat* from the Chief Justice, or any of the Judges, and runs into all parts of the King's dominions: for the King is at all times entitled to have an account why the liberty of any of his subjects is restrained whenever that restraint may be inflicted. If it issues in Vacation, it is usually returnable to the same Judge who issued it, and he proceeds by himself thereon, unless the Term should intervene, and then it may be returned in Court. It has been said, that the like *Habeas Corpus* may issue from the Court of Chancery during Vacation. But Lord Chancellor Nottingham refused it, as we shall have occasion to state presently, in the great case of Jenkes, upon which the details of its present operation are founded. In the King's Bench and Common Pleas it is granted, like all other Prerogative Writs, upon application by Motion, showing some probable cause why the extraordinary power of the Crown is called to the party's assistance.

Even after the establishment of this Writ by the Petition of Right, and the yet later Act of 16 Charles I. c. 10., many abuses were permitted to remain which demanded reformation. The party imprisoning was at liberty to delay his obedience to the first Writ, and might wait till a second, and even a third (an *alias* and a *pluries*) were issued; and numerous other shifts were practised to detain an obnoxious State Prisoner in custody.

Habeas Cor-
pus Act.Case of
Jenkes

Early after the Restoration efforts appear to have been made to regulate the practice. A Bill to prevent the refusal of the Writ of *Habeas Corpus* was brought into the Commons, April 10, 1668, but did not pass through the Committee. Another to the same purpose, in March, 1669-70, was thrown out of the Lords. In 1673-74 the Commons passed two Bills, one to prevent the imprisonment of the subject in gaols beyond the seas, the other to expedite the Writ of *Habeas Corpus* in criminal matters. Similar Bills were sent to the Lords in 1675, and in the following year the great struggle occurred, which, in 1679, terminated by establishing that which is now generally known as the *Habeas Corpus Act*; an Act, allusion to which has become as necessary an ingredient in all popular harangues, as is an eulogium upon the Liberty of the Press, or the Cause of Civil and Religious Liberty all over the World.

Francis Jenkes, a Citizen of London, at a Common

Hall on Midsummer-day, 1676, after a very inflammatory speech, moved a Petition to the King, to call a new Parliament. For so doing he was summoned before the King in Council. Here he was interrogated with much rudeness and want of temper, and appears, in the Account of the *Proceedings*, (published by his friends,) to have answered with great sagacity and moderation. By a Warrant of the Council he was committed to the Gate House Prison. He first applied to the Secretary of State to receive Bail. This having been denied, he moved the Chief Justice Rainsford for a Writ of *Habeas Corpus*, and was denied on the plea of its being Vacation. The Lord Chancellor (Nottingham) on a similar motion before him at first refused to hear it, but afterwards postponed it for a few days till the next Seal, when he overruled the Motion, and refused the Writ; stating, when the authority of Lord Coke was cited against him, that he did not consider my Lord Coke infallible. At the ensuing Quarter Sessions for Westminster Mr. Jenkes moved to be bailed; but the Court not finding his name upon the Calendar, (the Gaoler never calendaring any prisoner committed by the Council,) demurred as to its own authority: it seemed to think that it had not power to bail a prisoner committed by a superior Court, and it desired time to advise. Jenkes next petitioned the Lord Chancellor to admit bail, and issue a Writ of Mainprize, and this was also declined till it should be considered in the following Term. The Chancellor, however, was somewhat staggered, and laid the Petition before the Privy Council, saying it had some appearance of Law. The Councillors refused to interfere, replying that *he* was the fit Judge of Law, and leaving him the responsibility, under which he appears to have felt considerable uneasiness. Application was then renewed to the Privy Council for acceptance of Bail, and this was again ineffectual; and so also, on the approach of the Old Bailey Sessions, was another Motion before the Lord Chancellor for Writs of *Habeas Corpus ad deliberandum* and *ad recipiendum*, in order that Jenkes might put himself on his Trial. But the Chief Justice having represented to the Chancellor that such Writs could not legally be refused, the King was consulted, and the prisoner was bailed. (Howell's *State Trials*, vi. 1189.)

We have been particular in tracing the steps of this transaction, which, although relating to an obscure, and probably a factious individual, is yet of great Historical importance, because it has always been supposed to be the proximate cause of the Act which we are about to mention; and there appears no sound reason for doubting that it really was so. Mr. Hallam, (*Constit. Hist. of Eng.* xiii.) however, has recently endeavoured to remove this impression, and refers the origin of the *Habeas Corpus Act* to "the arbitrary proceedings of Lord Clarendon." Accordingly he enumerates (as we have above borrowed from him) the various unsuccessful attempts which had been made before Jenkes's case came under public notice, to strengthen the personal freedom of the subject. This is not the place to do so, or it might be very easy to refute the attack thus levelled against one of the most virtuous and unimpeachable Statesmen whom the History of our own or any other Country can produce. Clarendon administered the Laws as he found them; if from any defect in them the power of imprisonment at will resided in the Government, surely he was not to blame for exercising that power whenever in his discretion he conceived that it

HABEAS
CORPUS.Remarks on
this case.

HABEAS CORPUS. was called for. If such power did not exist, the subsequent Act, by which it was curtailed, was wholly unnecessary, and never would have been passed; for the legal remedies in being would have been sufficient to prevent its undue exercise. But, in fact, the Law *was* defective; the principle of personal liberty, as Mr. Hallam rightly asserts, was not newly introduced by the Statute of Charles II.; but nevertheless, before that Statute the principle was comparatively useless, for there were countless modes by which it might be violated; and, as might be proved by instances which crowd upon us in every reign, hourly was violated. Jenkes's commitment was the last drop in the cup, which in consequence overflowed.

The substance of the Statute 31 Charles II. c. 2. is as follows:

Substance
of the Act.

"1. That the Writ of *Habeas Corpus* shall be returned, and the prisoners brought up within a limited time, according to the distance, not exceeding in any case twenty days. 2. That such Writs shall be endorsed as granted in pursuance of this Act, and signed by the person awarding them. 3. That on complaint and request in writing by or on behalf of any person committed and charged with any crime, (unless committed for treason or felony, expressed in the warrant, or for suspicion of the same, or as accessory thereto before the fact, or convicted or charged in execution by legal process,) the Lord Chancellor, or any of the twelve Judges, in Vacation, upon viewing a copy of the Warrant, or affidavit that a copy is denied, shall (unless the party has neglected for two Terms to apply to any Court for his enlargement) award a *Habeas Corpus* for such prisoner, returnable immediately before himself or any other of the Judges; and upon the return made shall discharge the party, if bailable, upon giving security to appear and answer to the accusation in the proper Court of Judicature. 4. That officers and keepers neglecting to make due returns, or not delivering to the prisoner or his agent, within six hours after demand, a copy of the Warrant of Commitment, or shifting the custody of a prisoner from one to another, without sufficient reason or authority, (specified in the Act,) shall, for the first offence forfeit 100*l.*, and for the second offence 200*l.* to the party grieved, and be disabled to hold his office. 5. That no person, once delivered by *Habeas Corpus*, shall be recommitted for the same offence, on penalty of 500*l.* 6. That every person committed for treason or felony shall, if he requires it, the first week of the next Term, or the first day of the next Session of Oyer and Terminer, be indicted in that Term or Session, or else admitted to Bail; unless the King's witnesses cannot be produced at that time; and if acquitted, or if not indicted and tried in the second Term or Session, he shall be discharged from his imprisonment for such imputed offence; but that no person, after the Assizes shall be opened for the County in which he is detained, shall be removed by *Habeas Corpus*, till after the Assizes are ended; but shall be left to the justice of the Judges of Assize. 7. That any such prisoner may move for and obtain his *Habeas Corpus*, as well out of the Chancery or Exchequer, as out of the King's Bench or Common Pleas; and the Lord Chancellor or Judges denying the same, on sight of the Warrant or Oath that the same is refused, forfeit severally to the party grieved the sum of 500*l.* 8. That this Writ of *Habeas Corpus* shall run into the Counties-Palatine, Cinque Ports, and other privileged places, and

the Islands of Jersey and Guernsey. 9. That no inhabitant of England (except persons contracting, or convicts praying, to be transported, or having committed some capital offence in the place to which they are sent) shall be sent prisoner to Scotland, Ireland, Jersey, Guernsey, or any places beyond the seas, within or without the King's dominions; on pain that the party committing, his advisers, aiders, and assistants, shall forfeit to the party grieved a sum not less than 500*l.*, to be recovered with treble costs; shall be disabled to bear any office of trust or profit; shall incur the penalties of *præmunire*, and shall be incapable of the King's pardon." (Blackstone, *Com.* iii. 8.)

HABEAS CORPUS.

This Bill was passed not without great opposition from the Lords. The Houses had several conferences upon it, and its final arrangement and the Royal Assent was postponed to the very latest hour of the Session. Burnet relates a curious anecdote concerning it, from which it would appear that its success must be attributed to a trick, which arose, perhaps, in the first instance, from whim, but a perseverance in which can little be justified on principles even of the most obvious honesty. "The former Parliament (that of 1689) had passed a very strict Act for the due execution of the *Habeas Corpus*. It was carried by an odd artifice in the House of Lords. Lord Grey and Lord Norris were named to be the Tellers. Lord Norris being a man subject to vapours was not at all times attentive to what he was doing, so a very fat Lord coming in, Lord Grey counted him for ten, as a jest at first; but seeing Lord Norris had not observed it, he went on with this misreckoning of ten: so it was reported to the House, and declared that they who were for the Bill were the majority, though it indeed went on the other side, and by this means the Bill passed." Mr. Speaker Onslow has corroborated this story, by a reference to the Minute Book of the House of Lords, and a comparison with the number of Lords that day present, and the number reported to be in the division. (Burnet, *Own Times*, 1680, i. 485. *fol. ed.*) Upon so slight an accident depended that favourite Rhetorical common-place, "The Palladium of our Liberties."

Passed by a
trick.

The efficacy of this Writ extends not only to liberate the subject from illegal confinement in a public prison, but it extends its influence to remove every unjust restraint of personal freedom in private life, even when exercised by a husband or a father. It was said to have been the intention of some meddling individual to have moved for such a Writ at the time in which Bonaparte was lying off the British shores after his surrender to Captain Maitland. Such an application, however, must have been nugatory, for Bonaparte could not be considered in any other character than that of a prisoner of war; and it is decided that no *Habeas Corpus* lies for such a person, however ill used or deceived. (2 Black. *Rep.* 1324.)

Its extent

Mr. Hallam concludes his observations on this celebrated Statute, with an able summary of the benefits which it has conferred. "The remedies of the *Habeas Corpus* Act are so effective, that no man can possibly endure any long imprisonment on a criminal charge, nor would any Minister venture to exercise a sort of oppression so dangerous to himself. But it should be observed, that as the Statute is only applicable to cases of commitment on such a charge, every other species of restraint on personal liberty is left to the ordinary remedy as it subsisted before the enactment. Thus a

and benefits.

HABEAS
CORPUS.
—
HABER-
DASHER.

party detained without any Warrant must sue out his *Habeas Corpus* at Common Law, and this is at present the more usual occurrence. But the Judges of the King's Bench, since the Statute, have been accustomed to issue this Writ during the Vacation in all cases whatsoever. A sensible difficulty has however been sometimes felt, from their incompetency to judge of the truth of a return made to the Writ. For though in cases within the Statute the prisoner may always look to his legal discharge at the next Session of Gaol Delivery, the same redress cannot be obtained when he is not in custody upon any criminal accusation. If the person, therefore, who detains any one in custody, should think fit to make a return to the Writ of *Habeas Corpus*, alleging matter sufficient to justify the party's restraint, yet false in fact, there would be no means, at least by this summary process, of obtaining relief. An attempt was made in 1757, after an examination of the Judges by the House of Lords as to the extent and efficiency of the *Habeas Corpus* at Common Law, to render that jurisdiction more remedial. It failed, however, for the time, of success; but a Statute has recently been enacted, (56 George III. c. 100.) which not only extends the power of issuing the Writ during the Vacation, in cases not within the Act of Charles II., to all the Judges, but enables the Judge, before whom the Writ is returned, to inquire into the truth of the facts alleged therein; and, in case they shall seem to him doubtful, to release the party in custody on giving surety to appear in the Court to which such Judge shall belong, on some day in the ensuing Term, when the Court may examine by

affidavit into the truth of the facts alleged in the return, and either remand or discharge the party according to their discretion. It is also declared, that a Writ of *Habeas Corpus* shall run to any harbour or road on the coast of England, though out of the body of any County; in order, I presume, to obviate doubts as to effects of this remedy in a kind of illegal detention, more likely perhaps than any other to occur in modern times, on board of vessels upon the coast. Except a few of this description, it is very rare for a *Habeas Corpus* to be required in any case where the Government can be presumed to have an interest." (*Ib.*)

It is almost superfluous to add, that in cases of great public emergency, the Legislature possesses the power of suspending the *Habeas Corpus* Act for a short and limited period, and enabling the Crown, under certain specified particulars, to imprison suspicious persons without assigning reason. This dangerous and delicate power has more than once been exercised in our own times to great national benefit. It should always be regarded with a most jealous and watchful eye; yet the salutary control of public opinion must, for the most part, be a sufficient guarantee against its abuse or unsuccessful application; so that it is little likely to be employed, unless when, as Addison well says, in one of his *Freeholders*, the very intention of the *Habeas Corpus* Act, namely, the preservation of the liberties of the subject, requires its suspension.

The Writ of *Habeas Corpora Juratorum* lies, to compel the attendance of a Jury on any of them.

HABEAS
CORPUS.
—
HABER-
GEON

Power of
suspension.

*Habeas
Corpus Ju-
ratorum.*

HABENARIA, in *Botany*, a genus of the class *Gynandria*, order *Monandria*, natural order *Orchideæ*. Generic character; corolla, petals five, ringent, superior petal arched; a spur at the base of the lip; anthers connected, two straight horns at the base of the anther.

Two species, natives of Jamaica.

HABERDASHER, } Minshew: from the Ger.
HA'BERDASHERY, } *habt ihr das*, i. e. have you
HA'BERDASH-WARE. } that? or from the Fr. *avoir d'acheter*, i. e. to have to buy. Skinner, (whom Lye transcribes) runs far away. Serenius: from the Ger. *habe*, goods or wares, and *tauschen*, to exchange; as if a haberdasher were an exchanger of wares. Mr. Thomson constructs a German compound, *haabvertauscher*, of *haab*, goods, wares, and *tauscher*, *vertauscher*, a dealer, an exchanger. The Fr. *avoir de pois*, we formerly wrote *haber de pois*; a similar corruption may have occurred in *avoir d'acheter*, *haber d'achet*, *haberdash*.

An haberdasher and a carpenter,
A webbe, a deyer, and a tapisier,
Were all yclothed in o levere,
Of a solempne, and grete fraternite.

Chaucer. *The Prologue*, v. 363.

He set vp his shop with haberdash ware,
As one that would be a thriuing man,
To get great goods for his welfare.
The wife lapped in Morel's skin.

Early Popular Poetry, ii. p. 199.

The haberdasher heapeth wealth by hattes.

Gascoigne. *The Fruites of Warre*.

Is not Rogue Haberdasher come? HAB. Yes, here, Sir.
I ha' beene without this halfe-houre.

Jonson. *The Staple of Newes*, act i. sc. 2.

A haberdasher, who was the oracle of the coffee-house, and had his circle of admirers about him, called several to witness that he had declared his opinion above a week before, that the French king was certainly dead.

Spectator, No. 403.

At length the tedious days elapsed, I was transplanted to town and, with great satisfaction to myself, bound to a haberdasher.

Johnson. *The Rambler*, No. 116.

The trader and the mechanic may assure themselves, that, notwithstanding the flattering suggestions of their own vanity, they usually appear no less absurd, and succeed no less unhappily, in writing verses, or composing orations, than the student would appear in making a shoe, or retailing cheese and haberdashery.

Knox. *Essays*, No. 55.

HABERGEON, Fr. *haubergeon*; It. *usbergo*; Low Lat. *halsberga*, or *halsperga*, which, Vossius says, is a Saxon word, signifying armour for the neck and breast, from *hals*, the neck, and *bergen*, to cover, to protect, to defend. *De Vitiis*, l. ii. c. 9. p. 220. Skinner also prefers this Etymology. And see Tooke, ii. p. 183. and HAWBERK.

Grose says the *haubergeon* was a coat composed either of plate or chain mail, without sleeves. (*Mil. Ant.* ii. 246.)

But we that ben of the dai ben sobre, clothid in the haburion of feith, and of charite.

Wiclif. 1 *Tessalonians*, ch. v.

Clothe you, as they that ben chosen of God in herte, of misericorde, debonairtee, suffrance, and swiche maner of clothing, of whiche Jesu Christ is more plesed than with the heres or habergeons.

Chaucer. *The Persones Tale*, vol. ii. p. 386.

It is in God to gyue us grace to disconfyte them, for they are bat yuell armed, and we haue good speares, well heedid, and good swerdes; the habergyns that they beare shall nat defende them.

Lord Berners. *Froissart. Chronicle*, vi. ch. 415.

HABER-
GEON.

HABESH.

But, when she list, it raught
Downe to her lowest heele, and thereuppon
She wore for her defence a mayled *habergeon*.
Spenser. *Faerie Queene*, book v. can. 5.
Their mighty stroakes their *habergeons* dismayld.
Id. *Ib.* book ii. can. 6.
The scalie beetles, with their *habergeons*,
That make a humming murmur as they flie.
Ben Jonson. *The Sad Shepherd*, act ii.
The shot let fly
At random 'mong the enemy,

Pierc'd Talgol's gabberdine, and grazing
Upon his shoulder, in the passing,
Lodg'd in Magnano's brass *habergeon*.
Butler. *Hudibras*, part i. ch. iii. v. 537.

HABER-
GEON.

HABESH.

Crested nelms
Above, bright maile, *habergeons* scal'd in gold,
And figur'd shields along the spiry wood
Up to th' aerial heads in order wind,
Tremendous emblems of gigantic Mars.
Glover. *The Atheniad*, book viii.

HABESH.

Name.

HABESH or HHABESH, HABESHEH, and OHBOSH, signify, in Arabic, a mixed multitude of different Tribes brought together; and *Hhobshán*, the plural of the two first, with *Ahhábish*, that of the last, are often used to signify any Negroes, though they properly apply only to those who inhabit the mountainous region which gives rise to the Abáwí, or Eastern branch of the Nile. That Country, in fact, received this name from the mixed multitude of different Arab Tribes by which it was peopled, (Ludolf, *Com.* No. 15. p. 50;) and from *Hhabesh*, the Portuguese, who never sound an aspirate, formed the words *Abex* and *Abexim*, (*Abeshing*), and *Abessini* when writing in Latin. To give the word a more classic form, subsequent writers changed it into *Abyssini*, whence the term Abyssinia has been finally adopted as the name of this Country by all the European nations. For a general account of ABYSSINIA, the reader must be referred to the abstract already given in this Work; but as Mr. Salt's last Voyage to that Country, and a few brief hints from other travellers, have supplied some fresh materials, in addition to the ample particulars furnished by Mr. Bruce, they may be noticed here in order to give a more complete view of the subject Provinces, and to correct any accidental oversights or omissions.

Lasta.

The two great divisions of the Country, called Tigré and Amhárá, are separated by the Province of Lasta, forming an almost impenetrable barrier of mountains, from the centre of which the Takazzé rises. The Province of Samén, to the North and North-West of Lasta, is a continuation of the same chain. From Tigré to Amhárá there are only two passes, and those easily defended by a handful of men. (Salt, 279.) Massawwah and Síré, mentioned as Provinces of Abyssinia by Bruce, have long ceased to be such: the former, having been seized by the Turks when they were masters of the Red Sea, became a separate Principality, tributary in some degree to the Kings of Abyssinia, as soon as the Náyibs, or Governors of the Town, could throw off their allegiance to the Porte, and the latter has merged in the Province or Viceroyalty of Tigré.

Damot.

The Southern part of the curve formed by the Abáwí in its course from the Lake Tzana, is the boundary of the Province of Damót, separated from Gojam by the mountainous ridge of Amid-Amid. It is about 40 miles from North to South, and 50 from East to West,* hilly, fertile, and inhabited chiefly by Basso Gállá, settled there by Yasús the Great.

* Its extent appears from Mr. Salt's map to be rather greater than Mr. Bruce supposed; and a small portion of the Country to the South of the river is also called Damót'abáyí, or the Greater Damót. (Bruce, iv. 441.)

Besides those districts enumerated by Bruce, Gregory, the Abyssinian Priest, who was Ludolf's instructor, mentioned the following Kingdoms or Provinces, which, in the first half of the XVIIth century, still formed a part of the Abyssinian territories. They are here given nearly as they occur in passing from East to West. (1.) Dawáró; (2.) Fategár; (3.) Gédmi; all to the East of (4.) Angót, and occupied by the Bórén, or Eastern Gállá. (5.) Báli, at the South-Eastern extremity of Abyssinia, the point whence all the hordes of the Gállá first issued. (6.) Ganyě (as *gagne* in French) and (7.) I'fát, to the East of (8.) Shawà, (or Shóá.) This latter was anciently the first and most flourishing Province. It contained, among other large Monasteries, Debre-Libanós, the residence of the Ichebí, or Superior of all the Monastic Orders. The Chakha mountains separate this Province from (9.) Mugár and (10.) Wedj, (Oge of the Portuguese,) which contains the lake Zawaya, whence the river Machi flows into the Hawásh. (11.) Ganz and (12.) Gombo lie between Mugár and (13.) Gurágé, to the South of which is (14.) Kambát, the inhabitants of which are called Seb'a Hadyá, whence *Adea* appears as the name of the Country in some maps. It is the most Southern Province. Adjoining to it is (15.) Enáryá, the South-Western extremity of Habesh, the natives of which are celebrated for their probity; its soil is fertile, and contains much gold. Gregory heard from the Portuguese, that it is only 35 days' journey from the Indian Ocean. (Ludolf, *Hist. Æth.* i. 3. 18.) (16.) Shát, (17.) Cónch, (18.) Damót, and (19.) Gafat, lie to the North-East of Enáryá, between it and the Abáwí, or Nile. (20.) Bizamó to the South, and (21.) the Gongas to the East of that river, with (22.) Gazhgě, in the Kólla, make up the remainder of Gregory's list.

Other
Provinces.

Mr. Bruce appears to have formed a very erroneous idea of the height of the Abyssinian mountains: had he been aware of their great elevation he could not have supposed that snow was scarcely known. Near the summit of Amba-Haí, Mr. Pearce was caught in a shower of snow on the 18th of October; and at Mishekka, on the 24th December, "it lay so thick on the ground, that they could with difficulty make their way through it." (Salt, 283. 287.) The summit of these peaks, therefore, cannot be less than 10,000 feet* above the level of the sea; and it is evident

Height of
mountains.

* Taking 1° of Fahrenheit's scale as the mean decrement of heat in 345 feet, the mean result of Baron Alex. de Humboldt's observations on the Andes, we shall have 11,040 feet for the height of perpetual congelation; the level, therefore, reached by Mr. Pearce, was lower than 11,000, but as congelation occurred so early in the season, was probably above 10,000 feet.

HABESH. that Lamalmon and Amda Gideon, mentioned by Mr. Bruce as the highest mountains in Abyssinia, are considerably lower than those which Mr. Pearce crossed. The triple ridge of Aformasha, Lej-ambara, and Amid-Amid, to the South of the Lake Tzana, nearly in the same latitude as Amba-Haï, are probably part of the same chain, though lower than the former, as is proved by their freedom from snow. Another evidence of the great height of these mountains is, that they contain the sources of the largest rivers. The Abáwí, or Eastern Nile, rises from the Western declivity of Aformasha, and the Takazzé, one of its largest affluents, from the Northern side of the Lasta mountains. Aïn Takazzé, (*i. e.* the source of the Takazzé,) in 11° 42' North, and 39° 20' East, is a small lake, or reservoir, which receives the water of three springs, and discharges it in one stream. Its elevation may be conjectured from Pearce's having experienced severe cold there on the 3rd of October. That ill-requited man, who had a mind above his station, "could not help reflecting, as he threw a small piece of wood into the water, how many regions it had to pass through before it reached the ocean." (Salt, 278.)

Wojerat.

Wázhrát (Wazirát, in Bruce, iii. 5.) is a tract on the borders of the Lasta mountains, inhabited by a mulatto race, said to be the descendants of the Portuguese soldiery, a distinction on which they pride themselves. They are taller and more athletic than the rest of the Abyssinians, and proverbial for fidelity to their rulers. They appeared to Pearce to be hospitable and kind-hearted, and did not manifest any surprise or suspicion on account of his colour. This tract is supposed to be the Jannamora of Alvarez. To the South and East of it is Doba, an extensive uncultivated plain, inhabited by an isolated Tribe of Negroes, formerly ill-famed as desperate robbers, but now, it seems, humbled, and anxious only to maintain their independence. Lasta, the adjoining District, is extremely mountainous. Its climate is cold and salubrious. The ground at the village of Dufat, on the summit of one of its hills, was covered with hoar-frost on the 1st of October. Senaré and Sokóta are its principal Towns; the latter is larger than Antálo, from which it is about six days' journey (120 miles) distant. Its inhabitants speak the Amharic, and wear their hair in long plaits like the Southern Abyssinians. They are good horsemen, which is extraordinary in so mountainous a country; but their vicinity to Begemder, famous for horsemanship and an excellent breed of horses, will account for this peculiarity. In other respects they resemble the Gállá more than the people of Tigré. On the East side of Amba-Haï is Segonet, one of the chief Towns of Samén; the scenery near it is extremely beautiful, the masses of rock being broken by lofty trees, and affording through openings, at intervals, a view over a boundless extent of country.

Barbarous customs.

During the campaign against the Gállá, in which Pearce accompanied the Rás Weled Sélásé, he witnessed the practice of two horrible customs, one of which illustrates some of the ancient sculptures at Thebes, and the other throws light upon one of the least credible statements of Bruce. "On the morning after the battle, no less than 1864 of the barbarous trophies which are collected on these occasions were thrown before the Rás." For an illustration of this singular custom, Mr. Salt refers to the History of the Jews, (1 Sam. xviii. 25. 27.) and to De Bry's *Navigations*. (*De Caffrorum Militiá*

Ind. Orient. ii. tab. 38.) But the most remarkable representation of it is found in one of the scenes represented on the sculptured walls at Thebes, (*Description de l'Egypte; Antiq.* lib. ii. pl. xii.) in commemoration, probably, of the victories of Sesostris. "On the 7th of February, Mr. Pearce went out with a party of the Lasta soldiers on one of their marauding expeditions, and in the course of the day they got possession of several head of cattle, with which, towards evening, they made the best of their way back to the camp. They had then fasted many hours, and still a considerable distance remained for them to travel. Under these circumstances, a soldier attached to the party proposed 'cutting off the *shuladà*' from one of the cows they were driving before them, to satisfy the cravings of their hunger. This 'term,' Mr. Pearce did not at first understand, but he was not long left in doubt upon the subject, for the others having assented, they laid hold of the animal by the horns, threw it down, and proceeded without further ceremony to the operation. This consisted in cutting out two pieces of flesh from the buttock, near the tail, which together, Mr. Pearce supposed, might weigh about a pound; the pieces cut out being called '*shuladà*,'* and composing, as far as I could ascertain, says Mr. Salt, 'part of the two '*glutei maximi*,' or 'larger muscles of the thigh.' As soon as they had taken these away, they sewed up the wounds, plastered them over with cow-dung, and drove the animal forwards, while they divided among their party the still reeking steaks. They wanted Mr. Pearce to partake of this meat, raw as it came from the cow; but he was too much disgusted with the scene to comply with their offer; though he declared that he was so hungry at the time, that he could without remorse have eaten raw flesh, had the animal been killed in the ordinary way; a practice which, I may here observe, he never could before be induced to adopt, notwithstanding its being general throughout the Country. The animal, after this barbarous operation, walked somewhat lame, but, nevertheless, managed to reach the camp without any apparent injury, and immediately after their arrival, it was killed by the Worari (foragers) and consumed for their supper. This practice of cutting out the *shuladà* in cases of extreme necessity, is said very rarely to occur; but the fact of its being occasionally adopted was certainly placed beyond all doubt, by the testimony of many persons, who declared that they had likewise witnessed it, particularly among the Lasta troops." (Salt, 294-296.) This, however, is a very different thing from the brutal practice of cutting up the beast piecemeal at the door of the chamber in which the feast is held; (Bruce, iv. 483. 485.) "a practice," adds Mr. Salt, (p. 297,) "never witnessed by myself, nor ever heard of by Mr. Pearce or any other person with whom I conversed; and the Rás, Kasimaj Yasàs, Dofter Esther, and many other very respectable men, who had spent the greater part of their lives at Gondar, solemnly assured me that no such inhuman custom had ever come under their observation. They all, indeed, asserted that it was impossible, and as a proof of it remarked, that it would be flying in the face of Heaven, as the person who kills the animal invariably sharpens his knife for the occasion, and nearly dissects the head from the body, pronouncing the invocation, *Bism Ab, wa Weled, wa*

HABESH.

Flesh from living animals.

* *Sheludà*, in Amharic, signifies the hip or thigh.

HABESH. *Menfús Kedús*, (in the name of the Father, Son, and Holy Ghost,) which gives a kind of Religious sanctity to the act." (Salt, p. 297.) The complete agreement between this account and that given by Abram the Abyssinian, examined by Sir William Jones at Calcutta, in 1784, (Lord Teignmouth's *Life of Sir W. Jones*, p. 245,) is as striking, as its disagreement with the disgusting and extravagant narration of Bruce is remarkable. "The country people and soldiery," said Abram, (*As. Res.* i. 384.) "make no scruple of drinking the blood, and eating the raw flesh of an ox, which they cut without caring whether he is dead or alive; this savage diet is, however, by no means general." One part of this passage may, indeed, appear at variance with the accounts given to Mr. Salt; but that discordance is removed when we observe that he is speaking of the ordinary practice of the Abyssinians, when he says they think it impious to eat the flesh of a beast not previously slaughtered: while Abram's account applies only to the occasional and extraordinary practices of the soldiery and savage peasantry.

It is much to be lamented that so much national and personal feeling has been suffered to warp the judgment of those who have discussed the merits of Bruce. Had his advocates gone candidly to work, and compared his account of the source of the Nile with that given by the Portuguese Missionaries, they would have discovered that he either never saw the passage cited from Paez by Kircher, or purposely misrepresented its contents:—a dilemma little favourable to his regard for Truth. The laudable diligence of his last editor has enabled the reader to distinguish, with tolerable accuracy, between what is true and apocryphal in his Narrative: but it appears that, besides relying too much on his memory, he made no scruple to *embellish*, when it suited his purpose. Of exaggeration on many occasions, and something like deliberate falsehood on some, it is almost as impossible to acquit him, as it is to overlook his arrogant pretensions to superior knowledge with regard to subjects of which he was really ignorant.

Besides their difference of position, the people of Amhárá and Tigré are distinguished by a different degree of cultivation and polish. Mr. Salt (p. 332) found the Prince Kasimaj Yasús much more accomplished, and his companions more careful in their dress and polite in their manners, than the Chiefs in Tigré; but he had reason to believe the Amhárá women to be more dissolute. The habits and etiquette of these barbarous Courts, in many respects, resemble those of Europe in the dark Ages. The Rás Weled Sélásé had a regular jester, "one of the cleverest mimics," says Mr. Salt, (p. 372,) "I have ever seen;" and his causing himself to be carried on a man's back up to his master's seat, when forbidden to set his foot on the carpet beneath him, is quite in the style of the jests played off by some of our Court-fools of old. *Kersa*, a game exactly similar to "Bandy," is the favourite sport of the lower orders, and, as among ourselves, often ends in blows: but serious accidents seldom occur; in one instance, however, Mr. Pearce witnessed the loss of several lives. Among the Arts practised in Habesh, Painting must be noticed. As the churches are filled with pictures of Saints, and he Chiefs delight in ornamenting their apartments with

such decorations, Painters are always in request. Mr. Salt has given a plate from one of the best productions of the chief Painter to the Rás. It represents a battle between two Habeshís and a Gállá, whose companions are in the back ground, retreating. These men are represented full-faced, with enormous eyes; a face in profile being, as we learn from Mr. Salt, the peculiar distinction of a Jew, according to the Habeshí notions. The artist began by drawing his outline with charcoal, and finished by laying on, in large, inharmonious masses, coarse colours, brought from Caïro. Of Medicine the Abyssinians, as appears from Bruce, know nothing; but, being very superstitious, they have great faith in exorcisms, and when a man is seized with the fever called Tigré-tér, they set before him all the glittering ornaments and fine clothes they can get together, making, at the same time, the most horrible din with shouts, drums, and trumpets, in order "to drive away the devil:" when the signs of death appear, they commence a lugubrious howl, tear their hair, scratch their faces, scream, sob, and roll on the ground in real or pretended agony. The corpse is immediately washed, fumigated, and sewed up in one of the deceased's wrappers; after which the friends and relations carry it on their shoulders to the grave, the priests reciting the appointed prayers during the interment. On the same or following day the *tezkár*, or "commemorative feast," is kept. A figure of the deceased, dressed in his best clothes, and mounted on his best mule, followed by all his stud richly caparisoned, is paraded through the town, and women, hired as mourners, follow in procession, uttering shrieks and lamentations, and crying out, "Why did you leave us, had you not plenty of land and houses, wives and children?" &c. At the grave, screams, shouts, and yells of every kind are heightened by "Hallelujahs" from the priests, which, as Mr. Salt (p. 428) says, (aptly applying the words of Milton,) "embowel with outrageous noise the air." On the return of the mourners to the house of the deceased, cattle are slaughtered, maiz and sowa served out, feasting becomes the order of the day, and drunkenness its consequence at night. These funeral-feasts are repeated, at intervals, for a whole year, and all the relations vie with each other in their frequency and magnificence. They are, however, disapproved of by some of the higher classes.

Axum, (spelt by the Abyssinians and Arabs, Ak-súm,) the Axūmis, Auxūmis, or Axōmis of the Greeks, is about 12 miles nearly due West of Adowa, and, therefore, in 14° 11' North, and 38° 45' East. It is agreeably situated in a corner of the plain sheltered by the adjacent hills. A small unornamented obelisk at the foot of a hill, on which the Monastery of Abbá Pantaleon stands, is the first object which attracts notice on approaching the Town; for no houses are seen till the traveller has passed between that obelisk and a large square stone opposite to it, bearing a long Greek inscription. The church and great obelisk which have been delineated both by Bruce and Salt, soon afterwards open upon the view, close to an immense daro tree. Several other obelisks are lying upon the ground broken, not far from the principal one yet standing, which, to a very bold relief, unites such lightness and elegance, as render it one of the most perfect structures of its kind. As the decorations of these monuments are strictly Grecian, they cannot be older than the Age of the Ptolemies; but they are ascribed by tradition, to that of

* This is clearly pointed out by Hartmann in his excellent edition of Idrisi's *Africa*, (p. 13,) and had been ascertained, in the same way, by the writer of these remarks, long before he saw Hartmann's book.

HABESH.

Axumitic
Inscriptions.

Aīzanas who lived 600 years later. The style in which they are executed, renders it most probable that they belong to the earlier period. The church, which is very ancient, had three vestibules or enclosures before its entrance, and in the centre of one of them, there is a large block of granite, having beneath it another of the same stone (not freestone) as a foot-stool; the latter bears a short, mutilated inscription, evidently in the Æthiopic character, as appears from the transcript of Messrs. Salt and Stuart. This, Mr. Bruce, either from a strange error at the time, or an incautious reliance on his memory, converts into a Greek Inscription in honour of "Ptolemy Euergetes;" and laughs at Poncet, who never mentions the stone, (Salt, p. 408,) for imagining ΒΑΣΙΛΕΩΣ (which Bruce says is engraved upon it) to mean Basil. But the most curious of these monuments is the stone, already mentioned as being opposite the obelisk at the entrance of the Town. It records the conquest of the Bugaītæ by Sæazanas and Adéphas, brothers of Aīzanas, King of the Axumites, (ΑΞΩΜΙΤΩΝ,) Homerites, (ΟΜΗΡΙΤΩΝ,) Raīdan, (ΡΑΙΔΑΝ,) Æthiopians, Sabæans, (ΣΑΒΑΕΙΤΩΝ,) Sileë, (ΣΙΛΕΗ,*) Tiamo,† (ΤΙΑΜΩ,) Bugaītæ,‡ (ΒΟΥΓΑΕΙΤΩΝ,) and Cleos.§ (ΚΛΕΟΥ.) These brothers of Aīzanas are evidently the Aīzanas and Sazanús, Kings of the Axumites, to whom the Emperor Constantius addressed the Epistle, cited in the *Apology* of St. Athanasius, (p. 542.) It was in their reign, about A. D. 330, (Ludolf. *Comment. in Hist. Æth.* iii. 2. 7. p. 282,) that the Æthiopians were converted to Christianity by St. Frumentius: but as their brother Aīzanas calls himself in this Inscription, "Son of the invincible God Mars," and concludes by saying that "from gratitude to the invincible Mars who begat him, he had erected one golden, one silver, and three brazen statues of him:—May he be propitious!" (ΥΠΕΡΔΕΕΥΧΑΡΙΣΤΙΑΚΤΟYΕΜΕΓΕΝΝΙΚΑΝΤΟCΑΝΙΚΗΤΟYΑΡΕΩCΑΝΕΘΗΚΑΑΥΤΩΑΝΔΡΙΑΝΤΑΧΡΥCΟΥΝΑΚΑΡΓΥΡΑΙΟΝΕΝΑΚΑΧΑΛΚΟΥCΓΕΠΗΓΑΘΩ) it is manifest that he was not a Christian. This Inscription, consequently, was made a short time prior to the conversion of the Æthiopians, and can hardly be dated earlier than the beginning of the IVth century, as might equally be inferred from its orthography, and the form of its letters. It also throws light upon another curious Inscription, long known, but not, till Mr. Salt published this, well understood. The learned reader will immediately recollect the stone copied by Cosmas Indicopleustes, (*Cosmographia Christiana*, in Montfaucon's *Nova Collectio Patrum*, tom. ii., and Fabricii, *Biblioth. Græca*, lib. vi.) in the VIth century, on which there are, in reality, two Inscriptions; one in honour of Ptolemy Euergetes I., (Letronne, *Recherches*, p. 7,) and a second, the beginning of which is lost, commemorating the conquests of an Æthiopian Sovereign, and dated in the 27th year of his reign. That Prince calls himself the son of Mars, and mentions, as first conquered

* Zeilá, according to Mr. Salt.

† Or Tziamo, mentioned in the Adulitic Inscription also.

‡ The Boja, (*Geogr. Nub.* i. 4. p. 18,) as the same writer justly conjectures.

§ Taguie, according to Mr. Salt, who, probably, read the name ΤΟΚΑΕΟΥ, Tocæu; but all the other barbarous names occurring in this Inscription in the singular number, have the article prefixed; the original, therefore, had, probably, ΤΟΤΚΑΕΟΥ, or ΤΟΤΚΑΕΟΥ, i. e. Cleu, or Caëu. The Taguie, or Takué, (Tagáí, or Takáí,) of Mr. Salt, are the Taka Hallanga of Bruce, (vii. 93.) and Táká and Hallengah of Burckhardt, (*Nubia*, 387.)

by himself, several Countries, named, also, as the conquests of Aīzanas on the Axumitic stone. Both Inscriptions also have the same peculiarities of style; it is manifest, therefore, that they belong to the same period, and that this great conqueror was no other than Aīzanas, who is, perhaps, the El Ameda of the Abyssinian annals.

"Adowa," in 14° 12' 30" North, and 39° 30' East, "may be considered," says Mr. Salt, (p. 424,) "as a place of great importance; its houses, which are all conical, are regularly disposed in streets or alleys interspersed with wanzi trees. (*Cordia Abyssinia*.)" Its population is probably more than 8000; as that traveller counted more than 800 dwellings, to each of which 10 inhabitants may be allowed on a moderate computation. It is the great mart for the commerce of the Country East of the Takazzé, and most of its traders are Mohammedans. Cloths, coarse and fine, are its principal manufactures, which work up a great deal of cotton brought from the low lands, near the Takazzé, or imported at Masawwah; the former being the best. Lead, tin, copper, gold-foil, Persian carpets, raw silk, velvets, French cloths, coloured leather from Egypt, Venetian beads, glass-ware, and trinkets of various kinds, pass through Adowa to Góndar. Ivory from Walkáyt and Síré, gold from various parts of the interior, and about 1000 slaves every year, are the returns sent down to the coasts.

At Axum and at Yíha, in the ruins of the Monastery of Abá Asfé, Mr. Salt found some ancient Inscriptions in the Æthiopic character, remarkable on account of two letters, the equivalents of which it is difficult to find in the alphabet now used.* The resemblance of the rest to those actually in use, is remarkable, and renders it the more desirable that their age should be ascertained. They do not at first sight appear to have any affinity with the characters found by M. Caillaud in the ruins of Meroë, (pl. v. tom. iii.) though a further examination will hardly leave any doubt that both are radically the same.

Carpets of an inferior quality are manufactured in Samén. Axúm is celebrated for its parchment; the búda, or smiths, are found every where, and universally believed to be in the habit of assuming the form of hyænas by night, for the purpose of preying upon the first carcass of man or beast they may happen to find: a tenet of the popular creed often mentioned by the Greek and Roman writers. The most finished chains are said to be made by the Southern Gállá.

Of that people an account has been already given. The Shangallas, or, more properly, Shenkelàs, the Northern and Western borderers on Habesh, are complete Negroes, with flat noses and thick lips, and are in the lowest state of civilization. (Ludolf, i. 14. 52.) They make themselves huts by cutting and bending down the branches of trees, according to Mr. Bruce, (iv. 29.) and correspond in habit, manners, and position with the wild Tribes called Root, Elephant, Locust, and Ostrich eaters (*Rhizophagi*, *Elephantophagi*, *Acridophagi*, and *Struthiophagi*) by the Greeks.† By the Abyssinians they are annually hunted down to recruit their supply of slaves. The Habeshís, or "collected Tribes" themselves,

* They bear some resemblance to Taít and Tsadaí; but the former may, possibly, be an ancient form of Tsappa.

† If Mr. Bruce's account can be trusted, the resemblance between the ancient and modern *Rhizophagi*, &c. is complete.

HABESH

Adowa

Ancient
characters.Manu-
factures.Tribes.
Shangalles.

Habesheer.

HABESH. are the Amhárá, Damót, and Cherech Agaús, Gafat, Gállá, Falasha, and Geëz. Of these, the Geëz are the descendants of some Arabian Tribe who must have crossed over from the Eastern shore of the Red Sea at a very early period, as the near affinity of their language to the Arabic clearly shows. The Æthiopic, or language of the Geëz, has long ceased to be spoken; but the Tigré, which is the vernacular dialect of the Country to the East of the Takazzé, is a daughter of the Æthiopic, strongly resembling its mother. The Amharic, which has supplanted the Æthiopic in the Countries West of that River, is a genuine African language, and has no affinity in its elements and structure with any known Asiatic language. Compared with each other, the Amharic and Gafat, the Falasha and Cheretz Agaú, seem to belong to the same families. The Agaú and Gállá are distinct languages. As many words in all the languages spoken in Abyssinia are borrowed from the old Æthiopic, it is difficult to draw from mere vocabularies any positive conclusion as to their mutual relations. The Falasha are Jews, whose ancestors, according to their traditions, came from Jerusalem with Menilek, son of Solomon and the Queen of Sheba. Being principally brick and tile makers, they first settled in the low country near the Lake of Dembea, where there is plenty of clay. They are governed by their own King, whom they believe to be a lineal descendant of Solomon, and who is always called Gideon, his Queen being named Judith. They were subsequently obliged to take refuge in the almost inaccessible heights of Samén; and there they still maintained themselves, as tributaries to the King of Abyssinia, when Mr. Bruce was in the Country. He was told that they have no copies of the Scriptures in Hebrew, nor any knowledge of that language. The Gafat and Agaú nations are, and ever were, Pagans. The Damót Agaús speak a language entirely different from that of the Cherech Agaús; so that, though bearing the same name among the Abyssinians, they do not really belong to the same nation. According to Mr. Bruce (ii. 326.) they are *Troglodytes*, inhabiting caverns. On the Eastern side of Habesh, the Shíhos, Hazortas, and Dumhoetas,* whose Northern neighbours are the Hallenkahs, (Hallangas of Bruce,) occupy the ancient Kingdom of Dankalí, and are therefore Danákil. From the borders of Egypt to the Northern confines of Dankalí, the Bisháriyeh language, of which the Hadárib, or Haderebeh, and Bojah, according to Bruce, (vii. 91. 8vo. ed.) are dialects, prevails; but the Bojah and Takué, (Tákawí,) given by Salt, differ entirely from the Boja of Bruce. The Danákil speak nearly the same language as the Adáyil, or natives of Adel, while in the interior a dialect of the Geëz is used in Tigré and Harar; but the Somális, their Southern neighbours, do not seem allied to them by blood.

"The present state of Abyssinia," says Mr. Salt, (p. 485,) "may with justice be compared to that of England previously to the time of Alfred; the government of the Country being formed on the model of a complete feudal system. The constant disputes on the borders, the dissensions among the several Chiefs, the

usurpation of power by a few of the more considerable of the Nobles, the degraded condition of the Sovereign, and the frequent incursions of a barbarous enemy, too strongly bear out the comparison; though I fear that the result of the struggle in which Abyssinia has for so long a time been engaged, is not likely to terminate in so favourable a manner as that which ensued in our own Country." Habesh may be considered as actually divided into three independent States. I. Amhárá and Tigré are separated by the river Takazzé and the lofty mountains of Samén. II. The Provinces of Shóá and Ifát have been severed from the rest by the Gállás. III. Tigré is governed by a Chief styled the Rás, (Head,) nominally a subject, but really independent of the King, who resides at Góndar, and is entirely at the disposal of some powerful Noble.

I. Tigré is bounded by the Bekla, Bojah, the Tá-kawí, and wild Shangalá on the North; by the mountains of Samén on the West; by the Gállá, Dóbá, and Danákil on the South and East. It has ten Districts or Subdivisions, of which (1.) the central one is *Tigré Proper*, intersected by a range of high mountains, and abounding in strong positions; to the East is (2.) *Agamé*, rich and fertile, on an elevated level, separated from the Salt plain near the coast, by the mountains stretching from Senáfé to Taranta. It has eight subdivisions. (*gúltas*.) To the North of Agamé is (3.) *Inderta*, a large and mountainous District, the Capital of which is *Antálo*. It has 14 *gúltas*, some of which are occasionally considered as separate Provinces. (4.) *Wojerát*, or *Wozhrát*, to the South of Enderta, is a long strip of wild country abounding in elephants, rhinoceroses, beasts of prey, and game; where the rains are said to be less periodical than in the neighbouring tracts. (5.) *Wófila* is a small and low District to the South and East of Wozhrát, where the Gállá have mixed with the Habeshís, and embraced Christianity. In this Country there are several lakes, the largest of which is called *Ashangí*. To the South and West is the rugged mountainous Province of (6.) *Lasta*, the Southern part of which is the *Búgnà* of Gregory (*Ludolf, Hist. Æth. i. 3. 15.*) and the Portuguese. (7.) *Bórá* and (8.) *Selewà* are in the mountains to the North of Lástá; and (9.) *Wág*, together with (10.) *Gúaliú*, are inhabited by Christian Agaús between the mountains and the Takazzé. Further North, on the Eastern bank of the same river, is (11.) *Avergálé*, or *Abárgalé*, also inhabited by Agaús, whose houses are built in the form of the old Egyptian Temples. On the opposite side of the Takazzé are the mountains of (12.) *Samén*, the Abyssinian Alps, stretching from North to South about 80 miles. Between the Northern part of Samén and Tigré Proper is the valuable Province of (13.) *Tembén*, subdivided into several *Shumuts*, or Districts. Here again plaited locks and temple-shaped houses recall the recollection of the ancient Egyptian and Æthiopian sculptures. (14.) *Shiré* (anciently *Siré*) is above Tembén, and West of Aksúm, bordering on the Takazzé; beyond which are (15.) *Waldubba* and (16.) *Walkáyít*; the former abounding in meads and groves, the retreat of nominal devotees, whose dress, like that of the Budd'hist monks in Eastern Asia, is yellow. (17.) The Kingdom of the *Báhr-negash*, or *Bár-nagáshí*, (maritime Chief,) comprises the Districts of Hamásén, Kók, Séa Kúde Falásha, (Feláshyán, *i. e.* Exiles,) Egelà, Seráwé, Maïsella, Diksan, Halai, Tsamá, Logo, Rivai-Munai, Gehasé and Zewán, or Upper Búr, (*i. e.* Defile,) the

* The uncertainty of our common orthography renders it impossible to say whether this people are called Damhóetas, or Damhótas, Damhwétas, or Dumhóetas; for Mr. Salt sometimes gave the Italian sounds to the vowels, as in *shum*, which, spelt in the common way, would be *shoom*.

HABESH. ancient road from Axum to Adulis, which are governed either by Shums, Kantíbas, or a Bahr-negásh.

Amhara.

II. Amhárá contains the Provinces of 1. Begemder, 2. Menna, 3. Belesan, 4. Foggora, 5. Dembeyá, 6. Cherkin, 7. Kwará, 8. Chelgá, 9. Maicha, Gójám or Gózhám, and Damót; all in the power of a Chief, who was originally nothing more than a Provincial Governor, and now rules without control, keeping the King all but prisoner, without troops or any real authority. Powussen, the Chief of Amhárá in Mr. Bruce's time, had been succeeded by Gukso, when Mr. Salt was in Abyssinia; but in 1827, the most powerful Chief was Sélsásé, Governor of Shóá. (*Miss. Reg.* 1828, p. 247.) The principal and almost only passes between Amhárá and Tigré, are near Lamalmon and Inchetkaub.

Snoa.
Ifat.

III. Shówá and I'fát, now in the possession of the Gállá, form the Southern division of Habesh. I'fát, between the ninth and eleventh parallels of North latitude, is the mountainous spine, or ridge, which supplies the Upper Nile and the Hawásh. It sinks gradually on each side into a kóllá, or level, watered by the various affluents of those rivers, the latter of which is lost in the sand, or drawn off in canals for the purposes of irrigation, 40 or 50 miles to the South-West of Zeíla'. Ankober, Capital of I'fát, is the residence of the Murd-azimaj, or Chief. Wussen, the reigning Chief in 1810, was grandson of Yasús, who is mentioned by Bruce. Shówá, on a lower level, is famed for its valleys abounding in rich pasturage, its large Towns, and numerous Monasteries. There Mr. Salt supposes Abyssinian literature to be in the most flourishing state; and there likewise the customs of the ancient Æthiopians are best preserved, as well as their language best understood. He was also of opinion, that the establishment of an independent power in some port on the Southern coast of the Red Sea, is the only effectual plan for the improvement of Habesh. An opportunity of effecting this object has now presented itself, as Mr. Coffin, who was left by Mr. Salt under the protection of the Rás Weled Sélsásé, in 1810, has lately arrived in England, (in July, 1827,) commissioned by a successor of that Chief to petition the British Government to occupy Amfíla on the coast of his territory, as a port by which the commerce of Abyssinia may find an outlet.

Natural
history.
Beasts.

Among the most uncommon animals found in that Country, may be reckoned the gusela, or black leopard; the muntillut, or wobo, probably an undescribed species; the nibré arrar, nearly allied to the common lynx; nibré gulgul, the grey lynx; chon ambasa, the caracal; akul-dimmo, or yedír dimmut, the wild cat figured by Bruce, vii. pl. xxx.; turing dimmo, or ankeso, the civet cat; wakhária, or kabbaro, a small species of wolf; wuggera, or tokela, the sea-fox, and a great variety of antelopes, many of which will be illustrated by the travels of Messrs. Ehrenberg and Hemprich. The giha, or ashkókó, a kind of cavia, or guinea-pig, much like that found at the Cape; the muntílá, a grey species of hare, considered as unclean; faunkus, or gweréza, an undescribed makis, or lemur, imperfectly figured by Ludolf, (i. 10. 38.) are also rare. There are many species of falcons; the niser werk, or golden eagle, (Bruce, pl. xxxi.) is the *Gypaetus* of modern Ornithologists. Niser tokúr, *Falco occipitalis*, well figured by Bruce, (pl. xxxii.) is much more rare. The gúdik-gúdik, nearly allied to the *Falco laniarius*, is held sacred by the Abyssinians, who constantly draw

Birds.

omens from it; Mr. Salt supposes it may be the Sacred Faulcon of the ancient Egyptians. Vultures are extremely common, and the largest is probably a new species. The rakhamah, or *Vultur percnopterus*, called Pharaoh's fowl in Egypt, is seen everywhere. The feras sheítán (Devil's horse) is a large species of heron noticed by Lobo. Abbá gumba, or erkúm, (Bruce, pl. xxxiv.) is common in Tigré. Bruce's Abú Hanes (pl. xxxv.) is a *Numenius*, but probably not the *Ibis* of the Ancients, though nearly resembling it. (Cuvier sur l'*Ibis*, *Annales du Musée*, iv. 116.) The Egyptian goose, a duck allied to the *Anas Lybica*, and the derho maí, (water-fowl,) a peculiar kind of bittern, are among the more remarkable aquatic birds. The most rare of the remaining tribes collected by Mr. Salt, were a new species of barbot, (búcco,) an undescribed bee-eater, (merops;) the red-beaked hoopoe, *Upupa erythrorhyncos*; *Tanagra rubirostris*, an undescribed species; the *Muscicapa Paradisi* and *Mutata*, Paradise and altered flycatcher, respecting the determination of which Dr Latham was doubtful. The shining thrush, *Turdus nitens*; the wa'liá, or Abyssinian dove, *Columba Abyssinica*, figured by Bruce, (pl. xxxviii.) but with feet too large;—it is wild, frequents the daro tree, and is an article of food;—a nondescript tringa; the *Cursorius Europæus*, and the *Erodia Amphilensis*, (Salt, pl. xxxvii.) resembling the Pondicherry heron, (*Ardea Pondiceriana*.)

Figures of many of the Plants have been given with more or less fidelity by Bruce; viz. the Sássa, (*Mimosa sassa*;) Erget-i-dimmo, (Bloody Erget, or *Desmanthus divergens*, Willdenov. Sp. Plant.) *Mimosa divergens*; Erget el korón, (Crown Erget,) the many-flowered Mimosa, (*M. Polyacanthos*, Willdenov. Habbás of Delille, in *Flora Ægyptiaca*;) Enset, (pl. viii.) probably a species of Musa; Kolkwal, (pl. x. xi. Kelkwel, prohibited?) a variety of the *Euphorbia officinarum*; Rák, (pl. xii.) *Avicennia tomentosa*; Wanzi, (Bruce, pl. xvii.) *Cordia Abyssinica*; Sadú, *Rhamnus inebrians*; Kantuffa, (Bruce, pl. xiv.) *Pterolobium lace-rans*; Gagwédi, (Bruce, pl. xv. xvi.) *Protea Abyssinica*, *Terminalia cycloptera*; Fárek, (Bruce, pl. xvi.) *Bauhinia acuminata*; Kwará, (pl. xix.) *Erythrina corallodendron*; Walkuffa, (pl. xx.) *Pentapetes Phænicea*; Wáginús, (pl. xxi.) *Bucea ferruginea*; Cusso, (pl. xxii. xxiii.) *Hagenia Abyssinica*; Poa Abyssinica, (pl. xxiv. Leoghe, not Téf, according to Mr. Salt in Lord Valentia's *Travels*, iii. 215.) Krihaha, (pl. xlv. xlvii.) *Bambusa arundinacea*; Anguah, (pl. xlviii. xlix.) *Sterculia Abyssinica*; Núk, (pl. lii.) *Polymnia frondosa*; Amfár, (pl. liii.) *Buddleia acuminata*; Kummel, (pl. liv.) *Mimusops Elengi*. There are likewise several new or very rare species among those brought to England by Mr. Salt, but he has unfortunately omitted the vernacular names, so that though he has increased our stock of Botanical knowledge, he has not thrown any fresh light on those passages in his own, as well as Bruce's volumes, wherein the native names only are mentioned.

Plants.

Salt's *Travels in Abyssinia*, London, 1814, 4to.; Bruce's *Travels to discover the Source of the Nile*, 2d edit. Edinburgh, 1804, 7 vols. 8vo.; Ludolfi *Historia Æthiopica* Francof. ad Mœnum, 1681, fol.; Ludolfi *Comment. in Hist. Æthiop.* Francof. ad Mœnum, 1691, fol.; *Missionary Register*, London, V. Y. 8vo.; Platt's *Catalogue of Ethiopic Biblical MSS.* London, 1823, 4to.; Burckhardt's *Travels in Nubia*, London, 1819, 4to.

HABILIMENTS. **HABILIMENTS**, Fr. *habillement*; from *habiller*, to dress, to clothe. See **HABIT**. As the Fr. *habillement*.

HABIT. "Apparel, clothing; array, attire; a sute of apparel; also, armour or harness." Cotgrave.

The whiche furnysshynge his people with all *habylymentys* of warre, made out of the towne, and pyght his feelde in a playne ioyngye vnto it.
Fabyan, Anno 1399.

Hector Boetius saith, that after this agreement, John Comin brought Baliol, voyd of all kingly *habiliments*, with a white rod in his hand, to the English campe at Montros.

Speed. Edward I. book ix. ch. x. sec. 30. Anno 1297.

I, purposing to be briefe, will omit the royall *habits* of kings at their coronation. As also the honourable *habilliments*, as robes of state, parliament robes, &c.

Camden. Remains. Apparell, p. 231.

He is particularly nice in his *habiliments*; and to the end justice may be done him that way, constantly employs the same artist who makes attire for the neighb'ring princes and ladies of quality at Mr. Powel's.

Guardian, No. 92.

The drum, the fife, the *habiliments* of a soldier, the flag, and all the pomp and parade of military transactions, contribute, perhaps more than any sense of duty, or any native or acquired sentiments of bravery, to lead on the embattled phalanx even to the cannon's mouth.

Knox. Essays, No. 149.

HA'BIT, *v.*
HA'BIT, *n.*
HABITABI'LITY,
HA'BITABLE,
HA'BITABLENESS,
HA'BITACLE,
HA'BITANCE,
HA'BITANT,
HABITA'TION,
HA'BITATOR,
HABI'TUAL,
HABI'TUALLY,
HABI'TUALNESS,
HABI'TUATE, *v.*
HABI'TUATE, *adj.*
HA'BITUDE.

Fr. *habiter*; It. *abitare*; Sp. *habitar*; Lat. *habitare*, from *habere*, to have or hold, to keep.

To habit or inhabit; to have or keep himself; to dwell, to reside, to remain or abide.

Habited, (in Chapman,) as we now use, *habituated*, *i. e.* accustomed, used, enured.

Habit, *n.* applied to the mode or manner of *having* or *keeping*; the usual or customary manner; and, thus, to custom, usage, fashion; the custom, usage, or fashion, of dress; dress.

Habitude, also applied to the

mode or manner, state or condition, of *having* or *keeping*; the relative state or condition; the relation.

A quest than wild he take of þe monke þat bare þe coroune,
His *abite* he gan forsake, his ordre lete alle doune.

R. Brunne, p. 172.

In whom als be ghe bildid togidre into the *abitacle* of God in the Hooli Goost.

Wiclif. Effesies, ch. ii.

And it is writen in the boke of Salmys, the *abitacion* of hem be maad desert and be there noon that dwelle in it.

Id. Dedis of the Apostles, ch. i.

It is wrytten in the boke of Psalmes: hys *habytacion* be voyde, and no man be dwellynge therein.

Bible, Anno 1551.

In many places were nightingales
Alpes, finches, and wodwales
That in her swete song deliten
In thilke places as they *habiten*.

Chaucer. Romant of the Rose, fol. 119.

Mine harte chaungeth neuer the mo
For none *habite*, in which I go.

Id. Ib. fol. 150.

And also sette therto, that many a nacion dyuers of tongue and of maners, and eke of reason of her liuing, been *inhabited* in the close of thilke *habitable*.

Id. The second Booke of Boecius.

He was out cast of mannes compaignie.

With asses was his *habitation*;

And ete hey, as a best, in wete and drie.

Id. The Monkes Tale, v. 12222.

Happely you may come to the citie Siberia, or to some other towne or place *habited* vpon or neer the border of it.

Hakluyt. Voyages, &c. vol. i. p. 435. A Tripartite Commission.

There we stood in our *habite* bare-footed, and bare-headed, and were a great and strange spectacle in their eyes.

Hakluyt. Voyages, &c. vol. i. p. 109. The Tartars.

Make, in purenes of mynde and spirite, vnto God an holye *habitable* vnspotted from all synnes, and voyde of lustes.

Udall. Ephesians, ch. ii.

Therefore the trouth is, that the *habitual* belief is in the childe, verry beliefe, though it be not actuall belieuing and thinking vpon the faith, as the *habitual* reason is in the childe very reason, though it be not actuall reasoning and making of sillogismes.

Sir Thomas More. Confutation of Tyndale, part ii. book vii. fol. 732.

She shall be *habited*, as it becomes

The partner of your bed.

Shakspeare. Winter's Tale, fol. 296.

Or is it Dian *habited* like her,

Who hath abandoned her holy groves,

To see the generall hunting in this forrest?

Id. Titus Andronicus, fol. 37.

The goddesse smilde; held harde his hand, and said,

O y'are a shrewd one; and so *habited*

In taking heed; thou knowst not what it is

To be vnwary; nor vse words amisse.

Chapman. Homer. Odyssey, book v.

The same daie the King created the Lord Thomas, Marques Dorset, before dinner, and so in the *habite* of a Marquess about the *habite* of his knighthoode, he beganne the table of knights in Saint Edward's chamber.

Stow. Edward IV. Anno, 1475.

All sins are single in their acting; and a sinful *habit* differs from a sinful act, but as many differ from one, or as a year from an hour: a vicious *habit* is but one sin continued or repeated; for as a sin grows from little to great, so it passes from act to *habit*.

Taylor. On Repentance, ch. iv. sec. 2.

For such vast room in Nature unpossess

By living soule, desert and desolate,

Onely to shine, yet scarce to contribute

Each orb a glimps of light, conveyd so farr

Down to this *habitable*, which returnes

Light back to them, is obvious to dispute.

Milton. Paradise Lost, book viii. l. 155.

O Hercules (quoth he,) what a small deale of the earth is our portion by the appointment of Nature, and yet see how we will not rest, but covet to conquer the whole world that is *habitable*.

Holland. Plutarch, fol. 225.

What art thou, man, (if man at all thou art,)

That heere in desert hast thine *habitaunce*?

And these rich heapes of wealth doost hide apart

From the world's eye, and from her right usance.

Spenser. Faerie Queene, book ii. can. 7.

Those argent fields more likely *habitants*,

Translated saints, or middle spirits hold

Betwixt th' angelical and human kind.

Milton. Paradise Lost, book iii. l. 460.

O what a mansion have those vices got,

Which for their *habitation* chose out thee!

Where beauty's veil doth cover every blot,

And all things turn to fair, that eyes can see.

Shakspeare. Sonnet 95.

The longest day in Cancer is longer unto us, then that in Capricorn unto the Southern *habitor*.

Sir Thomas Brown. Vulgar Errors, book vi. ch. x.

Mean while in Paradise the hellish pair

Too soon arriv'd, Sin there in power before,

Once actual, now in body, and to dwell

Habitual habitant.

Milton. Paradise Lost, book x. l. 588.

Because opinions which are gotten by education, and in length of time are made *habitual*, cannot be taken away by force, and upon the sudden; they must therefore be taken away also by time and education.

Hobbes. De Corpore Politico, part ii. ch. x.

If a man sins often in several instances it is a *habit*, properly so called; for although the instances be single, yet the disobedience and disaffection are united and *habitual*. When a single act of sin is done, and the guilt remains, not rescinded by repentance, that act which naturally is but single, yet morally is *habitual*.

Taylor. On Repentance, ch. iv.

HABIT.

Be persuaded therefore, as you have renounced it, in all its pomps and vanities, when you gave up your names to Christianity, so to renounce it likewise in your lives; *habitually* at all times, by sitting loose from it, and living above it.

Hopkins. *Sermons*, fol. 18.

As the merchants, at the Isles of Zente and Cephalonia, told me (when I was there,) it was the custom of our English dogs (who were *habituated* to a colder clime) to run into the sea in the heat of the summer, and lie there most part of the day.

Digby. *Of Bodies*, ch. xxxvi.

So for all his temporary forbearance, upon some either policy or necessity, the *habituate* sinner hath not yet given over his *habit*. Leave him to himself, give him room and opportunity, and he will hold no longer.

Hammond. *Works*, vol. iv. *Sermon* 17.

Having in that time call'd to his memory the presence of Sir George Villiers, and the very cloths he used to wear, in which at that time he seem'd to be *habited*, he answer'd him, that he thought him to be that person.

Clarendon. *History of the Rebellion*, book i.

The Greeks call the confidence of speaking by a peculiar name, *παρρησία*; which power or ability in man, of doing any thing, when it has been acquired by frequent doing the same thing, is that idea we name *habit*; when it is forward, and ready upon every occasion to break into action, we call it *disposition*.

Locke. *On Human Understanding*, book ii. ch. xxii. sec. 10.

No Civil broils have since his death arose,
But Faction now by *habit* does obey;
And wars have that respect for his repose,
As winds for Halcyons, when they breed at sea.

Dryden. *On the Death of Oliver Cromwell*.

Look round the *habitable* world, how few
Know their own good; or, knowing it, pursue.

Id. *Juvenal. Satire* 10.

Of how infinite advantage it hath been to those two or three last ages, the great improvement of navigation and advancement of trade and commerce by the rendering the remotest countries easily accessible, the noble discovery of the vast continent of the New World, besides a multitude of unknown kingdoms and islands; the resolving experimentally those ancient problems of the spherical roundness of the earth; of the being of Antipodes, of the *habitableness* of the Torrid Zone, and the rendering the whole terraqueous globe circumnavigable, do abundantly demonstrate.

Ray. *On the Creation*, part i.

And an admirable provision this is for the perpetuity of the globe, and to continue the state and *habitability* thereof throughout all ages, which would otherwise waste and decay, or run into the most irreparable and pernicious disorders.

Derham. *Astro-Theology*, book vi. ch. ii.

While we to Jove select the holy victim,
Whom apter shall we sing, than Jove himself,
The god for ever great, for ever king,
Who slew the earth-born race, and measures right
To Heaven's great *habitants*.

Prior. *The first Hymn of Callimachus*.

The body moulders into dust, and is utterly incapable of itself to become a fit *habitation* for the soul again.

Stillington. *Sermon* 9. vol. iii.

Our indisposition [of devotion] itself is criminal, and, as signifying somewhat *habitual* or settled, is worse than a single omission: it ought therefore to be corrected and cured.

Barrow. *Sermon* 7. vol. i.

Their hearts and affections are *habitually* fixt upon things here below; and therefore they will not attend to the force of any argument, that would raise their affections to things above.

Clarke. *On the Attributes*, p. 449.

But true perfection, and that which is possible and necessary for us to attain, consists, as has been shown, in these three things, in the uprightness, the universality, and *habitualness* of our obedience.

Id. *Sermon* 5. vol. ix.

Under a righteous and holy governour, who can never possibly be reconciled to wickedness, it is neither reasonable nor possible that men should be saved, who have never had any regard to truth and right, nor *habituated* themselves to the practice of any virtue.

Id. *Sermon* 5. vol. viii.

Names being supposed to stand perpetually for the same ideas, and the same ideas having immutably the same *habitudes* one to another; propositions concerning any abstract ideas, that are once true, must needs be eternal varieties.

Locke. *Of Human Understanding*, book iv. ch. ii. sec. 14.

Connivance, to improve the plan,
Habited like a juryman.

Churchill. *The Ghost*, book iv.

If we are in so great a degree passive under our *habits*, where, it is asked, is the exercise of virtue, the guilt of vice, or any use of moral and religious knowledge. I answer, in the forming and contracting of these *habits*.

Paley. *Philosophy*, vol. i. book i. ch. vii.

We know that, after a certain period, polytheism and idolatry prevailed, through the greater part of the *habitable* globe.

Cogan. *On the Passions*, vol. iv. p. 64. *On the Jewish Dispensation*.

Thee Lycia and Mæonia, thee, great pow'r,
The blest Miletus' *habitants* adore,
But thy lov'd haunt is sea-girt Delos' shore.

Lloyd. *Hymn to Apollo*.

It [arson] is an offence against that right of *habitation*, which is acquired by the law of nature as well as by the laws of society.

Blackstone. *Commentaries*, book iv. ch. xvi.

A state of happiness is not to be expected by those, who reserve to themselves the *habitual* practice of any one sin, or neglect of one known duty.

Paley. *Philosophy*, vol. i. book i. ch. vii.

The plump convivial parson often bears
The magisterial sword in vain, and lays
His reverence and his worship both to rest
On the same cushion of *habitual* sloth.

Cowper. *The Task*, book iv.

And although from the text we may collect, that any one vice, *habitually* indulged, will as effectually exclude us from reward, and subject us to punishment, as if we had been guilty of every vice; yet the degrees of that punishment will be exactly proportioned to the number and the magnitude of the sins we have committed.

Porteus. *Sermon* 15. vol. i.

The mind long *habituated* to a lethargic and quiescent state, is unwilling to wake to the toil of thinking; and though she may sometimes be disturbed by the obtrusion of new ideas, shrinks back again to ignorance and rest.

Johnson. *The Rambler*, No. 103.

In the Antigone, it [the chorus] is composed of old courtiers, devoted, by an *habitude* of slavery, to the will of a master, assembled, by his express appointment, as creatures of his tyranny, and prompted, by no strong movements of self-love, to take part against him.

Hurd. *Works*, vol. i. p. 163. *Notes on the Art of Poetry*.

HA'BLE, v.	} i. e. able, ableness, ability, q. v. and enable.
HA'BLE, adj.	
HA'BLENESS,	
HA'BLING,	
HAB'ILITATE,	
HABILITA'TION,	
HAB'ILITY.	} To give force, power, strength; to strengthen, to empower; and, as we now say, to enable. <i>Habilitate</i> ; Fr. <i>habilitier</i> , to enable, and thus to qualify.

And eke remember thine *habilité*
May not cōpare with her.

Chaucer. *The Court of Love*, fol. 353.

To thentent that vnder the name and proteccion of such noble personages the said weorkes mighte be the better *habled* to the readers, and the better accepted of the people.

Udall. *Actes. Dedication to Quene Katherine*.

I cannot of my selfe promesse any *hablenes* to take suche a prouince in hande.

Id. *Luke. Preface*.

For this benefite of God is not bestowed or geuen, eyther for the valuacion of substaunce and riches, or for the estimacion of kynred, or for the woorkes of the lawe, or for anye other desertes or *hablyng* of mannes power.

Id. *Ib.* ch. i.

The slender *habilitie* and substaunce as wel of Joseph and Marie bothe, as also of their aliaunce and kinsfolkes, was not vnknown.

Id. *Ib.* ch. iii.

HABLE. But the Cornish men inhabiting in the least part of the realme, and the same part also barreyne and wythout all pleasantnesse, complayned and grudged greatly, affirming that they were not *hable* to pay such a great somme as was of them demaunded.

Grafton. *Henry VII. The twelfth Yere.*

Because he was not of sufficient *habilitie* of himselfe to susteyne and furnishe the warre, he determined to desire king Henry to take part with hym.

Id. *Henry VII. The seventh Yere.*

In the passage whereof [Acts of the Reuersall of Attaindors], exception was taken to diuers persons in the House of Commons for that they were attainted, and thereby not legall, nor *habilitate* to serue in Parliament, being disabled in the highest degree.

Bacon. *Henry VII. fol. 12.*

For the things that we formerly have spoken of are but *habilitations* towards armes; and what is *habilitation* without intention and act?

Id. *Essay 29. Of Kingdomes and Estates.*

Why does a man tender and regard his servant, but because he is for his use? The *hability* and aptness of the creature for the serving of God's use, does induce God so far to preserve him.

South. *Sermons*, vol. viii. p. 120.

By the godly order now set forth by the Lord Mayor, those that be not of *hability* are sufficiently provided for in this case.

Strype. *Life of Grindal*, book i. ch. viii. Anno 1563.

HACK, v. } A. S. *haccan*; Ger. and D. *hacken*;
HACK, n. } Fr. *hacher*; Sp. *hachear*.

HA'CKING. } To cut, to chop; to maim or mangle
by cutting or chopping.

And þer, as ys vnle ded laȝ, ys foule caroȝne he brouȝte,
And rȝt þer by pece mele *hakked* yt al to noȝte.

R. Gloucester, p. 216.

Ne how the *hacking* in Masories
As corbettes, and imageries.

Chaucer. *The third Booke of Fame*, fol. 280.

And *hact* beneath trembling doth bend his top,
Till yold with strokes, geuing the latter crack,
Rent from the heighth, with ruine it doth falle.

Surrey. *Virgil. Æneis*, book ii.

The fishmongers were forced to *hacke* it in gobbets, and so to carrie it in peecemeale throughout the cuntry, making thereof a generall dole.

Holinshed. *Description of Ireland*, ch. iv.

CRE. O braue man!

PAN. Is a not? It dooes a man's heart good, looke you what *hacks* are on his helmet, looke you yonder, do you see?

Shakspeare. *Troilus and Cressida*, fol. 80.

Whom not the prancing steed, nor pondrous shield,
Nor the *hack'd* helmet, nor the dusty field,
But the soft joys of luxury and ease
The purple vests, the flowery garland please.

Addison. *Ovid. Metamorphoses*, book iii.

That man who could stand and see another stripped or *hacked* in pieces by a thief or a rogue, and not at all concern himself in his rescue, is a traitor to the laws of humanity and religion.

South. *Sermons*, vol. x. p. 248.

(He) with the sweat of Mars was covered o'er,
And his *hack'd* target stain'd with dewy gore.

Lewis. *Statius*, book iii. v. 12.

HACK, v.

HACK, n.

HA'CKNEY, v.

HA'CKNEY, n.

HA'CKNEY-CHAIR,

HA'CKNEY-COACH,

HA'CKNEY-COACHMAN,

HA'CKNEY-JOB,

HA'CKNEY-LADY,

HA'CKNEY-SCRIBBLER.

D. *hackeneye*; Fr. *hackenée*; Sp. *hacanea*, *haca*;
It. *acchine*, *acchenea*,
chine. Menage traces
thus, *equus*, *akus*, *akinus*,
akineus, *akinea*, *haquenée*.
Wachter, from the Ger.
nake, *hnake*, *equus*, a horse,
(a nag.) *transpositis literis*;
and *nake*, from the A. S.

hnæg-an, *hinnire*, to neigh. A nag, hack, or hackney,
was, thus, *hors hnægend*, a neighing horse; a lively,
active horse, distinguished for its frequent neighing.

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And as this kind of horse was most frequently kept for hire, the name became applied, consequentially, to

HACK.

A hired horse, or horse let to hire; to any thing hired or let out to hire; and, hence, to a horse or any thing constantly in work or use; any thing constantly used. And the verb,

To use a *hackney*; to convey or carry, or ride in a *hackney*; to let out to hire; to toil, or work, as a hack; to use or practise frequently, or constantly; to accustom.

Tille oþer castels about þei sent tuesday & tuesday,
In aneus (fettres) for doute, ilk on his *hakneye*.

R. Brunne, p. 278.

Fettred on *hakneis*, to Inlond ere þei sent,
On sere stedis it seis.

Id. p. 335.

For ich coupe selle
Boþe dregges and draf. and drawe at one hole
Thicke ale and þynne ale. and þat is my kynde
And nat to *hacke* after holynesse.

Piers Plouhman. *Vision*, p. 387.

Hus weddyng to honoure
Ac *hakenejes* hadde þei none. bote *hakenejes* to hyre.

Id. *Ib.* p. 33.

Thome þe tynker. and tweye of hus knaves
Hicke *hakeneyman*. and Houwe þe neldere. (needler.)

Id. *Ib.* p. 106.

His *hakeney*, which that was al pomelee gris,
So swatte, that it wonder was to see,
It semed as he had priked miles three.

Chaucer. *The Chanones Yemannes Prologue*, v. 16027.

The knyghtis and squiers are well horsed, and the comon people and other, on litell *hakeneyis* and geldyngis.

Lord Berners. *Froissart. Chronicle*, vol. i. ch. xviii.

There they use to put out their women to hire as we do here *hakney* horses.

Hakluyt. *Voyages, &c.* vol. i. p. 400. W. Geoffrey Duckett.

In the declaration wherof Vergille leaueth farre behynde hym all breeders, *hakney-menne*, and skorsers.

Sir Thomas Elyot. *Governour*, book i. ch. x.

Such was the use then of stage-coaches, post-horses, and councils, to the great disappointment and grievance of the many: both men and horses and leather being *hackneyed*, jaded, and worn out upon the errand of some contentious and obstinate bishop.

Marvel. *Short Historical Essay on General Councils, &c.*

Boy. No Master, the hobbie-horse is but a colt, and your loue, perhaps, a *hacknie*.

Shakspeare. *Love's Labour Lost*, fol. 128.

Is't not a shame to see each hoomely groome
Sit perched in an idle chariot roome,
That were not meete some pannel to bestride,
Sursingled to a galled *hackney's* hide?

Hall. *Satire* 6. book iv.

I was the other day driving in a *hack* thro' Gerard street, when my eye was immediately catch'd with the prettiest object imaginable, the face of a very fair girl, between thirteen and fourteen, fixed at the chin to a painted sash, and made part of the landskip.

Spectator, No. 510.

I accepted his kind offer, and immediately took him with me in an *hack* to White's.

Tatler, No. 15.

Who, mounted on a broom, the nag
And *hackney* of a Lapland hag
In quest of you came hither post.

Butler. *Hudibras*, part iii. can. 1.

Steal by the back-door out, and leave him there;
Then order Squash to call a *hackney-chair*.

Swift. *Toland's Invitation to a Dismal, &c.*

One of these ladies keeps her seat in a *hackney-coach* as well as the best rider does on a managed horse.

Spectator, No. 454.

And though some fits of small contest
Sometimes fall out among the best,
That is no more than every lover
Does from his *hackney-lady* suffer.

Butler. *Hudibras*, part iii. can. 1.

L

HACK. You are a generous author; I a *hackney* scribler; you a Grecian, and bred at a university; I a poor Englishman, of my own educating; HACKBUT you a reverend parson, I a wag; in short, you are Dr. Parnelle with (an e at the end of your name) and I, &c.

Pope to Dr. Parnell.

Are—but farewell, for here comes Bob,
And I must serve some *hackney* job;
Fetch letters, or for recreation,
Transport the bard to our plantation.
Robert joins compts with Burnham black,
Your humble servant, Hanbury's *hack*.

Lloyd. *An Epistle from Mr. Hanbury's Horse to the Rev. Mr. Scot.*

All catch the frenzy, downward from her grace,
Whose flambeaux flash against the morning skies,
And gild our chamber ceilings as they pass,
To her who, frugal only that her thrift
May feed excesses she can ill afford,
Is *hackney'd* home unlacquey'd.

Cowper. *The Task*, book ii.

In the broad, beaten turnpike-road
Of *hackney'd* panegyric ode,
No modern poet dares to ride
Without Apollo by his side.

Churchill. *The Ghost*, book ii.

The necessity of preventing the tedium arising from *hacknied* expression is so instant, that those, who are neither capable of prescribing to themselves this rule of the *callida junctura*, or of following it when prescribed by others, are yet inclined to ape it by some spurious contrivance.

Hurd. *Works. Notes on Horace's Art of Poetry.*

What charms can a London carman, chair-man, *hackney-coachman*, fish-woman, and all the numerous tribes of the lowest class, find in an English meeting or a church? but they would be delighted, and very powerfully affected, with the grandeur and solemnity of a Romish procession.

Knox. *Essays*, No. 149.

HA'CKBUT, } Fr. *hacquebute*, a haquebut, or
HA'CKBUTTER. } *harquebuz*, Cot. A Haquebuse, or arquebuse, *q. v.* particularly the Quotation from Lodge. See also *Hagbut* and *Hagg* in Jamieson. The 33 Henry VIII. c. 6. regulates the length in stock and gun of the *hag-but* or *demy-haque*; and sets forth who may keep and use them, and under what restrictions.

Wherevpon capteine Lamie and capteine Granestane were sent with two companies of *hackbuts* vnto the relieve of the lard of Johnstane.

Holinshed. *History of Scotland*, Anno 1583.

And his sonne sir William Winter that now is, and sundrie other capteins, hauing vnder their charge two hundred *hackbutter*s.

Id. *Ib.* Anno 1544.

A patent of license granted to Sir John Cheke, K^t. one of the gentlemen of the king's privy chamber, to license at all times, one of his household servants, to shoot in the cross-bow, hand-gun, *hackbut*, or demy-hake, at certain fowls or deer, expressed in his patent.

Strype. *Memorials. Edward VI.* Anno 1552.

By the statute 33 Henry VIII. above alluded to, "concernyng crossebowes and handgunnes," the Haquebut, or Hagbut, might not be under the length of three quarters of a yard, gun and stock included. Its name is supposed to be derived from the curve in the stock. After some time it was called a Harquebuse, which Fauchet derives from the Ital. *arca bouza*, a bow with a hole. (Grose, *Mil. Ant.* xi. 290.) Dr. Meyrick says the hooked form of the butt continued in fashion in France and Spain till the close of Elizabeth's reign. (*Hist. of Anc. Arm. Gloss.* vol. iii. *ad v. Hagbutt*.) In the time of Francis Markham, (1622,) they were obsolete. In speaking "of the Arming of Shot," he says, "Harquebusses I cannot allow in this place, because they are grown out of use, and can by no means make their encounter good where the musquet is opposed against them, for the one killing at twentie score, the other hardly at six, how is it possible hee should come to play

within his distance, before all or the most part of the HACKBUT body be overthrowne and destroyed." (*Epist. of Warre*, Dec. i. Ep. ix. p. 33.)

HA'CKLE, or } D. *hekelen*, to comb flax; *hekel*, a
HE'CKLE, v. } comb, from *haeckel*, a hook, *haecke-*
HA'CKLE, n. } *len*, to draw with a hook. Kilian.

Skinner calls *heckle* (the noun) *linifrangibulum*, from the D. *hackelen*, "to cut or *hack* into small pieces," *minutatum concidere*, and refers to the verb *hack*; and Lye explains the English verb *hackle*, or D. *hackelen*, in the same words, and asserts it to be a frequentative of *hack*.

To *hackle* seems to be; To sever, separate, or sunder, (*e. g.* as flax in dressing.) The noun:—A tool or instrument for the purpose; also applied (Jamieson) to "a fly for angling, dressed merely with a cock's feather, from its resemblance to a comb for dressing flax."

Burke has revived the verb.

Some layde to pledge
Theyr hatchet and their wedge
Their *hekel* and their rele.

Skelton. *Elinour Rimming*.

2. This month also a plain *hackle*, or palmer fly, made, with a rough black body, either of black spaniel's fur, or the whirl of an ostrich feather; and the red *hackle* of a capon, over all, will kill, and, if the weather be right, make very good sport.

Walton. *Angler*, part ii. ch. vii.

The other divisions of the kingdom being *hackled* and torn to pieces, and separated from all their habitual means, and even principles of union, cannot, for some time at least, confederate against her.

Burke. *Works*, vol. v. p. 351. *On the Revolution in France*.

HACKSTER, Holland renders *grassatores*, robbers and *hacksters*; probably from the verb to *hack*.

Wherevpon, he disposed strong guards, and set watches in convenient places; he repressed those robbers and *hacksters*, he visited and surveyed the foresayd prisons.

Holland. *Suetonius*, fol. 53. *Cæsar Augustus*.

Some such desperate *hackster* shall devise
To rouse thine hare's heart from her cowardice.

Hall. *Satire* 4. book iv.

HACQUETON, Fr. *hocqueton*, or *hoqueton*, a (fashion of) short coat, cassock, or *jacket*, without sleeves, and most in fashion among the country people; at Court, a coat for one of the guard. Cotgrave. Written by Walsingham, *aketon*; by old French authors, *auqueton*. See Menage. "*Hocke*, vetus Fland. *sagum*, *tunica militaris*, Ger. *hockete*." Kilian. I know not (says Skinner) whether said, *quasi jacketon*.

And next his shirt an *haketon*,
And over that an habergeon
For percing of his herte.

Chaucer. *Rime of Sir Thopas*, v. 13789.

Which hewing quite asunder, further way
It made, and on his *hackqueton* did lye,
The which diuiding with importune sway,
It seiz'd in his right side, and there the dint did stay.

Spenser. *Faerie Queene*, book ii. can. 8.

The AKETON, *gambeson*, *vambasium*, and *jack*, were military vestments calculated for the defence of the body, differing little from each other except in their names; their materials and construction were nearly the same; they were all composed of many folds of linen stuffed with cotton, wool, or hair, quilted, and commonly covered with leather made of buck or doe skin. The Aketon was long the sole defensive armour for the body worn by the English infantry. As it not only covered the breast, but also the belly, it was, by the Germans, called *wambasiam*, or the belly piece. (Grose, *Mil.*

HACKBUT
HAC-
QUETON.

HAC-
QUETON. *Ant.* ii. 247.) Du Cange, also, identifies it with the
— *Gambeson*, and gives various derivations from the Fr.
HAD- *hoqueton*, or *hauqueton*, which itself is from the Gr.
DINGTON- *χιτών*, or from the Cambro Brit. *actuum*, *lorica duplex*,
SHIRE. *duplodes*. From the MS. *Roman du Riche et du Ladre*,
he gives a receipt for an invulnerable Auqueton:

*Si tu veul un Auqueton,
Ne l'empli mie de coton,
Mais d'œuvres de miséricorde
Afin que Diables ne te morde.*

HAD I WIST, *wist* from *wiss-ian*, to know; had I known.

And thus ful ofte her selfe she skiereth,
And is all ware of *had I wist*.

Gower. Conf. Am. book ii. fol. 30.

This blindnesse is not of the eyes alone,
But of the mind, a dimnesse and a mist:

For when they shift to sit in hautie throne

With hope to rule the scepter as they list,

Ther's no regard nor feare of *had I wist*.

Mirroure for Magistrates, fol. 160. *Aulus Vitellius*.

Beware of *had I wist*.

Camden. Remains. Prouerbs, p. 304.

For fear of fool *Had I wist*, cause the wail,

Let Fizgig be taught, to shut door after tail.

Tusser. Huswifely Admonitions.

In the purchasing thereof [ground] be you nothing forward: a
thing overbought, hath evermore repentance, (*quod malè emptum
est, semper poenitet*;) and *had I wist*, attending upon it.

Holland. Plinie, book xviii. ch. v.

His pallid feares, his sorrowes, his affrightings,

His late wisht *had I wists*, remorseful bitings.

Browne. Britannia's Pastorals, book i. song ii.

HADDER, *i. e.* heather, heath, *q. v.*

By this meanes those Indian Brachmanni kept themselves continent,
they lay upon the ground covered with skins, as the Redshanks doe on
headder, and dieted themselves sparingly on one dish.

Burton. Anatomy of Melancholy, fol. 542.

HADDINGTONSHIRE, called also EAST LOTHIAN,
a County of Scotland extending along the shores of the
Frith of Forth, which bounds it on the North and East.
It is bounded on the South by Berwickshire, and on the
East by Edinburghshire, or Mid-Lothian; the rivulet
of Dunglas marking the separation in the former instance,
and that of Ravensheugh in the latter. The extreme
length of the County, from East to West, is 25 miles;
and its breadth, from North to South, about 16. Mea-
surements from recent maps give it a superficies of 280
square miles, or 179,200 English acres.

Surface.

The surface of the country is extremely diversified,
though the elevations are not of such a height as to
allow it to be designated mountainous. From the con-
tinual alternation which it presents of hill and dale,
tourists have styled it the Northamptonshire of Scotland.
The Lammermuir range runs across the County from
West to East, terminating in the bold promontory of
St. Abb's Head, and its lateral branches generally wind
until they gain a parallel direction. Spartleton hill,
said to be one of the highest in the range of Lammer-
muir, rises to the height of 1615 feet above the sea.
There are some other hills in the County, less remark-
able for their elevation than for their insulated positions
and effect on the landscape. Trapene-law, a conical
rock, rises, in a level country, to the height of 700 feet.
On its summit are the remains of an ancient castle, and
the whole shore of the Frith of Forth may be distinctly
surveyed from it. Haddingtonshire may be said to
slope, in general, from the hills of Lammermuir, towards
the North and West; but the descent is not uniform,
some extensive open plains occurring, particularly on

the Eastern side of the County in the neighbourhood of
bold acclivities.

The mineral which predominates in the County is
granite, but limestone is of frequent occurrence, so as
to be the manure in general use; common marl is also
often met with, and at Saltoun a bed of shell marl has
been found which is likely to add to the riches of the
agriculturist. Iron ore abounds in Humbic, Keith, and
Oldhamstocks, and has given rise to manufactories; the
lead ore, of which numerous traces are found in the
Lammermuir district, has met with less attention. The
freestone, which is found abundantly in every part of
the shire, is, perhaps, the most profitable of its fossil
products. The mineral waters of this County are nu-
merous, and were formerly much resorted to for scor-
butic disorders, but their reputation has considerably
declined. A number of small rivulets descend from the
hills to the Frith of Forth, but they are too small to be
made available to the purposes of navigation, or even
to nourish fish. The County might, therefore, be said
to be ill watered, if it were not that the great extent of
its indented shores rendered the want of inland water-
communications a matter of little importance. It has
no lakes, and the Tyne, which rises in Edinburghshire
and winds Westward till it falls into the Frith at Tynning-
ham, is its only river. The Tyne has a very slow course
and is subject to sudden floods, which have frequently
done much damage to the shire town situated on its
banks.

Rivers.

On the coast of this County, at Dunbar, is found a
singular columnar rock which is not basaltic. The
account of this mineralogical curiosity, we shall give in
the words of the Bishop of Ossory, (Hamilton,) who first
described it. (*Philosophical Transactions*, vol. lii. p. 98.)
“The passage into the harbour of Dunbar is very nar-
row, between two rocks; one of them is the East side
of the harbour, the other a promontory stretching out
about a hundred yards to the North, and is about 20
yards wide, having the sea on each side of it when the
tide is in. This head is a most extraordinary natural
curiosity, it is of a red stone, which is not a limestone,
but appears rather like a very hard freestone. It looks
on both sides like the Giant's Causeway in Ireland; the
stones, on the West side, are from a foot to two feet
over; on the East side they are larger, from two to four
feet. I observed pillars from three to eight sides;
but only one or two of the first and last. They may be
said to be in joints, but are strongly cemented together
by a red and white sparry substance which is found in
laminæ round the pillars and between the joints, two or
three inches in thickness. The interstices between the
large pillars, which are but few, are filled with small
pillars, without joints. The pillars consist of horizontal
laminæ; the joints are not concave and convex when
separated, but uneven and irregular; they lie sloping
from East to West; on the West side, towards the end,
the pillars become very large and confused, as I saw
them to the East of the Giant's Causeway, and in the
Isle of Mull; except that these are divided by such a
sparry substance into a great number of small figures,
which seem to go down through them.”

Pit coal is met with in every part of Haddington, but
it is in the parishes of Tranent, Ormiston, Gladsmuir,
Preston-Pans, and Inveresk, that this valuable mineral
is particularly abundant. Here it was dug for as early
as the XIIIth century, if not earlier. It appears from
old charters still extant, that the monks of Newbotle

Coal.

HAD
DINGTON
SHIRE.

Minerals.

HADDINGTONSHIRE.

Agriculture.

worked coal on their estates of Preston Grange as early as the year 1200.

Haddingtonshire is the County from which the improved system of agriculture has been diffused over Scotland. There is reason indeed to believe, from the great number of mills scattered over the County, and possessing prescriptive rights, that even in very ancient times the produce of corn here was considerable; and proofs of an excellent husbandry may be gleaned from monuments of the XIVth century. In 1736, the horse-hoeing husbandry was introduced in all its vigour, and East Lothian, which had the honour of leading the way in Scotland to agricultural improvements, still maintains its preeminence. The tillage of this County is thought to be hardly susceptible of improvement. The soil, situation, and climate, are advantageous; lime and sea-ware, for manure, are in abundance; and in the Eastern parts rain seldom falls during the summer months, a circumstance to which is due the superiority of the corn produced here. Nearly four-fifths of the whole County is in tillage, the remainder being waste or mountain pasture. In the Lowlands cattle are a secondary consideration, being kept only for the sake of the manure. In the Lammermuir district, however, the breeding of live stock is the chief care of the farmer. The farms are of moderate size, from 300 to 500 acres, and the leases are generally for 19 or 21 years. The rents as well as produce of this County exceed those of any other corn lands in Britain.

The real rent, as returned under the Property Tax Act, amounted, in 1811, to the sum of £180,654; so that the land rent, including the hill of Lammermuir, is almost a guinea an acre.

Manufactures.

Attempts have been made to introduce manufactures into this County, but never with success. Manufactories of woollen, cotton, and linen cloths, still exist, employing a few hands, and returning but little profit. The making of salt, from which Preston-Pans received its name, is still continued along the same coast; the yearly produce is about 30,000 bushels. Connected with the salt manufacture is fishing. An oyster fishery on the coasts formerly employed a great number of boats; and the sea fowl of the Forth engaged the people of the adjacent shores, who used them as food; but the inhabitants of the coast, at present, give their whole attention to the herring fishery. The exportation of corn is the chief foreign trade of this County.

Haddingtonshire is divided into 24 parishes, subject to the Presbyteries of Haddington, Dalkeith, and Dunbar. No Druidical monuments remain within the limits of Lothian, although the inhabitants of this County, prior to the invasion of the Romans, were a Tribe of British. The only remnants of remote antiquity are the numerous circular encampments, from 1500 to 2000 feet in circumference, which are met with in several conspicuous situations. There are three Royal Burghs in the County, *viz.* Haddington, Dunbar, and North

Population.

Berwick. The population of the County was, in

1755.....29,709

1811.....31,164

1821.....35,127

exhibiting a very accelerated rate of increase during the latter period.

Haddington.

Haddington, the Shire town, situated on the left bank of the Tyne, has four good streets well laid out, and exhibiting, in their architecture, the progress of modern improvement. Its chief ornament is the parish Church,

which formerly belonged to a Franciscan monastery. This edifice, supposed to have been erected in the XIIth century, is 210 feet long by 110 in the transept. The ancient choir and tower were going fast to ruin, when, a few years back, the whole underwent repair, and part was rebuilt in a style of magnificence. Two bridges, one of which is a recent construction, cross the Tyne at this place. About a mile Eastward of the town is the Abbey of Haddington, founded in 1178, by Ada, mother of Malcolm IV. In this Abbey was assembled the Parliament which, in 1548, consented to the marriage of Mary with the Dauphin of France. Haddington is supposed to have been created a Royal Burgh by David I. The town was, in old times, frequently destroyed by fire, and has suffered much in latter times from the overflowing of the Tyne; in 1775, this river rose 17 feet above its ordinary level, sweeping away the stock and produce of the fields, and causing unspeakable calamities. On the right bank of the Tyne, joined to Haddington by the bridge, is the suburb of Nungate, remarkable for being the birth-place of the reformer Knox. The attempts to make Haddington a commercial or manufacturing place, have all proved unsuccessful; but the weekly market, held there every Friday, in which agricultural produce is disposed of, is the largest in Scotland. Population of the Burgh and parish in 1821, 5,255. 16 miles East of Edinburgh.

Dunbar, on the coast near the mouth of the Frith of Forth, was made a Royal Burgh by David II. It is a small but tolerably neat town, with little or no trade, although it has dock-yards and a harbour formed by piers. Boat-building for the fisheries is chiefly carried on here. On the rock of columnar formation, described above, or Isle as it is called, is the battery which defends the haven. A little to the West of the harbour lie the ruins of the castle of Dunbar, a fortress of great Historical note, and so strong, that, before the invention of artillery, it was thought impregnable. Dunbar, or the castle of Bar, was bestowed on a Chieftain of that name, by Kenneth, king of Scotland, as a reward for his valour against the Picts. This ancient hold was demolished, by order of the English Government, in 1567, in consequence of the shelter it afforded to the crimes and excesses of the Earl of Bothwell. The population of Dunbar, in 1818, was 4,490, but the erection of a cotton manufactory had increased it, in 1821, to 5,272.

North BERWICK, the other Royal Burgh, has been already described.

The County sends one member to Parliament, and the three Royal Burghs, conjointly with Jedburgh and Lauder, elect another.

Along the coast of this County are the islets of Bass, Islands. Craigleith, Fidra, Lamb, and Idris. The most remarkable of these is the Bass, a rock about a mile in circumference, a mile from the shore, and inaccessible on all sides but the South-West. It has a spring of fresh water on its summit, and pasture for a few sheep; immense flocks of Solan geese and other sea-fowl frequent it. The situation and strength of this small island occasioned its being, at different epochs, a military station, a State prison, and a place of resort for pirates.

Chalmer's *Caledonia*, vol. ii.; Playfair's *Description of Scotland*, Mr. Baron Hepburn's *View of Rural Economy in East Lothian*, 1794; R. Somerville's *Survey of the same*, 1802.

HADDINGTONSHIRE.

HAD- DOCK. HADDOCK, Fr. *hadot*, the trivial name of the *Gadus Eglesinus*.

HADES. If I had another elder brother, and say it were his chance to feed *haddock*s, I should be still the same you see me now, a poor contented gentleman.

Beaumont and Fletcher. The Scornful Lady, act ii.

On each side, beyond the gills, is a large black spot, superstition assigns this mark to the impression Saint Peter left with his finger

and thumb, when he took the tribute out of the mouth of a fish of this species, which has been continued to the whole race of *haddock*s ever since that miracle.

Pennant. British Zoology, vol. iii. p. 245. *The Haddock Cod Fish*.

HADE. Perhaps *head*, *head-lands*.

The thick and well-grown fog doth mat my smoother slades,
And on the lower leas, as on the higher *hades*,
The dainty clover grows. *Drayton. Poly-olbion*, song 13.

HAD- DOCK.

HADES.

H A D E S.

Of the opinions which the Greeks and Romans entertained concerning their HADES, (*Ἅιδης*,—*Ἄδης*, as it is written in prose,) or invisible world, we must be content, for the most part, to derive our knowledge from their Poets. Nor is it likely that we shall lose much by so doing; for, in the uncertain state of their Mythology, the Poets, probably, are the best guides. They adopted and embellished such popular traditions as they found before them, till the Philosopher acquiesced and the vulgar believed in their fictions. If not the inventors, they were, at least, the most learned teachers and the surest guardians of the general Creed; and, without determining the question whether themselves had faith in the doctrines which they sang, we may assert with confidence that the faith of the great mass of their countrymen depended upon this singing.

Hesiod.

Hesiod is naturally the first to whom we turn for information, as he is the earliest of the Greek Poets, any of whose writings have been authentically transmitted to us. *ADES*, with him, is, we believe, in every instance in which he uses it, employed as the name of *Pluto*, *Ἄϊδωνεύς*, as he is often called, from whom *εἰς Ἄϊδα*, with the ellipse of *οἶκος*, became the common direction to the Infernal Regions. To the obvious derivation from *a* and *εἶδω* we may add another given by Plutarch (*de Superstitione*, ad fin.) from Plato, *ὃν Πλάτων φησὶ Φελάνθρωπον ὄντα καὶ σοφὸν καὶ πλούσιον, πειθοῖ καὶ λόγῳ κατέχοντα τὰς ψυχὰς, Ἄδην ὠνομάσθαι*.

A Poem has sometimes been ascribed to Hesiod, as we are told, by Pausanias, (ix. 31.) on the descent of Theseus and Pirithous to Hades, *ὡς Θησεὺς εἰς τὸν Ἄδην ὁμοῦ Πειρίθῳ καταβαίῃ*, which, if it were left to us, might, perhaps, fully elucidate his opinion upon a Future state; but as nothing except the title of the Poem now remains, it is very idle to guess what it would or would not have shown us. All that he positively delivers in his existing Works is to this effect; that the men of the Golden Age, after their decease, became Good Spirits, guardians and protectors of their descendants, hovering invisibly over the earth, observant of good and evil actions, and (as the Commentators understand the word *πλουτοδοῦται*) bestowing wealth by assisting Agriculture. (*Εργ καὶ Ἡμ*, 121.) Cooke, in a note upon his translation of this passage, remarks, "Here the Poet endeavours to deter his brother from any future injustice by telling him all his actions are recorded, and that according to their merits he shall be rewarded." If Hesiod's words justified this interpretation, he had indeed made large progress in pursuit of Truth, and but little remained for him to learn as to his future destinies; but we read his expressions otherwise,

οἱ ῥα φυλάσσουντι τε δίκας καὶ σχήτλια ἔργα,

observing is not recording, and, even if it were so, recording is not rewarding.

The second race of men, after death, in like manner, obtained certain honours which are not so fully de-

scribed. The mortals of the Brazen Age were the first who descended to Hades, probably as a punishment, for their death was violent, by their own hands; they are described as perishing without honour; and the epithets attached to their abode express vastness, coldness, and darkness. (*Ib.* 152.)

The fourth generation, a better and a juster race than the third, Heroes already Demigods, after perishing at Thebes and Troy, were translated by Jupiter far from men, to the confines of the earth, where they now dwell discharged from all care and anxiety, near the depths of Oceanus, revelling in the happy climate and rich productions of the Fortunate Islands, *μακάρων νῆσοι*, where the fertile bosom of Earth annually presents them with a triple harvest. (*Ib.* 168.)

It is only thus far that Hesiod approaches towards a state of future reward; and from the Tartarus, which he prepares for the defeated Titans, after the Gigantomachia, we obtain all which is to be learned from him as to punishment. This Tartarus, it is true, does not appear to have any relation to Man; nevertheless, as it is plainly the groundwork upon which Homer, and afterwards Virgil, in part, erected their more extensive superstructures, we shall briefly sketch its outline. The Titans had already scaled Heaven when Jupiter no longer delayed his lightnings, and the impious invaders fell, as is implied, for twenty days and nights consecutively, as far below the Earth as the Earth is below the Sky; words which Homer has borrowed to express the same immensity of space. (*Il. Θ.* 16.) A brazen wall girds in the abode which gaped for their reception, round it broods a threefold night, and above it spring the roots of Earth and Sea. The place itself is vast, at the extremity of the Earth, without an issue; nevertheless, as we suppose, for the sake of greater precaution, Neptune placed iron gates upon its walls; and Gyges, Cottus, and Briareus sentinelled them. In this huge gulf, for a whole year after his entrance, no one can hope to touch the solid ground, but must be perpetually agitated and driven about by blasts and whirlwinds. Night and Day alternately enter and depart; and the children of the former, Sleep and Death, here shrink from the Sun. Sleep, indeed, wanders abroad placidly and calmly during the season of darkness; but the heart of Death is iron-bound, his bosom is of brass, he seizes the first mortal who comes in his way, and he is an enemy even to the Immortals. In the vestibule are the palaces of Pluto (*Ἄϊδεω*) and Proserpine; and there stands the terrific Dog, who before has been mentioned by his well-known name, and other fearful attributes,

His Tar-
tarus.

Κίεβρον ὠμῆσθην, Ἄϊδιαι κύνεα χαλκείφωνον.—311.

He fawns upon and rubs his ears and tail against all who enter, but his jaws are a sure receptacle for such as attempt to return. Styx, the eldest-born daughter of Oceanus, hateful to the Gods, dwells by his side,

HADES.

under huge vaults propped by silver columns. Sometimes, but it is to be hoped rarely, (and, indeed, so Hesiod adds,) she is visited by Iris, whenever a God is suspected of a lie. Then Jupiter despatches his messenger to bring a golden vessel filled with the cold water of Styx, which drips from a lofty rock. The streams of this river are tenfold, nine of them gird the Earth, the tenth is reserved to punish the perjury of the Celestials. Whatever God has forsworn himself by it, lies senseless, breathless, and speechless during an entire year, undieted by ambrosia and nectar, and stretched in lethargy upon a couch. Even when he recovers his faculties his offence is not expiated, till after a nine years' banishment from the Councils and the Banquets of Heaven. (Hesiod. 717-807.)

Hesiod concludes his description with some lines which he has employed before, and in which both the imagery and the language is too vague to admit paraphrase:

ἵνα δὲ γῆς δοφίης καὶ Ταρτάρου ἡριόεντος,
πόντου τ' ἀτρυγέτοιο καὶ ἕραν ἀσπίοντος,
ἕξις πάντων πηγῶν καὶ πείρατ' ἰᾶται,
ἀργαλί', εὐρώεντα, τὰ τε συγίαισι θεοῖσι πίῃ.
ἵνα δὲ μαρμαίῃαι τι πύλαι, καὶ χάλκῳ ἄδῳ
ἀσπίδῃσι, βίβῃσι διπλοκίεσσι ἀσπίδῃσι,
αὐτοφύης. πρόσθεν δὲ, θῶν ἱκτοσθὲν ἀπάντων,
Τιτῆνις καίουσι, πύρην χάριος Ζοφίοντος.

Ib. 807.

Such are Hesiod's statements, in no part of which do we perceive any intimation of a general retribution in a Future state; and scarcely any thing which implies more than a slight suspicion of the probable Immortality of the soul. Yet Mr. Mitford has remarked, that "as Hesiod's morality is more pure, so his notions of a Future state are less melancholy than those of Homer." (*Hist. of Greece*, ch. ii. sec. 1. *ad fin.*) Homer's notions, as we shall presently show, are indeed sufficiently melancholy; but we are at a loss to determine whether Hesiod possessed any notions at all on the subject.

Homer.

In the XIth Book of the *Odyssey*, Ulysses having arrived at the Country of the Cimmerians at the extremity of the Ocean, a land of perpetual clouds and darkness, prepares for a communication with departed Spirits. The rites which he performs beforehand are not to our purpose here, we confine ourselves to the particulars which Homer relates of the Ghosts with whom his Hero conversed; and in tracing these we shall, with a slight variation, and a few additions, follow Jortin, who has admirably concentrated in his VIIth *Dissertation*, all which the Poet has delivered on the subject, both in this and other passages of his great Works.

Homer's account in one point is somewhat confused, and perhaps he intended it to be so, that the marvellous might be heightened. It is not easy to say whether Ulysses descends into Hell, or simply evokes the dead by a *Νεκρομαντεία*, or does both; the images are mixed together. Most of the Spirits plainly rise from beneath, and hover over the foss and its bloody libation; but the machinery upon which the punishments of Tityus, Ixion, Sisyphus, and Tantalus depends is far too cumbersome to be transferred to upper day, and must have been visited in the very prison-house. The Souls with which Ulysses converses are separated from the body, yet they are still either material, or clothed with a material covering so thin that it cannot be felt or handled. The funeral pile has destroyed the bones and the flesh, and the form of them which remains is but as a dream. The bodily

appearance and the dress which was worn by the living man, his passions, affections, sentiments, and dispositions all survive him. The Soul quits the body reluctantly, and cannot pass the gates of Hades till its funeral rites have been performed. When once within, it annexes itself to some little fraternity of its friends or countrymen. Tartarus, as we have before said, is situated in Homer's theory as far from Heaven as Hesiod places it. It is governed by Pluto (*Ἄϊδης*, *Zeus καταχθόνιος*) and Proserpine, and their ministers the Erynnyes. (*Il.* I. 158. 454. 565.) Cerberus is the house dog. (*κύνα στυγεροῦ Ἄϊδαο*. *Il.* Θ. 368.) Homer does not give this animal the specific name of Cerberus, nor does he describe his shape; but Pausanias is mistaken in saying that later writers invented the name, οἱ δὲ ὕστερον Κέρβερρον ὄνομα ἐποίησαν; (*iii.* 25.) for, as we have already seen, it was known to Hesiod. Those who are punished in Tartarus are offenders, by particular impieties, against the Gods, (such as the Worthies whom we have before specified,) and the perjured; (*Il.* Γ. 279.) for, though Minos is expressly mentioned as legislating to the dead, (*θεμιστεύοντα νεκύεσσιν*), no other crime but perjury is named as provoking a punishment resulting from his judicature. The Hades of Homer, even in its bettermost parts, is but an unpleasant Country, (*ἀτερπέα χώραν*) in which, as Achilles tells his friend, he would feel so little delight in obtaining the sovereign rule, that he would infinitely prefer being the hired labourer of some poor farmer, even at the risk of encountering short commons.

But Homer has an Elysium (*Ἠλύσιον πεδίον*) of far more agreeable cast, which he mentions incidentally, (*Od.* Α. 561.) and which is widely different from the Hades opened to Ulysses. These fields, like the gloomy abode which we have just considered, are situated in the extremities of the Earth, under the sway of Rhadamanthus. Life is there enjoyed in full repose; snow, showers, and tempests are unknown, and perpetual gales of the softly-breathing Zephyr, wafted from Ocean, refresh the happy dwellers. This is a glowing picture; but we know not how long the possessors of this happiness were doomed to enjoy it. They were still men, and had not passed through death. The promise to Menelaus was translation, and it might, perhaps, not be translation to immortality.

His Elysium.

Pindar has borrowed from Homer and added to him. He speaks without obscurity of future retribution. The impious Spirits of the dead, (*ἀπαλάμνοι φρένες*), he says, immediately undergo punishment in another state, and sentence is pronounced, through a stern necessity, by some one judging below the crimes committed here. But the Good enjoy an undisturbed existence, visited by the Sun alike by day and night. No toil by sea or land is requisite for their subsistence. All those who have cultivated loyalty, justice, and fidelity, are endued with a tearless being among the most honoured of the Gods, while grief is the lot of the Wicked. The Good, after three recalls to human life, (for Pindar here inculcates transmigration,) if they have preserved themselves spotless, pass over the road of Jove to the City of Saturn. There the gales of Ocean breathe over the Island of the Fortunate, the Earth laughs with golden flowers, which, budding also from the waters, tempt the hands to weave garlands. He then names Rhadamanthus as the Judge of this abode, and Peleus, Cadmus, and Achilles among its inhabitants. (*Olymp.* xi. 102.) Plutarch has cited an exquisite

Pindar.

HADES. fragment of the same Poet, (τοῖσι λάμπει μὲν μένος ἁέλιου, κ. τ. λ.) in which many of the above images are repeated. The Good, according to this passage, appear to occupy themselves chiefly in horsemanship and music, and one of their pleasures arises from the fragrance of incense exhaled upon altars. (Plut. *Consol. ad Apollon.* Ed. Xyl. 1620, vol. xi. p. 120; and Pindar, a Heyne. *Frag. Threni*, i.)

The Greek Tragedians.

The Tragedians add little to our subject. Hades is frequently mentioned by them both as a person and a place, but they do not enlarge on either. The Ghost of Darius, in the *Persæ* of Æschylus, and that of Polydorus, in the *Hecuba* of Euripides, speak decisively as to the popular belief in some future state; a belief probably varying in its details, according to the fancy of each individual who entertained it. How much the Poets found, and how much they invented,—to what extent they guided or followed others,—it is impossible now to determine, and therefore very useless to inquire. We may add that Jortin has pointed to some lines in the *Alcestis*, in which the Chorus wishes happiness to the deceased Queen, *if* in Hades greater happiness be permitted to the Good than to others. Here is a doubt which at once sets retribution at defiance.

Virgil.

In passing on to the VIth Book of the *Æneid*, in addition to Jortin's *Dissertation* already mentioned, we shall make use of Heyne's VIIIth *Excursus*, and occasionally of his Notes, and those who seek for more may turn to the XVIth *Dialogue* of Spence in his *Polymetis*. The route of Æneas lies first through a cave, then through huge and dark forests to a river. In the vestibule of Hell is found a hideous train of Beings, which sufficiently explain their own allegory, Grief, Cares, Diseases, Old Age, Fear, Famine, Want, Death, Toil, Sleep, Evil Joys, War, the Furies, and Discord: in the midst are seen Dreams nestling on the branches of an elm-tree, and, distributed around, are various monsters, the creations of darkness, as the Centaurs, Scyllæ, Briareus, the Hydra and Chimæra, Gorgons, Harpies, and Geryon. The bounding river is first called Acheron, afterwards Styx,* and over this Charon, (ἀχαίρων, the joyless,) a personage unknown to Homer, is ferryman. On the opposite shore is the kennel of Cerberus. The first abode of shades is tenanted by infants, those who have unjustly suffered death, or have inflicted it on themselves. Next to these in the Fields of sorrow (*Campi lugentes*) are placed those who have been unhappy in their deaths, love-sick heroines, and distinguished women; at the extremity of these Fields inhabit illustrious men slain in battle; thus completing the list of those who have perished immaturely. Hence two roads diverge, one on the right to the Palace of Pluto, and beyond it to Elysium, another on the left to Tartarus. Æneas enters neither the Palace nor the place of punishment, but the latter is vividly described to him. We need not cite a passage familiar to every reader; but we may remark upon it, how largely the doctrine of retribution must have gained between the times of Homer and those of Virgil. None but the perjured are condemned by the elder Poet; in the later scarcely any offence which man can commit against

his brother escapes repayment, and the evil lusts of the flesh are very fully and fearfully catalogued. In the *Odyssey* there appears no classification, but the sufferers are intermingled with the happy. Orion chases his prey by the side of the ever-thirsting Tantalus, the wheel of Ixion revolves, the stone of Sisyphus rebounds, and the vulture gnaws the entrails of Tityus, in the presence of Hercules, and under the very eyes of Achilles.

There is another division of Hades which Æneas did not enter, but which Anchises described to him, a Purgatory; in which evil is cleansed away by the operation of Air, Water, or Fire. It is not clear whether this hospital of the Soul was within or without Tartarus, but Servius (*ad Æn.* vi. 404.) conceives it properly to be named Erebus. After passing through it, the Spirits of the best men, and they were comparatively few in number, were consigned to that which, as we think, Virgil more than once implies was the *eternity* of Elysium. The less perfect were doomed to return to human bodies. But in this part of the system there is hopeless confusion between præ-existence and transmigration.

The doctrine delivered by Plato in his *Phædo* is not very widely dissimilar, the incurably wicked are never released from Tartarus; those who are wicked in less degree undergo frequent purgations; and the eminently Good, according to their gradations of virtue, freed from all bodily commixture, enjoy eternal happiness in a region of purity. (*Ed. Bip.* I. 258.) Socrates appears to deliver this as his own conviction; the account of transmigration which he gives (*Ib.* 244.) is introduced as if it were that of others, λέγεται δὲ οὕτως. A concise view of parts of the Platonic scheme on this subject may be found in the *Somnium Scipionis* of Macrobius. (i. 11, 12, 13.)

Plato.

We confine ourselves, however, as we projected at the outset, to the view given of Hades by the Poets of Antiquity. Many particulars, added by popular superstition to the state of happiness which the Poets taught as existing in the Fortunate Islands, may be found in the IIId Book of the *Veræ Historiæ* of Lucian, mixed, as may be supposed, with numerous oblique strokes of satire; but on that very account, perhaps, conveying a statement from which far more truth may be elicited, by such as will take pains to detect it, than from the gravest narrative, or the most regular system framed by a staunch Mythological believer. The *Necyomantia* of the same writer may be consulted to a similar purpose, and with scarcely less advantage.

Lucian.

It has not been our purpose, in this place, to agitate the broad and boundless question of the belief entertained by the Ancients in the Immortality of the Soul. But under all the follies of their many headed superstitions, it is impossible not to perceive the uncontrollable inclination of the Human Mind to adopt this opinion, and the shifts which it perpetually has made to relieve itself from uncertainty regarding it. Faith on this point indeed cannot, in the nature of things, be obtained without Revelation; but it is no small argument in favour of the Truths which are bestowed on Faith, that even previous to Revelation, Instinct, if we may so call it, led mankind incessantly to persevere in inquiring for them, and in some instances brought us as near to their discovery as we could possibly arrive without the higher aid of Divinity itself.

* Heyne has a separate *Excursus*, the IXth, on the Infernal Rivers.

HADRA-
MAUT.

Boundaries.

Principal
Towns.

Schibâm.

Dafâr.

Keshîn.

Merbât
Hâsik.

Terîm.

Schâhîr.

Cape
Fartash.
Ainâd.

Kochtân.

Mahrah.

Coasts.

HADRAMAUT, or HHADDARAMAUT, (HUZRAMOUT, according to the Indian pronunciation and common orthography,) is one of the largest Provinces of Arabia, and almost the only one of great interest which has never been explored by Europeans. It is bounded on the North by Yâfa' and the great Central Desert, on the East by O'mân, on the South by the Indian Ocean, and on the West by A'den and other Provinces of Yemen. It is a rugged, mountainous territory, intersected by fertile valleys, barren on its Northern frontier, and having several harbours, conveniently placed for the export of its produce to different ports of Asia and Africa. It was considered by the Ancients as a part of the Happy Arabia, (*Arabia Felix*), as well as Yemen, though separated from that Province by a lofty ridge, which extends from the Central Desert to the Sea, and terminates in an abrupt Promontory. (*Geogr. Nub.* p. 26.) The whole is at present divided into a number of petty States, each Township being independent of its neighbours. Its inhabitants are either Bedewî, (nomade,) or cabâyil, (settled,) Arabs. Shibâm, eight days' journey (160 miles) from San'â, and 10 days' (200 miles) from Máreb, is still the largest Town in Hhaddramaút, but the country between it and the latter place is entirely uninhabited. Doân, 25 days' journey (500 miles) East of San'â, is said to be the larger of the two. Ddhafâr is the principal port of this division of Arabia, and the great mart for frankincense, (*olibanum*;) but through the negligence or dishonesty of the Arabs, their gums are so impure, as to be of much less value than those brought from India. Keshîn, the inhabitants of which are very civil to strangers, is in 15° 26' North. It is probably the *Sachalites* of the Greeks, and its Sheikh is now, as in the time of Arrian, (*Peripl. Maris Erythr.* p. 18,) master of Socotorah: the trade in aloës, as well as that in *olibanum*, are, therefore, in his hands. At Morbâtt and Hhâsik frankincense is also to be had, but it is of an inferior Quality. The Tomb of the Prophet Húd, or Haud, mentioned in the Korân, (xxxiv. 16.) and so much venerated by the Arabs, is in this Province, probably not far from Keshîn. Terîm, mentioned by Idrísí, (*Geogr. Nub.* p. 26,) and Cohhtân, are deserving of notice. Shehr, on the West of Hhaddramaút, (not on the East, as placed in our maps,) is a small Township and harbour of the same name. Sharmah, mentioned by Idrísí, is another port, the inhabitants of which trade with Mokhâ, A'den, and Mascatt. Medínat-el-asfal is held in great veneration, on account of the many Saints buried there. Of Raísút, Suwír, Hhanbel, Sharwaín, Raider, and Fartac, Niebuhr could learn nothing more than the names. The position of the latter, however, is fixed by the Cape, which is called from it, Râs-el-fartac; not Fartash, as it is spelt in modern maps. Aïn 'Ad, 13 days' journey from Keshîn, and seven from Shehhr, probably belongs to Yâfa', though said to be one of the independent territories in Hhaddramaút. Cohhtân, the name of a Town mentioned above, is the Arabic appellation of Joktan, son of Eber, and father of Hazarmaveth. (Hhaddramaút.) The District of Mahrah, lying between Hhaddramaút and 'Omân, probably belongs to the former; but of it M. Niebuhr could not obtain any distinct account.

The coast is clearly laid down by Idrísí. (*Geogr. Nub.* p. 26.) From 'Aden to Abín, on the Yemânî Sea Eastward, the distance is 12 miles. A mountainous ridge, stretching from the Desert to the Sea, where it

forms a Promontory, separates Abín from Las'â, the first Town in Hhaddramaút, and distant a day and a night's passage by sea. Two days' journey from the latter is Sharmah, near which there is a warm medicinal bath, much used. Between Sharmah and Morbâtt is the bay called Ghobbo-l-camar, (Moon Bay,) at the bottom of which is Khalfât, and its extremity is formed by a white and crescent-shaped mountain, called Jebel-el-camar-el-abyadd, (White Moon Mountain.) It is six days from Sharmah to Morbâtt by sea, and the mountains near the latter place produce the trees (*shejer-el-lubnân*) yielding frankincense, (*olibanum*), which is exported thence to all the Countries of the East and West. Hhâsik is two days' sail from Morbâtt, and four days' journey by land. Opposite to the former, which is only two miles from the Tomb of Húd, are the two Islands Khartân and Martân,* and it is overhung by Laûs, a high mountain, projecting into the Sea, its North side being opposite to the land of the Tribe of 'A'd. (*Corân*, vii. 66. 70.) Hhâsik is situated on the Jaún-el-hhashîsh, (Hemp Harbour,) a deep gulf, extremely difficult to enter or issue from. The District of Shejr, in the Territory of Mahrah, is the Eastern boundary of Hhaddramaút, and Mahrah lies between that Country and 'Omân. From 'Aden to the boundary of the Province (*bilâd*) of Shejr, says Idrísí, (p. 53,) there are 300 miles.†

The most Northern District of Hhaddramaút is Máreb, the ancient Capital of Belckís, Queen of Sabâ, (Sheba,) destroyed by the bursting of a mound or embankment, (*seddu-l-arim*), (*Corân*, xxxiv. 16.) by which the mouth of a deep ravine in the adjacent mountain was closed up. This embankment was nearly 20 fathoms (*câmet*) in height, and the waters, when it burst, instantly swept away "men, beasts, and buildings, destroying every thing, or dispersing them on all sides. (*shedher medher*.) The Arabs were scattered, their tongues confounded, (*tebelbelet-el-elsin*), and they wandered to the East and West; but vestiges of the City remained, and people (*caum*) from Hhaddramaút returned thither, and dwell there till now." (*Clim.* ii. part vi. Idrísí, MSS.‡) It contained the Castle of Sserwâhh, which was the Palace of Solomon, son of David, and the Castle of Cashíb, the Palace of Belckís, wife of Solomon. From Máreb to Shibâm was four days' journey, (100 miles.)

The two principal Cities of Hhaddramaút (Idrísí, p. 53) are Tarím§ and Shibâm. The latter is a strongly fortified, populous Town, on the brow of a hill, extremely difficult of ascent, on the summit of which there are many populous villages, corn-fields, and running streams, "grain, palms, and brushwood in abundance. Cornelians, (*'ackíc*), amethysts, (*jemmist*), and onyxes, (*jeza'*), are found imbedded in the pebbles of its stony watercourses, and form a considerable article of

* Curia-Muria in our maps; whence it may be conjectured, that Kharyân and Maryân is the true reading; but both MSS. have *tá*, (*t*), not *yá*, (*y*.)

† Very nearly approaching to 250 Geographical miles, the distance according to our latest maps.

‡ Omitted in the Abridgement printed at Rome, and published under the title of *Geographia Nubiensis*.

§ The orthography in the MSS. is rather doubtful: Niebuhr has Tarím; but it is spelt Berím in the *Jehân-numâ*, (p. 491,) and the river *Prim*, in the map, is doubtless the same name: as the Arabs have no *p*, the true word must, therefore, be *Brim*. Berím, says Háji Khalífah, (p. 491,) is a large and populous City, 15 miles from Dhamár.

HADRA-
MAUT.Tomb of
Haud.

Shejer.

Mareb.

Tarím.
Schibâm.

HADRA-
MAUT.Shejr, or
Sháhr.

Mahrah.

Hiyaree
tongue.

Religion.

commerce among the merchants of that Country. The District (*bilád*) of Shejr,* contiguous to Hhaddramaút on the East, is a part of the land (*ardd*) of Mahrah, a Country said to be 900 miles long, and from 15 to 25 broad. It is all a tract of moving sands, driven about from place to place by high winds. The Tribes (*cabáyil*) of Mahrah are genuine Arabs, famous for an excellent breed of camels, unequalled in swiftness of pace, intelligence, and docility. Each has his name, and comes immediately when called by it. The tongue of the people of Mahrah is very strange, and hardly intelligible. It is the ancient Hhimiari tongue. The greater part of Mahrah is a complete desert, (*cafr*), inhabited only by wandering Tribes, whose support is derived from their camels and goats. All their cattle are fed with a very small kind of fish, called *el werec*,† and caught in the adjoining Sea of 'Omán. It is the principal article of food for man and beast in Mahrah. Wheat (*hhinttah*) and bread are unknown there; fish and dates are their only diet; milk and a little water their drink. They are so accustomed to it that they have no inclination for other food. When any one of them goes into the neighbouring Countries, and drinks water after eating bread, he is in danger of falling sick in consequence of it." (Idrisí, MSS. *ubi suprà*.) Adjoining to the land of Shejr on the North, is the territory (*bilád*) of Omán.

Though the commerce in gums and spices, the ancient staple of Hhaddramaút, has now found a different channel, and the mutual jealousy of the petty Chiefs, who are masters of this Country, has a strong tendency to check all enterprise, trade to some extent is still carried on: aloes and frankincense are exported thence to the Towns on the Red Sea and the Indian Ocean, and though there is no intercourse across the Desert between the Southern and Western parts of Arabia, their communication by water is easy and frequent. Olibanum, gum-arabic, myrrh, dragon's blood, and aloes are sent to Mascatt and India; linens, carpets, and large knives or daggers (*yambe*) to Yemen. In Religion the people of Hhaddramaút are Sunnies, or orthodox: in learning they probably do not excel, and their dialect differs so much from that of Yemen, that M. Niebuhr could not converse with them without an interpreter. (*Beschr.* p. 285.) The names of Cohhtán, Hhaddramaút, and Sabà approach so nearly to those of Joktan, (Yacttán, called Cahhtán by the Arabs,) Hazarmaveth, and Sheba, that little doubt can remain as to the identity of this Country with that in which the children of Joktan first settled; (*Gen.* x. 25—29.) and Niebuhr's supposition that the Country between Mesha and Mount Sephar (*Gen.* x. 30.) is the mountainous tract from Yemen to Hhaddramaút, seems probable, though the Hebrew and Arabian names, which he compares together, have only an apparent resemblance. (*Beschr.* p. 290.) The ancient Hhimiari dialect, next to the Hebrew, is the most venerable relic of the primitive language of the East: the tribe of 'Ad, whose history occupies so conspicuous a place in the old Arabian traditions, and the Tomb of Húd, venerated by the Arabs so many centuries before Mohammed, are all objects of great interest, and might, if Niebuhr was rightly informed,

(*Beschr.* p. 289,) be visited without much hazard or difficulty, in an excursion from some of the Indian ports, by those among our countrymen established on the Malabar coast, who, having successfully cultivated a knowledge of the Arabic language, have already acquired the most essential requisite for the attainment of this object. It is therefore to be hoped that, at no distant period, some attempt will be made to visit the rugged mountains and fertile valleys of this unexplored region, once among the most celebrated in the annals of Oriental commerce.

Niebuhr's *Beschreibung von Arabien*, Kopenhagen, 1772, 4to.; Idrisí's *Geography, Arabicè*, Rom. 1592, 8vo.; *Geographia Nubiensis a Gabr. Sionita et Joan. Hesronita*, Paris, 1619; *Jihán-numà*, Istánböl, 1732, fol.

HÆMANTHUS, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Narcessi*. Generic character: involucre many leaved, many flowered; corolla six-parted, superior; berry three-celled.

A genus of bulbous plants, natives of the South of Africa: the singularly formed flowers are usually produced from the bulb, without leaves.

HÆMATOPOTA, in *Zoology*, a genus of *Dipterous* insects, belonging to the family *Tabanidæ*, founded by Fabricius, and generally adopted.

Generic character. *Antennæ* longer than the head, the first joint a little shorter than the third, oval, cylindrical, the second very short, truncated, the last elongated, conical, or subulate. This genus contains four European species described by Meigen. The type is *Tabanus pluvialis*, Linnæus; figured by Reaumur, iv. pl. xviii. fig. 1. and Meigen, pl. xiv. fig. 16. It is very troublesome to cattle.

HÆMATOPUS, from the Greek *αἱματώεις*, bloody, and *πούς*, a foot, Lin.; *Oyster Catcher*, Pen. In *Zoology*, a genus of animals belonging to the family *Pressirostres*, order *Grallæ*, class *Aves*.

Generic character. Beak long, slender, strong, straight, and compressed, more especially at the tip, which is square like a pair of scissors; nostrils linear, placed near the base of the groove in the upper mandible: wings of moderate length, the first quill feather the longest; legs strong and muscular, having the *tarsi* reticulated, and three toes in front, of which the outer is connected by membrane to the middle as far as the first joint, and the inner to the middle by a short membrane; all the toes edged with a narrow membrane, and the nails short and slightly curved.

The Oyster Catchers are always found on the seashore, following the tide in search of marine animals, which they drag along the shore, and, if bivalves, open by means of their narrow, wedge-shaped beak, which is admirably adapted for that purpose; and they also dig in the sand for worms. They both run and fly quickly, and have a long, shrill cry. Although assembling in large groups for their migration, they live solitarily during the breeding season, and build in the marshes near the sea. They moult in Autumn and Spring, but the only difference consists in the presence or absence of the upper white collar. The sexes are not distinguished from each other in plumage.

There is but one English species, the

H. Ostralegus, Lin.; *l'Huiterier*, Buff.; *Sea Pie*, or *Pied Oyster Catcher*, Pen. About fifteen inches long, and two feet wide: the bill is about three inches long

HADRA-
MAUT.HÆMA-
TOPUS.

* Shehhr, of which Niebuhr heard, (*Beschreib.* p. 282.) seems to be a different place, lying *West*, not *East*, of Hhaddramaút.

† *Werec* signifies leaf: it is, therefore, some kind of flat-fish.

HÆMA-
TOPUS.HÆMO-
PIS.

and bright orange, as are also the naked ocular circlets; the head, neck, upper part of the chest, back, wings, and tip of the tail deep black; the under eyelids white, as also a crescent-shaped collar under the throat, which latter, as before mentioned, is black in pairing time in the Spring; the transverse band on the wings, the roots of the alar and caudal quills, the rump, and all the under parts, are beautifully white; irides crimson; legs pale red like blood, whence the generic name. They lay their eggs in open, dry situations only sheltered by a few blades of grass, which are left during the day to the heat of the sun, but at night are carefully sat on by the hen. The young are easily tamed, and will live among poultry. Although not good swimmers, they are not averse to the water, on which they float rather than swim. Native of the British coasts, and of the Northern parts of Europe and America.

In the young birds the white is not so clear, and the black part of the plumage varied with brown.

H. Palliatus, Tem.; *l'Huiterier à Manteau*; *Brown-backed Oyster Catcher*. The beak stronger and longer than in the last species; the back, scapulars, and wings, ashy brown: the legs stronger than the last. Native of South America.

H. Niger, Cuv.; *l'Huiterier Noir*, Tem.; *Black Oyster Catcher*. Rather larger than the English bird; the plumage entirely black in the old and brown in the young birds; the beak and legs of a red coral colour; the ocular circlets red. Native of Southern Africa and Australasia.

See Linnæi *Systema Naturæ*; Temminck, *Manuel d'Ornithologie*; Cuvier, *Règne Animal*.

HÆMATOXYLON, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosæ*. Generic character: calyx five-parted; corolla, petals five; capsule lanceolate, one-celled, three-valved, valves keeled.

One species, *H. Campechianum*, the Logwood, an elegant small bushy tree, native of most parts of the West Indies, but particularly of the coast of the Bay of Campeachy.

HÆMOCHARIS, in *Zoology*, a genus of *Annelides*, belonging to the family *Hirudinidæ*, established by Savigny.

Generic character. The oral sucker slightly concave, very large; jaws reduced to three prominentes; eyes eight, placed in pairs, so as to form a trapezium; anal sucker oblique.

Some authors have placed these animals with the Leaches, and Blainville established a genus for their reception under the name of *Piscicola*, which has been adopted by Lamarck.

The genus consists of only one species, which lives in fresh water, attached to the bodies of fresh-water fish; when they move, they walk like the *larvæ* called Loopers. The *Hirudo geometra* of Linnæus, and *H. piscium* of Muller. It has been figured by Roesel and Muller.

HÆMODORUM, in *Botany*, a genus of the class *Triandria*, order *Monogynia*. Generic character: corolla, petals six, the three interior having stamens inserted above the middle of the petal; stigma obtuse, capsule inferior, three-celled.

One species, native of New South Wales.

HÆMOPIS, in *Zoology*, a genus of *Annelides*, belonging to the family *Hirudinidæ*, established by Savigny

Generic character. Oral disk concave, upper lip much produced, lanceolate; jaws large, oval, each with two rows of small teeth; eyes ten, placed in a curved line, the four hinder most distant; the anal disk oblique, terminal. The Leaches are the most carnivorous of the family, and their bite, from the large size and form of the teeth, is difficult to heal, and is usually very painful.

The type of the genus is the Horse Leach, *Hirudo sanguisuga* of Linnæus; the *Hæmopsis sanguisorba* of Savigny. They are common in ditches near London, and generally live on worms and dead animals, but sometimes attach themselves to bathers. Savigny has described three other small species found near Paris, but it is doubtful if they are not varieties of age and sex of the above.

HÆNKEA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx two-leaved, one of the leaves two-lobed; corolla pitcher-shaped; stigma three-angled; drupe one-seeded; nut three-celled.

One species, *H. flexuosa*, native of the Andes.

HAFT, A. S. *hæft*, from *hæft-an*, *capere*, *prehendere*; (Junius;) to take, to hold in the hand; and this (Skinner) from *habban*, *habere*, to have. Tooke forms it thus, "*Haved*, *hav'd*, *haft*."

"The *haft* of a knife or poniard is the *haved* part; the part by which it is *haved*, or held."

But yet ne fond I nought the *haft*,
Whiche might unto the blade accorde.

Gower. *Conf. Am.* book iv. fol. 68.

CIT. O, if he had, I would have made rare *hafts* and whistles of 'em, but his shin-bones if they are sound shall serve me.

Beaumont and Fletcher. *Philaster*, act v.

It has a *haft*, fit to hold it by in one's hand, to the end that it may not hurt the hand, whiles it presses upon the knife.

Digby. *Of Man's Soul*, ch. i.

HAFTING, Junius, *Hafte*, *cessare*; *Hafter*, *tergiversator*; A. S. *hæftan*, *tenere*. Belgis, *hechten*, *hachten*, *haften*, *est apprehendere*, *tenere*, *morari*; to hold or keep, to stay, tarry, or delay. And thus, met.

To hesitate, to come to no decision, to say or act indecisively, inconclusively, insincerely.

Whan was there more *hafting* and craftyng to scrape money to gether.

Udall. *Ephesians*. Prologue to the Reader.

With these pernicious words iterated continually unto him, he grew enkindled, and (without any farther *hafting* or holding off) (*sine cunctatione*) delivered up all that was demanded.

Holland. *Ammianus*, fol. 275. *Jovianus*.

(The Consuls themselves kept a *hafting* and flinching,) (*consules ipsos tergiversari*), and without all question, made but a score and game at their miseries.

Id. *Livius*, fol. 59.

And the yonger sort of the Romanes, (without any *hafting* and drawing backe,) (*sine detrectatione*), upon the proclamation gathered together.

Id. *Ib.* fol. 237.

HAG,

HA'GGISH,

HA'GSHIP,

HAG-BORN,

HAG-SEED.

D. *heks*, *hex*; Ger. *here*; Sw. *hexa*; A. S. *hægesse*, *hægtesse*; (Sp. *hechisera*, *hechizera*.) A *hag*, or witch, a furie or fiend, a woman-divell. Somer. Junius says, some derive from *Hecate*, others from *hecken*, *mordere*. Wachter, the A. S. *hægesse*, from A. S. *eges-ian*, to fear, to affright, to terrify, to make afraid: and observes in confirmation, that a *hag* is also called *Egese-grimma*, *velut atrox terrore*; *grimma* likewise being a name bestowed upon *hags* or witches.

To *hag*; to affright, to terrify, to scare.

HÆMO-
PIS.

HAG.

HAG or HAGARD. *Hagged face*, in Gray, "having the face of a witch, or hag." Mason.

The goddess above are calm'd with verse,
with verse the *hagg*es of hell.

Drant. *Horace. Epistle* 1. book ii.

Nay, nay, the battayle now I leaue, nor me with feare affright
Do any more your filthy foules, and *hagg*es of Limbo low,
Your hellish sound, and clapping of your winges I well do know.

Phaer. *Virgi. Æneidos*, book xii.

And after him

There follow'd fast at hand two wicked *hags*,
With hoarie locks all loose, and visage grim;
Their feet vnshod, their bodies wrapt in rags,
And both as swift on foot, as chased stags.

Spenser. *Faerie Queene*, book ii. can. 11.

MAC. How now you secret, black, and midnight *hags*?
What is 't you do?

ALL. A deed without a name.

Shakspeare. *Macbeth*, fol. 144.

But on vs both did *haggish* Age steale on,
And wore vs out of act.

Id. *All's Well*, fol. 232.

What's this? Oh, 'tis the charm her *hagship* gave me
For my duchess' obstinate woman; round about
A threepenny silk riband of three colours.

Middleton. *The Witch*, act ii. sc. 2.

Then was this island
(Saue for the son, that she did littour heere,
A frekeld whelpe, *hag-borne*) not honour'd with
A human shape.

Shakspeare. *Tempest*, fol. 4.

Pros. *Hag-seed*, hence:

Fetch vs in fewell, and be quicke, thou'rt best
To answer other businesse.

Id. *Ib.* fol. 5.

The ape that looks pale at the sight of a snail, and flies as if he
had feared lest that slow creature should overtake and devour him,
would be a great deal less ridiculous than the timorous man, whose
nature is thus *hagg'd* with frightful imaginations of invisible powers
and a judgment to come.

Scott. *Christian Life*, part ii. ch. iii. sec. 2.

Can widows feed on dreams and wishes,
Like *hags* on visionary dishes.

Fenton. *The Widow's Wile*.

She seem'd a beggar of the lowest tribe:
No words can half her filth obscene describe;
But such a *hag* to paradise convey'd,
Had wither'd by her looks the blissful shade.

Hoole. *Orlando Furioso*, book xliii.

The ghostly prudes with *hagged* face
Already had condemn'd the sinner.

Gray. *A Long Story*.

HAGENIA, in Botany, a genus of the class *Oc-tan-dria*, order *Monogynia*. Generic character: calyx two-leaved; corolla, petals five, flat; nectaries five; leaflets one-fourth the length of the petals.

One species, *H. Abyssinica*, native of Abyssinia.

HA'GARD, *n.* } Fr. *hagard*, from *vagardus*;

HA'GGARD, *adj.* } *vagus*, *vagardus*, *hagard*, Menage.

And Skinner, *wagard*, a *vagando*; or from A. S. *hæg*, a hedge, because *non domi, sed foris*, sc. in *sepibus agitat*. *Haggard*, the *adj.*, Skinner (who writes it *hagger*) thinks may be from the Ger. *hager*, *macer*; or, as Wachter interprets it, *gracilis*, *macilentus*, or from *hagard* the *n.*, a kind of falcon. Turberville, in his *Book of Falconry*, 1575, (cited by Mr. Steevens, in his note on the first passage quoted below from Shakspeare,) tells us, that "the *haggard* doth come from foreign parts a stranger and a passenger." And a French writer, quoted by Pennant, says, that *hagar* is a Hebrew word, and signifies *stranger*. And see FALCONRY.

Fr. *hagard*, "wild, strange:" in English also applied to the countenance or features; spare and harsh, lengthened, distorted,—with fatigue, with anxiety.

For *haggard* hawkes mislike an emptie hand.

Gascoigne. *Memoires*.

Liue like a *haggard* still therefore,
And for no luring care,
For best (I see) contents thy minde,
At wishe and will to fare.

Turberville. *The Louer to a Gentlewoman*, &c.

No, truly Vrsula, she is too disdainfull,
I know her spirits are as coy and wilde,
As *haggerds* of the rocke.

Shakspeare. *Much Adoe about Nothing*, fol. 109.

As *hagard* hauke, presuming to contend
With hardy fowle above his hable might,
His wearie pounces all in vaine doth spend
To trusse the pray too heauie for his flight.

Spenser. *Faerie Queene*, book i. can. 11.

If I do proue her *haggard*,
Though that her jesses were my deere heart-strings,
I'll whistle her off, and let her downe the winde
To prey at Fortune.

Shakspeare. *Othello*, fol. 325.

Trembling before her bolted doors he stood,
And there pour'd out th' unprofitable flood;
Staring his eyes, and *haggard* was his look;
Then, kissing first the threshold, thus he spoke.

Dryden. *Theocritus. The Despairing Lover*.

How *haggardly* so e're she looks at home.

Id. *Juvenal. Satire* 6. l. 601.

A swarm of half-starved *haggard* flies,
With furie seiz'd the floating prize.

Yalden. *Fable* 13. *The Fox and Flies*.

The falcon, the falcon gentil, and the *haggard*, are made distinct species, whereas they form only one.

Pennant. *British Zoology. Lanner*, vol. i. p. 224.

HAGGARD. Dr. Jamieson derives from English *haw* (*q. v.*) and *geard*, *sepes*, *sepimentum*; *q. d.* an enclosed piece of ground.

The Connagh men foorthwith set on fire and burned all their townes, villages, and churches, as also all such corne as they had in their *haggards*, and in their caues, and could not carrie with them.

Holinshed. *Conquest of Ireland*, ch. xxi.

When the barn was full, any one might thrash in the *haggard*.

Howel. *Letter* 24. book ii.

HAGGIS, or HAGGASE, derived by Jamieson from *hack*, a loathsome dish in high esteem among the Scotch, commonly made of the lungs, heart, and liver of a sheep, minced with suet, onions, salt, and pepper, and boiled in the animal's maw; sometimes oatmeal supplies the place of the intestinal meat. The Germans have a similar mess, which they call by a name as disgusting as the food which it represents, *leber-wurst*, liver-pudding. Haggase is represented by Minshew to signify a sausage in English.

HAGGLE, *i. e.* to hackle or hack.

Suffolk first dyed, and Yorke all *hagled* ouer
Comes to him, where in gore he lay insteeped,
And takes him by the beard.

Shakspeare. *Henry V.* fol. 88.

HA'GGLE, *v.* } Cotgrave has Fr. "*harceler*, to haggle,
HA'GLER. } huck, hedge, or paulter long in the buy-
ing of a commodity." See HIGGLE, and HUCKSTER.

Dorsers are peds, or panniers, carried on the backs of horses, on which *haglers* use to ride and carry their commodities.

Fuller. *Worthies. Dorsetshire*.

Every man will *haggle* as long, and struggle as hard to cheat his employer of twopence in a day's labour, as an honest tradesman will to cheat his customers of the same sum in a yard of cloth or silk.

Fielding. *A Voyage to Lisbon*.

HAGGLE.
—
HAIL.

But what then? always *haggling* and *haggling*. A man is tired of getting the better before his wife is tired of losing the victory.
Goldsmith. The Good-natured Man, act i.

HAIL, *v.* } A. S. *hagol*, *hæg-ele*, *hægle*; D. }
HAIL, *n.* } *hueghle*; Ger. *hagel*. A. S. *hagol-an*, }
HAI'LY, } *grandinare*, of unknown Etymo- }
HAIL-SHOT, } *logy*. In Swed. *hælla* is to pour; }
HAIL-STONE, } and Ray, in his *Northern Words*, }
HAIL-MIXED. } has "Heald, as when you pour out }
of a pot." Junius also, "Held, hell, hill, to pour, to }
pour forth." See HYLL.

Hail, the *n.* See the Quotation from Locke. To *hail*,

To pelt or patter, cast or pour down, *hail*; generally, to cast or pour down.

Neiþr hete ne *hail*. ne helle pouke hym greve
Neiþr fuþr noþr flod.

Piers Ploughman. Vision, p. 251.

And leitingis weren maad, and voices, and thundris, and erthemouyng, and greet *hail*.
Wiclif. Apocalips, ch. xii.

And there folowed lyghtninges and voices, and thondringes, and erthquake, and much *hayle*.
Bible, Anno 1551.

I wept and I wayled,
The teares down *hayled*,
But nothing it auailed.

Skelton. The Boke of Philip Sparow.

And the Lorde so *hayled* in the lande of Egypte, that there was *hayle* and fire mengled with the *hayle*, so greuous, that there was none suche in all the lande of Egypte, sence people inhabyted it.

Bible, Anno 1551. Exodus, ch. ix.

For our admirall supposing some such assault, had prouided all our muskets with *haile-shot*, which did so gaule both the Indians and the Portugals, that they made them presently retreat.

Hakluyt. Voyages, &c. vol. iii. fol. 711. *M. James Lancaster.*

Hedys hopped undur hors fete,
As *haylstones* done in the strete,
Styckyd was many a stede.

Le Bone. Florence of Rome, l. 641. *In Ritson*, vol. iii. p. 28.

Now and then we feasted for it in the meane time; and that was when there fell any *haile* or raine: the *haile-stones* wee gathered vp, and did eat them more pleasantly then if they had bene the sweetest comfits in the world.

Hakluyt. Voyages, &c. vol. ii. part ii. fol. 163. *The Hon. Erle of Cumberland.*

For ere Demetrius lookt on Hermias eyne,
He *hail'd* downe oathes that he was onely mine.
And when this *haile* some heat from Hermia felt,
So he dissolu'd, and shoures of oathes did melt.

Shakspeare. Midsummer Night's Dream, fol. 147.

— The sulphurous *hail*,
Shot after us in storm, oreblown hath laid
The fiery surge, that from the precipice
Of Heav'n receiv'd us falling.

Milton. Paradise Lost, book i. l. 171.

These they have raked up together, and discharged as it were *haile-shot* upon Aristotle, Socrates, Pythagoras, Protagoras, Theophrastes, Heraclides, Hipparchus, and whom not of all the most renowned and principall philosophers.

Holland. Plutarch, fol. 477.

And therewithall it *hayled*, whiche *hayle-stones* were of wondrous greatnes, and slew great numbers of men and beastes at Constantinople.

Stow. Anno 369. The Romanes.

Hail seems to be the drops of rain frozen in their falling.

Locke. Elements of Natural Philosophy, ch. vi.

Instead of strength of reason, he answers with a multitude of words, thinking (as the proverb is) that he may use *hail* when he hath no thunder.

Wilkins. The Discovery of a New World, book i. prop. 9.

Some arsenical, or other corrosive or poisonous exhalations, being suddenly emitted from the subterranean parts into the air, were by the wind they chanced to meet with there, hurried along with it, and blown against the bodies that stood in its way, moving in the air like *hail-shot* discharged out of a gun.

Boyle. Works, vol. v. p. 54. *Discourse of Causes of the Insalubrity and Sulubrity of the Air.*

Nor were the effects of it less astonishing by the relations from France and Brussels, where the damages were infinite, as well from whirlwinds, thunder, and lightning, as from *hailstones* of prodigious bigness.
Sir William Temple. Memoirs, vol. ii. p. 274.

HAIL.

But with a thicker night black Auster shrouds
The heavens, and drives on heaps the rolling clouds,
From whose dark womb a rattling tempest pours,
Which the cold North congeals to *haily* showers.

Pope. Thebais of Statius, book i.

Now from his cuirass, now his helmet high,
Now from his shield she makes the sparkles fly:
Thick, and more thick, as on the rustic shed
The pattering *hail*, her rapid blows she sped.

Hoole. Orlando Furioso, book xlv. l. 590.

— Here, amid the roar
Of winds and waves, the drifted turbulence
Of *hail-mix'd* snows, resides th' ungenial power
For ever silent, shivering, and forlorn!

Mallet. The Excursion, can. 1.

HAIL, *v.* } A. S. "*Hael* or *haile*, safe, well in
HAI'LING, } *health*, safty; also saluation. Our
HAIL-FELLOW. } ancestors used it instead of *Ave*, as
a word of most well wishing, as when they sayd, *Haile*
Mary, &c. I find the name of our Lord Jesus to be,
in our ancient English, translated *hælende*; that is to
say, Saviour, or *Saluator*." *Verstegan, Restitution of*
Decayed Intelligence, ch. vii. See HEAL, and HALE.

And thei bigunnen to grete him and seyden, *heil* thou Kyng of Jewis.
Wiclif. Mark, ch. xv.

And they began to salute him, *Haile* Kynge of y^e Jewes.

Bible, Anno 1551.

Ill *haile*, Alein, by God thou is a fonne.

Chaucer. The Reves Tale, v. 4087.

Thereupon wee bare roome with him, and hauing *hailed* one another, Captaine Withrington shewed the disposition of all his company, which was rather to goe roome with the coast of Brasil, then to lie after that sort in the sea with foule weather and contrary winds.

Hakluyt. Voyages, &c. vol. iii. fol. 773. *The Hon. Erle of Cumberland.*

And yet mighte thei seme to bee no more but vainglorious and folishe, if thei made no farther seking nor suing, but for the swift blastes of brute and fame of the people, and the vanishing smoke of *hailinges* and greetings.

Udall. Luke, ch. xx.

I pray'd for children, and thought barrenness
In wedlock a reproach; I gain'd a son,
And such a son as all men *hail'd* me happy;
Who would be now a father in my stead?

Milton. Samson Agonistes, l. 355.

FRA. Heere comes the holy Legat of the Pope.

PAN. *Haile* you annointed deputies of beauen.

Shakspeare. King John, fol. 9.

— Yet I well remember
The fauors of these men: were they not mine?
Did they not sometime cry, All *hayle* to me?
So Judas did to Christ.

Id. Richard II. fol. 39.

Now man, that erst *haile-fellow* was with beast,
Woxe on to weene himsele a god at least.

Hall. Satire I. book iii.

At last, perhaps, the glorious day may come,
The day that brings our royal exile home;
When, to thy native realms in peace restor'd,
The ravish'd crowds shall *hail* their passing lord.

Pitt. Vida's Art of Poetry, book i.

Ha! didst thou say revenge? *Hail*, sable pow'r,
To me more dear than riches or renown!
What gloomy joy, to drench the dagger deep
In the proud heart of him who robb'd my fame!

Smollett. The Regicide, act iii. sc. 7.

HAINOUS. HAINOUS, now commonly written Heinous, *q. v.*

HAIR.

HAIR,
HAIRY,
HAIRINESS,
HAIR-LESS,
HAIR-BREADTH,
HAIR-CLOTH,
HAIR-CUTTER,
HAIR-DRESSER,
HAIR-DRESSING,
HAIR-FRIZZER,
HAIR-HUNG,
HAIR-LACE,
HAIR-LIKE,
HAIR-MERCHANT,
HAIR-POWDER,
HAIR-WORM.

A.S. *hær*; D. *haer*; Ger. *haar*;
Sw. *haor*. Of unknown Etymo-
logy.
Hair, sometimes used (as in
Chaucer) for *hair-cloth*.

Of David Kyng, in preysing of him hit is radde, that he was rede,
but vnderstondeth, that my lorde the kyng is subruphus, for a colour
of worshipfulle age, which a litelle *harenesse* hath chaunged sum-
what his colour.
R. Gloucester, p. 481, note.

His hod was ful of holes, and his *heare* out.
Piers Plouhman. *Crede*, p. 16.

And ye schulen be in hate to alle men for my name. And an *heere*
of youre heed schal not peresche.
Wiclif. *Luk*, ch. xxi.

And hated shall ye be of all men for my name's sake. Yet there
shall not one *heere* of your heades peryshe.
Bible, Anno 1551.

Under hire robe of gold, that sat ful faire,
Had next hir flesh yclad hire in an *haire*.
Chaucer. *The Second Nonnes Tale*, v. 15601.

Ne she was gaie, freshe, ne jolife,
But semed to be full ententife
To good werkes, and to faire,
And therto she had on an *haire*.
Id. *Romant of the Rose*, fol. 118.

Mother, with you wold I changen my cheste,
That in my chambre longe time hath be,
Ye, for an *heren* clout to wrap in me.
Id. *The Pardoner's Tale*, v. 12670.

They ware long nayles, which they neuer cutt, and long *heare*, that
was neuer clipped.
Brende. *Quintus Curtius*, book ix, fol. 283.

But John hath preferred the *hearie* hide of camels before ueluettes
and silkes.
Udall. *Luke*, ch. vii.

Some with a sho cloute
Bynde their heades aboute,
Some have no *herelace*,
Theyr lockes about their face.
Skelton. *Elinour Rummig*.

The Indians of Taucuylabo weare their *haire* long downe to their
knees, tied as women vse to doe with their *haire-laces*.
Hakluyt. *Voyages*, &c. vol. iii. fol. 459. *John Chilton*.

My fansie eke from former follies moove
To stayed steps; for time in passing weares,
(As garments doen, which wexen olde above,)
And draweth newe delights with hoarie *haire*s.
Spenser. *The Shepherd's Calendar*. June.

Without any man's privity he arrived at the Court, and the next
morning apparelled Thyus (a tall man, and of a terrible grim look,
being black *haired*, and wearing his *hair* long) with a great robe,
such as great lords use to wear.
Sir Thomas North. *Plutarch*, fol. 1027. *Datames*.

The *hairiness* therfore will be occasioned in those parts, where
the mother fanied it to be.
Digby. *Of Bodies*, ch. xxxviii.

And as the bright sun glorifies the sky,
So is her face illumin'd with her eye,
Whose beams upon his *hairless* face are fix'd,
As if from thence they borrow'd all their shine.
Shakspeare. *Venus and Adonis*.

When my sword,
Advanced thus, to my enemies appear'd
A *hairy* comet, threatening death and ruin
To such as durst behold it!
Massinger. *The Unnatural Combat*, act i. sc. 1.

Wherein I spoke of most disastrous chances;
Of mouing accidents by blood and field,
Of *haire-breadth* scapes i'th' imminent deadly breach.
Shakspeare. *Othello*, fol. 314.

But within a while that manner of dealing grew more cold and
slack, by reason that they stopped the mine betweene when they list,
one while with sacks and *haircloth*, otherwhiles with dore and such
trash as they could come by in hast and stood next hand.
Holland. *Livius*, fol. 986.

In distilled or water strongly boiled, neither uliginous coats, guat-
worms, acari, *hairworms*, like crude and common water.
Sir Thomas Brown. *Cyrus Garden*, ch. iv.

But to what shall we attribute the foetus its likeness to the parents,
or omitting them, to the precedent progenitors, as I have observed some
parents that have been both black *hair'd*, to have generated most red
hair'd children, because their ancestors' *hair* hath been of that colour.
Ray. *On the Creation*, part ii.

Our earth, even in the microscope, appeared to consist of as small
particles, as the finest *hair-powder* to the naked eye.
Boyle. *Works*, vol. iii. p. 104. *Origin of Qualities and Forms*.

I take the grant, and by degrees prevail,
(For *hair* by *hair* I pull the horse's tail,)
And while I take them year by year away,
Their subtile heaps of arguments decay,
Who judge by annals, nor approve a line
Till death has made the poetry divine.
Francis. *Horace*. *Epistle* 1. book ii.

The tail of the latter [stoat] is always tipt with black, is longer in
proportion to the bulk of the animal, and more *hairy*.
Pennant. *British Zoology*. *The Stoat*.

You jest; but proud Cynisca makes me sad;
Nay; I'm within a *hair-breadth* raving mad.
Fawkes. *Theocritus*. *Idyllium* 14.

These kind of *hair-breadth* missings of happiness look like the
insults of Fortune, who may be considered as thus playing tricks with
us.
Fielding. *The History of a Foundling*, ch. ii.

He might as well say, that reading the *Rape of the Lock* would
make one a good *hair-cutter*.
Walpole. *Anecdotes of Painting*, vol. iii. p. 14.

In this refined age we are all persons of taste, from the *hair-dresser*
and milliner to the duke and duchess.
Knox. *Essays*, No. 155.

There are many who assume the office and authority of critics in
all literature, who have no pretension to judgment beyond the cut of a
coat, the neatness of a shoe, the style of *hair-dressing*, a minuet, or
the dress of an actor or actress on the stage.

Knox. *Winter Evenings*. *Evening* 32.

The instruction of the fair sex in this country is entirely committed
to the care of foreigners; as their language-masters, music-masters,
hair-frizzers, and governesses, are all from abroad.

Goldsmith. *Citizen of the World*. Letter 87.

And man alone; and man, whose fate,
Fate irreversible, entire, extreme,
Endless, *hair-hung*, breeze-shaken, o'er the gulf
A moment trembles.

Young. *The Complaint*. *Night* 2.

In the lower exterior sheaths, where this connecting membrane is
decayed, the more durable *hair-like* fibres remain distinct, giving to
the whole the appearance of an ermine's tail.
Sir William Jones. *Works*, vol. v. p. 49. *Observations on the Spike-*
nard of the Ancients.

This act reminds me, ge'men, under favour,
Of old John Bull, the *hair-merchant* and shaver.
Byrom. *Horace*, book i. ode 20

HAIR.

HAKEA.

HAL-
BERD.

HAKEA, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*, natural order *Proteaceæ*. Generic character: common calyx imbricated, many leaved, scales deciduous; corolla, petals four, linear, the apex concave, bearing the stamens; germen pedicellate, glandular at the base; capsule woody, two-valved, two-seeded; seeds two-winged.

This genus of *Proteaceous* plants, allied to *Banksia*, contains six species, natives of New South Wales.

HALADROMA, from the Greek ἅλς, *the sea*, and ὀρέμω, *I run*, Illig. *Haladrome*. In *Zoology*, a genus of animals belonging to the family *Longipennes*, order *Palmipedes*, class *Aves*.

Generic character. Beak strong, compressed, straight, its ridge, edges, and tip well marked, the tip hooked; a groove on each side of the upper mandible, which gradually vanishes towards the point, which is truncated; nostrils double; throat dilatable; wings long, fit for flying; legs short, turned outwards, three-toed, webbed; claws curved and sharp.

The Birds of this genus very much resemble the Peterels in their general figure and beak, and the Cormorants in their pouch-like throat; but, like the Albatrosses, they have no hind toe. They are extremely good divers.

H. Zeelandicus, Illig.; *Procellaria Urinatrix*, Gmel.; *Pelecanoide*, Lacep.; *New Zealand Haladrome*. About eight and a half inches long; beak black; upper parts brownish black, under parts white; chin black; legs bluish-green. Native of New Zealand, and the only known species.

See Illiger, *Prodromus Mammalium et Avium*; Cuvier, *Règne Animal*.

HALBERD, or } Fr. *hallebarde*, *hellebarde*; It. *halabarda*; Sp. *halabarda*; D. *halabarda*; Ger. *hellebard*; Sw. *hellebard*. A word, says Junius, which all confess to be of Teutonic origin. See Vossius *de Vitiis*, Menage, Wachter, Ihre, and Kilian. Junius (as Ihre and Kilian do) prefers *helm-bard*, because it (*barte, securis*) splits *helms* or *helmets* in battle: Kilian notices the existence, *veteribus Teutonibus*, of the word *helm-ar*.

The *halberts* hewe on hed, the browne billes bruse the bones.
Gascoigne. Flowers. Devise of a Maske, &c.

The horsemen ouertooke one of them who had a *halbard* in his hand, whom the Spaniards thought to haue taken.

Hakluyt. Voyages, &c. vol. iii. fol. 791. Lopes Vaz.

Then pushed souldiers with their pikes,
And *holbarders* with handy strokes,
The Hargabushe in fleshe it lightes,
And duns the ayre with misty smokes.

Poems of Vncertaine Auctors. Thassault of Cupide, &c.

Harold also with the like forwardnes, marshalled his battaile, placing in the vant-guard the Kentish men, (who by an ancient custom had the front of the battaile belonging to them,) with their heauy axes, or *halberts*.

Speed. Harold, book viii. ch. vii. sec. 36. Anno 1066.

The gentlemen of the round have vowed to sit on the skirts of the citie, let your provost and his half-dozen of *halberdiers* doe what they can.

Ben Jonson. Every Man in his Humour, act iii. sc. 5.

For the statue of a trumpeter which Polycletus made, as also that other of an *halbard*, are commended in regard of the maker, and not of those whom they do represent, and for whose sake they were made.

Holland. Plutarch, fol. 309.

With which answer they not being satisfi'd, threatened, that, unless he would confess the truth, they would hang him immediately; and, to affright him, tied a piece of match about his neck, and began to pull him upon a *halbert*.

Ludlow. Memoirs, vol. i. p. 62.

The king had even then, upon his suit, made his father captain of his guard of *halberteers*, and created him Earl of Norwich.

Clarendon. History of the Civil Wars, vol. ii. part ii. p. 643.

And whereas his grace thought that so few *halbardiers*, with so many archers, did not well agree, he replied, "Sir, if the *halbardiers* had not been by me appointed to back your archers, verily it would have been a proportion full unmeet, and not equal."

Strype. Memoirs. Henry VIII. Anno 1524.

Within two years (from 1585) there were nearly three hundred merchants and others, capable of training and teaching soldiers the management of their pieces, pikes, and *halbards*; to march, counter-march, and ring.

Pennant. London, p. 355.

The **HALBERT** is supposed to be an invention of the Swiss, borrowed from them by the French in the reign of Louis XI., and first used by the English under Henry VIII. (Meyrick, *Hist. of Anc. Arm. Glossary*, vol. iii. *ad v.*) It was designed both for cutting and thrusting; and the blade consisted of three parts, the spear for thrusting, the hatchet for cutting, and the flook, or hook, for attacking field works. Some were called sword-blade halberts, from the part designed for pushing being formed like the blade of a sword. The Swiss halberdiers of old were placed in the front rank alternately as pushers and strikers. Halberts were commonly borne by the guards of the great officers of the army, and also by a set of chosen men appointed to protect the colours. At present they are only carried by sergeants of the battalion companies in Infantry. (Grose, *Mil. Ant. i. 130.*)

From Francis Markham's *Souldiers Accidence*, (p.4.) Grose (*loc. cit.*) has quoted the following passage: "Your Halbardier should be armed in all points like your Pike, onely instead of the Pike, he shall carry a faire Halbard, that is strong, sharpe, and well armed with plates of iron from the blade, at the least two feet downward upon the staffe, and fringed or adorned according to pleasure. And these Halbards doe properly belong to serjeants of companies, who, by reason of their much employment, are excused from armes; otherwise in the day of battaile, or in the battaile, they are for guard of the ensigne, or matter of execution, and then to be armed as aforesaid."

HALCYON, *n.* } Lat. *halcyo*; Gr. ἁλκυών, from
HALCYON, *adj.* } ἅλς, *the sea*, and κύειν, *to bring*
HALCYONIAN. } forth, *quod in mari pariat*. See the Quotation from Plinie.

For thei saye, that in the most sharp and coldest tyme of the yere, these *halcyons* (making their nestis in the sea rockis or sandis) wille sitte their egges and hache forth their chickens.

Joye. Exposition of Daniel. Epis. Ded.

The *halcyones* are of great name and much marked. The very seas, and they that saile thereupon, know well when they sit and breed. This bird so notable, is little bigger than a sparrow; for the more part of her pennage, blew, intermingled yet among with white and purple feathers, having a thin small neck and long withall. They lay and sit about mid-winter when daies be shortest; and the time whiles they are broodie, is called the *halcyon* daies: for during that season the sea is calm and navigable, especially in the coast of Sicilie.

Holland. Plinie, book x. ch. xxxii.

There came the *halcyon*, whom the sea obeys,
When she her nest upon the water lays.

Drayton. Noah's Flood.

As late, they love: their nuptiall faiths they shew,
Now little birds; ingender, parents grow.
Seaven winter dayes with peacefull calme possess,
Alcyon sits upon her floating nest.
Then safely saile.

Sandy. Ovid. Metamorphoses, book xi.

Expect Saint Martin's summer, *halcyones* dayes,
Since I haue entred into these warres.

Shakspeare. Henry VI. First Part, fol. 98.

HAL-
BERD.HAL-
CYON.

HAL-CYON. Those peaceful and *halcyonian* days, which the church enjoyed for many years. *Mede On Churches*, p. 52.

HALF.

If Anna's happy reign you praise,
Pray, not a word of *halcyon-days*;
Nor let my votaries snow their skill
In aping lines from Cooper's hill.

Swift. Apollo's Edict.

When, lo! a *halcyon*, of cerulean hue,
O'er the fair head of slumbering Jason flew
In airy circles, wondrous to behold,
And screaming loud, the ceasing storm foretold.

Fawkes. Argonautics of Apollonius Rhodius, book i. l. 1406.

He who possesses the peace of God, may be said to resemble the *halcyon*, whose nest floats on the glassy sea, undisturbed by the agitation of the waves.

Knox. Works, vol. vii. p. 245. *Christian Philosophy*, sec. 57.

As luckless is the virgin's lot,
Whom Pleasure once misguides;
When hurried from the *halcyon* cot,
Where Innocence presides.

Cunningham. The Contemplatist.

HALE, *adj.* } "i. e. healed, or whole." A. S.
HALE, *n.* } *hal*, whole, sound, safe, in health.
Somner. See HEAL.

þo ilk fwe sorowes he calles fwe woundes,
þat ere not ȝit *haled*, ne salle be many stoundes.

R. Brunne, p. 7.

My seely sheepe like well belowe,
they need not Melampode,
For they been *hale* enough, I trowe,
and liken their abode.

Spenser. The Shepherd's Calendar. July.

Eftsoones, all heedlesse of his dearest *hale*,
Full greedily into the heard he thrust
To slaughter them, and worke this finall bale.

Id. Adrophel, v. 103.

But when on the other side, sin after the combate with God's rod,
comes off unwounded, and *haile*, and the bruised and batter'd rod is
seen to have retired also, then, &c.

Hammond. Works, vol. iv. *Sermon* 10.

That exceeding *hale* and intire sense of God which Nature herself
had planted deeply in me, [Dr. Henry More,] very easily silenced all
such slight and poetical dubitations as these.

R. Ward. Life of Dr. H. More, p. 5.

His stomach too begins to fail:
Last year we thought him strong and *hale*:
But now he's quite another thing.

Swift. On the Death of Dr. Swift.

HALE, *v.* } Also written *haul*, D. *haelen*; Sw.
HA'LING, *n.* } *hala*; Fr. *haler*; Sp. *halar*. See HAUL
To drag or pull along.

Richard bade, "*hale* vp hie ȝour sailes, þe God vs lede,
"Our men at Acres lie, of help þei haf gret nede."

R. Brunne, p. 171.

Dobest bere sholde. þe bisshopes croce
And *halye* with hoked ende. ille men to goode

Piers Plouhman. Vision, p. 170.

His reliques with his conquer'd Gods he [Panthus] bare, and him
beside

His Neuew smal he *haling* drew, and swift to shoreward hied.

Phaer. Virgil. Æneidos, book ii.

Thither by harpy-footed Furies *haile'd*,
At certain revolutions all the damn'd
Are brought.

Milton. Paradise Lost, book ii. l. 596.

For whiles the Tribunes for their part would needes have all, and
the Consuls on the other side draw all to them; betweene this
plucking and *haling*, there was no strength left in the midst.

Holland. Livius, fol. 83.

At length we concluded to send one man over with a line, who
should *hale* over all our things first, and then get the men over.

Dampier. Voyages, Anno 1681.

There are a great number of small sandy bays very convenient for
haling the seyne.

Anson. Voyage round the World, book i. ch. v.

HALESIA, in *Botany*, a genus of the class *Dode-*
candria, order *Monogynia*. Generic character: calyx
four-toothed, superior; corolla four-cleft; nut four-
angled, two-seeded.

Three species, natives of North America.

H A L F.

HALF, *v.* } Mr. Tyrwhitt says, "A side, a part;
HALF, *n.* } a Goddess *half*, on God's part, with
HALF, *adv.* } God's favour. A' this *halfe* God. On
HA'LFER, } this side of God. Four *halves*, four
HALVE, *v.* } sides." Goth. *halbs*; A. S. *half*, *healfe*;
HALVES. } D. *halfe*, *halve*; Ger. *halb*; Sw. *half*.

The A. S., Ger., and Swedish, as well as the old
English, are not only applied to *dimidium*, but also to
latus, *ora*, a side, a coast. *Dimidium totius alterum*
quasi latus constituit, Ihre: who suspects it to come
from some Northern word signifying to cleave or split,
to divide. As used in English

To *halve* is, to divide into *two* equal parts, or shares;
into moieties.

Half is much used in composition.

þer aftur euene a two he [Leir] delede hys kyndom,
And ȝef hys twei dogtren *half*, & *half* hym self nom.

R. Gloucester, p. 31.

After Adelwolf, his sonne hight Edbalde;
To ȝere & a *half* þe regne gan he halde.

R. Brunne, p. 20.

Loke upon þy lyft *half* quath hue. lo war he standiþ.
Ich loked on my lyft *half*. as þe ladye me tauhte.

Piers Plouhman. Vision, p. 24.

And he seid to her wnat wolt thou? Sche seith to him, sey, that
these tweyne my sones sit oon at thi right *half*, and oon at thi lift
half in thi kyngdome.

Wiclif. Matthew, ch. xx.

Whan that thou wendest homeward by the mell,
Right at the entree of the dore behind
Thou shalt a cake of *half* a bushel find,
That was ymaked of thine owen mele,
Which that I halp my fader for to stele.

Chaucer. The Reves Tale, v. 4242.

Full long lay the siege and litell wroughten,
So y^t theye were *halfe* ydel, as hem thoughten.

Id. Legend of Lucrece of Rome, fol. 205.

For whan she hath me well beholde,
Haluyng of scorne she sayd thus:
Thou wost wel that I am Venus,
Whiche all onely my lustes seche.

Gower. Conf. Am. book viii.

And whan they had worked *halfe* a day and more, Sir Gaultier of
Manny and his company entred into a shyppe, and came on the
workemen, and made them to leaue worke, and to recule backe,
and brake agayn all that they had made.

Lord Berners. Froissart. Cronycle, vol. i. ch. 120.

And the *halfe*, whiche was the parte of them that went out to
warre, was iii. hundred thousande.

Bible, Anno 1551. *Numbers*, ch. xxxi.

He has all other qualities of the minde and parts of the bodie,
that must an other day serve learning; not trobled, mangled, and
halfed, but sounde, whole, full, and hable to do their office.

Roger Ascham. The Schoolmaster, p. 213.

HALF.

"Fayre sir," sayd she, *halfe* in disdaine ful wise,
 "How is it that this word in me ye blame,
 And in yourselfe doe not the same advise?
 Him ill beseemes another's fault to blame,
 That may unwares be blotted with the same."
Spenser. Faerie Queene, book ii. can. 9.

So perfect in that art was Paridell,
 That he Malbecco's *halfen* eye did wile:
 His *halfen* eye he wiled wondrous well,
 And Hellenors both eyes did eke beguile.
Id. Ib. book iii. can. 10.

Sure it would be more pleasing unto God, and commendable with
 men, if yourselves and such *halfers* in opinion, *omnium horarum*
homines, for your private ends, would openly avow what covertly you
 conceale.
Mountagu. Appeale to Cæsar, p. 142.

When a square cut in *halves* makes two triangles, those two
 triangles are still only the two *halves* of the square.
Clarke. On the Attributes, p. 57.

We see that a few of the rays of the sun, even no more than what
 fall within the compass of *half* an inch, or an inch in a burning
 glass, will fire combustible bodies even in our own climate.

Derham. Physico-Theology, book ii. ch. iv. note †.

Having now been exposed to the cold and the snow near an hour
 and a *half*, some of the rest began to lose their sensibility; and
 one Briscoe, another of Mr. Banks's servants, was so ill, that it was
 thought he must die before he could be got to the fire.

Cook. Voyage, book i. ch. iv.

HALF, in Composition.

þis Kyng hadde eke Herfortschire, þat on bischopriche is;
 Ac Schropschire naþ *haluendel* to þilke bischopriche i wis.
R. Gloucester, p. 5.

þe on *alf* vel adoun anon, þe oþer býlenede styлле
 In þe sadel, þey yt wonder were, as yt was Gode's wylle.
 þys hors ber vorþ þys *haluemon* among hys felawes echon.
Id. p. 401.

Haluendele his godes he gaf to Gode's werkes.
R. Brunne, p. 24.

— gut tel ich nauht þe *haluendele*.
Piers Plouhman. Vision, p. 111.

Thei wolde non *halpenij* ale. in none wýse drynke.
Id. p. 145.

Now blisful Uenus, thou me grace send
 (Qd. Troilus) for neuer yet no dede
 Had I er now ne *halfendele* the drede.
Chaucer. Troilus, book iii.

A Goddes *halfpeny*, or a masse peny.
Id. The Sompnoures Tale, v. 7331.

The erle beside diuerse and many fayre promises made to the
 duke, offered him his eldest daughter (being of ripe age and elegante
 stature) in mariage with the hole *halfedele* of his wiues inheri-
 taunce.

Hall. The seventh Yere of King Edward IV.

He reignede her
 Other *half-hundred* yer,
 At Westmustre he was ded,
 Ant yburied, for so he bed.

Chronicle of England, l. 120. *In Ritson*, vol. ii. p. 275.

It another beeing of more power than he, dooe sette vpon him,
 and dooe with plaine force of armes conquer him that was in harnesse
 well armed, he wil entre no league of felowship to bee as *half-*
partner with him in his castell.
Udall. Luke, ch. xi.

I am vtterlye undoen, or I maye geue my life for an *halfepenie*.
Id. Flowers of Latine Speaking, fol. 134.

This enterprise was not so secret, but it was reueled to the duke,
 whiche marched forwarde, and mette the Frenchemen *half-waie*.
Hall. The eighteenth Yere of King Henry VI.

As well a well-wrought urn becomes
 The greatest ashes, as *half-acre* tombs.
Donne. Canonization.

If I begin the batt'rie once againe,
 I will not leaue the *half-atchieued* Hartflew,
 T'ill in her ashes she lye buried.
Shakspeare. Henry V. fol. 79.

The worke which you command me, I intend
 Scarce with a *half-bent* minde.
Browne. Pastorals, book ii. song 4.

ALB. The let alone lies not in your good will.

BAST. Nor in thine lord.

ALB. *Halfe-blooded* fellow, yes.
Shakspeare. Lear, fol. 307.

Of Nature's guifts, thou mayst with lillies boast,
 And with the *halfe-blowne* rose.
Id. John, fol. 8.

After distastefull lookes; and these hard fractions
 With certaine *halfe-caps*, and cold mouing nods,
 They froze me into silence.
Id. Timon of Athens, fol. 85.

I (by the honour of my marriage bed)
 After young Arthur, claime this land for mine,
 And now it is *halfe-conquer'd*, must I backe,
 Because that John hath made his peace with Rome.
Id. John, fol. 19.

DAP. By this good darke, I ha' nothing but a *halfe-crowne*
 Of gold, about my wrist, that my love gave me.
Ben Jonson. The Alchemist, act iii. sc. 5.

As in the land of darkness yet in light,
 To live a life *half dead*, a living death,
 And buried.
Milton. Samson Agonistes, l. 100.

— The humid night was farforth spent,
 And heauenly lampes were *halfendeale* ybrent.
Spenser. Faerie Queene, book iii. can. 9.

That twixt his pleasing tongue, and her faire hew,
 He lost himselfe, and like one *halfe-entranced* grew.
Id. Ib. book vi. can. 9.

— Sirra speake
 What doth moue you to claime your brother's land?
 PHILIP. Because he hath a *half-face* like my father.
 With *halfe* that face would he haue all my land,
 A *half-fac'd* groat, fíue hundred pound a yeere.
Shakspeare. John, fol. 2.

But out vpon this *halfe-fac'd* fellowship.
Id. Henry IV. First Part, fol. 52.

'Twas such a shifter, that if truth were known,
 Death was *half-glad* when he had got him down.
Milton. Ep. 1. On Hobson.

— Of them all, [the rivers about Troy,]
 Apollo open'd the rough mouthes; and made their lustie fall
 Ravish the dustie champion, where, many a helme and shield,
 And *halfe-god* race of men were strew'd.
Chapman. Homer. Iliad, book xii. fol. 160.

TUB. I cannot choose but smile, to see thee troubled,
 With such a bald, *halfe-hatched* circumstance.
Ben Jonson. Tale of a Tub, act iii. sc. 3.

For not these leaues do sing that dreadfull stound,
 When Giants blood did staine Phlegreæan ground.
 Nor how th' *halfe-horsie* people, Centaures hight,
 Fought with the bloudie Lapithæes at bord.
Spenser. Virgil. Gnat.

Thus in the space of one *halfe-houre* was the triall of this battaile
 dispatched.

Holland. Ammianus, fol. 100. *Constantius and Julianus.*

You filthy famish'd correctioner, if you be not swing'd, I'll for-
 sweare *halfe kirtles*.

Shakspeare. Henry IV. Second Part, fol. 99.

— Troxartes cast
 His eye upon the foe that fell before;
 And (see'ng him *halfe-liu'de*) long'd againe to gore
 His gutlesse bosome; and (to kill him quite)
 Ran fiercely at him.

Chapman. Homer. Batrachomyomachia.

Alone, and without guide, *half lost*, I seek
 What readiest path leads where your gloomy bounds
 Confine with heav'n.

Milton. Paradise Lost, book ii. l. 975.

See how in warlike muster they appear,
 In rhombs, and wedges, and *half-moons*, and wings.
Id. Paradise Regained, book iii. l. 308.

By that time Night had newly spread her robe
 Over our *halfe-part* of this massie globe.
Browne. Pastorals, book iii. song 5.

Whereas before this time, the penny was wont to haue a double
 crosse, with a crest in such sort, that the same might be easily
 broken in the midst, or into foure quarters, and so to be made into
halfe-pence, or farthings: which order was taken in the yeere of

HALF. Christ 1106. the 7. of H. the 1. It was now ordained, that pence, *halfe-pence*, & farthings, should bee made round.

Stow. Anno 1279. Edward I.

PRINCE. O monstrous! but one *halfe-penny-worth* of bread to this intollerable deale of sacke.

Shakspeare. Henry IV. First Part, fol. 60.

Where *halfe-pikes* were borne
In every chincke rise stems of bearded corne.

Browne. Pastorals, book ii. song 4.

They amongst them all, bestowed and brought home to his house
(which stood upon the castle hill) wheat meale by the *halfe-pintes*,
and wine by the quartes.

Holland. Livius, fol. 210.

He on his side
Leaning *half-raised*, with looks of cordial love
Hung over her enamour'd.

Milton. Paradise Lost, book v. l. 12.

Hear
Such strains as would have won the ear
Of Pluto, to have quite set free
His *half-regain'd* Eurydice.

Id. L'Allegro, l. 150.

The building was a spacious theatre
Half-round on two main pillars vaulted high,
With seats where all the lords and each degree
Of sort, might sit in order to behold.

Id. Samson Agonistes, l. 1606.

Now drew they nigh
The western point, where those *half-rounding* guards
Just met, and closing stood in squadron join'd.

Id. Paradise Lost, book iv. l. 862.

But every temptation puts on his strength as the man is. Some-
times a full meal will not prejudice our health; and at another time
half so much would be a surfeit: and some men take cold with
leaving off a *half-shirt*, who at another time might leave off *half*
their clothes. The indisposition is within.

Taylor. On Repentance, ch. viii. sec. 7.

Maintaine your sprig upright; your cloke on your *halfe-shoulder*
falling; so.

Ben Jonson. Cynthia's Revells, act v. sc. 3.

Lord, how is Gam'ster chang'd! his haire close cut!
His necke fenc'd round with ruff! his eyes *halfe-shut*.

Id. Epigram 21.

Either he that follows this trifle is light of belief, or unreasonable
in his choice, or his reason is to him but as eyes to an owl or bat,
half-sighted and imperfect.

Taylor. Rule of Conscience, book i. ch. iv. rule 8.

Search this *half-sphere*, and the antarctic ground,
Where are such wit and bounty to be found?

Drummond. The Wandering Muses.

But now whose choler would not rise to yield
A peasant *halfe-stakes* of his new-mowne field,
Whiles yet he may not for the treble price,
Buy out the remnant of his royalties?

Hall. Satire 3. book v.

What thinkst thou of our Empire now, though earn'd
With travail difficult, not better farr
Then still at Hell's dark threshold to have safe watch,
Unnam'd, undreaded, and thy self *half-starv'd*?

Milton. Paradise Lost, book x. l. 595.

Beyond his hope, Eve separate he spies,
Veil'd in a cloud of fragrance, where she stood,
Half-spied, so thick the roses bushing round
About her glow'd.

Id. Ib. book ix. l. 427.

As if on earth
Winds under ground or waters forcing way
Sidelong, had push'd a mountain from his seat
Half-sunk with all his pines.

Id. Ib. book vi. l. 198.

My *halfe-supt* sword, that frankly would have fed,
Pleas'd with this dainty bed [bit]; thus goes to bed.

Shakspeare. Troilus and Cressida, fol. 104.

Yet I think we fought bravely: for mine own part,
was four several times at *half-sword* with him.

Beaumont and Fletcher. Bonduca, act 5.

That so much skarfe of France, and hat, and fether,
And shooe, and tye, and garter should come nether

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And land on one whose face durst never bee
Toward the sea, farther than *halfe-way* tree.

Ben Jonson. Epigram 88.

Half-witted people talk against God, and make objections against
Religion, and themselves have not wit or will enough to answer them,
and they intending to make Reason to be the positive and affirmative
measure of Religion, are wholly mistaken, and abuse themselves
and others.

Taylor. Rule of Conscience, book i. ch. ii. rule 3.

Post. Is there no way for men to be, but women
Must be *halfe-workers*?

Shakspeare. Cymbeline, fol. 379.

Our searchers after the northern passage have cut their way
through mountaines of ice, more affrightful aud horrible, than the
Simplegades. They have imprison'd themselves in *half-year* nights;
they have chain'd themselves up in perpetual stone-cleaving colds.

Digby. Of Man's Soul. Conclusion.

First, wide and round,
With distant awe, in airy rings they rove,
Endeavouring by a thousand tricks to catch
The cunning, conscious, *half-averted* glance
Of their regardless charmer.

Thomson. Spring.

Then taking wing from Athos' lofty steep,
She speeds to Lemnos o'er the rolling deep,
And seeks the cave of Death's *half-brother*, Sleep.

Pope. Homer. Iliad, book xv.

The next to danger, hot pursued by Fate,
Half-cloth'd, *half-naked* hastily retire:
And frighted mothers strike their breasts too late,
For helpless infants left amidst the fire.

Dryden. Annus Mirabilis.

The Muse's charms resistless then assail,
When wrapp'd in Irony's transparent veil:
Her beauties *half-conceal'd*, the more surprise,
And keener lustre sparkles in her eyes.

Brown. Essay on Satire, part ii.

I heard, I ran, I found him out of breath,
Pale, trembling, and *half-dead* with fear of death.

Dryden. Ovid. Metamorphoses, book xiii.

Polemo *half-drunk*, crowned with roses, and in the dress of a
harlot rather than a man, coming into the school of the severe Zeno-
crates, hearing him discourse of temperance, as by a charm, was
perfectly changed.

Bates. The Harmony of the Divine Attributes, ch. xviii.

Here lay poor Fletcher's *half-eat* scenes, and here
The frippery of crucify'd Moliere.

Pope. The Dunciad, book .

[And] for his father's sins condemn'd to write,
Some young *half-feather'd* poet takes a flight.

Fenton. Epistle to Mr. Lambard.

Not added years on years my task could close,
The long historian of my country's woes:
Back to thy native islands might'st thou sail,
And leave *half-heard* the melancholy tale.

Pope. Homer. Odyssey, book iii.

A common *half-hundred* weight, which you know amounts to 56
pounds, would very quickly be manifestly heaved up by the spring
of the included air.

Boyle. Works, vol. iii. p. 271. New Experiments touching the
Spring of the Air.

In the worst inn's worst room, with mat *half-hung*,
The floors of plaster and the walls of dung,—
Great Villiers lies.

Pope. Moral Essays. Epistle 2. l. 300.

We went up the shrouds *half-mast* up, and there we spread abroad
the flaps of our coats, and presently the ship wore.

Dampier. Voyages, vol. ii. part iii. p. 64. Of Storms.

We call them *half-moon* proes, for they turn up so much at each
end from the water, that they much resemble a *half-moon*, with the
horns upwards.

Id. Ib. Anno 1688.

The *half-pence* are coming, the nation's undoing,
There's an end of your ploughing and baking and brewing:
In short you must all go to rack and to ruin

Which nobody can deny.

Swift. A New Song on Wood's Half-pence.

N

HALF.

Æneas was the first who dar'd to stay;
 Apollo wedg'd him in the warrior's way,
 But swell'd his bosom with undaunted might,
Half-forc'd, and half-persuaded, to the fight.

Pope. *Homer. Iliad*, book xx.

The queer curs maintain'd that stile of dialogue till we had drank
 our quarts apiece by *half-pints*. *Tatler*, No. 57.

The King commands his servants to their arms,
 Resolv'd to go; but the loud noise alarms
 His lovely queen, who from her chamber flew,
 And her *half-plaited* hair behind her flew.

Croxall. *Ovid. Metamorphoses*, book xi.

And last, uncertain whose the narrow span,
 The clown unread, and *half-read* gentleman.

Dryden. *The Hind and the Panther*.

Meantime the hero lands his warlike train;
 Some watch, impatient, the retreating main;
 Then vault, and seize the *half-recover'd* shores;
 Some slide, more vent'rous, down the bending oars.

Pitt. *Virgil. Æneid*, book x.

The great pieces, as scepters, and *half-scepters*, which are made
 to serve for the payment of greater sums, and are for dispatch in tale,
 will not in tale fall into even pounds.

Locke. *Further Considerations concerning rising the Value of Money*.

Nay, then truly, you may be said to have fairly embarked yourself
 in this cause. You have passed the channel, and are more than
half-seas over.

Shaftesbury. *The Moralist*, part ii. sec. 2.

The blushing colour in her cheeks express'd
 What tender thoughts inspir'd her heaving breast.
 Sometimes a sigh *half-smother'd* stole away;
 Then she would "Strephon, charming Strephon," say.

Pomfret. *Love's Triumph over Reason*.

A swarm of *half-starv'd* haggard flies,
 With fury seiz'd the floating prize,
 By raging hunger led.

Yalden. *Fable 10. The Fox and Flies*.

Yet such her meekness, as *half-veil'd* the throne,
 Lest, being in too great a lustre shown,
 It might debar the subject of access,
 And make her mercies and our comforts less.

Stepney. *To the Memory of Queen Mary*.

The fault is, we carry the laugh but *half-way*. The false earnest
 is ridiculed, but the false jest passes secure, and becomes as arrant
 deceit as the other.

Shaftesbury. *Essay on the Freedom of Wit and Humour*, p. 1. sec. 6.

It is not that I am mortified to all ambition, but I scorn as much to
 take it from *half-witted* judges, as I should to raise an estate by
 cheating of bubbles.

Dryden. *Dedication to the Spanish Friar*.

It is certain a well trained mastiff might be of considerable use
 in distressing such *half-armed* and irregular combatants as the adver-
 saries of the Gauls seem generally to have been before the Romans
 conquered them.

Pennant. *British Zoology. The Dog*.

For if there be a much nearer kinsman of the *half-blood*, a distant
 kinsman of the whole blood shall be admitted, and the other entirely
 excluded; nay, the estate shall escheat to the lord, sooner than the
half-blood shall inherit.

Blackstone. *Commentaries*, book ii. ch. xiv.

The gentle student rises from his chair when the operation is
 completed, takes off his flannel gown, sends back the *half-bound*
 book to the library, and enters upon the momentous business of
 making calls.

Knox. *Essays*, No. 153.

There is no refuge for astonished and affrighted virtue, but being
 annihilated into humility and submission, sinking into a silent ado-
 ration of the inscrutable dispensations of Providence, and flying,
 with trembling wings, from this world of daring crimes, and feeble,
 pusillanimous, *half-bred*, bastard justice, to the asylum of another
 order of things, in an unknown form, but in a better life.

Burke. *On a Regicide Peace*.

Swift up the mounting billow now she flies,
 Her shatter'd top *half-buried* in the skies.

Falconer. *The Shipwreck*, can. 3.

Miss, with her little eyes *half-clos'd*,
 Over the smuggled toilet dos'd.

Churchill. *The Ghost*, book iv.

Not so Aletes, struck with decent awe,
 Ent'ring he seem'd *half-wishing* to withdraw;
 As one surpris'd, his forward step repress'd,
 And bore his hand respectful to his breast;
 Then easy, bow'd with deference profound,
 And fix'd his eyes *half-closing* on the ground.

Brookes. *Jerusalem Delivered*, book ii.

When Leochares was no more than *half-convicted* of perjury, the
 punishment of which was a perpetual deprivation of all civil rights,
 the plaintiff not only was permitted to decline taking the verdict, but
 even consented to accept the promise of Leochares himself, that
 Dicæogenes should surrender the property in dispute.

Sir William Jones. *Works*, vol. ix. p. 49. *Speeches of Isæus*.

Prefatory Discourse.

She not a little vain, repeats the song;
 But so repeats, that Colin *half-despised*
 His pipe and skill, around the country priz'd.

Philips. *The fifth Pastoral*.

Hard by, a venerable priest,
 Risen with his God, the sun, from rest,
 Awoke his morning song;
 Thrice he conjur'd the murmuring stream;
 The birth of souls was all his theme,
 And *half-divine* his tongue.

Watts. *Lyric Poems*, book ii. *The Indian Philosopher*.

No *half-form'd* insect of a peer
 With neither land nor conscience clear;
 Who if he can, 'tis all he can do,
 Just spell the motto on his landau.

Mallet. *Cupid and Hymen*.

They [metaphysics] have induced the *half-learned* and the con-
 ceited, those who think they understand them, and those who wish
 to be thought by others to understand them, to adopt, without being
 apprehensive of danger, opinions fatal to their own happiness and to
 the existence of society.

Knox. *Essays*, No. 138.

We paint the giant ravaging the country, plundering the innocent
 traveller, and afterward gorged with his *half-living* flesh.

Burke. *On the Sublime and Beautiful*, sec. 24.

He then immediately tore off his bolts, and now leaves at night his
 outer door *half-locked*, that he may not by his own folly perish in
 the flames.

Johnson. *The Rambler*, No. 126.

They [the eyes] roll about, as if they were in search of an object
 that may be equal to the explanation; and the *half-opened* mouth
 seems eager to receive the desired information.

Cogan. *On the Passions*, vol. i. p. 59. *Wonder*.

Now *half-orb'd* they stand
 By Cæta's fence protected from behind,
 With either flank united to the rock.

Glover. *Leonidas*, book xii.

He returned sullen and thoughtful; I supposed him sorry for the
 hard fortune of his friends; and tried to comfort him, that the war
 would soon be at an end, and that, if they had any honest occupa-
 tion, *half-pay* would be a pretty help.

Johnson. *The Idler*, No. 95.

If, by the first man's sin, we understand
 Only some breach of absolute command
Half-punished, half-remitted, by a grace
 Like that, which takes in human acts a place;
 The more we write, the more we still expose
 The Christian doctrine to its reas'ning foes.

Byrom. *An Epistle to a Gentleman of the Temple*.

The *half-ripe* pod (cashaw) affords a strong cement.

Granger. *The Sugar Cane*, book i. note.

Observe those wither'd firs, those mould'ring oaks
 Down that declivity, *half-rooted*, bent,
 Inviting human force,—Then look below,
 There lies Thermopylæ.

Glover. *Leonidas*, book vii.

He etched some small plates of birds and beasts from drawings of
 Barlow, and five large *half-sheet* plates of birds in a set of twelve.

Walpole. *Anecdotes of Painting*.

HALF.

HALF.

HALICORE.

Their webs were spread of more than common size,
And half-starv'd spiders preyed on half-starv'd flies.
Churchill. *The Prophecy of Famine*.

Truth is shown sometimes as the phantom of a vision; sometimes appears half-veiled in an allegory; sometimes attracts regard in the robes of fancy, and sometimes steps forth in the confidence of Reason.
Johnson. *Life of Addison*.

A canoe was observed about half-way between us and the shore, seemingly coming after us.

Cook. *Voyage*, book ii. ch. xiii.

Half-weeping Polynices takes his prize,
A beauteous handmaid with celestial eyes.

Hart. *The Sixth Thebaid of Statius*.

Such readers generally admire some half-witted thing, who wants to be thought a bold man, having lost the character of a wise one.

Goldsmith. *Dedication to the Traveller*.

Whilst we were at dinner in this miserable hut, the guests of a people, with whose existence we had before been scarce acquainted, and at the extremity of the habitable globe, a solitary, half-worn pewter spoon, whose shape was familiar to us, attracted our attention; and, on examination, we found it stamp'd on the back with the word London.

Cook. *Voyage*, book vi. ch. ii.

HALF.

HALIDAM.

HALICORE, from the Greek ἅλιος, *marine*, and κόρη, *a maid*, Illig.; *Dugong*, Raffles. In *Zoology*, a genus of animals belonging to the family *Cetacea Herbivora*, order *Cetacea*, class *Mammalia*.

Generic character. In the upper jaw a pair of short conical tusks extending directly forward, occupying the place of the incisive teeth, which are wanting in both jaws; no cuspid teeth; molars three on a side in each jaw far back, the first oblique and somewhat pointed, second flat, third seemingly composed of two cylinders joined together; neither of them rising far up above the gums; muzzle obtuse; no auricles, but the auditory openings very small, and at some distance behind the eyes; the fore legs distinct, the feet enclosed in skin forming fins; rudiments of hinder extremities are found in the muscles opposite the lumbar vertebræ, but do not appear externally.

H. Dugong, Illig.; *Trichechus Dugong*, Gmel.; *Indian Walrus*, Pen.; *Duyong* of the Malays; *Dugong*, Raffles. This animal was formerly included in the genus *Trichechus* of Gmelin, who placed it amongst Linnæus's *Bruta*; from which, however, it was withdrawn by Illiger to form the genus *Halicore*, and with the *Trichechus* placed by him and Cuvier among the *Cetaceous Order*. The best description of the animal is given by Sir Stamford Raffles, in the *Philosophical Transactions* of 1820; to which is added an account of its anatomy by MM. Diard and Duvancel.

The *Dugong* has a rounded body, diminishing towards the tail, which is broad, horizontal, and crescent-shaped; the skin is thick, smooth, bluish above, and white below, and sprinkled with a very few hairs; the head is small in proportion to the size of the body; the upper lip obliquely truncated, forming a short thick snout, which is tumid and very movable, and nearly covers the projecting tusks; the lower lip smaller and resembling a rounded chin; both lips covered with strong bristles, which, together with those in the palate, form rasps, and supply the place of incisive teeth; the front of the jaw is bent down at an angle, so as to bring the mouth nearly vertical, in order to assist the animal in feeding on sea-weed and other marine vegetables. The nostrils are placed at the curve on the top of the upper jaw; they penetrate obliquely, and form a kind of valve; the eyes are small, and situated on the sides of the head; the opening of the ears so small as to have occasioned denial of their existence. The fins are, in reality, the fore extremities completely invested in the thick skin covering the body; the last phalanges of the fingers are without nails, but somewhat warty on their anterior margin. The *Dugong* is distinguished from the *Manati* (*Trichechus Manatus*) by the existence of

incisive teeth in the adult, and from the *Rytina* of Illiger by its smooth skin.

The *Dugongs* are natives of the East Indian seas, and common at Singapore; they are caught about eight or nine feet in length; but when larger generally escape, and therefore to what size they attain is not known. The Malays stated to Sir S. Raffles that the *Dugong* was never found either ashore or in fresh water, but in shallows and inlets of the sea not exceeding two or three fathoms in depth. It feeds on algæ and other marine vegetables, which grow in these places, browsing on them in much the same manner as a Cow. The attachment of the dam to its offspring is very great, so that the hunters make almost sure of obtaining the parent if they have caught the young animal, which is stated to shed tears. These tears are carefully preserved by the common people as a charm to secure the affections of those to whom they are attached. They are taken by spearing, and the natives are led to their resorts by the snuffing noise they make on the surface of the water.

Two varieties are observed by the Malays, who call one the *Duyong bumbam*, and the other the *Duyong buntal*, of which the latter is thickest and shortest. The *Dugong* is considered a royal fish, and the King is entitled to all that are caught. Their flesh is much esteemed, and resembles excellent beef.

See Linnæi *Systema Naturæ* a Gmelin; Illiger, *Prodromus Mammalium et Avium*; *Philosophical Transactions*, part ii. 1820.

HALICTUS, in *Zoology*, a genus of stinging *Hymenopterous* insects, belonging to the family *Apidæ*, allied to *Andrenæ*.

Generic character. The middle lobe of the lip curved, much longer than the side lobes, longer than the sheath, as long as the head, lanceolate, and rather silky; the hind legs differing in the two sexes; the vent of the female with a longitudinal slit.

Walkenaer, the Historian of Spiders, published a small work on the habits of two of the European species of this genus at Paris, in 1827. Kirby has described 24 species of the genus as inhabiting England.

The type of this genus is *Apis bicincta* of Gmelin; *Hyleus flavicinctus* of Illiger; the *Mellita flavicincta* of Kirby; and the *Halictus terebrator* of Walkenaer.

HA'LIDAM, } *Halidam*, in R. Brunne, is *Holy*
HA'LIDOME. } *Dame*, sc. the Virgin.

Holidom, *halidom*, or *holidame*, an ancient oath, (says Skinner;) either, as Somner thinks, from the A. S. *haligdome*, *sanctitas*, q. d. by the sanctuary, or holy reliques;—otherwise from *halig*, *sanctus*, holy,

HALIDAM. and *dom*, *doom*, judgment; or from English *holy-dame*, q. d. *per sanctam dominam*. Skinner coincides with HALIEUS. Somner. And see Douce, *Illust. of Shakspeare*, i. 44.

So help him God alle myght, & þat halidam.

R. Brunne, p. 110.

Now sure and by my hallidome (quoth he)
Ye a great master are in your degree.

Spenser. *Mother Hubbard's Tale*.

JUL. Host, will you goe?

HO. By my hallidome, I was fast asleepe.

Shakspeare. *Two Gentlemen of Verona*, fol. 34.

BAP. Now by my hollidam here comes Katerina.

KAT. What is your will, sir, that you send for me.

Id. *Taming of a Shrew*, fol. 228.

HALIEUS, from the Greek ἁλιεύς, a *fisher*, Tem.; *Cormorant*, Pen. In *Zoology*, a genus of animals belonging to the family *Steganopodes*, order *Palmipedes*, class *Aves*.

Generic character. Beak generally exceeding very much the length of the head, straight and compressed; upper mandible much curved towards the point and hooked; its ridge rounded; lower compressed; base surrounded by a membrane which extends naked on the throat, and forms a pouch; nostrils near the root of the bill linear and hidden; cheeks and throat naked; wings adapted for flying; tail wedge-shaped; legs short, strong, set far back, three toes in front, and the fourth facing inwards completely webbed, the outer toe directed almost immediately forwards; claw of the middle toe serrated.

The Cormorants were placed by Linnæus among his Pelicans, from which, however, they are easily distinguished by the hooking of the upper mandible, and the compression of the bill; they are also distinguished from the Gannets, which have the beak conical. Illiger includes the Frigate birds (*Tachypetes*) among the Cormorants, but by Temminck they are restricted as by ourselves. Brisson describes the genus by the title *Phalacro-corax*.

This genus are remarkably voracious; they live upon fish, and having seized their prey give it a cant in the air and catch it open mouthed, the head being thrown very much back; in doing this they are assisted by a little bony process articulated to the back of the head, which serves the purpose of a lever. They are tolerable though not very elegant walkers, and when at rest the short feathers of their tail give them a third point of support somewhat resembling the tail of the Woodpeckers, which is required on account of their legs being set so far back. This tail, although inconvenient for walking, admirably adapts them for swimming and diving, in which they are very clever; they swim deep, generally the head alone being above water. But they are further remarkable amongst Web-footed Birds for the power of perching even on trees, a function which is requisite to them on account of their nests being built amongst craggy precipices. They undergo a double moult in the year; in the Spring they have usually a crest on the back of the head, which disappears in the autumnal moult, but there does not appear to be any difference in plumage between the sexes.

Two divisions may be fairly made of this genus, the *True Cormorants*, which have fourteen quill feathers to the tail, and the *Shags*, which have only twelve; but, although this seems to be the only difference, it is observed that they never associate; and, with regard to their breeding, the Cormorants build their nests on

the tops of the cliffs, whilst the Shags are content with holes in the rocks much lower down. In character, the whole genus is sullen and heavy; the eye, however, is remarkably keen; and when hungry they are very active, but having satisfied themselves they squat lazily and inactively till hunger induces their wonted activity in search of food.

a. *True Cormorants.*

Tail consisting of fourteen quills.

H. Cormoranus, Illig.; *Pel. Carbo*, Gmel.; *Carbo Corm.* Mey.; *le Cormoran*, Buff.; *Corvorant*, or *Cormorant*, Willugh., Pen. The usual length of the Cormorant is about two feet and a half, but sometimes it attains more than three feet; the bill about five inches long, of a dusky colour; throat surrounded with a white collar, the extremities of which reach below each eye; the throat-pouch yellow; head, neck, chest, under parts, and rump iridescent greenish black; the feathers of the back ashy brown in the middle, and edged with a broad black margin; the alar and caudal quills black, the latter fourteen in number, stiff and strong; the legs short, the outer toe about four inches long, and placed almost directly forward. During pairing-time a long crest of deep green extends from the occiput; and on the top of the head, part of the neck and thighs, numerous fine, silky, very long, and white feathers. In young birds the upper parts are deep brown; the collar greyish white, the under parts greyish brown, spotted with white, especially on the belly. They are common in all the Northern parts of the world upon the sea-coast, and feed voraciously on fish, more especially, it is said, on Eels. In Greenland the natives make use of their throat-pouch as bladders for floating their fishing darts.

Cormorants were formerly used in England for fishing, of which Willughby gives the following account. "When they come to the rivers they take off their hoods, and having tied a leathern thong round the lower part of their necks, that they may not swallow down the fish they catch, they throw them into the river. They presently dive under water, and there for a time, with wonderful swiftness, they pursue the fish; and when they have caught them they arise presently to the top of the water, and, pressing the fish lightly with their bills they swallow them, till each bird hath in this manner swallowed five or six fishes; then their keepers call them to the fist, to which they readily fly, and, little by little, one after another, vomit up all their fish, a little bruised with the nip they gave them with their bills. When they have done fishing, setting the bird on some high place, they loose the string from their necks, leaving the passage to the stomach free and open; and for their reward they throw them part of the prey they have caught, to each, perchance, one or two fishes, which they by the way, as they are falling in the air, will catch most dexterously in their mouths."

β. *Shags.*

Tail consisting of twelve quills.

H. Graculus, Illig.; *Carbo Grac.* Mey.; *le Petit Cormoran ou Nigaud*, Buff.; *Shag*, Pen. Rather smaller than the Cormorant; the bill ashy red, but black above; not quite so long, and more slender than in that bird; top of the head, back of the neck, back and rump dark green, or black, shining like satin; feathers of the upper part of the back and wings deep brown, edged with purplish black; ocular region and

HALIEUS. throat-pouch reddish yellow, under parts clouded with dirty white and brown; a very few white spots on the tail, which is very much wedge-shaped, and consists of twelve stiff black feathers of a dirty appearance; legs black. In pairing time, the Shag has also a crest of a deep iridescent green, and the top of the head, neck, and thighs are studded with very short white feathers. They are found in the Northern and Southern regions of the world, and are especially numerous in the Arctic and Antarctic circles. Are as voracious as the Cormorant, and dive very well. They swim very deep, little more than the head appearing above the water; but they cannot remain there a very long time, as their feathers do not keep the water out, but become wet; and the bird may be therefore frequently seen flying about or sitting ashore flapping its wings, in order to dissipate the moisture. Although very nearly resembling the Cormorant in its habits, the Shag does not at all associate with it, but even builds its nest in the shelvy sides of the cliffs, whilst the Cormorant builds at the top. In some parts of the country, notwithstanding their offensive smell, they are eaten, generally potted, after having been skinned and drawn, and buried in a clean cloth in the earth.

H. Cristatus, Illig.; *Carbo Crist.*, Tem.; *Pel. Crist.* Lath.; *Crested Shag*, Pen. About two feet long; the bill very long and slender, and of a brown colour; the plumage beautiful deep shining green; upper part of the back, shoulders, wing-coverts, and quills bright bronze, each feather edged with a narrow black velvet-like margin; tips of the wings not extending beyond the tail, which is very short and rounded, and consists of twelve dull black quills; base of the beak and throat-pouch yellow. In the Spring there is a crest of broad expanding feathers on the top of the head between the eyes, about an inch and a half long, and capable of erection; ten or twelve feathers, rather longer, also spring from the occiput; but there are no white feathers on the neck and thighs, as in the great Cormorant. Common in the North of Europe.

H. Pygmæus, Illig.; *Carbo Pygm.* Tem.; *le Cormoran Pygmée*, Sonnini; *Dwarf Shag*, Lath. Rather less than the *H. Graculus*; the beak much shorter than the head, and of a deep black colour; the plumage of the upper parts of the body ashy black, each feather bordered with a narrow shining black margin; head, neck, and under parts greenish black; little white spots placed in the upper eyelid; ocular circlets and throat-pouch deep black; feet ashy black. In pairing-time the plumage is very brilliant; the occipital feathers are not, however, elongated, as in the other species, into a crest, but on the head, neck, and thighs some fine and delicate white feathers are seen, webbed only at their points; these fall out before the autumnal moult. Native of Hungary and of Asiatic Russia, occasionally seen in Austria, and very rarely in Germany.

H. Urile, Illig.; *le Cormoran Ouril*, Dumer.; *Red-faced Shag*, Lath. Rather larger than the Shag; the beak slender, upper mandible black, lower red, as are also the ocular circlets; back and wings shining black; thighs white. Native of Kamtschatka, where it is caught in the evening by the natives, who, having attached a cord with a slip-knot to a stick, throw the noose over the bird's neck.

H. Sinensis, Illig.; *Pelec. Sin.* Lath.; *Chinese Shag*. The beak is yellow; the plumage blackish brown above, and spotted with brown and white below; the throat

white, like the Cormorant; legs black. This bird is called by the Chinese Leu-tze, and employed by them for fishing in the river Luen, where are collected a number of small boats, in each of which is placed a man with ten or a dozen of these Shags; at a signal they dive into the water and bring up fish to their masters, without even requiring a ring about their neck.

H. Magellanicus, Illig.; *Pel. Mag.* Lath.; *Magellanic Shag*. About the size of the common Shag; has the cheeks and throat red, a white spot behind the eyes, and the under parts of the body of the same colour; the head and neck to the chest and the upper parts iridescent black; beak and legs black. Found at Terra del Fuego.

From New Zealand there are

H. Carunculatus, Illig.; *Pelec. Carunc.* Gmel.

H. Cirrhatus, Illig.; *Tufted Shag*, Lath.

H. Varius, Illig.; *Pied Shag*, Lath.

Besides these are also found many other new species, but these are the principal.

See Linnæi *Systema Naturæ a Gmelin*; Buffon, *Histoire des Oiseaux*; Temminck, *Manuel d'Ornithologie*; Pennant, *British Zoology*; Latham, *General History of Birds*.

HALIMEDA, in *Zoology*, a genus of Corals belonging to the family *Corallinidæ*.

Generic character. Coral plantlike, jointed; joint flat or compressed, very rarely cylindrical, generally fanlike; axis fibrous, covered with a thick, chalky bark.

These Corals have been generally placed with the *Corallines*; they have much the appearance of the Indian fig, from their flat proliferous articulations. Some Naturalists have thought them like the *Alcyonia*, but they are not fleshy within. As the Polypes have not yet been seen by Naturalists, many doubt if these as well as the rest of the *Corallines* are not Chalky Sea Weeds; especially as some fuci have been found which are nearly as calcareous, but which have the fructification of that genus.

There are several species; they are only found in the seas of warm climates, and *Corallina opuntia*, Ellis, is the type of the genus.

HALIMODENDRON, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. *Generic character*: calyx pitcher-shaped, slightly five-toothed; keel of the corolla obtuse, nearly straight; pod inflated, depressed at the sutures.

One species, *H. argentea*, (Decandolle,) the *Robinia halodendron* of Willdenow.

HALIOTIDÆ, in *Zoology*, a family of *Gasteropodous Mollusca*.

Family character. Animal gasteropodous; head distinct; tentacula two; eyes two, pedicelled; gill placed on the left side of the back of the neck mantle; slit in front over the gills; operculum none.

Shell spiral, ear-shaped; spire very short; mouth very large; body whole, often pierced, or grooved, the inside pearly.

This family contains the genera *Haliotis*, *Stomatia*, *Stomatella* of Lamarck, and probably the genus *Pleurotomaria* of DeFranc, which has not yet been found. The genus *Scissurella* of Dorbigny appear to be the young fry of the genus *Haliotis*. The shell of this family is known from the *Trochides* and *Turbines*, which are the only other families with pearly insides, by the expanded form of the mouth.

HALIEUS
—
HALIO-
TIDÆ.

HALIOTIS. **HALIOTIS**, in *Zoology*, a genus of *Mollusca*, with spiral shells, belonging to the family *Haliotidae*.

—
HALI-
THEA.

Generic character. Animal like the family character; shell spiral, ear-shaped; spire very small, whorls very rapidly enlarging; the outer edge of the last whorl with a series of holes placed on a raised ridge; mouth very large. The animal is very nearly allied to the animals of the perforated or slit-mouthed *Patellæ*, but the gills are placed on the columella side of the back, and not in the centre, which is occupied by the adductor muscle; but their close affinity to the family is shown by some of the *emarginulæ* assuming a subspiral shape.

There are but a few species in the genus, but they offer several varieties; as, like the *Patellæ* and *Capuli*, they are much altered in shape and surface by the form of the rock to which they are attached, and in thickness by the stillness of the sea which they inhabit.

Most of the species inhabit the seas of warm climates. There is one found in the British Channel, which is but rarely thrown on the English coast, though it is very common on those of Guernsey and Jersey, where they are much used as food by the inhabitants, and is certainly one of the most savoury made from molluscous animals. They live attached to the rocks like the Limpet, but hold firmer on account of the great extent of their foot, and they are much attacked by marine insects. The inner surface of the shell is pearly, and offers several varieties of colour, from the pale iridescent to the most brilliant purple and red.

The type of the genus is *Haliotis tuberculata* of Linnæus. The animal is figured by Cuvier in the *Annals of the Museum*, and the shell by almost every conchological author.

One or two fossil species have been said to be found in the Crag, but they are doubtful.

HALIPLUS, in *Zoology*, a genus of *Pentamerous Coleopterous* insects, belonging to the family *Dyticidæ*, established by Latreille.

Generic character. *Antennæ* of ten distinct joints, outer *palpi* ending in an awl-shaped joint; body swollen above, or ovoid; *scutellum* not visible; base of the hinder feet covered by a shield-shaped plate; *tarsi* filiform, nearly alike in the two sexes.

This genus corresponds with the genus *Cnemidotus* of Illiger, and *Hoplitus* of Clairville. It is composed of several small species, which are found swimming with great facility in stagnant waters.

The type is *Dytiscus impressus* of Fabricius; figured by Panzer, pl. xiv. fig. 10. 7. About one line long.

HALITHEA, in *Zoology*, a genus of *Annelides*, belonging to the family *Aphroditidæ*, established by Savigny.

Generic character. Trunk with cartilaginous jaws, crowned at its orifice with *tentacula* placed in the form of a hoop, the gills ceasing to alternate after the twenty-fifth pair of feet; the back covered with thirteen adpressed scales. The body of these animals is oval or elliptical, formed of a few rings; their feet are composed of two distinct oars; the dorsal oars are provided with two bangles or rows of bristles; the ventral oar is formed of one bangle of two or three simple or forked bristles; the head is convex, the forehead projecting, leaflike, placed between the *tentacula*, which support the eyes.

This genus contains three species, which have been

divided into two sections, according to the bristles of the ventral oars being simple or forked.

The type of the genus is *Aphrodita aculeata* of Linnæus; well figured by Swammerdam, under the name of *Physalus*, (*Bib. Nat.* pl. x. fig. 8,) and by Rede, who calls it *Hystrix marina*. (*Opusc.* iii. fig. 25.) It lives in the Mediterranean, as does the other species.

HALITUOUS, Lat. *halitus*, from *halare*, to breathe. Airy, vaporous.

Since upon the bare dilatation of the thorax, the spring of that internal air, or *halituous* substance that is wont to possess as much of the cavity of the chest as the lungs fill not up, being much weakened, the external and contiguous air must necessarily press in at the open wind-pipe into the lungs, as finding there less resistance than any where else about it.

Boyle. *Works*, vol. i. p. 100. *Experiments Physico-mechanical touching the Spring of Air.*

Part of it being cast upon a live coal, did by its blue and *halituous* flame discover itself to be of the nature of that salt.

Id. *Ib.* vol. i. p. 363. *Chemical Experiment relating to Saltpetre.*

HALK, A. S. *healc*, *hyle*, *hylca*, bowing, turning, winding, and (as Mr. Tyrwhitt) a corner.

As yonge clerkes, that ben likerous
To reden artes that ben curious,
Seken in every *halke* and every herne
Particular sciences for to lerne.

Chaucer. *The Frankleines Tale*, v. 11433.

Ne menest thou not Urban (quod he tho)
That is so often damned to be ded,
And woneth in *halkes* alway to and fro,
And dare not ones putten forth his hed?

Id. *The Second Nonnes Tale*, v. 15778.

READ. Where hast thou dwelt good Geoffrey al this while,
Unknowne to vs, saue only by thy bookes?

CHAU. In *haulks*, and herne, God wot, and in exile,
Where none vouchsaft to yeeld me words or lookes.

The Reader to Geoffrey Chaucer. *Speght*, 1598.

HALL, } A. S. *healle*; Ger. *halle*; Fr. *halle*.
HA'LLIER, } The Ger. *halle*, as applied to a struc-
HALL-DOOR. } ture formed for a dwelling or habita-
tion, is derived by Wachter from the Ger. *hüllen*,
tegere, *operire*, to cover. And Tooke, in its general
usage, as "A covered building, where persons assemble,
or where goods are protected from the weather;" be-
lieves it to be the past participle of the A. S. verb
helan, *tegere*, to cover; in old English to *hele*, to *heal*,
to *hil*.

A covered building, where persons meet or assemble
for the administration of justice, or the transaction of
business; where goods are stationed or deposited,—
covered or protected from weather; where persons wait
(under cover) till admitted into the interior building.

þe tour he made of Londone, Wyllam þys proute kyng,
And muche *halle* of Londone, þat so muche was þorw all þyng.
R. Gloucester, p. 390.

Whan he was at London, a *haule* he did vp wright.
First þouht & founden, for chambre was it right.
R. Brunne, p. 88.

Reson stod and stihlede. as for stywarde of *halle*.
Piers Plouhman. *Vision*, p. 244.

Thanne knyghtis of the justise token Jhesus in the moot *halle* and
gaderiden to him al the company of knyghtis, and unclothiden him
and diden about him a reed mantel.

Wiclif. *Matthew*, ch. xxvii.

Then ye souldiers of the debite toke Jesus vnto the comon *hall*,
and gathered vnto hym all the companye. And they stripped hym
and put on him a purple roob, and a reed in his right hand.

Bible, Anno 1551.

A semely man our hoste was with alle
For to hau ben a marshal in an *halle*
Chaucer. *The Prologue*, v. 754.

HALI-
THEA.
—
HALL.

HALL. And so he went forth into the *hall*, and as he went thider he encountered with the Erle of Penbroke, whome he knewe ryght well, yet he had nat often sene him before.

Lord Berners. Froissart. Cronycle, vol. i. ch. 301.

A *hall*, *hall*, giue roome, and foote it girles,
More light you knaues, and turne the tables vp:
And quench the fire, the roome is growne too hot.

Shakspeare. Romeo and Juliet, fol. 57.

Then cry a *Hall*, a *Hall*!

'Tis merry in Tottenham-Hall, wen beards wag all.

Ben Jonson. Tale of a Tub, act v. sc. 9.

Thus he passed thorowe the towne with his sworde and maces borne before him, and alighted at the *hall-doore* with his sworde borne.

Grafton. Henry VIII. The fifth Yere.

The students also that remaine in them, are called hostellers or *halliers*.

Holinshed. Description of England, ch. iii.

These two gentlemen discoursing with some warmth together, Sir William Waller receiv'd such provocation from the other, that he struck him a blow over the face, so near the gate of Westminster Hall that there were witnesses who swore, that it was in the Hall itself; the Courts being then sitting; which, according to the rigour of the law, makes it very penal.

Clarendon. History of the Rebellion, vol. ii. book vii. p. 278.

The great Hall was built by William Rufus, or possibly rebuilt; a room of that description being too necessary an appendage to a palace, ever to have been neglected.

Pennant. London, p. 114.

HALLELUJAH, *i. e.* Praise ye the Lord. Hebrew.

He ended, and the heav'nly audience loud
Sung *halleluja*, as the sound of seas,
Through multitude that sung.

Milton. Paradise Lost, book x. l. 642.

What is it to denie a base inclination that will undo me; in obedience to him that made and redeemed me; and to despise the little things of present sense, for the hope of everlasting enjoyments; trifling pleasure, for *hallelujahs*?

Glanvil. Discourses, &c. Sermon 1.

In those days, as St. Jerom tells us, "any one as he walked in the fields, might hear the plowman at his *hallelujahs*, and the labourers in the vineyards singing David's *Psalms*."

Sharp. Works, vol. vii. Sermon 4.

Ravishing forms arising without end
Would, in obedience to their wills, ascend;
Change and unfold fresh glories to their view
And tune the *hallelujah* song anew.

Byrom. An Epistle to a Gentleman of the Temple.

HALLERIA, in Botany, a genus of the class *Didynamia*, order *Angiospermia*. Generic character: calyx three to five leaved; corolla four-cleft, inflated; berry superior, two-celled, many seeded.

Two species, natives of the South of Africa.

HALLIA, in Botany, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx five-parted, regular pod one-seeded, two-valved.

Eight species, natives of Southern Africa and the East Indies.

HALLIRHOA, in Zoology, a genus of fossil fleshy corals, allied to *Alcyonium*. Established by Lamaroux.

Generic character. Coral fossil, simple, or pedicelled, forming a more or less flattened spheroid surface, smooth or furnished with lateral ribs, covered with scattered cells, the centre of the top with a round and deep pit.

Lamaroux has described two species of this genus, the first, *H. costata* in the *Oolithe*, and the second *H. lycoperdoides*, in the coral strata near Caen.

HA'LLOO, *v.* } See HALLA. Henshaw (in Skin-
HA'LLOO, *n.* } ner) from the It. *a lui*, to him;
HA'LLOOING. } Skinner from the Fr. *haller*; or
from the sound. Probably from the A. S. *ahlow-an*, to low or bellow.

To make or utter a loud (*low-ed*) noise, to shout HALLOO aloud; to call or cry aloud.

Ile tarry till my sonne comme: he *hallow'd* but euen now. Whoa-
ho-hoa. Shakspeare. Winter's Tale, fol. 289.

So with his hook in hand,
The shepherd him pursues, and to his dog doth *halloo*:
When, with tempestuous speed, the hounds and huntsmen follow.

Drayton. Poly-olbion, song 13.

When as they find their speed avails them nought,
Upon the toils run headlong without fear,
With noise of hounds and *halloos* as distraught.

Id. The Barons' Wars, book ii.

EL. B. List, list, I hear

Some far off *hallow* break the silent air.

Milton. Comus, l. 482.

They'd fly
Into a phrensie, run into the woods,
Where there are noises, huntings, shoutings, *hallowings*.

Ben Jonson. Magnetic Lady, act v. sc. 5.

Yet for these two lines, which in the mouth that speaks them are of no offence, he *halloos* on the whole pack against me.

Dryden. Vindication of the Duke of Guise.

Their best conversation was nothing but noise; singing, *holloing*, wrangling, drinking, &c.

Fielding. Joseph Andrews, vol. vi. book iii. ch. iii.

But as soon as they found themselves unhurt they got again into their canoes; gave us some *halloos*; flourished their weapons; and returned once more to the buoys.

Cook. Voyage round the World, book iii. ch. iv.

HALLORMENUS, in Zoology, a genus of *Pentamerous Coleopterous* insects, belonging to the family *Helopsidæ*. Established by Hedwig, and generally adopted.

Generic character. *Antennæ* filiform, short, inserted near a nick in the eyes, insertion naked; all the joints of the *tarsi* entire; jaws nicked near the extremity; the mandibular *palpi* longer than the labial, rather enlarged at the extremity, last joint nearly cylindrical; labial *palpi* filiform.

Illiger united this genus to the *Serropalpi*, and they form part of the genus *Dircea* of Fabricius. The type of the genus is *H. humeralis*, Latreille, figured by Panzer, pl. xvi. fig. 17.

HA'LLOW, *v.* } A. S. *halgian*; D. *heylighen*;
HA'LLOW, *n.* } Ger. *heiligen*; Sw. *helga*. Ihre
HA'LLOWING, } observes of the Sp. *diada huelga*, a
HA'LLOW-MAS. } holiday, that the word (*huelga*) was
without doubt left among that people by the Goths. Wachter says, that the Ger. *heiligen* signifies (*quantum potest*) *colere, purgare, sanctificare, segregare ab usu vulgari, consecrare, dedicare, devovere*.

To worship, to purify, to sanctify, to separate from common use; to consecrate, to dedicate, to devote.

þe pope asoyled & blessed Wyllam & al hys,
þat into þys batayle myd hym ssolede y wys,
And *halwede* hys baner.

R. Gloucester, p. 358.

Moný ys þe holy *halwe*, þat her y bured ys.

Id. p. 233.

On Saýnt Steuen daý he did *halow* þat kirke.

R. Brunne, p. 64.

And the pask of the Jewis was nygh, and manye of the cuntrey wenten up to Jerusalem, bfore the pask, to *halowe* hemself.

Wiclif. Jon, ch. xi.

Wherefore neithir the firste testament was *halwid* withouten blood.

Id. Ebrewis, ch. ix.

For if the chirche be *halowed*, and man or woman spille his kinde within that place, by way of sinne or by wicked temptation, the chirche were enterdited til it were reconciled by the bishop.

Chaucer. The Persones Tale, vol. ii. p. 376.

First, for God that is her juge shal be withouten mercie to hem, and they may not plesse hem; ne non of his *halowes*.

Id. Ib. vol. ii. p. 294.

HALLOW.
—
HALMA-
TURUS.

To tellen in short, this noble Queen Dido
She seketh *halowes*, and doeth sacrifice.
Chaucer. Legende of Dido, fol. 203.

He then assemblyd a multitude of bisshoppes, for to dedicate and
halowe the monastery of Seynt Denys i moost solempne wyse, where
a great miracle was shewyd of the clēsyng of a lepar, or lazar, that
duryng the nyght laye within the sayde church.

Fabyan, vol. i. ch. 132.

In many cityes are to be sene great stacks of such thinges pyled
vp in *hallowed* places.

Goldinge. Caesar, book vi. fol. 158.

There are many, some indifferant, but moste detestable, grosse and
fonde decrees, falsely fathered upon this Syluester, as *halowing* of
chrysmes, geuing of orders, &c.

Bale. Pageant of Popes, by Studley, fol. 23.

For it had been an auncient tree,
Sacred with many a mysteree,
And often crost with the priestes crewes,
And often *hallowed* with holy-water dewe.

Spenser. Shepherd's Calendar. February.

Into these secret shades, quoth she,
How dar'st thou be se bold
To enter, consecrate to me,
Or touch this *hallow'd* mould?

Drayton. The Quest of Cynthia.

And whom they had well neare canonized amongst the holie *hal-*
lowes of heaven, (*quem prope caelestem fecerint*) or at leastwise by his
newe addition of surname, made equal to Jupiter Capitolinus, was it
well done to suffer him, imprisoned in chaines, lying in a darke dun-
geon, to draw his lively breath at the pleasure of the hangman?

Holland. Livius, fol. 228.

But because time in it selfe, as hath beene alreadye prooued, can
receiue no alteration, the *halloving* of festiuall dayes must consist in
the shape or countenance which we put vpon the affaires that are
incident in these dayes.

Hooker. Ecclesiastical Polity, book v. fol. 375.

And I beseech you, looke into Master Froth here sir, a man of
four-score pound a yeare; whose father died at *Hallowmas*: was't
not at *Hallowmas*, Master Froth?

Shakspeare. Measure for Measure, fol. 65.

He will not suffer a sinful creature to come near him, otherwise
than by a proxy; he will not accept of a service from a guilty hand,
nor listen to a prayer from a sinful mouth, till 'tis first *hallowed*, and
presented to him by a pure and holy mediator.

Scott. Christian Life, part i. ch. iv.

Are all seasons equally fit; are all places equally pure; are all
persons equally *hallowed*, for the oblation of them.

Hurd. Works, vol. vii. Sermon 34.

HALLU'CINATE, } Lat. *alucinari, allucinari,*
HALLUCINA'TION. } or *hallucinari*; of uncertain
origin. Vossius enumerates various Etymologies; and
adds, that he follows those who derive *a luce*; *a luce*
aberrare, or rather, *ad lucem offendere*. Met.

To offend against the *light* of reason; to blunder, to
err, to mistake.

For if vision be abolished, it is called *cæcitas*, or blindness; if
depraved, and receive its objects erroneously, *hallucination*; if
diminished, *hebetudo visus, caligatio*, or dimness.

Sir Thomas Brown. Vulgar Errors, book iii. ch. xviii.

A few *hallucinations* about a subject, to which the greatest clerks
have been generally such strangers, may warrant us to dissent from
his opinion, without obliging us to be enemies to his reputation.

Boyle. Works, vol. iii. p. 628. An Hydrostatical Discourse, &c.

Adorning richly, for the poet's sake,
Some poor *hallucinating* scribe's mistake.

Byrom. An Epistle to a Friend.

HALMATURUS, from the Greek *ἄλμα, a leap*, and
ἄρα, a tail, Illig.; *Kangaroo*, Cook. In Zoology, a
genus of animals belonging to the family *Salientia*,
order *Marsupialia*, class *Mammalia*.

Generic character. Incisive teeth, six above of equal
length, placed obliquely, two below long, large, sharp,
and inclined so as to be on the same plane with the jaw;

no cuspid teeth, but a large void space between the in-
cisive and molar teeth, which vary according to the age
of the animal, from four to seven on each side on either
jaw, the anterior the smaller; their crowns tubercu-
lated; upper lip cleft; head of a lengthened form;
ears long and erect; eyes large; tail, in length equal
to the body, covered with close hairs; limbs dispropor-
tioned to each other, the fore legs very short, five toed,
hind legs of great length, four toed, the inner two very
small and connected to the root of the claws, which are
sharp; outer toe of moderate length; between it and
the inner toes an enormously strong large toe, much
exceeding either of the others in length and thickness,
the last phalanx shod with a kind of hoof, as is also
that of the outer; the metatarsal bones very long; when
at rest the whole foot, even to the hock, resting on the
ground; hair woolly.

Kangaroos were first discovered in the year 1770 by
some of the navigators in Captain Cook's expedition to
New Holland. Like the other marsupial animals they
are furnished with a bag attached to the lower part of
the abdomen, and supported on the sharebones by a
pair of bones peculiar to this order, in which the young
animals are received after birth, but when or how is
not known, and here they remain attached to the nipple
of the parent until they have attained sufficient size to
shift for themselves; prior, however, to their finally
quitting this bag, they occasionally leave it, in order,
probably, to learn the method of providing for them-
selves, but upon the slightest fright they return to it
again. The tail in this genus is of remarkable length
and strength; it serves not only as a third resting point
when the animal is at rest upon its haunches, but an-
swers the purpose of an offensive weapon, and is com-
monly employed in locomotion to assist in the astonish-
ing leaps which the Kangaroos continually take in
moving about, their progresses being a series of springs
frequently of twenty feet at a time, and not walking on
all four extremities, a position which they only assume
when feeding. They are herbivorous, and have a re-
markably curiously shaped stomach, and a very large
cæcum. They are harmless and inoffensive, except
when quarrelling about the females, or when attacked.
They have been naturalized in France and England;
at the present time there are many at Windsor, which
have bred and continued so to do: a few years back,
also, there were several in Lord Castlereagh's park at
Foot's Cray, but they were destroyed by disease, which
generally appears in the jaws, and produces large bony
funguses about the roots of the teeth.

H. Gigas, Illig.; *Kang. Fuliginosus*, Peron and
Lesuer; *le Kangaroo Géant*, F. Cuv.; *Great Kang*.
This is the largest species of Kangaroo, measur-
ing five or six feet from the tip of the nose to the
root of the tail, which itself is about two and a half
feet long; the skin is of a sooty brown colour, deeper
on the back than on the sides, and inclining to a light
grey on the neck, chest, and belly; the ears, which
are scantily covered with hair, and edged with white,
are black on the outside, as is also the snout, the
upper part of the tip of the tail, and the extremities of
the legs. It is found on Kangaroo Island on the South
coast of New Holland, where, Peron says, that, when
sitting, it is about the height of a man. In this
Island the Kangaroos are so numerous that their tracks
at first give the idea of the place being inhabited by a
numerous and active people; and when first visited by

HALMA-
TURUS.

HALMA-
TUKUS.
HALO.

Captain Flinders, they were so stupid that, as he says, they "not unfrequently appeared to consider us to be Seals, the only animal which shared with them the coast, and, consequently, in a single day, thirty-nine were carried on board ship, although on the continent they were as timid as Deer."

H. Labiatus, Illig.; *Kang. Lab.*, Geoffroy; *Didelphis Gigantea*, Gmel.; *Macropus Major*, Shaw; *Moustached Kang.* This has been improperly called the Great Kangaroo, as it is at least a foot shorter than the last species. The skin is ashy grey, with a brownish tint on the back and sides, and becoming white on the belly; a deep grey stripe passes from each side of the chin which meets below; the upper lip is extremely white; the tips of the paws and the upper part of the tail blackish, the under part of the latter yellow. Found in the neighbourhood of Botany Bay, Port Jackson, and the banks of the Endeavour River, New Holland.

H. Rufogriseus, Illig.; *Kang. Rufo Gris*, Peron and Lesuer; *Reddish Grey Kang.* About three feet and a half long from the snout to the root of the tail; reddish grey on the back, becoming lighter on the belly; paws and tip of the tail inclining to brown. Native of Kangaroo Island.

H. Ruficollis, Illig.; *Kang. Ruficol.*, Peron and Lesuer; *Red-necked Kang.* Not quite two feet in length; brownish grey, like a Hare on the back, white on the belly; the upper lip marked with an indistinct whitish stripe terminating below the eyes; back of the neck, top of the shoulders, a spot in front of each eye, and the under part of the tail red; tips of the paws brown. Native of King's Island, Bass Straits.

H. Eugenii, Illig.; *Kang. Eugen.*, Per.; *Eugene Kangaroo*. About twenty-two inches long; the fur, which is very soft, is greyish brown on the back, mingled with red about the shoulders and fore legs; belly white; under part of the tail reddish white. Native of the Ile d'Eugene on the coast of New Holland.

H. Fasciatus, Illig.; *Kang. Fasc.*, Per.; *Banded Kang.* About seventeen inches long; has the ears very short comparatively with the other species; the general colour is grey, marked across the back and loins with brown stripes. It is found on the islands situated on the Western coasts of New Holland, where it forms numerous galleries in the mimosæ which cover the surface of the land.

H. Brunii, Illig.; *Kang. Brunii*, Desmar.; *Didelph. Brun.*, Gmel.; *D. Asiatica*, Pall.; *Lebrun's Kang.* About two feet ten inches in length; has the head shorter than the other species; the upper middle incisive teeth much longer than the others, and depending before the lower incisives. They are found in the Aroe Isles, between New Guinea and Arnheim's Land, and also in the Isle of Solor, one of the Isles of Sunda. This is the only species not found immediately in New Holland.

See Linnæi *Systema Naturæ* a Gmelin; Desmarest, *Mammalogie*; Cuvier, *Règne Animal*; Shaw, *General Zoology*.

HALO, Lat. *halo*; Gr. ἅλως, *corona, seu circulus*; a circle sometimes appearing around the sun or moon.

This *halo* is made after this manner: between the body of the moon, or any other star, and our eye-sight, there gathereth a grosse and misty air, by which air anon our sight cometh to be reflected and diffused: and afterwards the same incurreth upon the said star, according to the exterior circumference thereof, and thereupon appeareth a circle round about the star, which being there seen is called

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halo; for that it seemeth that the apparent impression is close unto that, upon which our sight so enlarged, as is before said, doth fall.

Holland. *Plutarch*, fol. 681.

HALORAGIS, in *Botany*, a genus of the class *Octandria*, order *Tetragynia*, natural order *Onagræ*. Generic character: calyx four-leaved, superior; corolla, petals four, caducous; drupe dry; nut four-celled; two species. Persoon.

HALSE, or } Minshew calls a *halser*, a rope where-
HAWSE, } with barks or boats are towed or *haled*
HA'LSER, or } alongst some chanell or river. And a
HA'USER. } *halsier*, he which *haleth* and draweth
a ship or barge alongst the river by a rope. I know not (says Skinner) whether from the Fr. *hausser*, to raise up, because through these holes the anchor is hauled up; (i. e. hoised, or hoisted up;) and Sir Thomas More uses the verb to *hawse*. See HOISE. To *halse*, is

To *hoise* or *hale* up; and *halser*, that which *hoisteth* or *haleth* up, or that wherewith any thing is *hoisted* or *haled* up.

Which neuer asked litle, but euery thing was *hawsed* aboue the mesure: amerceuiētes turned into fines, fines into ransomes, &c.
Sir Thomas More. *Works*, fol. 62. *The History of King Richard the Thirde*.

For one of the barks not being fully ready as the rest, was faine for haste to cut the cable in the *hawse*, and loose both ancker and cable, to saue her selfe.

Hakluyt. *Voyages*, &c. vol. iii. p. 514. *John Hawkins*.

There arose a great storme with the winde out of the sea, by force whereof the cables and *halsers* were broken, and their vessell put a shoare, and broken to pieces against the rockes.

Id. *Ib.* vol. i. p. 425. *Christopher Burrough*.

He wayed vp his ancors and *halsed* vp his sayles.

Grafton. *Richard III. The third Yere*.

Bomilcar gat forth of the haven of Saracose with 35 ships, and having sea-roume, *halsed* up sails, and away he went with a mery gale of wind.

Holland. *Livius*, fol. 568.

— The nymph then brought
Linnen for sailes, which, with dispatch, he wrought.
Gables, and *halsters*, tacklings.

Chapman. *Homer. Odyssey*, book v. fol. 78.

— In it lies
A harbor so opportune, that no ties,
Halsers, or gables need; nor anchors cast.
Id. *Ib.* book ix. fol. 131.

Two craggy rocks projecting to the main,
The roaring winds' tempestuous rage restrain;
Within, the waves in softer murmurs glide,
And ships secure without their *halsers* ride.

Pope. *Homer. Odyssey*, book xiii.

No sooner were we at sea, but by the violence of the storm, and the working of the ship, we made a great quantity of water through our *hawse-holes*, ports, and scuppers.

Anson. *Voyage round the World*, book iv. ch. iv.

Æea's celebrated port they reach
And fasten here their *halsers* to the beach.
Fawkes. *Argonautics of Apollonius Rhodius*, book iv.

Their *hausers* now they loose, and on the brine
To Neptune pour the consecrated wine.
West. *Song of Orpheus, from the Argonautics of Apollonius Rhodius*.

— The anchor, slipp'd at need
With *haulser* huge, abates their fearful speed.
Hoole. *Orlando Furioso*, book xix. l. 384.

HALSE, v. } Goth., A. S., Ger. D. and Sw. *hals*,
HALSE, n. } the neck. *Stiernhælm*, (see Ihre and Wachter,) from Goth. *halda*; A. S. *heald-an, tenere, sustinere*, to hold, to uphold, because the *neck* upholds or sustains the head.

To *halse*, D. *halsen, helsen*; Sw. *halsas*, to embrace.

HALO.
—
HALSE.

HALSE.

HALT.

to take round, to throw the arms round, the neck; and consequentially, "to salute, to salute with reverence." Tyrwhitt. See ENHALSE. Archdeacon Nares, who produces the passage quoted below from More's *Utopia*, interprets,—to say hail!

I halse hym hendlich, as I hys frende were.
Piers Plouhman. Vision, fol. 22.

And the eleveu sterres halsed him all.
Id. Ib. fol. 39.

Ther was no raton of al þe route. for al þe reame of Fraunce
þa þerste have bonde þe belle. a boutte þe cattes necke
Ne have it hongid a'boute h' hals.
Id. Ib. p. 10.

O dere child, I halse thee
In vertue of the holy Trinitee,
Tell me what is thy cause for to sing,
Sith that thy throte is cut to my seming.
Chaucer. The Prioresses Tale, v. 13575.

I stand and speak & laugh & kisse & halse.
Id. The Court of Loue, fol. 354.

And if it so be, that thou finde me false,
Another day hang me up by the halse.
Id. The Chanones Yemannes Tale, v. 16497.

Let vs haue our desired halsing
For we may safe be till in the morning.
Id. The Remedie of Loue, fol. 324.

And therewyth I turned me to Raphaell, and when we had *hayl-*
sede (in Dibdin's *Reprint*, *hailed*) thone thother, and hadde spoken
thies comen wordes, that be customably spoken, &c.

More. Utopia, by Robinson, 1551, book iv.

While thee my derling childe, myne onely ioy, my parting blis,
Thus *halsing* here I hold, er tidings worse myne eares may wound.
Phaer. Virgil. Aeneidos, book viii.

Surely it wer a great shame to the empire, an offence to the goddis,
an iniurie to me, and an vngentilnesse of thee, that thou hast founde
them eighteene yeres, with their armes abroad to halse thee; that
they should finde one day thy gates shut against them.

Golden Boke, ch. xlvi.

Thorgh his armurs sone it smate,
A litel intil hys hals it bate.
Ywaine and Gawaine, l. 2070. in Ritson, i. p. 87.

Of which so soon as they once tasted had
(Wonder it is that sudden change to see)
Instead of strokes each other kissed glad,
And louely *hault* from feare of treason free,
And plighted hands for euer friends to be.
Spenser. Faerie Queene, book iv. can. 3.

HALT, *v.* } Skinner says, perhaps from the
HALT, *adj.* } A. S. *heald-an, retinere, tenere*; to
HALT, *n.* } make a halt; from Ger. *halten, tenere*,
HA'LTING, *n.* } to hold, *i. e. cessare*, to stop. Tooke
(i. 477.) that *halt* (classed by him with the adverbs) is
the imperative of the A. S. verb *heald-an*, to hold, (*q. v.*)
and means hold, stop, (as when we say, hold your
hand,) keep the present situation, hold still, (in Ger.
still halten, in D. *still houden*.) To halt, is

To hold, to stop or stay; met. to hesitate; to stop
or stay in the gait, in the free action of the limbs, and,
thus, to limp.

The hors, on whiche she rode was blacke,
All lene, and galled upon the backe,
And halted, as he that were encloied.
Gower. Conf. Am. book iv. fol. 70.

Haue you perceiued my liberalitie or goodnesse, towards you, to
halt, to faynt, or to be slacke, at any tyme, or in any thyng?
Udall. Flowers of Latine Speaking, fol. 24.

It is no great signe of honesty, for a woman to be much known,
talked, & song of, & to be marked by som special name in many
mens mouthes: as to be called fair, gogle-eied, squint, brown, halt,
fat, pale or leane.

Vives. The Instruction of a Christian Woman, book ii. ch. ix.

How many shepheard's daughters who in dutie,
To griping fathers have inthral'd their beautie,
To waite upon the gout, to walke when pleases
Old January *hault*.

Browne. Britannia's Pastorals, book i. song 2.

But lovers (who are Nature's best
Old subjects) never long revolt;
They soon in Passions' warr contest;
Yet in their march soon make a halt.

Davenant. The Dreame.

Others from the dawning hills
Look'd round, and scouts each coast light-armed scoure
Each quarter, to descree the distant foe,
Where lodg'd, or whither fled, or if for fight,
In motion or in alt.

Milton. Paradise Lost, book vi. l. 532.

We have many observers whose malice makes them critical and
curious; they lay in wait for our *haltings*, and are glad at heart, when
they have caught an opportunity to revile us.

Glanvil. Discourses, &c. Sermon 5.

The emperor's minister here hath in the late conferences among
the confederates, made great complaints of Mr. Skelton, who, having
received at Norimberg the orders sent him to make a halt in his
journey, had, notwithstanding, gone afterwards from thence to Ratis-
bone.

Sir William Temple. Works, vol. iv. p. 494.

From thence I continued my way to a place called Multon-bridge,
of one side of which there is a causey about three foot broad, where
I made a halt.

Ludlow. Memoirs, vol. i. p. 101.

Yet thousands still desire to journey on,
Though halt, and weary of the path they tread.
Cowper. The Task, book i.

In cold stiff soils the bleaters oft complain
Of gouty ails, by shepherds term'd the halt.
Dyer. The Fleece, book i.

HALTER, *v.* } Halter, the noun, that which halt-
HA'LT, *n.* } eth or causes to halt or stop, that
which holdeth or keepeth. To halter,
To confine, contain or bind, in or with a halter.

And I must nedes sewe her route
In this maner, as ye nowe see,
And trusse her *halters* forth with mee,
And am but her horse knaue,
None other office I ne haue.

Gower. Conf. Am. book iv. fol. 70.

All the grace that he shall finde nowe in me is, that they lette sixe
of the chiefe burgesses of the towne come out bare heedid, bare
foted, and bare legged, and in their shertes, with *haulters* about their
neckes, with the kayes of the towne and castell in their handes.

Lord Berners. Froissart. Cronycle, vol. i. ch. 146.

For I haue sauage cause,
And to proclaime it ciuilly, were like
A halter'd necke, which do's the hangman thanke,
For being yare about him.

Shakspeare. Antony and Cleopatra, fol. 358.

Some that are tall, and some that are dwarffes,
Some that are halter'd, and some that weare scarffes.
Ben Jonson. Masques. The Vision of Delight.

Where wilt thou appeal? power of the courts below
Flows from the first main head, and these can throw
Thee, if they suck thee in, to misery,
To fetters, *halters*.

Donne. Satire 5.

3 CIT. Content, farewell Philip.
1 CIT. Away you halter-sack you.

Beaumont and Fletcher. A King and no King.

They would give a summary of their faith, for which they would
be ready to offer up their lives to the halter, or the fire, as God
should appoint.

Burnet. History of the Reformation, Anno 1554.

Edward disavowed the act, by public proclamation, and resigned to
them [the City] the monopoly of the ax and halter, and vested in
them the exclusive privilege of hanging, drawing, and quartering.

Pennant. London.

HALYARDS, *i. e. hale-yards*, yards for haling,

HALT.

HAL-
YARDS.

HAL-YARDS. Skinner. The ropes (says Falconer) by which sails are hoisted or lowered.

HAM-BURGH. Each mast has only two shrouds of twisted rattan, which are often both shifted to the weather-side; and the *halyard*, when the yard is up, serves instead of a third shroud.

Anson. *Voyage round the World*, book ii. ch. x.

The *halyards* and top-bow-lines soon are gone.

Falconer. *The Shipwreck*, can. 2.

HAM, } Goth *haim*; A. S. *ham*; D.
HA'MSTRING, v. } *hamme*; Ger. *hamm*. See Spel-
HA'MSTRING, n. } man, Junius, and Wachter; who
HA'MLET, v. } have written largely upon this word,
HA'MLET, n. } but have overlooked the A. S. *hæm-*
ian, coire, to come or go together.

A *ham*, or *hamlet*, a place where people come or assemble together, whether house or village; their home.

A *ham*, the part where the leg and thigh unite and meet; the thick part of the thigh, where it meets or unites with the body.

Upon þe þrid day, at a toun *hamelet*,
 Thomas was his pray, as he to mete was set.

R. Brunne, p. 269.

His tyme was no more sette here to regne in landes,
 He died at a *hamelette*, men calle it Burgh bisandes.

Id. p. 340.

They were naked, wearing their hair long vnto their *hammes* as the sauages vse to do.

Hakluyt. *Voyages*, &c. vol. iii. fol. 337. M. Rene Laudonniere.

Other some they found lying along still alive, cut shorter by the thighs and *hammes*, who offred their bare neckes and throates to be cut, and called vnto them to let forth the rest of their blood.

Holland. *Livius*, fol. 464.

Sometimes with secure delight
 The upland *hamlets* will invite,
 When the merry bells ring round.

Milton. *L'Allegro*, l. 92.

Yet I will not omit to speake also of the manor which was the chiefe lordship sometime of a parish or *hamlet* called Bendishes.

Holinshed. *Description of Britaine*, ch. xvi.

He is properly and pittiedly to be counted alone, that is illiterate, and unactively lives *hamletted* in some untravail'd village of the duller country.

Feltham. *Resolve* 49. part ii.

And like a strutting player, whose conceit
 Lies in his *hamstring*, and doth thinke it rich
 To heare the wooden dialogue and sound
 'Twixt his stretcht footing, and the scaffolage.

Shakspeare. *Troilus and Cressida*, fol. 82.

What with wounding their hackes, and cutting their *ham-strings*, they made foule worke and carnage among them, and more than that, raised a greater feare and tumult by farre.

Holland. *Livius*, fol. 462.

The criminal is laid flat on his belly on the ground, with his britches pluckt down over his *hams*, in which posture a lusty fellow bangs his bare britch with a split bambo, about 4 fingers broad, and 5 foot long.

Dampier. *Voyages*, vol. ii. Anno 1688.

With this instrument they ride at a beast, and surround him, when the hunter that comes behind him *hamstrings* him.

Anson. *Voyage round the World*, book i. ch. vi.

My remarks caused only a vacant stare, and received no other reply than such as—"I do not know, sir.—I really forget, sir.—Give me leave to help you to a slice of *ham*, sir."

Knox. *Winter Evenings*, even. 56.

When they have only their upper garments on, and sit upon their *hams*, they bear some resemblance to a thatched house.

Cook. *Voyages*, book ii. ch. ix.

Be mine the hut
 That from the mountain's side
 Views wilds and swelling floods,
 And *hamlets* brown, and dim-discover'd spires.

Collins. *Ode to Evening*.

To several of these towns there are small appendages belonging called *hamlets*, which are taken notice of in the statute of Exeter, which makes frequent mention of entire vills, demivills, and *hamlets*.

Blackstone. *Commentaries*. Introduction, sec. 4.

HAMADRYAD, so called, as Mnesimachus thinks, because they are born and die ἄμα ταῖς ὄρυσιν, *simul cum quercubus*; together with the oaks. Vossius. See **DRYAD**.

This were the only way to render both our countries habitable indeed, and the fittest sacrifice for the royal oaks, and their *hamadryads*, to whom they owe more than a slight submission.

Evelyn. *On Forest Trees*. Conclusion, sec. 13.

They were called *Dryades* and *Hamadryades*; because they begin to live with oakes, and perish together.

Sandys. *Ovid*. *Metamorphoses*, book viii. notes.

For besides the living genius of each place, the woods too, which, by your account are animated, have their *hamadryads*, no doubt, and the springs and rivulets their nymphs in store belonging to 'em.

Shaftesbury. *The Moralist*, part iii. sec. 1.

The sun, moon, and stars, are all Gods, according to his system: fountains are inhabited by nymphs, and trees by *hamadryads*.

Hume. *Natural History of Religion*, sec. 5.

HAMADRYAS, in *Botany*, a genus of the class *Diœcia*, order *Polyandria*, natural order *Ranunculaceæ*. Generic character: male flower, calyx five or six-leaved; ten or twelve petals; female flower, germens numerous, seeds many.

One species, *H. Magellanica*, native of the Straits of Magellan.

HAMAMELIS, in *Botany*, a genus of the class *Tetrandria*, order *Digynia*, natural order *Berberides*. Generic character: involucre three-leaved; proper calyx four-leaved; corolla, petals four, linear; nut two-horned, two-celled.

One species, *H. Virginica*, native of Virginia.

HA'MATE, } Lat. *hamatus*, hooked, from *hamus*,
HA'MATED. } a hook.

To explain cohesion by *hamate* atoms is accounted *ignotum per ignotius*. And it is not as much so to account for the gravity of bodies by the elasticity of ether?

Bishop Berkeley. *Sermons*, sec. 227.

Nothing less than a violent heat can disentangle these creatures from their *hamated* station of life.

Swift. *On the Mechanical Operation of the Spirit*.

HAM.
 —
 HAM-
 BURGH.

H A M B U R G H.

HAMBURGH, the first commercial City of Germany, owes its former prosperity and present importance to its fortunate situation on the Elbe, by means of which great river it maintains an easy intercourse with the interior of that Country. It is built at the place where the navigation of large vessels ceases, and that of

rafts or flat-bottomed boats commences. The Elbe here, although more than 70 miles above its junction with the sea, has a breadth of four or six miles, according to the state of the wind and tide, but immediately above the Town it is divided into a number of comparatively narrow and intricate channels by a series of

HAM-
BURGH.

Situation.

Description.

Havens.

Walls.

islands, which owe their fertility and existence to the continual deposits of this great stream. Hamburg is situated on the Northern bank of the river, being built in the form of a semicircle, the diameter of which, turned towards the Elbe, has nearly a mile and a half in extent. On approaching the *Queen of the Hanse Towns* from the river, her appearance is not unsuited to the loftiness of her designation; the thousands of masts, with towers and steeples rising behind them, the activity of the city, the rich cultivation of the environs, the breadth of the stream, and the green islands sprinkled over it, form altogether an imposing spectacle; but the interior of the Town disappoints every favourable expectation. Crooked and narrow streets, small houses reared to a great height, in the fashion of the middle ages, and gloomy, overhanging roofs, attest its antiquity. Notwithstanding the attempts made of late years to improve the interior of the City, no art can compensate the want of room. Even the abodes of the opulent are incommodious, and Hamburg, in every respect, but particularly in comfortable lodging, is the dearest City of Germany. The labouring classes live in cellars, deprived of light and free air, and when the river is swoln beyond its ordinary level, these subterranean dwellings are not unfrequently flooded. Two small rivers, the Alster and the Bille, flow into the Elbe through the Town. The former of these, which is much the more considerable of the two, supplies the canal communicating with Lubeck. It is enclosed by sluices within the Town, so as to form a large basin, and from this the water is distributed in such a way as to turn a great number of mills, to supply numerous fountains, and, finally, to fill the canals, or *fleets*, as they are here called, which descend into the Elbe. These canals are so numerous, that Hamburg may be called the Venice of Germany; they are crossed by no fewer than 84 bridges, and are for the most part lined by lofty storehouses, to which the merchandise is carried by boats directly from the Havens. These Havens are the *Oberbaum* and *Niederbaum*. The former, at the East side of the Town, receives the boats employed in the internal navigation. The *Niederbaum*, lower down the river, has 20 feet of water, and merchantmen of considerable burden can discharge their cargoes at the Quay walls. Hamburg is surrounded with walls and fortifications, four gates opening from them on the land side, and two towards the river. These works had their origin in the jealousy and hostile feeling which so long existed between Denmark and this City; no pains or expense were spared upon them, and they were considered as strong and perfect as Art could make them. After the disputes with Denmark, however, were set to rest by the Treaty of Gottorp, in 1768, the fortifications of Hamburg were neglected, and the walls were adorned with gardens and plantations. In this dilapidated state were they, when Davoust, in 1813, received orders to convert the place into a military position. In the execution of this project, he engaged with a more than usual degree of military rigour, levelling houses, destroying gardens, and compelling the citizens to assist in the annihilation of their property, wherever the accomplishment of his plan afforded a pretext to his vindictive spirit. The vicissitudes of his master's fortune, however, forced him to a premature retreat before he was able to complete what he had undertaken, so that he left Hamburg much weaker in respect of fortifications than he found it. But it is very questionable

whether Hamburg, in the present state of the Art of war, could ensure her safety by works of defence; the old works were deemed strong, and they required nevertheless, at a time when the principles of attack were less understood than at present, a garrison of 20,000 men. The ground cleared by Davoust has been built on since in much better taste, so that the City has risen more beautiful from its ruins. It was during the occupation of Hamburg by the French Marshal, that he undertook the construction of a bridge across the Elbe, uniting its banks with the Island of Wilhelmsberg in the centre. This famous bridge, a mile and a half in length, which might have passed for one of the wonders of the world, was completed in 83 days. The timber of which it was constructed was taken wherever it could be found, without any respect for private property, and the people of Hamburg were compelled to labour in its erection. But the hasty workmanship of the *Devil's Bridge*, as this fabric was called by the people of Hamburg, from the hardships they endured in building it, was not calculated to last long, and not a vestige of it remains at present. Outside of the walls are the Fauxbourgs of St. George and the Hamburger Berg; this last was destroyed by the French, but has been rebuilt with great improvements.

Within the crowded space enclosed by the walls, are Streets, 14 squares, or open places, not one of which, however, edifices, &c. deserves notice, unless we except the *Jungfernstieg*, a favourite promenade along the basin of the Alster, planted with three rows of lime trees. Of the streets, only three, viz. that of the Admiralty, the Neuwall, and the Steinweg, are justly entitled to the name; the rest, 230 in number, are dark and narrow lanes. Among the public edifices the palm of architectural beauty is generally given to the Orphan Asylum. The Council House, the Admiralty, the Exchange, and the Theatres, are also good buildings, but labour under the common disadvantage of being so closely beset with houses, as to produce no effect. The Churches are 19 in number, but are none of them remarkable, except that of St. Michael, which has a tower 450 feet in height.

Hamburg is honourably distinguished by the number and liberal endowments of its Charitable Institutions, in which it is excelled, perhaps, by London alone. It would be tedious to enumerate the various Hospitals for the sick and helpless, the Houses of refuge to shelter the unfortunate, or the numerous funds destined to support the needy, amounting, it is said, to 200,000 marks, and all derived from voluntary contributions. The Institutions which have instruction for their object are on the same liberal scale. These are, the Gymnasium, with five Professors; the Charitable Institutions. Johanneum, with 17 Teachers, besides the Director; and ten elementary Free-schools, liberally endowed and carefully conducted. A Society, established in 1765, for the promotion of the useful Arts, possesses cabinets of Natural History, Machinery, &c. and maintains Model Schools, with an establishment for the cultivation of Rural Economy. There are besides, numerous Literary and Scientific Societies of a private nature. The City Library contains about 80,000 volumes, and the Commercial Library about a third of that number. Schools.

Although the Hamburgers still retain, particularly in the lower orders, much of that roughness and surliness which formerly distinguished them from the other Germans, their manners have nevertheless undergone a great change within the last 30 years. The great influx Character of the inhabitants.

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of emigrants from France and Hanover during that period, (for no less than 10,000 strangers are said to have found shelter in Hamburg,) contributed to polish and refine the manners of the free City. The merchants, who are in general great travellers, are, for the most part, candid, well-informed men; education is duly attended to in their families, and there are few ladies of the better class, who cannot converse with ease in English and French, as well as in several dialects of German. Hamburg is unrivalled in hospitality and good cheer; and nothing detracts from the value of the welcome with which a stranger is received, but the necessity of devoting too much time to the pleasures of the table. Every luxury, foreign and continental, is easily procured here. There is no City in Europe, perhaps, the markets of which are so constantly and abundantly supplied with an equal variety of game, fish, wine, and fruit.

Commerce

The trade of Hamburg surpasses that of every other continental port, not even excepting Amsterdam. During the late war it suffered a great depression, but it is at present on the increase, and the number of vessels belonging to the place (about 200) is greater than before the Revolution. Some of these are fitted out for the whale fishery, but the far greater part are engaged in trading with England, America, and the Spanish Peninsula. The number of vessels which entered the port of Hamburg in 1791 was 1484; at present the annual average is about 1900, and in 1816, when the continental markets were crammed by adventurers, they amounted to 2230. Of these, a great and increasing proportion are English. In 1824, the ships entered from Great Britain were 645; and in the following year, out of a total of 1863, the British vessels amounted to 757. The trade with America does not appear to increase, the arrivals from that Country being 243 in each of the above years. The great object of speculation in the Hamburg market is coffee, which is the current article, like cotton in Liverpool, for the investment of loose capital. The quantity annually imported is about 30 millions of pounds. It is chiefly imported from the Havannah and St. Domingo, and re-exported to the interior of Germany and Russia. But Hamburg derives a still greater revenue from sugar, the refining of which gives employment to 10,000 persons. The establishments for this purpose are more than 300 in number, and produce daily about 50,000 pounds of the refined article, a great part of which is sent to Russia. The importation of sugar amounts to about 80 millions of pounds annually, one-eighth of which is consumed at home, and the remainder exported with a great increase of value. Cotton occupies the third place in importance. The sale of this article is increasing rapidly in Hamburg; in 1825 the number of bales sold was 16,600. A portion of this is manufactured in the Town, the indigo and other dye stuffs being procured from England. Silks, velvets, and laces may also be reckoned among the manufactures of Hamburg, but these bear no proportion to the great commerce from which the place derives its consequence.

Bank.

The Bank of Hamburg, established in 1619, resembles that of Amsterdam in the principles on which it is conducted. It does not issue any specie, but simply keeps transfer books, by means of which commercial dealings are easily transacted. None but citizens or inhabitants can have an account in the Bank books, and they must deposit cash equal in value to the credit they wish to

obtain. Thus the real funds of the Bank are always equivalent to its nominal capital. The agio, or premium on Bank money, was originally fixed at 16, but has occasionally risen to 25 per cent.

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Notwithstanding that the bustle and crowded agitation of a commercial city seem little favourable to the cultivation of letters, Hamburg has been the birth-place, or the chosen retreat, of many learned men. Among these we may enumerate Gronovius, Hagedorn, Seidler, Klopstock, Lessing, Reimar, Karsten, Gerstenberg, Busch, Volkman, Bode, Ebeling, Meyer, &c. Klopstock, who resided here for thirty years, till his death in 1803, received the honours of a public funeral. He lies interred in Ottensen, a hamlet contiguous to Altona, which is not more than two miles from Hamburg. An inscription taken from his *Messiah* still distinguishes the house in which the Poet lived.

Celebrated
natives.

The country round Hamburg, although rather level, is still agreeable, owing to the richness of its cultivation, and the vicinity of the river. The banks of the Elbe are thickly strewed for many miles with gardens and country houses. The Town is surrounded on all sides with villas and plantations in the English fashion, and on holidays, the whole population is poured out into the suburbs. The territory subject to the City, comprising an extent of 135 square miles, extends for the most part continuously from the Islands in the Elbe to Ritzebuttel at the mouth of that river. The *Vierlande*, or Marshy Islands, formed by the Bille and Elbe, which Hamburg holds in common with Lubeck, are of unrivalled fertility, and together with garden cultivation yield large revenues. The remainder of the territory along the North bank of the Elbe costs Hamburg more than it produces, but the possession of it ensures that City the undisputed navigation of the River.

Territory.

Ritzebuttel, or Cuxhaven, at the mouth of the Elbe, (for these two places are contiguous,) is of great importance as a station for pilots, and as a safe anchorage in stormy weather, when the navigation of these channels becomes extremely dangerous. Cuxhaven, with a population of 2000, has all the appearance of an English Town; and as its visitors are chiefly seamen, it maintains, perhaps, a more constant intercourse with the British, than even with the Dutch, or Germans. The expenses incurred by the lighthouses, buoys, and other establishments, to facilitate the navigation of the Elbe to Hamburg, amount annually to 60,000 rix-dollars.

Cuxhaven.

The population of Hamburg is divided into three classes, viz. those who have the full rights of Citizenship; Citizens of the second class (*Kleine Burger*;) and Sojourners including strangers, German and Portuguese Jews. The Citizens of the first class alone are eligible to offices of honour, or emolument, in the City, and are exempted from all duties on the merchandise imported by them in Hamburg bottoms. Citizens of the second description possess municipal rights with some restrictions. The Sojourners under the protection of the State (*Schutzverwandte*) pay one rix-dollar annually. The Members of the English Court, or Society of English Merchants, residing here, consisting of one Court-Master and 19 Merchants, are exempted from personal taxes, but their goods are subject to the usual duties. The Jews have their freedom, but are not capable of becoming citizens, and can possess houses in certain streets only; in other respects they enjoy all the rights of municipality. Citizens alone

Constitu-
tion.

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Govern-
ment.

can hold real property within the territory of Ham-
burgh. Citizenship is not hereditary, but the son of a
Citizen has some advantages, and pays a less sum on
his admission.

The Government of Hamburgh is purely democratic,
and is extolled by the Germans as a model of perfec-
tion, uniting mild laws with a firm and vigorous admi-
nistration. The supreme power is divided between the
Senate and the Common Council, (*Burgerschaft*), accord-
ing to a Convention framed in 1710. The Senate is
composed of four Burgomasters, (three of whom are
Civilians,) and 24 Councillors, eleven of whom are
graduated in Law; to these, who are styled in *Senatu*,
are added four Syndics, a Prothonotary, Registrar,
and Secretary, who are Members *de Senatu*, possessing
only a deliberative voice.

The Members of the Common Council are elected in
equal numbers from each of the five Parishes, and are
divided in the first instance into the College of Alder-
men, 15 in number; into that of the Sixty, in which
the Deacons are united to the Aldermen; and that
of the Hundred and Eighty. Every proposed law
is discussed by each of these Colleges separately, be-
fore it is offered to the collective suffrages of the Com-
mons. To the Senate are reserved the prerogatives of
sending embassies, and of granting pardons. Taxes
can only be imposed by the joint authority of the
Senate and Common Council. To the latter body, or
rather to a Committee of Ten, deputed by it, belongs the
care of the Treasury; the Senate, however, having the
superintendence of the accounts. None but Lutherans
can hold the chief offices.

The tribunals of justice have nothing in them pecu-
liar. A Supreme Court for the determination of
appeals is possessed by Hamburgh, in common with
the other free Cities of the German Confederation,
Lubeck, Bremen, and Frankfort, conformably to the
Constitution of 1814, and the Representatives of these
Cities collectively have one vote in the general Assem-
bly of the Diet. (See GERMANY.)

Population.

The population of the whole territory of Hamburgh
is about 130,000, of which number 107,000 belong to
the City alone. The regular military maintained by
the State, including a corps of artillery and a squadron
of horse, does not exceed 1400 men; to these must be
added the night watch, consisting of 400 men accoutred
like soldiers. The militia exceeds 10,000, and is a
well-organized, effective corps.

History

Hamburgh owes its origin, according to most His-
torians, to Charlemagne, who fortified a Town on the
site of the present City. Louis le Debonnaire made it
the seat of a Bishopric, which has been since transferred
to Bremen. The foundation of the Cathedral dates
from 811. During the course of the XIth and XIIth
centuries, a great influx of wealth, derived from the
fisheries and the transit trade, poured into Hamburgh,
which, being originally a free Imperial City, had been

bestowed by the Emperors on the Counts of Holstein,
and, like other commercial Towns in those feudal times,
was treated with peculiar indulgence by its immediate
Sovereigns. Important privileges were obtained in
1258, when the City acquired a fixed tribunal, and a
jurisdiction of considerable extent. In 1269 was
added the right to make laws and to execute them.
Thus political independence was gradually developed,
while the increasing wealth of the State enabled it
to purchase valuable immunities from the Empire.
Already, in the year 1189, Frederick I. exempted the
navigation of the Elbe between Hamburgh and the
sea from tolls and impositions. In 1241 was formed
the alliance between this City and Lubeck, which gave
rise to the Hanseatic League, a bond of confederation
at one time uniting many Cities of Europe, and still
subsisting between Lubeck, Hamburgh, and Bremen.
Among all the vicissitudes of commercial prosperity
during the middle Ages, the good fortune of Ham-
burgh appears never to have received a check; a
circumstance owing not more to the uncommon ad-
vantages of its situation, than to the wisdom of its
commercial policy, which never deviated from the
simple system of free trade. In the mean time the
City had frequently to contend for its political inde-
pendence with the King of Denmark, as Count of
Holstein, and was obliged on almost every occasion to
purchase with large sums a short respite from the
evils of war. At length a Convention was framed in
1768, and confirmed by the Emperor two years after-
wards, in which the House of Holstein resigned its
claims, and the independence of Hamburgh was formally
acknowledged. But the unhappy period of its history
now approached. In 1803 the French, in possession
of Hanover, extorted from the City a loan of 1,700,000
marks; and these exactions were frequently repeated,
until, in 1810, Hamburgh shared the fate of the North
of Germany, was deprived of its independence, and
annexed to the French Empire. An unsuccessful
attempt to expel the invaders only served as a pretext
for the indulgence of further rapacity. When the City
was entered by Davoust, in 1813, a fine of 48 millions
of livres was imposed on it, all respect for political
rights or private property was set aside, and at last the
Bank was robbed. The loss sustained by Hamburgh,
between November 1806 and May 1814, is estimated
at 140 millions of Marks Banco, about £11,200,000
sterling. The peace of Paris, in 1814, restored the
City to its independence, which was still further con-
firmed by the Congress of Vienna, and Hamburgh
accepted from the restored Bourbons, the sum of
500,000 livres of *Rentes* as a compensation for all its
losses.

J. Von Hess, *Hamburgh Topog. Stat. und Hist.*
beschreiben, 1811; C. de Villers, *Constitution des trois*
Villes Anseatiques, Lips. 1814; Nugent's *Tour through*
Germany; Riesbeck's *Travels*.

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HAMELED

HAMELED;—Abated, perhaps from A. S. *hamelan*,
poplitibus scissis mutilare; Skinner; and Tyrwhitt, to
hamstring, to cut off. See HAM. Minshew says, *ham-*
ling of dogs is *q. hamehalding*, i. e. keeping at home,

by paring their feet, so as they cannot take delight in
running abroad.

And therefore hath she laid her faith to borow
Algate a foote is hameled of thy sorowe.

Chaucer, *The Second Booke of Troilus*, fol. 162.

HAMELLIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Rubiaceæ*.
 Generic character: corolla five-cleft; berry, five-celled, inferior, many-seeded.

Five species, natives of the West Indies. Willdenow.

HAMILTONIA, in *Botany*, a genus of the class *Polygamia*, order *Diœcia*. Generic character: hermaphrodite flower; calyx five-cleft; corolla none; disk of the nectary five-toothed; stamens five; style one; drupe inferior. Male flower, as the female, no style.

One species, *H. oleifera*, native of North America.

HAMITES, in *Zoology*, a genus of Fossil Shells, established by Parkinson, in his Work on *Organic Remains*, for a chambered shell allied to the *Ammonites*.

Generic character. Shell chambered, fusiform, recurved, or folded on itself; the margins of the chamber irregular, waved; syphon placed on the outer edge of the shell; mouth the outer edge produced, the sides sinuous; the peristome often thickened internally. These shells differ from the *Ammonites* by the shell being simply bent, instead of being regularly twisted on its own axis; the mouth of the shell exactly corresponds with the mouth of the *Ammonites*; and, like them, their cast is often furnished with a sunken band near the mouth, which is doubtless caused by the periodical thickening of the inner edge of the mouth. The cast of these shells are most generally found alone, but when the shell is also preserved, they exhibit a most beautiful pearly surface, similar to the fragments mixed with indurated clay which are usually called *Fire Marble*, a substance which owes the whole of its brilliancy to the fragments of these or similarly chambered shells.

The type of the genus is *Humatus armatus* of Sowerby, *Mineral Conchology*, in which Work several other species are described.

HA'MMER, v. } D. *haemer*; Ger. *hammer*; Sw.
 HA'MMER, n. } *hamar*; a word, as the Etymolo-
 HA'MMERING, } gists observe, common to all the
 HA'MMER-HEAD, } Northern languages; and for the
 HA'MMER-MAN. } origin of which they resort to the
 Greek or Hebrew. It may be from the A. S. *hæm-ian*,
 to come together; and, consequentially, to drive or
 strike together. To *hammer* is

To strike or drive, to beat, to knock; met. to drive or beat into the head, to work in the head or brain; to work carefully, painfully, ineffectually at.

For ge ben men beter y tagt to schouele and to spade,
 To cartestaf and to plowstaf, and a fischying to wade,
 To hamer and to nedle, and to marchandise al so,
 Jan with swerd or hauberk eny batail to do.

R. Gloucester, p. 99.

The fomy stedes on the golden bridel
 Gnawing, and fast the armureres also
 With file and hammer priking to and fro.

Chaucer. *The Knightes Tale*, v. 2511.

Tuball
 That found out first the Art of song,
 For as his brother's hamers rong
 Upon his anvelt up and downe
 Thereof he toke the first sowne.

Id. *The Duchesse*, v. 1164.

Is not my worde lyke a fyre, sayeth the Lord, and lyke an hammer, that breaketh the harde stone.

Bible, Anno 1551. *Jeremy*, ch. xxiii.

The smythe confortd the moulder, and the iron smyth the hammerman.

Id. *Esaye*, ch. xli.

Who tore the lion, as the lion tears the kid,
 Ran on embattel'd armies clad in iron,
 And weaponless himself,
 Made arms ridiculous, useless the forgery
 Of brazen shield and spear, the hammer'd cuirass,
 Chalybean temper'd steel, and frock of mail
 Adamantean proof.

Milton. *Samson Agonistes*, l. 132.

Marry, there was one thing hammer'd in the commons heads, by what meanes they might revive againe the Tribune's authoritie; the very grand bulwark of their freedome, and a thing that now had discontinued and lien dead.

Holland. *Livius*, fol. 112.

But that laughter (as woman's mindes, God wot, are soone kindled with a little) set her a worke and hammered in her head.

Id. *Ib.* fol. 241.

Then, how the lab'ring spirits, to rocks by fetters bound,
 With bellows' rumbling groans, and hammers thund'ring sound,
 A fearful horrid din still in the earth do keep,
 Their master to awake, suppos'd by them asleep.

Drayton. *Poly-olbion*, song 4.

Even so, that which is to judge of reasons in philosophy, if it meet with any thing that resoundeth, and keepeth an hammering within, hardly will it be able to understand that which shall be delivered without forth.

Holland. *Plutarch*, fol. 833.

Because it was fashioned like a little mallet or hammer-head, it was and is at this day called in Latine *malleolus*.

Id. *Plinie*, book xvii. ch. xxii.

But now preferments so possess'd my brain
 That scarce I could produce a single strain:
 Indeed, I sometimes hammer'd out a line,
 Without connection, as without design.

Gay. *Epistle 1. To a Lady*.

What had become of me, if Virgil had taxed me with another Book? I had certainly been reduced to pay the publick in hammered money, for want of milled; that is, in the same old words which I had used before.

Dryden. *A Discourse on Epick Poetry*, vol. iii. p. 242.

A thousand things are hammering in this head; 'tis a fruitful nod-dle, though I say it.

Dryden. *Sir Martin Marr-all*, act i. sc. 1.

It is certain, that gold itself will be sometimes so eager, (as artists call it) that it will as little endure the hammer as glass itself.

Locke. *Human Understanding*, book iii. ch. vi.

The orator of the hammer denominates a cit's country-box, a villa and a mansion; a cistern, a reservoir; a horse-pond, a canal; a ditch, a trout stream; a grass-plot, ten feet by twelve, a paddock.

Knox. *Winter Evenings*, even. 40.

We found innumerable oysters of various kinds; among others the hammer-oyster, and a large proportion of small pearl-oysters.

Cook. *Voyage*, &c. book iii. ch. i.

Pegge has given the following account of the origin of a HAMMERCLOTH: "It was requisite that the Coachman should have a few implements in case of accidents or a sudden and little repair was wanting to the Coach; for which purpose he carried a Hammer with a few pins, nails, &c. with him, and placed them under his seat, made hollow to hold them, and which thence was called the *Coach-box*; and in a little time, in order to conceal this unsightly appearance, a cloth was thrown over the box and its contents, of which a Hammer was the chief, and thence took the name of the *Hammercloth*. This is my idea of the etymon of these two common terms. And here again it cannot but be observed, that this little appendage is now become the most striking and conspicuous ornament of the equipage." *Curialia Miscellanea*, 304.

HAMMOCK, Sp. *hamaca*; Fr. *hamac*. In Dutch *hang-mat*; Sw. *heng-matta*; Ger. *hang-matte*; obviously compounded of *hang* and *mat*, q. d. a *mat hung*, sc. for a bed or place of rest; but *hamaca* is said to be Indian.

HAMMER.

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—
HAMPER.

They also recouer great store of cotton, Brasill wood, and those beds which they call *hamacas*, or Brasill beds, wherein in hot countreyes all the Spaniards vse to lie commonly, and in no other, neither did we our selues while we were there.

Hakluyt. Voyages, &c. vol. iii. fol. 641. Sir Walter Raleigh.

It was now dark, therefore we lighted a candle, and I being the oldest stander in our new country conducted them into one of the houses where we did presently hang up our *hammocks*.

Dampier. Voyages, &c. Anno 1688.

A sailor, who died on board, had his death concealed for some days by his brother, who during that time lay in the same *hammock* with the corpse, only to receive the dead man's provisions.

Anson. Voyage round the World, book i. ch. iii.

HAMPER, } The Fr. *hanap*; Low Lat. *hana-*
HANAPER. } *pus*, is a cup, or goblet, from the A. S. *hnæp*, also a cup, or goblet. *Hanaperium*, a large vessel, or a place for storing or packing cups or goblets, (*recondendis hanapis*.) See Menage and Du Cange. Minshew says, *hamper*, q. *hand-panier*. It is now applied to

A kind of basket, adapted for package.

Than vpon the Saterdaye folowyng, beyng the xxiii. daye of Februarii, the mayer and aldermen yode vnto the kyng, and presented hym with an *hamper* of golde.

Fabyan. Anno 1432.

One good daies worke it is for a man to fill foure *hampers* made of purpose for such brouse.

Holland. Plinie, book xviii. ch. xxxi.

This charge they laid to John Hales, clerk of the *hanaper*, a good and publick spirited man, and one of those commissioners.

Strype. Memorials. Edward VI. Anno 1549.

These writs (relating to the business of the subject) and the returns to them, were, according to the simplicity of ancient times, originally kept in a *hamper*, in *hanaperio*; and the others (relating to such matters wherein the Crown is immediately or mediately concerned) were prepared in a little sack or bag; and thence hath arisen the distinction of the *hanaper office* and petty bag office.

Blackstone. Commentaries, book iii. ch. iv.

HAMPER, v. } Seems to be of the same origin with,
HANAPER, n. } and to be used as equivalent (though metaphorically) to *hamele* or *hamble*; i. e. to *ham-string*, or lame the *hams*; and to be thus, generally,

To impede, to hinder, to fetter, to shackle, to perplex, to entangle.

For I trow he can *hamper* the.

Chaucer. The Romant of the Rose, ch. iv. fol. 145.

But at what tyme the lawe of Moses was made and geuē, all thynges were whollye replete with terrours, for to snibbe and *hamper* the hardenesse of herte that reigned in the people.

Udall. Luke, ch. xxiv.

KING. Sweet aunt be quiet, 'twas against her will.

DUTCH. Against her will, good king? look to't in time,

Shée'le *hamper* thee, and dandle thee like a baby.

Shakspeare. Henry VI. Second Part, fol. 124.

There was a dance of horses, in which they kept exact time of music. The means used for bringing them to it, is said to have been by tying and *hampering* their legs in such a sort, that they could lift them up, but in a determinate way.

Digby. Of Bodies, ch. xxxvii.

Or we shall find such engines to assail

And *hamper* thee, as thou shalt come of force,

Though thou art firmler fastn'd then a rock.

Milton. Samson Agonistes, l. 1397.

The swarthy smith spits in his buckehorne fist,
And bids his men bring out the five-fold twist,
His shackles, shacklockes, *hampers*, gives, and chaines,
His linked bolts.

Browne. Britannia's Pastorals, book i. song 5.

These difficulties and perplexities the man of intrigues is always *hamper'd* with; they necessarily arise from the various flexures and turnings of the way that leads to his ends.

Sharp. Sermon 5. vol. i.

Come, bailiffs, cries Doll, (how I'll *hamper* this cheat!)
Let the law be no longer delay'd.

Cunningham. An Epigram.

HAMPER.
—
HAMP-SHIRE.

HAMPSHIRE, a County of England, bounded on the East by Surrey and Sussex, on the North by Berkshire, on the West by the Counties of Wilts and Dorset, and on the South by the British Channel. Its extreme length from North to South is about 55 miles, with a breadth of about 40. The area of the County, including the ISLE OF WIGHT, is about 1640 square miles, or 1,041,920 statute acres.

Few Counties in England are superior to this either in the commercial advantages of its situation, in its cultivation, or picturesque beauty. The surface is everywhere diversified with gentle elevations, rich valleys, and extensive woodlands interspersed with country-seats and populous villages. Two ranges of chalk hills run through the County nearly parallel to one another; one in a South-Easterly direction from Hungerford to Basingstoke and Alton, along the Northern boundary; the other through the centre from Salisbury, by Winchester and Petersfield. Between these ranges the land is in many places high, assuming the character of downs, as in the neighbourhood of Andover: the soil is a strong flinty loam, or hazel-coloured mould on chalk, occasionally veined with gravel, and more or less peat in the valleys. To the North of the chalk hills, on the borders of Berkshire, the soil is a deep clay, producing heavy crops of corn, and particularly adapted to the growth of the elm. Light sand and gravelly loams intermixed with clay and brick earth are found in the New Forest, in which, as also in the Forest of Bere and Waltham Chase, there occurs much peat and turf moor on the heath and low ground. Along the Tees are alluvial meadow lands of uncommon luxuriance, terminating towards the sea in extensive salt-marshes.

The only rivers which flow from Hampshire into the basin of the Thames are the Loddon and the Rivers. Auburn; the greater number run towards the sea through the Southern range of chalk. The principal of these are the Itchin, which rises in the centre of the County near Alresford, and passing by Winchester and Southampton, enters the great estuary of the Southampton water. The Tees, Tesse, or Test, united with the Anton, falls into the sea by the same inlet, after watering Andover, Stockbridge, and Romsey. The Avon, flowing from Wiltshire through a country of uncommon beauty, along the borders of the New Forest, joins the Stour at Christchurch, where it empties itself into the inlet called Christchurch Bay. The Boldre Water collects many rivulets of the New Forest, and meets the sea at Lymington. The Exe, a little to the Westward, pursues a parallel course. The advantages presented by a great extent of indented coast, and numerous streams flowing towards it, have not been neglected. The Itchin is said to have been made navigable between Winchester and Southampton, as early as the reign of William the Conqueror. The Act for making the present Winchester Canal was obtained in the reign of Charles I. The Basingstoke Canal, commenced in 1778, terminates near the village of Westley in the River Wey, which falls into the Thames. The Andover Canal, a collateral branch of which is navigable to within two miles of Salisbury, commences at the former place, and falls at Redbridge into the Southampton Water; which is, properly speak-

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ing, an arm of the sea, extending above 10 miles between irregular and woody banks. Its breadth near Southampton is four miles, and vessels of considerable burden can navigate still higher up. To the East of this inlet, along the coast, is Portsea Island, separated from the main by a shallow creek, over which a bridge is built. On this Island is PORTSMOUTH, and off its Southern point is the famous road of Spithead, where ships of war anchor when equipped for service.

Minerals.

There are not any minerals of importance in Hampshire. Iron stone is found in the South-Western quarter, and fine potter's clay occurs on Pool Heath. The fossils met with on the shores of this County are published by Brander under the title of *Fossilia Hantoniensis*.

The New
Forest.

One of the principal attractions of this County lies in the scenery of the New Forest, a tract of great importance for the supplies of naval timber which it furnishes, and celebrated no less for the historical events connected with it, than for the richness of its landscapes. The New Forest was formerly bounded on the East by the Southampton river, and on the South by the sea, occupying, within a circumference of 90 miles, the whole extent of country between the Southampton and Christchurch rivers. Various disafforestations have reduced it to much narrower limits. Its boundaries at present extend from Godshill on the North-West, to the sea on the South-East, a distance of about 20 miles, and from Hardley on the East, to Ringwood on the West, about 15 miles, so that it contains within its limits about 92,365 acres. Some portion of this is private property, and a small part is held by the Forest officers, so that, strictly speaking, the woods and waste lands of the New Forest, belonging to the Crown, do not exceed 63,845 acres. Little advantage accrues to the Crown from the commonage of this Forest except the pasturage of deer. The annual supply required from the Lord Warden is 64 brace. The oak is the chief timber of this tract, and was formerly abundant enough to form the chief supply of our Dock-yards. The oaks here have a peculiar character: instead of growing to a considerable height, as they would do in richer soils, they extend their branches horizontally, and in irregular forms, so as to form what ship-builders call knees, and are on that account more valuable. But the quantity of timber applicable to naval purposes has continually decreased, from wanton destruction, or neglect of making new plantations. In 1608, the trees fit for the navy were 123,927; these were reduced, in 1783, to 12,447, or little more than a tenth. No less than from three to four thousand beech trees are cut annually, as assignments of fuel to those who have prescriptive claims on the Forest. The average annual supply of timber for the navy from the New Forest during the late war was 885 loads of oak, and 270 loads of beech. This was floated down the Exe, or Southampton Water, to Portsmouth. The sylvan beauty of the New Forest is unrivalled. Its woods and lawns are everywhere divided by large districts of heath, many of which are of great extent, running several miles without interruption. Different parts, too, both of the open and woody country, are high enough to command extensive prospects. The most interesting parts of the Forest in a picturesque point of view are between the Beaulieu river and the bay of Southampton, where grand water

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views are continually mingled with richly wooded scenes.

A considerable portion of the County is occupied also by the Forest of *Alice Holt* and *Woolmer*, and the Forest of *Bere*. This latter is situated to the Northward of the Portsdown hills, and includes about 16,000 acres. The Forest of Alice Holt and Woolmer, on the North-Eastern border, is of nearly the same extent, and contains very valuable timber. During the dry summer of 1741, the extensive sheet of water in the Forest, called Woolmer Pond, having been dried up, its bed was carefully searched, and many hundreds of Roman coins were found in it.

Tillage, though not conducted on a large scale in Hampshire, is nevertheless managed with the greatest skill. Hop plantations are increasing on the Eastern borders of the County. Irrigation in the low lands, particularly near the Tees, is practised with more than ordinary success; the water meadows of this part of the County are thought to be the most valuable lands in the kingdom. The culture of saintfoin, also, is encouraged by the calcareous nature of the soil, which appears peculiarly adapted to the growth of that valuable grass.

The cattle of Hampshire are of mixed races. The farmers pride themselves on the fine condition of their team horses, which are of a very excellent race. Four of these strong horses are thought requisite to plough the heavy soils, but on the lighter lands, and with the single-wheeled plough, two will sometimes perform the work; they are very seldom yoked abreast. This County has been always famous for the breeding and fattening of hogs. Bacon is the chief animal food of the farmers and the rural peasantry; a great quantity is also exported. In the vicinity of the Forest, the hogs are fed with acorns and beech mast; and the animals so fattened are considered much superior to others in the quality of their bacon. They sometimes weigh as much as 800 pounds, though the average does not, perhaps, exceed 450 pounds. The indigenous horned sheep have been nearly supplanted, of late years, by those of the Southdown breed, which are found to fatten on a less quantity of food. The flocks are very large, and the downs are mostly covered with them. The whole number of sheep annually fed in the County has been estimated at 350,000.

The manufactures of Hampshire are unimportant, except those which are carried on in Portsmouth for the supply of the Naval Arsenal. Woollen goods are manufactured on a small scale in the principal towns, and paper also is made at Romsey and Overton. The mills of this latter place have supplied, ever since the reign of George I., the whole of the thin paper used by the Bank of England in the manufacture of their notes. A large quantity of salt was formerly made on the shores near Lymington; but this branch of industry has been continually on the decline, the expense of fuel rendering it difficult to compete with the salt works of the Northern Counties. At the commencement of the present century, the quantity of salt annually made at Lymington was 5000 tons; at present, the crystals known as Epsom salts, made from the *bitters*, or recrementitious brine, alone yields a profit. The large quantities of wood ashes found here, on the shore near the site of the present salt works, gives rise to a conjecture, that the natural advantages of the place for the manufacture of salt

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Bere.

Alice Holt.

Cultivation.

Stock.

Manufac-
tures

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were not neglected by the ancient Britons. At Weyhill, not far from Andover, is held annually one of the greatest fairs in England for sheep, hops, and cheese. It is the chief market for the Farnham hops, and upwards of 140,000 sheep have been sold in it in one day. The fair commences the day before Michaelmas, and generally lasts a week.

Divisions,
&c.

Hampshire is divided into 52 Hundreds according to Vancouver, who, perhaps, reckons the several liberties and jurisdictions, the Hundreds in Driver's survey being only 39. The latter writer, in the same way, states the number of parishes to be 253, while the former makes them 356. There is one city, Winchester, 20 market towns, and about 1000 villages. The Town of Southampton is a County in itself, and also the County Town, though the Sessions are held at Winchester. Besides the Members for the County, two are also returned to Parliament for each of the following places; viz. Winchester, Southampton, Christchurch, Portsmouth, Petersfield, Stockbridge, Lymington, Whitchurch, and Andover; making 20 in all, besides six returned from the Isle of Wight.

Population.

The population of this County amounted in

1801..... to..... 226,900,

1811..... 245,080,

and in 1821..... 283,298;

thus exhibiting a very uniform rate of increase. From the returns made during the last census, it appeared that the families employed

In agriculture were 24,303

In trade, manufactures, &c. 19,810

Not comprised in the former classes. . . 13,829.

The chief places in this County, not mentioned below, are noticed separately in their alphabetical order.

Beaulieu

Beaulieu, a village on a small stream of the same name, is remarkable only for the remains of its Abbey, which stands in a beautiful circular valley, bounded by richly wooded hills on the Eastern bank of the river. It was founded by King John, in 1204, for Cistercian Monks, in consequence, as the legend runs, of a dream, in which he was so severely scourged, that his shoulders tingled after his awakening, by Abbots of that Order, to which he had always shown himself particularly hostile, and which he had recently treated with great contempt and cruelty. (Dugdale, *Mon. Ang.* i. 926. App. II.) The outer wall, comprising a circumference of nearly a mile and a quarter, is almost entire. The chief gateway also still remains. Besides these, the Abbot's lodging, with the Hall, the Dormitory, and Kitchen, are well preserved. The Refectory has become the village Church, for the Abbey Church itself has been entirely destroyed. *Beaulieu* afforded sanctuary to two distinguished, though by no means similar personages in English History, Margaret of Anjou and Perkin Warbeck.

Fareham.

Fareham is a sea-port town at the North-West extremity of Portsmouth Harbour, to which it owes its prosperity. Small vessels are built in it; cordage, sacking, and coarse pottery is manufactured; and there is a considerable coal trade. It is frequented also as a Bathing place. Population, in 1821, 3325. Distant 12 miles South-East from Southampton, 73 South-West from London.

Lyndhurst.

Lyndhurst, nearly in the centre of the New Forest, may be considered the Capital of that district. The

jurisdiction of the Chief Justice in Eyre was exercised in it, and the Forest Courts are still held there. The *King's House* is occupied by the Lord Warden whenever he visits the Forest; it is but a mean residence, but the stables are of great extent. A stirrup, reputed to be that used by William Rufus when he received his death-wound, is among the wonders of the place exhibited to travellers. Population, in 1821, 1015. Distant from Southampton 9½ miles West by South. The village gives his title to the present Lord Chancellor Copley.

Odiham is a small market town, on the road from London to Winchester, and was once a Free Borough. It appears to have been a Royal residence; some remains, now converted into a farm-house, are known as Place (Palace) Gate. To the West of the ancient Church is a huge chalk-pit. The inhabitants are chiefly employed in spinning worsted and winding silk. It is the birth-place of Lilly the Grammarian. The remains of Odiham Castle stand about a mile North-West from the town. Within its walls King David Bruce was confined during 11 years. Population, in 1821, 1104. Distance 41 miles South-West from London.

Romsey is a large and ancient market town, on the road between Salisbury and Southampton, surrounded by meadows overflowed by the River Test. In this town Edward the Elder founded an Abbey for Benedictine Nuns, and made his daughter Elfreda the first Abbess. The post was frequently, afterwards, filled by Ladies of the Royal Blood. The Abbey Church, a spacious and interesting building, is still used for public worship to the two Parishes of Romsey *infra* and *extra*. Sir William Petty, the founder of the Lansdowne Family, is buried within its walls. He was a native of this town, the son of a clothier: clothing having formerly been carried on in it to a considerable extent. Population, in 1821, 5217. Distance 74 miles West from London, eight North North-West from Southampton.

Selborne is a pleasant village on the Western skirts of Woolmer Forest. It was a Royal Manor in Saxon times. A Priory of Augustins was founded in it in 1232. The village is best known by the attractive Work of one of its former incumbents, Gilbert White, *The Natural History and Antiquities of Selborne*. Population, in 1821, 770.

Titchfield is a market town on a river of the same name. The Church is of great antiquity, and near the town are the ruins of Titchfield House, the seat of the family of Wriothesley. Within its walls Charles I. concealed himself after his escape from Hampton Court. Little is now left but the gateway. Population, in 1821, 3227. Distant three miles West from Fareham.

Warner's *Topographical Remarks on Hampshire*, 2 vols. 1793; Gilpin, *Remarks on Forest Scenery*; Driver's *Agricultural Survey of Hants*, 1794; Vancouver's *Agricultural Survey of Hants*, 1810; *Beauties of England and Wales*.

HAMPSHIRE, (NEW,) one of the UNITED STATES of North America, is bounded on the West by Vermont, on the South by Massachusetts, on the East by Maine, and on the North, where it is most contracted, by Canada. At its South-Eastern angle the Atlantic washes a shore not exceeding 18 miles in extent. The extreme length of this Province from South to North is 168 miles, its breadth, decreasing towards the North, from 90 to 19. Its area, according to Melish, who has

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Surface.

executed good maps of the States, is about 8500 square miles, or 5,440,000 acres, 100,000 of which are covered with water.

The South-Eastern portion of New Hampshire towards the sea is low and sandy, with extensive and valuable salt-marshes affording excellent pasture for sheep and cattle. About 30 miles from the shore, the land begins to rise, and the Blue Hills traverse the country in a direction nearly parallel to the Atlantic. To the Westward of these are numerous detached mountains scattered over an elevated plain. Beyond these again rise the White Mountains, the loftiest portion of the chain which crosses New England. Mount Washington, the highest point, is 6600 feet above the level of the sea, and numerous other peaks attain an elevation nearly equal. They are visible at a distance of 80 miles from the South; it is said that they appear higher from the North, and may be seen from the neighbourhood of Chamblee and Quebec. The number of summits in this cluster cannot be ascertained, the country around them being a thick wilderness. They appear to be covered with snow during nine or ten months of the year, and to owe their brilliant whiteness to this cause, as, during the heats of summer, they appear of a pale blue colour.

Rivers.

Along the base of this mountain chain, on the Western side, runs the Connecticut river, which separates this Province from that of Vermont. In this part of its course, its annual increase, after the melting of the snow, is ten feet, and sometimes it has been known to double this elevation. The rivers which more properly belong to New Hampshire, are the Merrimac, Piscataqua, Saco, Androscoggin, Upper and Lower Ammonoosuk, and some smaller streams. The Merrimac is formed of the waters of the Pemigewasset and Winipiseogee, streams which issue from a mountain West of the White Hills; after their union the course of the river is 100 miles to its outlet in the ocean at Newbury Port. The Piscataqua river issues from a marsh, and runs in a South-Eastern direction to the sea, a distance of 50 miles, forming the boundary between New Hampshire and Maine. A branch of this river, called the Swanscal, has sufficient depth of water for vessels of 500 tons. The navigation of all these rivers, at different distances from the sea, is interrupted by frequent and rapid cascades.

Lakes.

The lakes are numerous. The largest, known by the name of Winipiseogee, is 24 miles in length from 3 to 12 in breadth, and contains many islands. It is frozen over during three months of the year, when the ice is strong enough to bear teams and loaded sledges; at other seasons it is navigable by good sized vessels.

Harbours.

The only harbour is Portsmouth, two miles from the mouth of the Piscataqua river, where the largest vessels ride in safety every season. It is nearly surrounded by heights which shelter it from every wind, and, owing to the rapidity of the current, is never frozen. Several ships of war have been built in it. Canals have been constructed on the Connecticut and Merrimac rivers, to obviate the inconveniences of falls and rapids, and to extend the facility of communication across deep marshes.

Isles of
shoals.

The Isles of Shoals lie off the mouth of the Piscataqua. From one of these Islets, called Smutty Nose, a jetty, of great importance to navigators frequenting this coast, was begun in the summer of 1822, and finished two years afterwards. It is 784 feet in length, reach-

ing from the abovementioned rock to the Isle of Cedars, 11 feet broad at the surface, 6 feet above the highest tide, and in from four to six fathoms of water. The bay formed by this pier offers a secure port for vessels bound to Portsmouth, when hindered by Northerly winds or tides from ascending the river.

The climate of New Hampshire is healthy, though rather severe. The inhabitants are strong and robust, with florid complexions. Instances of remarkable longevity are more frequent among them than in any other of the United States. Frosts commence in September, and the snow is not melted in the open country until April. During the summer months the temperature varies extremely, sudden transitions from intense heat to severe cold not unfrequently taking place. The central plains, from which the mountains rise immediately, have a general elevation of 1800 feet above the level of the sea.

The swamp, or bog iron ore, which, previous to the Revolution, was found in large quantities in Lamprey Eel river, and furnished iron of excellent quality, is at present exhausted; but iron mines have been opened in the district of Franconia, in the North-West part of the State, and more recently another in Enfield. Native silver is said to be found in slender masses at West mountain. Ochres and potters' clay are abundant. Talc in large plates occurs in Walpole; it is used for the windows of ships. In the neighbourhood of Dartmouth College, in the Lamprey river, are large beds of fossil oysters.

All the valleys of New Hampshire are remarkably fertile, and agriculture is the sole occupation of the inhabitants. The lowlands between the rivers produce from 40 to 50 bushels of wheat per acre; the uplands half that quantity. Indian corn and rye are generally sown on the new lands. Flax, hemp, and culinary vegetables are also produced in abundance. The crops of hay in the lowland meadows average about a ton per acre, and two tons of clover. It is along the banks of the Connecticut that the progress of agriculture is most apparent. The orchards in that quarter are numerous, and the fruit is of the best quality. Horses are few, and much neglected in this State, their place being supplied in the labours of the field by oxen. The horned cattle, which were first introduced from Denmark, are of a large and excellent breed. Swine are numerous in the woods, whence they are driven, when harvest is over, and fattened on Indian corn.

The extensive woods of New Hampshire affording abundance of ship-timber and resin, are favourable to ship-building as a branch of commerce. The manufactures subservient to naval purposes are much cultivated. Sail-cloth is made in large quantities, and the iron-works at Exeter are adequate to supply the consumption of the State. Small vessels are built in the neighbourhood of the woods several miles from the river. They are afterwards drawn on strong sledges, when the snow is deep, by 100 or 200 oxen, and laid on the ice, which melting in Spring, leaves them afloat. The white pines of the mountain forests furnish excellent masts, 150 feet in length.

The exports of the State are lumber,* ship timber, pot and pearl ashes, flax-seed, Indian corn, beef, pork, dried and pickled fish. The value of the average exportations for 10 years preceding 1812 was 451,297

* Lumber, in the American trade, includes stowage-wood and small timber, as spars, hoops, &c.

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dollars. A few vessels are employed in the cod fisheries, but this branch of trade, as indeed the commerce of the State generally, does not augment in similar ratio to the population and agricultural produce. In 1816, the shipping engaged in foreign trade were 24,589 tons; 3281 tons were employed in the coasting trade, and 1920 in the fisheries, exclusive of small vessels under 20 tons. In 1806, the sum total of tonnage employed was 22,798. In 1823, there existed from 50 to 60 cotton factories, and above 33,000,000 yards were manufactured. The cotton cloth made in the State in 1810 did not much exceed 4,250,000 yards. The amount of capital engaged in commerce and manufactures has trebled since 1815, being at present two millions and a half of dollars.

Divisions.

New Hampshire is divided into six Counties; viz.

	Townships.	Chief Towns.
Cheshire, containing	35	Keene.
Coos	24	Lancaster.
Grafton	35	Haverhill.
Hillsborough	42	Amherst.
Rockingham	46	{ CONCORD.
		{ Portsmouth.
		{ Exeter.
Strafford	31	Dover.

In the census of 1820 it was found that slavery had totally disappeared from the State. The few slaves who previously existed here, were owned by merchants in Portsmouth, the labour of the field being always performed by whites.

Population.

The population of this State does not at present, perhaps, fall much short of 270,000 souls. This being one of the States towards which the tide of immigration is most steadily directed, the increase of population since the Peace has been proportionably great. The population of New Hampshire in the year

1790 was	141,885
1800	183,858
1810	214,460
1820	244,161.

Portsmouth.

Portsmouth is the most important place, and the only port in the State. It is a well built town in the Piscataqua, with many elegant mansions. The harbour has 42 feet of water. On Navy Island, opposite to the town, and belonging to the general Government, there is a Naval Arsenal and Dock-yard, on which great sums have been expended. The population of Portsmouth is about 8000. Longitude 70° 42' West, latitude 43° 5' North.

Concord.

Concord, the Capital of the State and seat of Government, is not one-third of the size of the preceding town. It occupies, however, a favourable situation at the head of the navigation of the Merrimac, and is likely to become the emporium of a great inland trade.

Character
and man-
ners.

The character of the people of New Hampshire resembles that of the other New England States. They are grave, sober, and persevering, somewhat phlegmatic and austere. Marriage is so general, that it is hard to find in the country an unmarried man of thirty years of age. Instances of intoxication are very rare, cider being the common drink, and spirituous liquors but little used.

The arts employed by the Indians to take fish are still preserved by the inhabitants of this State. In the river Piscataqua lobsters and flat fish are taken chiefly in the night. They are attracted to the canoe by the

flame of a knot of the pitch pine, which exposes them to the view of the fishermen, who are expert in lancing them with a spear. Salmon, eels, and other fish are taken in the river by nets, and baskets of Indian contrivance. Wolves, bears, and martens are taken by Indian log-traps. The flesh of animals is preserved during a considerable part of the year by stuffing and covering them with snow. In like manner, the Indian method of preparing leather by soaking it in the brains and marrow of the animal, with the various modes of dressing Indian corn, practised by the natives, are among the usages of the inhabitants of this State.

In conformity with the principle declared by the American Constitution, "that it shall be the duty of the legislators and magistrates to cherish the interests of Literature," 80,000 acres of land were allotted for the support of Dartmouth College. This Institution is situated in a fine elevated plain, about half a mile from Connecticut river. The number of students is nearly 200; the revenues of the establishment were 3500 dollars in 1816; but, from donations and the regular increase of rents, they are rapidly augmenting. There are also four endowed Academies in the State, viz. at Exeter, New Ipswich, Atkinson, and Amherst.

The legislative power of the State resides in a Senate and a House of Representatives, which occasionally unite to form a General Court, or Assembly. Money Bills originate with the Representatives. The Senators, 13 in number, are elected annually. The number of the Representatives increases with the population, according to a determined scale. The executive power is lodged with the Governor and five Councillors, all annually chosen by the people. For the administration of justice, the State has a superior Court, with four Judges, who make two circuits annually through the Counties; and an inferior Court in each County, with the same number of Judges. The police is intrusted entirely to the Townships, each of which may make what regulations it pleases to secure its internal tranquillity. The Militia of this State is about 25,000 men.

The coast of New Hampshire and the River Piscataqua were discovered in 1614 by Captain Smith, and the first settlements were formed in 1623 under the direction of a Company, associated by virtue of a grant to one Mason of all the lands lying between the rivers Neumreag, Salem, and the Merrimac, from their sources to the ocean, including all islands within three miles of the coast. Civil dissensions frustrated every attempt to establish a system of administration; and the colony, in consequence, renounced the right of self-government, and placed itself under the control of Massachusetts. But disputes relating to the property of lands purchased from the Indians, brought about the separation of the Province; and a Royal Government, established by a Commission of Charles II., existed till the Convention of 1775. For many years after the first establishments, the Indians had carried on an active war with the settlers, who were thus inured to military life, and were enabled to render important services in the struggle for independence. The first form of government adopted by the people, was established in the Provincial Congress at Exeter, on the 5th of January, 1776, which assumed the name and authority of a House of Representatives. Subsequently, in 1784, was adopted a more complete and perfect Constitution, similar to that of Massachusetts.

Bleknapp's *History of New Hampshire*, 2 vols.

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HAMP- 1798; Morse's *American Geography*; Seybert's *Statistics of America*, 1818; Warden's *Survey of the United States*, 3 vols. 8vo, 1823.

SHIRE, NEW. HANCE, } i. e. Enhance, q. v. To raise, to ele-
HAND. HA'NCING. } vate.

They haunce her cause with false surquidrie.
Chaucer. *Complaint of the Black Knight*, fol. 272.

But sothly they change her almicanteras, for the haunsing of the pole, and the distance of the sunne.

Id. *Of the Astrolabie*, fol. 269.

HANCE.

HAND.

H A N D.

HAND, v. } Goth. *handus*; A.S. *hand*; D. *hand*,
HAND, n. } *hant*; Ger. *hand*, *handt*; Sw. *hand*;
HA'NDER, } from the A. S. *hent-an*; Ger. *hend-*
HA'NDFUL, } *en*; Sw. *hænta*, *capere*, to take;
HA'NDLE, v. } Wachter is persuaded to prefer this
HA'NDLE, n. } Etymology, *quia manus in corpore*
HA'NDLESS, } *humano est naturale et unicum capiendi instrumentum*: the verb (*hend-*
HA'NDLING, } *den*) he derives from the Lat. *hend-*
HA'NDY, } *ere*, (used only in composition,) which in Tooke's opinion is just the
HA'NDILY, } reverse of the truth. See *Diversions of Purley*, ii. 299.
HA'NDINESS. } and 352

"Hand; that limb by which things are taken;

"Handle, or hand-del; a small part taken hold of."

Hand,—That which takes or holds,—is extended in its application, to that (generally) which acts or performs, guides or manages, any act or performance, any work or workmanship; and is transferred to that which is taken or held; to the act, or agency, or agent, the guide or guider, manager or management, worker or workmanship; and further, to the manner, or means, or measure, the state or condition, as compared with the relation of the hand to the body.

To hand, the verb,

To do any thing with, or which may be done with, the hand; to move any thing, or perform any motion, (sc. with the hand.) Applied met.

þou ne schalt (bi hym þat made me) of scapie so lyȝte,
þe while þer ys in my ryȝht hond enȝ strengþe & myȝte;
And while y may þer wyt myn hond axe vp drawe,
Wher with ich habbe geandes mony on y s'lawe.

R. Gloucester, p. 25.

"Madame," he seyde, "vor Gode's loue, ys þys wel y do,"
"þat þou þys unclene lymes handlest & cust so?"

Id. p. 435.

Kýnewolf toke þe kyngdom (for better mot not falle)
& siþen toke þe feaute of þe kýnges alle,
As his ancestres had it befor hand.

R. Brunne, p. 9

Paul after is prechýnge. panȝers he made

And wan whith hus hondes. al þat hym neodýde.

Piers Plouhman. Vision, p. 286.

But to Israel he seith, al dai I streighte out myne hondis to a peple
that bileuyde not but aghenseide me.

Wiclif. Romaynes, ch. x.

And agaynste Israel he sayeth: all daye longe haue I stretched
forthe my handes vnto a people that beleueth not, but speaketh
againste me.

Bible, Anno 1551.

And on a wall this king his eyen cast,
And saw an hand armles, that wrote ful fast,
For fere of whiche he quoke, and siked sore.

Chaucer. The Monkes Tale, v. 12009.

— These ladies weren nothing glad

To handle hire clothes wherein she was clad.

Id. The Clerkes Tale, v. 8252.

Which thinges as instrumentes ye vsen, as your hands apart to
handale, feete to goe.

Chaucer. The Testament of Loue, book iii. fol. 317.

With hasty hondling of his hood.

Id. Dreame, fol. 363.

And glene my handfuls of the shedding after their hands.

Id. The Testament of Loue, book i. fol. 285.

They shall not regarde theyr king and prynces, the wayes of their
doynges & handlings shal be in their power.

Bible, Anno 1551. Fourth Book of Esdras, ch. xv.

And thus thei left it out of honde

For lacke of grace, and it forsoke.

Gower. Conf. Am. Prologue, fol. 6.

I haue fedde the hougrie: I haue restored the one handed to
bothe.

Udall. John, ch. x.

And among all these folke were seuen hundred lefte handed men,
which euery one could flyng stoues at an hear breadth, and not mysse.

Bible, Anno 1551. Judges, ch. xx.

They executed his commaundement out of hande, and sente hym
both his ful number of hostages, and also grayn for his army.

Golding. Caesar, book v.

Saubarzanes there made a challenge to fyght hande to hande, if
anye man durste come fourth and proue his strength.

Brende. Quintus Curtius, book vii. fol. 184.

You see, quod hee, our foes, with furious force at hand,

And in whose handes our handfull heere, vnable is to stand.

Gascoigne. Deuise of a Maske, &c.

Than Sõe sayd to the erle, sir, ye se yonder your enemyes, they be
but a handefull of men, as to the regarde of your company, and sir,
they can nat flye away.

Lord Berners. Froissart. Cronycle, ch. 399.

So muche the more miserable was he, because he was wont with
hys handie labor, to fynde bothe hymselfe and also al his poore
housholde.

Udall. Mark, ch. iii.

Amonge these exercises it shall be conueniente, to lerne to han-
dle sondry waypōs, specyally the sword and the bataile axe.

Sir Thomas Elyot. The Governour, book i. ch. xvii.

He then should well decypher himselfe, and well declare thereby
yt he would gladly catch holde of some small handell to kepe hys
money fast, rather then help his frendes in their necessitie.

Sir Thomas More. The Supplication of Soules, fol. 330.

They left behinde them certain stauies so finely wrought that they
were very beautiful to behold, considering how cunningly they were
made with a handle and a corde to fling them.

Hakluyt. Voyages, &c. vol. iii. fol. 405. Francisco de Ulloa.

You are a counsellor, if you can command these elements to
silence, and worke the peace of the present, wee will not hand a
rope more, vse your authoritie.

Shakspeare. Tempest, fol. 1.

— Sooth, when I was yong,

And handed loue, as you do; I was wont

To load my shee with knackes.

Id. Winter's Tale, fol. 294.

— Come, my mates,

I hitherto have lived an ill example,

And, as your captain, led you on to mischief;

But now will truly labour, that good men

HAND.

May say hereafter of me, to my glory,
(Let but my power and means *hand* with my will,) His good endeavours did weigh down his ill.
Massinger. The Renegado, act iv. sc. 1.

What false Italian
(As poysonous tongu'd, as *handed*) hath preuail'd
On thy too ready hearing?
Shakspeare. Cymbeline, fol. 381.

I'faith, I would faine see that Dæmon, your cutpurse, you talke of, that delicate *handed* Diuell.

Ben Jonson. Bartholomew Fayre, act iii. sc. 5.

Now, O thou sacred muse, most learned dame,
Faire impe of Phœbus, and his aged bride,
The nurse of time, and euerlasting fame,
That warlike *hands* ennoblest with immortall name.
Spenser. Faerie Queene, book i. can. 11.

He durst not for offending God & his owne conscience, (although he had occasion, and opportunity) once lay his *hands* on God's high officer the king.

Homilies. Sermon of Obedience, part ii.

About him exercis'd heroic games
Th' unarmed youth of heav'n, but nigh at *hand*
Celestiall armourie, shields, helmes, and speares,
Hung high with diamond flaming, and with gold.
Milton. Paradise Lost, book iv. l. 552.

There's 20 duckats in *hand*, at my return
I'll give you a 100.

Beaumont and Fletcher. Fair Maid of the Inn, act iv.

Because the work might in truth be judged brainish, if nothing but amorous humour were *handled* therein, I have interwoven matters historicall.

Drayton. England's Heroical Epistles. To the Reader.

All vessels are best *handled* by their ansæ or ears, on what part soever they stand; he that *handleth* them otherwise, *handleth* them but aukwardly: so it is with men's minds: there are in every man's opinion or affections certain ansæ or ears, whereon a wise perswader should lay his hold, to draw men unto him.

Mede. On Texts of Scripture. Discourse 35.

Pursue and use your swiftest speed, that we may take for prise
The shield of old Neleides, which Fame lifts to the skies,
Euen to the *handles*, telling it, to be of massie gold.

Chapman. Homer. Iliad, book viii. fol. 108.

That my frayle eies these lines with teares do steepe,
To thinke how she through guyleful *handeling*,
Though true as touch, though daughter of a king,
Though faire as ever living wight was fayre,
Though nor in word nor deede ill meriting,
Is from her knight divorced in despayre.

Spenser. Faerie Queene, book i. can. 3.

At Ariminum, there were two infants both of free condition borne without eies and nose, and another in the Picene countrey *handelesse* and *footelesse*.

Holland. Livius, fol. 879.

So Artegall at length him forst forsake
His horses backe for dread of being drown'd,
And to his *handy* swimming him betake.

Spenser. Faerie Queene, book v. can. 2.

The lyre was engraved on the arms of the Thebans, because Amphion is said to have built their town by his skill in *handling* that instrument.

Lewis. The Thebaid of Statius, book vii. (note) 415.

In this text, 'tis evident it [Hell] cannot be understood in that signification, [the state of the damned.] For, that David was not condemned to that place of torment, is agreed on all *hands*.

Sharpe. Sermon 14. vol. v.

He shall have 50*l.* for such discovery aforesaid of the printer, or the publisher of it from the press, and for the *hand* of it to the press 100*l.* &c.

Thompson. Life of Marvell.

Yet grant they were
The *handers-down*, can they from thence infer
A right t'interpret.

Dryden. Religio-Laici.

Therefore it was fit to proceed slowly, that the world might see with what moderation as well as justice the matter was *handled*.

Burnet. History of the Reformation, Anno 1529.

An olive's cloudy grain the *handle* made,
Distinct with studs; and brazen was the blade.

Pope. Homer. Iliad, book xiii.

Afterwards, his innocence appearing, he was delivered, and escaped those severe *handlings* that some of the duke's friends and retainers underwent.

Strype. Life of Sir Thomas Smith, ch. iv.

And so much for the explanation of my text, wherein I have been of necessity so large, that I have little time left me for the *handling* of the useful observations that may be drawn from it.

Bishop Bull. Works, vol. i. p. 131. *St. Paul's thorn in the flesh explained.*

Of all their treatises on this subject which the ancient ages furnished, and the succeeding ones have *handed* down to us, the best—without dispute, is that which Cicero wrote concerning the Offices or Duties of men.

Pearce. Sermon 15. vol. i.

I, for one, as a member of this House, and as a Bishop of this realm, lay my *hand* upon my heart, and say in the most solemn manner, That, in my judgment, we shall best promote these great ends by appointing his royal highness the Prince of Wales and heir apparent to the crown, regent, with full regal power.

Bishop Watson. Speech on the Regency Bill, Jan. 22. 1789.

A common smith, who, though accustomed to *handle* the hammer, has never been used to make nails, if, upon some particular occasion, he is obliged to attempt it, will scarce, I am assured, be able to make three hundred nails in a day.

Smith. Wealth of Nations, book i. ch. i.

A very learned and polite author, whose just esteem for Cicero's writings has betrayed him, perhaps, into some partiality towards his actions, acknowledges that "the defence of Vatinius gave a plausible *handle* for some censure upon Cicero."

Melmoth. Cicero to Lentulus, book ii. let. 17. (note 5.)

It will prove, that some degree of care and caution is required in the *handling* such an object; it will show that you ought not, in reason, to trifle with so large a mass of the interests and feelings of the human race.

Burke. On Conciliation with America.

A good man, who chances to be present, is often backward to rebuke him because he is at a loss about the manner of doing it, and fears to expose a good cause by his method of *handling* it.

Pearce. Sermon 15. vol. iii.

HAND, in Composition.

He for sok is wyf al out, and Astrild made quene.
He ne dradde noxt þo þat *handaxe*, as it was ysene.

R. Gloucester, p. 26.

On men of lawe wrong lokede. and largeliche hem profrede
And for to have of here help. *handij-dandij* payede.

Piers Plouhman. Vision, p. 67.

And Mary seide, lo the *hondmayden* of the Lord: be it doon to me aftir thi word.

Wiclif. Luke, ch. i.

And Mary said: beholde the *handemayden* of the Lord, be it vnto me euen as thou hast sayde.

Bible, Anno 1551.

All our drinckes were frozen in the vessels, and the yce through all the ships was aboue a *hand-breadthe* thicke, as well aboue hatches as beneath.

Hakluyt. Voyages, &c. vol. iii. fol. 226. *Jaques Cartier.*

But the ground underfoot being slipperie, with the snow on the side of the hill, they *handfast* fayled.

Id. Ib. vol. iii. fol. 64. *M. Frobisher.*

A mayde made *handefast* or sure to a mā in the howse of her father, myght well make a vowe of offerynge to the Lord, but she myght not perfourme it without the consent of her husbände, beyng ones hys wyfe afore God.

Bale. Apology, fol. 151.

A gentleman, being *handfasted* to a gentlewoman, and sure to her, as he thought; afterwards lost her, being made faster to an other man, than euer she was to him.

Wilson. Arte of Rhetorique, fol. 144.

Three or foure complete harnesses that will abide the shot of a *handgun* with 10. or 12. targets of steele, being good.

Hakluyt. Voyages, &c. vol. i. p. 362. *Arthur Edwards.*

The *handgunshot* was innumerable and incredible.

Id. The Losse of Rhodes, vol. ii. fol. 78.

The townes be not only the ornament of the realme, but also the seate of merchaunts, the place of *handicraftes*.

Sir J. Cheke. Hurt of Sedition, sig. F. 1.

HAND.

HAND.

His death was most hinderance to *handicraft-men*, for he euer filled their shoppes with store of knackes.

Bale. Pageant of Popes, by Studley, fol. 166.

And often it chanceth that a *handicraftsman* doth so earnestly bestow his vacant and spare hours in learning, and through diligence so profiteth therein, that he is taken from his *handy* occupation, and promoted to the company of the learned.

More. Utopia, by Robinson, book ii. ch. iv.

God ought not to be beleued to dwell in temples of man's *handiworkes*, or in images made by any craft of man.

Udall. Actes, ch. xvii.

We read also that napkins and *handkerchiefs* were caryed from Paule vnto them that were sicke & possessed with vncleane spirites, and they receaued their health.

Frith. On the Sacrament, fol. 155.

And we hunted so litell for reward at your *handes*, that we wrought with oure *handelabour* daye and night, to get our lyuing withal, because we would be a burthen to none of you all.

Udall. 1 Thessalonians, ch. ii.

And yet I haue strawe and prouander for our asses, and breade and wyne for me & thy *handemayde*.

Bible, Anno 1551. Judges, ch. xix.

But when their cause should be discided with blowes & *hand-strokes*, their fury was assuaged & refrigerate.

Hall. Henry VII. The fourth Yere.

And ye whyche were deade in synne thorowe the vncircumcision of youre fleshe, hathe he quykened w^t him and hathe forgeuen vs al our trespasses, & hathe put out the *hande-wrytyng* that was againste vs.

Bible, Anno 1551. Colossians, ch. ii.

Albertus de modo significandi

And Donatus, be dryuen out of schole

Prisians hed broken, now *handy-dandy*.

Skelton. Speake Parrot.

And the poore vulgare people cleane to deuoure vnder the colour of goyng on pilgrimage to thys or that stocke of mannes *handymaking*.

Udall. Luke. Preface.

The Frenchmen strongly withstod the fearceues of Thenglishmen when thei came to *handystrokes*, so that the fight was very doubtful & perilous.

Hall. Henry V. The third Yere.

He used a great deal of exercise, on the score of his health; he played often at *hand-ball*, even after he was turned of seventy.

Life of Hobbes, prefixed to his Works.

For 'tis a misery to see how our fairest trees are defac'd, and mangl'd by unskillful woodmen, and mischievous bordurers, who go always armed with short *hand-bills*, hacking and chopping off all that comes in their way.

Evelyn. On Forest Trees, ch. xxviii.

His [Augustus] neece Julia had a little dwarfish fellow not above two foot and a *hand-breath* high, called Canopas, whome she set great store by and made much of.

Holland. Plinie, book vii. ch. xvi.

We saw him strutting in the temple, where

Broaching his most blasphemous pride, he cry'd,

This *hand-erected* house I down will tear,

And rear another where no hand shall guide,

Or help the building.

Beaumont. Psyche, can. 13. st. 66.

And can it be, that this most perfect creature,

This image of his Maker, well squar'd man,

Should leave the *handfast*, that he had of grace,

To fall into a woman's easie armes.

Beaumont and Fletcher. The Woman Hater, act iii.

ANT. If that sheheard be not in *handfast*, let him flye.

Shakspeare. Winter's Tale, fol. 297.

He that tooke him [Sir James of Desmond] was a smith, and seruant to Sir Cormac, who forthwith *handfasted* him.

Holinshed. Chronicles of Ireland, Anno 1580.

The which if the Scottes would most holilie and *handfastlie* promise, the English would forthwith depart with a quiet armie.

Id. History of Scotland, Anno 1546.

Many of them were slaine that came to close *hand-fight*, many likewise of those that ran away.

Holland. Livius, fol. 795.

From thence gathering the whole intention of the conceit, ye may as in a *handful* gripe al the discourse, which otherwise may happily seem tedious and confused.

Spenser. Explanation of his Faerie Queene.

If, says he, thou had'st said, thirty years for ten, thou mightest have been thought to have erred in *hand-gesture* of the account or number; leaving the fingers open which should have made a circle, that is, which should have met, (or clos'd.)

Holiday. Juvenal. Satire 10. Illust.

The Frenchmen stood manfully at their defence with *handgunnes* and pykes, but the Englishe men shot so wholly together that they drave the Frenchmen out of the towne.

Grafton. Henry VIII. The fifteenth Yere.

Oh how manie trades and *handicrafts* are now in England, whereof the common wealth hath no need?

Holinshed. Description of England.

John Speed was born at Farrington in this county, as his own daughter hath informed me. He was first bred to a *handicraft*, and as I take it to a taylor.

Fuller. Worthies. Cheshire.

Having gathered to them a multitude of artises and *handicrafts-men*, whom in hope of spoile they had called forth, they purpose and prepare to besiege the cittie also, which aforetime had been altogether unacquainted with the like sturres.

Holland. Livius, fol. 146.

And the words in Nehem. [in all the cities] seem to extend to the *handy-crafts-men*, for citizens commonly occupy not fields, or husbandry, which is rather proper unto the villages and country people.

Spelman. On Tythes, fol. 103.

IACH. As faire, and as good: a kind of *hand in hand* comparison, had beene something too faire, and too good for any lady in Britaine.

Shakspeare. Cymbeline, fol. 372.

I have the knowledge of all the fowles of the ayre, the beauty of the field is my *handy-workes*, mine is the whole circuite of the world, and all the plenty that is in it.

Homilies. Sermon for Rogation Weeke, part ii.

And so covering his head, and holding an *handkerchiefe* before his face, to horseback hee went.

Holland. Suetonius. Nero Claudius Cæsar, fol. 205.

My Delia hath the waters of mine eyes,

The ready *hand-maids* on her grace t'attend;

That never fall to ebb, but ever dries;

For to their flow she never grants an end.

Daniel. Sonnets to Delia, son. 45.

He [Scipio] had also provision from the several towns; corn, iron, canvas for sails, axes, beed-hooks, *hand-mills*, and the like implements.

Raleigh. History of the World, book v. ch. iii. sec. 18.

BAYL. Cheese, that would break the teeth of a new *hand-saw*,

I could endure like an oastrich, or salt beef,

That Cesar left in pickel.

Beaumont and Fletcher. Love's Pilgrimage, act ii.

TRA. If I fail you

Now I have found the way, use marshal law

And cut my head off with a *hand-saw*.

Id. The Tamer Tamed, act iv.

And Homer very well in his poem feigned that Teucer was an excellent archer, and became famous thereby, but his brother Ajax was best at close fight and *hand-strokes*, standing to it heavily armed at all peeces.

Holland. Plutarch, fol. 151.

And when you see the battailes buckle together pell mell, and come to *hand-strokes*, whiles they are busied and occupied one way, fright them another way with your horsemen, ride among their ranks as they fight, and breake their arraies.

Id. Livius, fol. 224.

Though I am tame and bred up with my wrongs,

Which are my foster-brothers, I may leap

Like a *hand-wolf* into my wilderness,

And do an outrage: pray thee do not mock me

Beaumont and Fletcher. The Maid's Tragedy, act iv.

'Tis upon this foundation that physicians ordain the application of pigeons or puppies, or some other hot animals, to the soles of the feet, or the *hand-wrists*, or the stomachs, or navils of their patients.

Digby. Of the Power of Sympathy.

HAND.

HAND.

If y^e skin were parchment, and y^e blows you gave were ink,
Your owne *hande-writing* would tell you what I thinke.
Shakspeare. Comedy of Errors, fol. 90.

Alexander, who was shot at on every hand, from the towres, adjoining, (for no man durst come to *handy-blows* with him upon the wall) leapt off the wall down into the castle yard, and setting his back to a wall there, slew sundry that came to assault him with his own *hand*.
Usher. Annals. Anno Mundi 3678

Hearke in thine eare: change places, and *handy-dandy*, which is the justice, which is the theefe?
Shakspeare. Lear, fol. 303.

Look here, here's for him; *handy-dandy*, which *hand* will you have?
Ben Jonson. Bartholomew Fayre, act iii. sc. 5.

Gobrias runne into a dark and secret room, together with one of the usurping tyrants of Persia, called Magi, whom he pursued hard, and at *handy-gripes* struggling, grappling, and wrestling close together.
Holland. Plutarch, fol. 71.

The courage of that enemy is for ever conquered, who is forced to confesse that he was vanquished not by cunning, nor by venture, but in just and lawful warre by maine strength and close fight at *handie-gripes*.
Id. Livius, fol. 1143.

The castle being situated in an high place, and having a long prospect into all the parts about, gave them warning by a certain sign, when the enemies did issue forth, so as seldom they came to *handy-strokes*.
Spotswood. Church of Scotland, book v. Anno 1571.

For the French men strongly withstood the fiercenesse of the English men, when they came to *handie-strokes*, so that the fight was very doubtful and perillous.
Grafton. Henry V. The third Yere.

October 6th, was a Spaniard buried at Westminster in the Abbey, with singing performed both by English and Spaniards, and a *hand-bell* before ringing.
Strype. Memorials. Queen Mary, Anno 1554.

Our age is but an *hand-breath* in itself; but, compared to eternity, it is not an *hair's-breadth*, yea it is nothing, it bears no proportion.
Bishop Bull. Works, vol. ii. Sermon 20.

The enemy took here, and in the town, as also of those who pursued them in the night contrary to my orders, fourscore prisoners: and had taken more, if they had not received a cheek upon their first arrival in the town by a *handfull* of men.
Ludlow. Memoirs, vol. i. p. 124.

Ovid, with all his sweetness, has as little variety of numbers and sound as he; he is always as it were upon the *hand-gallop*, and his *verse* runs upon carpet ground.
Dryden. Preface to the Second Part of Poetical Miscellanies.

His pills as thick as *hand-granadoes* flew.

Roscommon. An Essay on translated Verse.

At last with *hand-granadoes*, we obliged them to quit their work, and to leave their tools behind them, with their provisions for three or four days.
Ludlow. Memoirs, vol. i. p. 70.

The Spaniards never came from behind the bushes where they first planted themselves; they having not above three or four *hand-guns*, the rest of them being armed with lances.
Dampier. Voyages, Anno 1684.

The men of the country are very cunning and ingenious in *handicraft* works; but withall very idle.
Spectator, No. 50.

They have seen several letters, all of them of the *hand-writing* of our royal father, to the said marquis.
Ludlow. Memoirs, vol. iii. p. 287.

A great many merchants constantly residing in the city besides shop-keepers, and *handy-craftsmen* in abundance.
Dampier. Voyages, Anno 1687.

Go bathe, and rob'd in white, ascend the towers;
With all thy *hand-maids* thank th' immortal powers.

Pope. Homer. Odyssey, book xvii.

We find and feel that colds, coughs, rheums, fevers, cholics, palsies, and other dangerous and mortal diseases, are begotten by the violence of damps, winds, or other contusing operations entering at the *hand-wrists*, pit of the neck, &c.
Boyle. Works, vol. i. p. 347. Letters from several Persons.

Both parties now were drawn so close,
Almost to come to *handy-blows*.

Butler. Hudibras, part i. can. 2.

For now the mastiffs, charging home
To blows and *handy-gripes* were come.

Id. Ib. part i. can. 2.

"[Hang] me," says he, "if I won't walk in the rain rather than get into their *hand-barrows* again."

Fielding. The Foundling, ch. iii.

By the means of this gentleman, and of his associates of the same description, one of the most insidious and dangerous *hand-bills* that ever was seen, had been circulated at Norwich against the war, drawn up in an hypocritical tone of compassion for the poor.

Burke. Observations on the Conduct of the Minority.

See Bedlam's closetted and *hand-cuff'd* charge
Surpass'd in frenzy by the mad at large.

Cowper. Tirocinium.

Were they then to be awed by the super-eminent authority and awfull dignity of a *handfull* of country clowns, who have seats in that assembly, some of whom are said not to be able to read or write?

Burke. On the Revolution in France.

Neither of the statutes of Westminster had any effect on the decision in Beddingfield's case; nor was that of St. John at all influenced by the subsequent prohibition of *hand-guns*.

Sir William Jones. Works, vol. vii. p. 489. The Legal Mode of suppressing Riots.

And amongst their articles of *handicraft* may be reckoned small square fans of mat or wicker-work, with *handles* tapering from them of the same, or of wood; which are neatly wrought with small cords of hair, and fibres of the cocoa-nut coir intermixt.

Cook. Third Voyage, book iii. ch. xii.

It was desired by the aldermen, that the testimonials of churchwardens and overseers should be admitted; and that all hired servants, and all apprentices to *handicraftsmen*, should be considered as poor.

Johnson. The Life of Garth.

Men of science should leave controversy to the little world below them; and then we might see Rock and Franks walking together *hand-in-hand*, smiling onward to immortality.

Goldsmith. The Citizen of the World, let. 67.

When Burnet preach'd, part of his congregation hummed so loudly and so long, that he set down to enjoy it, and rubbed his face with his *handkerchief*.

Johnson. Life of Sprat.

Yet considering its vast power in morals, one cannot enough lament the ill destiny of this divine art, (painting,) which, from the chaste *hand-maid* of virtue, hath been debauched, in violence to her nature, to a shameless prostitute of vice, and procuress of pleasure.

Hurd. Works, vol. i. p. 377. Notes on the Epistle to Augustus.

There are water-mills in Sky and Raasay; but where they are too far distant, the housewives grind their oats with a quern, or *hand-mill*, which consists of two stones, about a foot and a half in diameter; the lower is a little convex, to which the concavity of the upper part must be fitted.

Johnson. Journey to the Western Islands.

A good model once chosen, will lead them in the journey of life as a *hand-post* directs the traveller over a wide waste or forest.

Knox. Winter Evenings, even. 21.

But as we had always been able to keep it under with the *hand-pumps*, it gave us no great uneasiness till the 13th, about six in the afternoon, when we were greatly alarmed by a sudden inundation that deluged the whole space between decks.

Cook. Voyages, book vi. ch. i.

My muse with Lloyd alone contends;

Why then fall foul upon his friends?

Unless to show, like *handy-dandy*,

Or Churchill's ghost, or Tristram Shandy.

Lloyd. The Cobbler of Cripplegate's Letter.

They are, I think, the *handy-work* of some Jew or Christian, and a sorry imitation of the tenth commandment.

Jortin. Works, vol. i. p. 335. Remarks on Ecclesiastical History.

A HAND, by the statute 33 Henry VIII. 5., is four inches in breadth. Among jockeys, as the measure of a horse, it is four fingers in breadth, the measure of the fist when clenched: but this, from the variation of different hands, is plainly a very loose estimate.

HAND.

HAND-
SELL.HAND-
SOME.

HANDSELL, v. } A. S. *hand-selen*, or *sylen*, *man-*
HA'NDSSELL, n. } *cipatio*; a putting over into an-
other's *hand*, or possession. Hence our *handsell*.
Somner. And Junius, that it is a word of Saxon origin,
composed of *hand* and *sellan*, the latter signifying not
only *vendere* but *dare*; and that *handsell* is equivalent
to *hand-gift*. And see Jamieson, and Tooke, ii. 273.

A sale, gift, or delivery into the *hand* of another; a
taking or receiving in *hand*; applied to the first delivery
or receiving; to a first using; to a delivery or receiving
as a pledge, or earnest, of something to follow.

Geuen Gloton with glad chere goud ale to *ansele*.

Piers Plouhman. Vision, p. 106.

— *Aeneas* first the rusticke sort sets on
For happy *hansels* sake, and Latynes layes the ground uppon. (*stravit-*
que Latinos.)

Phaer. Virgil. Aeneidos, book x.

MOR. I reckon for the best still: this night then I shall
enjoy her.

PETRO. You shall *handsel* her.

Beaumont and Fletcher. The Tamer Tamed, act. ii.

For earst I had obseru'd this arte,

Delay giues men desier:

Yeat lothe to hurt my haste, and least

The *hansell* should retyer,

I was not ouer coye, nor he

To warme him at my fier.

Warner. Albion's England, book ix. ch. xlvii.

For consecrating after popes

They golden rites prefer,

And, *hansling* Rome with heresies,

In factious schismes did erre.

Id. Ib. book xii. ch. lxxv.

And Eutropius reporteth, that even unto this time, when a new
Emperour came to be received of the Senate, among the cries of good
handsell, and the wishes of good luck that were made unto him, one
was, Happier be thou than Augustus, and better than Trajan.

Sir Thomas North. Plutarch. Amiot to the Readers.

Neither as yet is it for certaine knowne, why he first and above all
others was counted a meet man to take *hansell*, or take sey of this
new dignitie and promotion.

Holland. Livius, fol. 188.

Lemon in his *Dictionary*, as cited in the notes on
Brand's *Popular Antiquities*, (ii. 572.) explains HAND-
SELL to be the first money received at market, which
many superstitious people will spit on, either to render
it tenacious that it may remain with them and not vanish
away like a Fairy Gift, or else to render it propitious
and lucky, that it may draw more money to it. Misson,
who took refuge in England after the Revocation of the
Edict of Nantz, notices this custom (which still exists;) his
words are:—*Une espece de pourvoyeuse me disoit*
l'autre jour, que les Bouchères de Londres, (the Butcher-
women, as Ozell strangely translates it; more probably
the wives of the Butchers who served in their husbands'
shops,) *les femmes qui apportent de la volaille au*
marché, du beurre, des œufs, &c., et toutes sortes des
gens font un cas particulier de l'argent qu'ils reçoivent
de la première vente qu'ils font. Ils le baisent en le rece-
vant, crachent dessus, et le mettent dans une poche apart.

HA'NDSOME,

HA'NDSOMING,

HA'NDSOMELY,

HA'NDSOMENESS.

D. *handsaem*; *dexter*, *manu*

promptus, dexterous or *handy*,

prompt or ready with the *hand*;

and thus

Clever, skilful; cleverly or skilfully done; and thus,
further, suitable or well adapted, convenient or becom-
ing; suiting the state, or condition, or rank; graceful,
liberal, noble.

He is very desyrus to serve yo^r Grace, and seymes to me to be a
very *handsome* man.

Lodge. Illustrations, vol. i. p. 178. *Gresham to the Duke of North-*
umberland.

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At theyr comming, forasmuche as they had not so *handsome* horses,
he toke the horses frō the Marshals and Romane horsmen, and from
such as he had raised vpon the sodeine, and distributed them among
y^e Germanes.

Golding. Caesar, book vii. fol. 220.

But in making them (Engines of War) hereunto, they have chief
respect that they be both easy to be carried, and *handsome* to be moved
and turned about.

More. Utopia, by Robinson, book ii. ch. x.

Phanorinus the Philosopher (as Gellius telleth the tale) did hit a
yong man ouer the thumbs very *handsomely*, for vsing ouer old, and
ouer straunge words.

Wilson. Arte of Rhetorique, fol. 3.

There are many townes and villages also, but built out of order,
and with no *hansomeness*.

Hakluyt. Voyages, &c. vol. i. p. 248. *Richard Chancellor.*

Saying, "Him, whom I last left, all repute

For his device, in *handsoming* a suit,

To judge of lace, pink, panes, print, cut, and plait,

Of all the court to have the best conceit."

Donne. Satire 1.

But first I'll tell you, by this honest ale,

In my conceit this is a pretty tale;

And if some *handsome* players would it take,

It (sure) a pretty interlude would make.

Drayton. The Moon-Calf.

And his design there was plainly no other, than to reduce the civil
and poetical theologies of the Pagans into some *handsome* conformity
and agreement with that philosophical, natural, and real theology of
theirs, which derived all the Gods from one supreme and universal
Numen. *Cudworth. Intellectual System*, book i. ch. iv. fol. 498.

But the gravity which was usually found in the Lacedemonians,
hinder'd them (perhaps) from playing their game *handsomely* against
so nimble a wit.

Ralegh. History of the World, book iii. ch. viii. sec. 6.

We met with one ship more loaded with linnen, China-silk, and
China-dishes, amongst which we found also a faulcon of gold, *hand-*
somely wrought with a great emerald set in the breast of it.

Sir Francis Drake. The World Encompassed, fol. 61.

Yet if there be a lady not competently stock'd that way, she shall
not on the instant utterly despair, if she carry a sufficient pawn of
handsomeness.

Carew. Cælum Britannicum.

The Romans were so fully convinced of the power of beauty, that
the word *fortis*, strong or valiant, signifies, likewise, fair or *handsome*.

Fawkes. Ode 3. Cupid benighted, note.

We should never, at least with much earnestness, meddle with
affairs more properly belonging to others, and which we do not, or
may not, *handsomely* pretend to understand so well as others: such
are affairs beside our profession.

Barrow. Sermon 21. vol. i.

By a life spent in abject servility, in courting a capricious world, in
deceiving the credulous, in contriving schemes of advantage or plea-
sure, and in hardening his conscience, he has, at last, in his fiftieth
year, obtained some promotion, and accumulated a *handsome* sum of
money.

Knox. Essays, No. 102.

No more could Augustin, when upon second thoughts, but not the
wisest, he contended for the doctrine of persecution, in some letters
which Bayle has taken to pieces very *handsomely*, in his philosophical
Commentary.

Jortin. Remarks on Ecclesiastical History, vol. i. p. 176. *Preface.*

HANG,

HA'NGBY,

HA'NGER,

HA'NGING,

HA'NGMAN.

Goth. *hahan*; A. S. *hang-an*, *pen-*

dere, *suspendere*. D. and Ger. *hang-en*;

Sw. *hanga*. Junius derives from Goth.

hauh, high. Wilkins, speaking of the

several kinds of actions or gestures,

positions or postures of material substance, which do
refer to the weight being incumbent upon something,
first, below it, second, above it, classes *hanging* in the
second division.

To append, depend, impend, or suspend; to fix or
fasten to, in a dependent, a pendulous state or position;
to rest, or remain in a dependent state; in a pendulous,
or hovering, or elevated state; as if incumbent upon,
or supported by, something above.

HAND-
SOME.—
HANG.

HANG.

Vor hor wiues & hor dogtren the king ofte uor lay
& *hangede* men gulties vor wraththe al longe day.
R. Gloucester, p. 509.

First was he drawn for his felonie,
& as a þefe þan slawen, on galwes *hanged* hie.
R. Brunne, p. 247.

And hope *hongeþ* aȝ þer on, to have þat treuthe deserveþ.
Piers Plouhman. Vision, p. 241.

An haȝwarde and an heremyte. þe *hangman* of Tyborne
Dauwe þe dýker. with a dosen harlotes.
Id. Ib. p. 106.

————— And Claudius,
That servant was unto this Appius,
Was demed for to *hange* upon a tree.
Chaucer. The Doctoures Talc, v. 12205.

Their heare *hanged* about their eares.
Gower. Conf. Am. book i.

And the Sonday after Bartelmew daye, was one Cratwell *hangman*
of London, and two persones more *hanged* at the wrestlyng place on the
backesyde of Clerkenwell besyde Londō.

Hall. Henry VIII. The thirtieth Yere.

I am blacke (O ye doughters of Jerusalem) like as the tentes of the
Cedarenes, and as the *hagings* of Salomon.
Bible, Anno 1551. Salomon's Ballettes, ch. i.

Me thinke if then their cause be rightly scande,
That they should more delight to follow drummes,
Than byde at home to come in *hangman's* thumbes.
Gascoigne. The Fruites of Warre.

————— Thou chafes at me
For payring of my nayle
Amisse, at me thy frinde, and eke
An' *hangeby* at thy tale.
Drant. Horace. Epistle 1.

Show your sheepe-biting face, and be *hung'd* an houre.
Shakspeare. Measure for Measure, fol. 82.

Though he had lost his place, his pow'r, his pains;
Yet held his love, his friends, his title fast;
The whole frame of that fortune could not fail;
As that which *hung* by more than by one nail.
Daniel. History of the Civil Wars, book vii.

Lys. *Hang* off thou cat, thou bur; vile thing let loose,
Or I will shake thee from me like a serpent.
Shakspeare. Midsummer Night's Dream, fol. 155.

With that two sumpters were discharg'd,
In which were *hangings* braue,
Silke couerings, curtens, carpets, plate,
And all such turns should haue.
Warner. Albion's England, book viii. ch. xlii.

Being affrighted at the rumour of that murder, (Claudius) slyly crept
forth and conueied himselfe into a Solar (*solarium*) next adioyning, and
there hid himselfe betweene the *hangings* that *hung* before the dore.
Holland. Suetonius. Tiberius Claudius.

————— And though his face be as ill
As theirs, which in old *hangings* whip Christ, still
He strives to look worse, he keeps all in awe.
Donne. Satire 4.

Then will the whole number of them which followed Xerxes out of
Asia into Greece, in all kinds, rise to the number of 2317610 thousand
men, besides horse-boyes and other servants, *hangers* on, &c.
Usher. Annals. Anno Mundi 3524.

The most part of Nicias' riches was in ready money, and thereby he
had many cravers and *hangers* on him, whom he gave money unto.
Sir Thomas North. Plutarch, fol. 452. Nicias.

LADY. They do slander him.

ORL. *Hang* them, a pair of railing *hangbies*.

Beaumont and Fletcher. The Honest Man's Fortune, act iv.

AMO. Enter none but the ladies, and their *hang-bies*; welcome
beauties, and your kind shadowes.

Ben Jonson. Cynthia's Revells, act v. sc. 3.

He said: then nodding with the fumes of wine,
Dropp'd his huge head, and snoring lay supine.
His neck obliquely o'er his shoulders *hung*,
Press'd with the weight of sleep that tames the strong!
Pove. Homer. Odyssey, book ix.

So, in some well-wrought *hangings*, you may see
How Hector leads, and how the Grecians flee:
Here, the fierce Mars his courage so inspires,
That with bold hands the Argive fleet he fires.

Waller. To a Friend.

Though divers creditable witnesses deposed that Gregory Bandon,
who was common *hangman*, had confessed and owned to have executed
the King, yet the jury found him (Capt. Wm. Howlet) guilty of the
indightment.
Ludlow. Memoirs, vol. iii. p. 74.

The nest of the Guira tangeima, the Icterus minor, and the Jupujuba,
or whatever other name the American *hang-nests* may be called
by, are of this kind.

Derham. Physico-Theology, book iv. ch. xiii. note 10.

That thieves are *hanged* in England, I thought no reason why they
should not be shot in Otaheite; because, with respect to the natives,
it would have been an execution by a law *ex post facto*.

Cook. Voyage, book i. ch. xiv.

I'd *hangings* weave in fancy's loom,
For Lady Norton's dressing room.

Mason. Ode to Sir Fletcher Norton.

This indeed may be the height of the *hangman's* charity, who waits
for your clothes; but it could never be St. Paul's.

Warburton. A Commentary on Mr. Pope's Essay on Man.

But now her wealth and finery fled,
Her *hangers-on* cut short all;
The doctors found, when she was dead,
Her last disorder mortal.

Goldsmith. Miscellanies, vol. ii. p. 101. On Mrs. Mary Blaze.

HANGER, (a weapon,) D. hangher, *pugio de zonæ*
pendens: hangherken, *gladiolus qui a femore suspendi-*
tur. And Skinner,

"A short sword, so called because it is *hanged* to the
side."

I hapned to enter into some discourse of a *hanger*, which I assure
you, both for fashion and work-manship, was most peremptory-beauti-
full, and gentleman-like.

Ben Jonson. Every Man in his Humour, act i. sc. 5.

Finding himself attacked at the same time in the rear by Jowler,
and fearing Cæsar might recover, he drew his *hanger*, and wheeled
about, and by a lucky stroke severed Jowler's head from his body.

Smollett. Roderick Random, ch. iii.

HANK, Lye thinks may be from the Islandic *hank*,
vinculum; Skinner, from to *hang*; and Tooke (who
produces the examples of the verb from Hoper) that,
"to have a *hank* upon any one, is, to have a *hold* upon
him; or to have something *hank*, *hanky*d, *hanged*, or
hung upon him." To *hantch*, in the passage from the
Bible, seems to be the same word, *k* softened into *tch*.
See HAUNCH.

And a *hank* of thread as much as is *hanky*d or *hanged*
together.

He *hanky*d not the picture of his body upon the crosse to teache
them his deathe. *Johan Hoper. Declaration of Christe*, ch. v.

The same bodye that *hanky*d upon the crosse.

Id. Ib. ch. viii.

They shall roare, and *hantche* vp the praye, (lay hold of) and no
man shall recover it or get it from them.

Bible, Anno 1551. Essay, ch. v.

LADY. But had I known this, had I but surmiz'd it, you should have
hunted three trains more, before you had come to th' course, you
should have *hantk* o' th' bridle, Sir, i' faith.

Beaumont and Fletcher. The Scornful Lady, act v.

Others had no certainty of their holds, which were wont to be let
by copy for lives, or otherwise for years; so that their landlords
might have them upon the *hank* at no time, nor in any thing, to offend
them.

Strype. Memorials. Edward VI. Anno 1549.

I love a friendship free and frank,
And hate to hang upon a *hank*.

Byrom. Careless Content.

HANKER, } Skinner says, *hank*, in Lincoln-
HANKERING. } shire, is used for an inclination, or
propensity of mind, from the verb to *hang*, q. d. *to*
hang or *hanker* after. Met.

HANG.

HANKER.

HANK. To *hang* about, stay, or remain, *hanging* or loitering as in suspense, to loiter or linger, as unwilling to quit ; to long after or for, to keep or continue in a state of longing.

Besides the Scriptures, there hath been so full an attestation given to them [wizards and magicians] by persons unconcerned in all ages, that those our so confident exploders of them, in this present age, can hardly escape the suspicion, of having some *hankring* towards Atheism. *Cudworth. Intellectual System*, fol. 703.

Are these barbarians of man-eating constitutions, that they so *hanker* after this inhumane diet, which we cannot imagine without horror. *Bentley. Sermon* 1. p. 37.

And as for sensuality, though it cannot be supposed that a soul should retain the appetites of the body, after it is separated from it ; yet having wholly abandon'd itself to corporeal pleasures while it was in the body, it may, and doubtless will retain a vehement *hankering* after the reunion with it, which is the only sensuality, that a separated soul is capable of. *Scott. Christian Life*, part iii. ch. vi.

We shall be able to part both with it and them, without any great regret or reluctance, and to live from them for ever, without any disquieting longings or *hankerings* after them. *Id. Ib.* part i. ch. iii.

[He is] content to sit still, and let his train of thought glide indolently through his brain, without much use, perhaps, or pleasure, but without *hankering* after any thing better, and without irritation.

Paley. Moral Philosophy, vol. 1. p. 39. *Human Happiness*.

HANK.
—
HANO-
VER.

HANOVER.

Boundaries. HANOVER, the Kingdom of, is bounded on the North by the German Ocean, on the East by Holstein, Mecklenbourg, and Prussian Saxony ; on the South by the Duchy of Brunswick and the Grand Duchy of the Rhine ; on the West by the Netherlands. It extends over a surface of 14720 English square miles.

Surface. From the borders of the sea to the Southern boundary of Hanover, the land rises gradually, until the acclivity terminates in the mountains of the Hartz, an independent granitic chain, the ramifications of which are for the most part comprised within this Kingdom. Next to the sea, and particularly in the Eastern part of the Kingdom, along the Elbe and Weser, the soil is in a great measure formed by the depositions of these great rivers. This part of the country is also exposed to violent inundations, the destructive effects of which are but imperfectly prevented by dikes. The great extent of the marshes likewise appears to indicate how recently this portion of the land has been recovered from the ocean. The same may be said of the Western region, through which the Ems has its course. The soil in these districts is generally unproductive, but the most sterile portions of the Kingdom are the heaths or deserts of Luneburg and of Verden, situated between the Elbe and the Weser, and those of Meppen, on the right bank of the Ems. The soil of these districts is gravel or light sand, unfit for agriculture, but covered in some places with pine forests, heath, and marshes. In the immediate neighbourhood of Bremen, some portions of this kind of morass have been brought into cultivation, but Ages must elapse, and an immense capital must be expended, before similar improvements can be made in the great wastes of Luneburg, which extend 25 leagues from East to West, and between Harburg and Zell, nearly an equal distance from North to South. On the left bank of the Vechte, which flows to the West of the Ems, the neighbourhood of Bentheim presents to the view on every side a sandy desert, diversified only by tracts of morass or stagnant pools.

Geology. Considered in its geological character, the country which we have just described belongs to the most recent, or *tertiary* formation. Hence it is, that the sea at every tide carries to the Town of Stade, not far from the mouth of the Elbe, fragments of wood, differing from any species growing at present on the earth. Blumenbach regards them, with reason, as fossils ; they are brown or black, and almost always bituminous. These are true *lignites*, and prove by their presence that

the sea covers a soil more recent than the chalk which occurs on the shores of the Baltic. In ascending from the sea-coast, the secondary, or limestone formation occurs, stretching from West to East, between Osna-bruck and Hanover. This rests on the primary rocks of the Hartz.

The Elbe forms the North-Eastern boundary of the Kingdom, and receives supplies from about eight small rivers, the principal of which are the Schwinge and Oste, both navigable a short way, and capable of improvement. The Weser takes its name at Minden, where the Werra and Fulda unite, and flows through the Kingdom ; its tributaries are numerous, but only one of them, the Aller, is important. The Ems is another great river, navigable, however, only in that part called the Lower Ems : works are carrying on at present for the improvement of the remainder. The Aa, the Hase, and the Vecht, which are navigated by boats, with many small streams, flow into the Ems from Hanover. The only lakes in this Kingdom which deserve mention, are the Steinhundermeer and the Dumersee. The latter is well stocked with fish, and extends about two leagues in length and one in breadth.

The climate of Hanover is generally temperate ; the people boast of its salubrity, but the low swamps and stagnant marshes load the atmosphere with a humidity disagreeably perceptible to a stranger, and throughout the greater part of the Kingdom the temperature is at all times extremely variable. The winters are severe, and even in summer sudden chills are not unfrequent. The dews and vapours during the summer, at sunrise and sunset, prove extremely hurtful to some constitutions. The prevailing wind during the winter months is the North-West ; in Spring an Easterly wind blows for a short time, and in summer the South-West wind begins, which continues the greater part of autumn. Among the peculiar effects of the climate of Hanover on the human constitution, the early loss of the teeth is the most striking. The variableness and moisture of the climate give rise to many dangerous diseases. If the month of July be very warm, violent endemics are likely to ensue. The most usual maladies are nervous and intermittent fevers, consumptions, paralytic and apopleptic disorders.

The natural riches of Hanover consist in the produce of its fisheries, in the game which abounds in the wastes and forests, in its agriculture and pasturages, and, above all, in the mines of the Hartz.

Rivers.

Lakes.

Climate.

Productions.

HANO-
VER.
Fisheries.

Since the encouragements held out by the late King, in 1792, for the promotion of the whale fisheries, a considerable number of Hanoverians annually frequent the Greenland Seas in adventures of this nature. The fishery on the coast of the Kingdom, also, is remarkably productive; that of the rivers supplies the inhabitants with abundance of delicious trout and all the more common kinds of fish, as well as with eels of extraordinary magnitude.

Timber.

The forests supply timber fit for boat-building, and for the rigging of large vessels. Wood for fuel is dear, but this inconvenience is remedied by the working of several coal-pits. In the pine woods, large groups of trees are often found dead without any external injury. This is generally ascribed to the ravages of an insect, the *Bostrichus xylophagus* of Fabricius, the destructive visits of which were of late years extended to England. In the neighbourhood of Zell, the old oaks are of a height and grandeur hardly to be surpassed in the woods of Holstein. Some of them measure 40 feet in the circumference of the trunk next the ground, and 25 feet immediately below the branches. These woods are stocked with red deer, roebucks, wild boars, hares, and rabbits; but fortunately for the interests of the farmer, the number of wild animals has diminished considerably within the last twenty years. The fens and marshes are frequented by a great variety of aquatic birds, and ortolans are numerous in the vicinity of Osnabruck. In the Hartz the wolves are formidable from their numbers and their strength.

Agriculture.

The agriculture of the Kingdom, it is allowed, has not by any means reached the perfection of which it is capable. The Provinces of Gottingen and Hildesheim alone are distinguished by skilful cultivation. The fat lands also, on the banks of the rivers and near the sea, are industriously tilled; but, on the other hand, there is an immense extent of marsh or of sandy waste, not altogether incapable of being reclaimed. Those who imagine that every improvement of mankind is derived immediately from their rulers, reproach the Government of Hanover with this neglect of the national resources; but the true cause of this supineness and want of enterprise may, perhaps, be more justly traced to an imperfect system of tenures, (metairie farms being very general,) to the national character, and to the operation of customary laws, which naturally cherish an attachment to old usages, and continually throw impediments in the way of improvement. It may be added, also, that even in the worst districts the quantity of land in cultivation has increased by more than one-third within the last twenty years. In Osnabruck and Calenberg, the people, instead of attempting the cultivation of their own soil, annually migrate into the Netherlands to perform the labours of the harvest. Nevertheless, the country produces sufficient corn for the inhabitants. Flax is grown in small patches for the material of domestic industry. The culture of tobacco is confined to narrow limits, the whole yearly produce not exceeding at the utmost 9000 ztr. Rape-seed, for oil, is cultivated to a considerable extent, and supplies to Bremen a chief article of its commerce. Horticulture has been but little attended to, and, with the exception of the apple, the fruits of Hanover are inferior to those of France. The vine is cultivated only in gardens, and chiefly for the tables of the rich, for it is rarely that the grape attains here a complete maturity.

The horned cattle of Hanover are of middling size, but the beef, as well as mutton, fed on the mountains, is of an excellent flavour. The best races of cattle are found in Bremen, Verden, Hoya, and in the Hartz, where, in some rich valleys, the dairy-farms resemble those of Switzerland. The swine also are of excellent quality near the woods, and better still in the country between the Ems and Weser, the original locality of the Westphalian breed. But among the animals of Hanover, the horses enjoy the highest reputation, and strangers are often surprised at the beauty and good condition of those which are yoked to the waggons of the poorest peasantry. There are two races of horses, however; that of Hoya, light and active, and the breed of Luneburg, or Friesland, numbers of which are annually exported for coaches and artillery. It is said, that the attempt to improve the breed of horses by the mixture of Arabian blood has never succeeded in Hanover. The wool of the native sheep is of a very inferior quality, but great improvement has taken place of late years, since the Government encouraged the introduction of the Spanish races: some proprietors are now able to export wool which can compete with that of Spain and England. Some districts of Hanover derive a considerable revenue from the exportation of geese; but the care of bees is an object of still greater importance. The extensive heaths of Luneburg and Hoya are more than sufficient for the support of the stocks belonging to the country, which are estimated at 75,000, and a considerable sum is derived from the summer feeding of the bees of the adjoining territories of Brunswick and Prussia. There are some villages whose entire population is employed during the early months of summer in the care of these industrious insects.

HANO-
VER.
Stock.

There is but little manufacturing industry in this Kingdom, the peasantry being more disposed to wander into adjoining Countries to find agricultural employment, than to engage at home in sedentary occupations. Stein estimates at 16,000 the number of individuals who annually migrate into Holland. There are some manufactures, nevertheless, of soap, tobacco, leather, woollen cloths, and, above all, of iron and copper. The art of making fine wire, and of embroidering cloth with metallic threads, is here carried to perfection. The annual value of this business in the territories of Luneburg, Bremen, Osnabruck, Hoya, and Diepholz, is said to be five millions and a half of florins. Both sexes are engaged in it. The linen cloths of Hanover are very inferior to those of Prussia and Friesland. The trades of the jeweller and goldsmith are among the few in which Hanover displays superior workmanship.

Manufac-
tures.

Hanover seems destined by nature to engross the foreign commerce of Germany. With three great rivers flowing through it, some extent of sea-coast, and surrounded by Countries rich in natural productions, it appears as if commercial pursuits would be the natural resources of its inhabitants. But several causes, among which the disposition of the people is perhaps the chief, frustrate those facilities. The want of secure havens on the Elbe and Weser, may also be enumerated. The attempt to make a canal from Stade to the Oste, and from that to the Wumme, uniting the Elbe and Weser, has failed, and the improved navigation of the Weser has not yet had time to produce important results. Steam-boats at present ply on the Elbe, Ems, Weser, and Aller. The most important commercial place is Minden, where there arrive annually

Commerce.

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about 370 small vessels by the Weser, by the Werra 110, and 130 by the Fulda. The roads in the low and sandy part of the Kingdom are unfavourable to the carriage of goods, yet the intercourse between Brunswick, Hamburgh, and Bremen, is carried on over these sands.

Population.

The population of Hanover, in 1822, was estimated by Hassel at 1,463,700, or nearly 100 individuals to the square mile. According to the calculations of the same writer, the number of Jews amounts to 6700, but Stein makes them amount to 15,000. The Reformed Religion is greatly predominant. The Lutherans are estimated at 1,100,000; the Calvinists at 120,000. The Roman Catholics do not exceed 230,000, and to these may be added 500 Mennonites. The Protestant Clergy are subjected to the Consistories of Hanover, Osnabruck, Aurich, Hildesheim, Stade, and Ottendorf. The Roman Catholics are under the direction of the Archbishops of Osnabruck and Hildesheim. The ancient Chapters have been restored in the Government of Hanover; and in that of Hildesheim are several monasteries and ecclesiastical estates, which escaped confiscation under the domination of the French. A special Board, or Committee, has been formed to manage those revenues, and to redeem, as far as possible, the domains which were alienated under the Westphalian Government. These funds are disposed of in the payment of pensions, the expenses of the Chapters, and in the costly decorations of Roman Catholic worship. This Committee has, since 1816, raised a loan on the credit of those mortgaged estates. The proprietors, who do not wish to part with their possessions, are allowed to retain them for a small yearly rent, which forms a revenue appropriated to the support of the Universities, the learned Societies, and Scientific Institutions of the Kingdom. By a Royal edict, in September, 1824, the article of the German Confederation which relates to Religious toleration, was expounded in such a manner as to do away with the notions of a ruling Church, a merely tolerated creed, or of any partiality whatsoever to a particular sect of Christians.

History.

Hanover is one of those Countries from which the Saxons issued to invade England. The Hanoverians still possess, in a high degree, the love of independence and great personal courage, which distinguished their ancestors. That remarkable people, of the *Cimbri-Saxon* branch, were divided into many nations or Tribes. The *Longobardi* and *Vinuli* occupied both banks of the Elbe; the *Chauci* dwelt at the mouth of the Weser; the *Fusi* possessed the country which at the present day comprehends the territory of Hildesheim; and the *Cherusci*, who were afterwards associated with the Franks, were scattered round the forests of the Hartz.

In the Xth century the four princely families of Brunswick, Nordheim, Billungen, and Supplingburg divided among them the patrimonial dominions of Hanover. Towards the close of the XIth century the heiress of the House of Billungen married Henry the Black, of the powerful Bavarian family of the Guelphs, originally from Este; and in the beginning of the XIIth century the offspring of this marriage, Henry the Proud, espoused the heiress of the other three Principalities; so that their son, Henry the Lion, whose dominions embraced nearly all that was afterwards comprised in the Electorate, was one of the most powerful of the German Princes. But these possessions were again divided among his immediate posterity; and his nephew

Otho submitted to receive from the Emperor investiture of a small portion, with the title of Duke of Brunswick. Successive partitions of the estate among the sons weakened the power of the family, until at length, in the beginning of the XVIIth century, the law of primogeniture began to govern the succession. About the same time several branches of the Brunswick family became extinct, and all its possessions were divided between the two lines of Brunswick-Wolfenbittel and Brunswick-Luneburg. This latter, the younger branch, possessed at first but a small portion of Luneburg; but to this was added, in 1617, Grubenhagen, in 1634 Calenberg and Gottingen, and in 1642 the remainder of Luneburg. These possessions might have been again separated by descent, but for the marriage, in 1698, of George Duke of Calenberg-Gottingen with Sophia, heiress to the Duke of Luneburg-Grubenhagen. The dignity of Elector had been granted by the Emperor to the father of this Prince in 1692, and he himself succeeded to the Crown of England by the Act of Settlement, after the death of Queen Anne; since which time the British Sovereigns have continued to govern the ancient dominions of their family, increased, in 1715, by Bremen and Verden, in 1802 by Osnabruck, in 1814 and 1815 by Hildesheim and East Friesland, with some other territories. In return for these considerable acquisitions, part of Luneburg and some other scattered domains were given up to Denmark, Prussia, and Oldenburg. The object of the exchanges was, for the most part, the concentration of territorial possessions. Hanover was the point in which Napoleon first attempted to realize his designs against the North of Germany. As soon as the war of 1803 broke out, a French army, under Mortier, entered that Country. Resistance was vain; and a Convention was agreed on, in consequence of which the Hanoverian army was disbanded. Heavy impositions succeeded, but no attempt was made at dismemberment. In 1806, however, Hanover was given to Prussia, in lieu of some territories on the Rhine. In the following year it again came into Napoleon's hands, who gave a portion of it to the newly-created Kingdom of Westphalia. The amount of public debt incurred by those invasions between 1803-1808 was five millions of dollars. In 1810, the greater part of Hanover was added to the Westphalian Kingdom, and the rest was incorporated with the French Empire, being included in the *Departments of the Hanse Towns*. In this state affairs remained till the battle of Leipsic, which liberated the Country. In November, 1813, the native authorities resumed the duties of government.

Hanover was, by the Congress of Vienna, erected into a Kingdom, the Sovereign of which unites the prerogatives to the titles of Royalty. He holds the fifth place among the Princes of the German confederation, in the Diet of which the Kingdom has four votes. Hanover is the hereditary dominion of his Majesty the King of England; but, except the accidental union of the two Crowns in the same Prince, there exists no political connection between the two Countries. British subjects in Hanover, and Hanoverians in England, are aliens, without any especial right of citizenship. This total distinction of the two States in political relations was always admitted by the Courts of Europe; and the neutrality of the one was constantly respected during a war with the other Power, until Napoleon thought fit to violate this received principle of European State law,

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and turned against Hanover his hostility to Great Britain. The Crown of Hanover is hereditary in the House of Brunswick-Luneburg, according to the maxims of descent established by custom in that family, and which respect the right of primogeniture, but reject the female line. By the same law the heir is of full age at 18. In case of a failure of male issue, the succession of some of the Provinces devolves by regular descent on the other branch of the House of Brunswick; and as the various territories which composed the Electoral estates, and were held by different titles, have been united into a whole by the erection of the Kingdom, it is to be presumed that the House of Brunswick would, in such a case, succeed to the whole dominion. The Kingdom of Hanover is governed by a Prince of the Royal Family, (at present the Duke of Cambridge,) who, in matters of great importance, receives the orders of the King, assisted by a Council of Hanoverians resident at the Court.

Constitu-
tion.

The Government of Hanover is partly of a feudal and partly of a representative nature. The Countries composing the Kingdom are as follows: the Duchy of Bremen with the territory of Hadeln, the Principality of Luneburg, part of the Duchy of Lauenburg, the Duchy of Verden, the Principalities of Calenberg and Hildesheim, the Counties of Hoya and Diepholz. To the South-West of this last lie the Principality of Osnabruck, the Counties of Lingen and Bentheim, the Circles of Meppe and Emsbuh; and further to the North lies the Province of East Friesland. On the South, and separated from the rest of the Kingdom by the territories of Brunswick, lie the Principalities of Gottingen and Grubenhagen, with some Circles of Eichsfeld; to the East again lies a portion of the County of Hohnstein. All these various territories, and in some cases even minute portions of them, have separate Constitutions and tribunals; private rights and hereditary privileges everywhere interfere to prevent the uniform organization of the Kingdom. Different systems of taxation and different forms of administration existed till lately in the Provinces. The abolition of these discordant usages while Hanover was incorporated with the French Empire and the Kingdom of Westphalia, was of short duration. The ancient Constitutions were restored immediately on the retreat of the French in 1813. But when the hereditary dominions of Brunswick-Luneburg were combined into a whole as a Kingdom, an attempt was made not to abolish but silently to supersede the separate Constitutions of the Provinces, by a general representation by deputies from the several Estates, amounting in all to 85, who assembled for the first time in Hanover in December, 1814. This Assembly was chiefly engaged, during the years 1814, 1815, and 1816, in devising means of introducing uniformity into the various departments. Its labours, however, were only preliminary to the new Constitution promulgated in December, 1819.

By this Constitution the Provincial Estates are still allowed to remain, but their powers are confined to the arrangement of mere local interests. Instead of a National Assembly, however, composed of feudal lords and the proprietors of prescriptive rights, divided into a great number of Estates, the Assembly of 1819 admitted representatives of towns and property without feudal claims; and was divided into two Chambers, in the first of which sit the Mediatised Princes of Aremberg, Looz-Coswarem, and Bentheim, the Prelates and

Nobility; in the second the deputies of the Towns, Consistories, and of the University. The Members of these Chambers must be 25 years of age, and profess the Christian Religion. The qualification in property is for the nobility of the first class, a yearly income of 6000 dollars; for the knights 600; and half that sum for the remainder. The two Chambers have equal rights. The introduction of a uniform mode of taxation has been the favourite object of the Hanoverian Chambers; and some progress has been made towards the attainment of that object by the purchase and abolition of immunities. Analogous changes have been made in the general administration. Previous to 1822, the Kingdom was divided into 11 Provinces, *viz.* Calenberg, Gottingen, Grubenhagen, Luneburg, Hoya, Bremen, Osnabruck, Hildesheim, East Friesland, Bentheim, and Hohnstein. But these Provinces being too unequal in extent for a uniform system of administration, a new division of the Kingdom into seven Governments was made in that year. These are 1. the Government of Hanover, composed of the Principality of Calenberg, the Counties of Hoya and Diepholz; 2. of Hildesheim, comprising the Principality of that name, those of Gottingen and Grubenhagen, and the County of Hohnstein; 3. of Luneburg; 4. of Stade, which comprehends the Duchies of Bremen and Verden, and the Country of Hadeln; 5. of Osnabruck, comprising the Counties of Lingen and Bentheim, with the Circles of Meppen and Emsbuhren; 6. the Government of Aurich, or East Friesland; and 7. that of Klausthal, the jurisdiction of which extends over the Hartz. This is a small jurisdiction, and has been erected, or rather permitted to exist, in favour of the privileges enjoyed for centuries by the miners. Previous to this division the Ministers had each a Province for the object of his care, instead of a particular department of affairs, as is now the case.

The administration of justice is still shared with the Royal Courts by the feudal jurisdictions possessed by the towns, by ecclesiastical and lay proprietors. The remedy of this evil is postponed, it is said, till such time as a complete code can be promulgated. At Zell is a High Court of Appeal, which determines in the last instance.

The Hanoverian army, in time of peace, is composed of 12,000 men; and the *Landwehr*, or militia, of 18,000. A law, passed in 1817, obliges every individual who has reached the age of 19, without distinction of rank, to serve with this corps. The only persons excepted are the infirm, the clergy, Professors in the Public schools, officers of government, those who have already served six years, and only sons whose brothers have fallen in battle. Students in the University have alone the right to find substitutes. The *Landwehr* is exercised in squadrons every Sunday, except during harvest-time, and is annually reviewed in regiments and brigades.

The revenues of Hanover amounted, in 1821, according to Hassel, to the sum of 11,700,000 florins, and the public expenses to 4,665,000. Half of the revenue is derived from the public domains, the remainder from taxes. The public debt amounts to 30,000,000 of florins, the interest of which amounts to 1,200,000. Thus it appears that the surplus revenue is barely sufficient to provide for the extinction of the debt, and the occasional demands of national undertakings. The discontented part of the population asserts that the King annually draws to England a considerable amount

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of net revenue; but it is more than probable that a little more publicity given to the public accounts would totally disprove this opinion.

HANOVER, the Capital of the Kingdom, in the Province of Calenberg, is situated in a wide sandy plain on the Leine, where that river, receiving the Ihme, first becomes navigable. It is divided by the river into the Old and the New Town. The houses are mostly built of brick, but those of modern construction are regular and handsome. The Old Town was a petty fortress in 1130, and first received in 1172 the rights and title of a city. The New Town contains about 350 houses; and the Fauxbourgs, in which the village of Linden is included, at least 450. The population of this Capital is about 25,000. The walls of the town are now converted into promenades. The neighbourhood of Hanover is remarkable for its rich meadows, artificial landscapes, and for the charming promenade of Linden. From a distance the city appears like a garden adorned with edifices and towers, their roofs glittering with copper. The lengthened course of the Leine, which winds exceedingly through the level plain, adds to the delusion; but a nearer approach shows the streets and houses agreeably shaded with limes and poplars, and a stranger is astonished at the activity which reigns in the streets and public places, and with the elegance of some of the edifices, which are strikingly contrasted with the gothic architecture of some of the ancient mansions. The most distinguished buildings are the ancient Castle, the vice-regal Palace, the Arsenal, and the Theatre. The monument erected to Leibnitz on the Parade, in 1787, is worthy of his reputation. There are no less than ten bridges across the

rivers. The Scientific Cabinets and Institutions of this city reflect credit on the liberality of the Government. The Museums of Natural History and of Antiquities are excellent. The establishments which have instruction for their object merit equal praise. The School for the instruction of teachers is admirably conducted. In the Lyceum the useful Arts are taught conjointly with Literature. The Academy called the Georgianum, for the education of the young nobility, is organized on a military system; but the instruction given is calculated to prepare the youth for a Civil as well as military career. The Royal Library, containing about 24,000 volumes, is open to the Public. The commerce and manufactures of this city are only sufficient to supply the internal demand. Some sugar refineries, breweries, and manufactories of earthenware, subsist on a small scale. Embroidered cloths are also made here, which enjoy a high reputation throughout Germany.

The Royal *Chateaux* of Herrnhausen and Montbrillant, with the Gardens of Walmoden in the environs of the town, are much vaunted by the citizens. The pleasure grounds of Montbrillant are laid out in the English taste. The Botanical gardens of Herrnhausen are deservedly celebrated, as well as its Cabinet of antiquities and collection of pictures. Still more famous is the great *jet d'eau*, which rises to the same height as that of St. Cloud, (120 feet,) but with a body of water far more voluminous.

H. D. Sonne, *Erdbeschreibung des Konigr. Hanover*, 1817; Hassel, in Gaspari's *Erdbesch.* 1822; Henrich, *Aperçu Statistique d'Hanovre*, 1801; Mangourit, *Voyage en Hanovre*, Paris, 1803; Hodgskin, *Travels in the North of Germany*, 2 vols. 1820.

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HANSE TOWNS. In the middle of the XIIIth century the coasts of Europe were infested with pirates, who not only interrupted communication by sea, but even carried their audacity so far as to attack and plunder maritime places. Land journeys were at the same time as insecure as those by sea. The trade of the North of Germany flourished even during this reign of violence; although it became exposed to various accidents when the merchants were no longer permitted to travel with armed attendants, the convoy offered by Government having degenerated into a mere tax without yielding any protection. Hamburg and Lubeck, which, with Bremen, had at an early period become considerable from their commerce, had at the same time a powerful enemy in Waldemar, King of Denmark, to whom they made a resolute resistance. This circumstance, together with the necessity of securing the Elbe from the pirates, who were every day growing more formidable, and the insecurity of the roads, occasioned a Convention, in 1239, between Hamburg, Hadeln, and Dithmarsh, at that time independent towns; and a League, in 1241, between Hamburg and Lubeck, by which the associated towns bound themselves to mutual assistance and protection against all aggressions, particularly against those of the nobility or feudal lords. This alliance was joined, in 1247, by Brunswick, which served as a depot to both the last-mentioned towns; for while Italy was in possession of the trade with the Levant,

the great road over Germany passing through Brunswick was the route by which Hamburg received Indian goods. Brunswick, of course, was associated in interest with the trading towns, and a great many other places soon followed the example. Some authors, however, ascribe the first formation of the League to Bremen, in 1164, to protect the trade carried on by that place with Livonia; and there are not wanting those who carry it back even to the Age of Charlemagne. This union assumed the name of *Hansa*, an old Teutonic word signifying a privilege or immunity. Some Etymologists point out, as the origin of the title, the old French word *Hansa*, an assembly; but the significations of these words were, no doubt, originally the same, and equally applicable in the present instance. Others derive the word *Hanse* from *Aanzee*, or *An der ze*, from the maritime situation of the allied towns; but this Etymology has no other merit than that of ingenuity, the old Historians of Germany being agreed that the word signifies a *league*. The number of towns in the Hanseatic League varied according to circumstances. They amounted, when most numerous, to 85. These were as follows: Anklam, Andernach, Aschersleben, Berlin, Bergen in Norway, Bielefeld, Bolsward in Friesland, Brandenburg, Braunsberg, Brunswick, Bremen, Buxtehude, Campen in Overijssel, Cologne, Cracow, Culin, Dantzic, Demmin in Pomerania, Deventer, Dorpat, Dortmund, Duisburg, Einbeck in the Hartz, Elbing,

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Elbing in Gueldres, Emmerich in Cleves, Frankfort on the Oder, Golnow in Pomerania, Goslar, Gottingen, Greifswald, Groningen, Halle in Saxony, Halberstadt, Hambrugh, Hameln, Hamm in Westphalia, Hanover, Harderwyk in Gueldres, Helmstadt, Hervorden in Westphalia, Hildesheim, Kiel, Koesfeld, Kolberg, Konigsberg in Prussia, Lemgo in Westphalia, Lixheim in Lutheringia, Lubeck, Luneburg, Magdeburg, Minden, Munster, Nimeguen, Nordheim, Osnabruck, Osterburg, Paderborn, Quedlinburg, Revel, Riga, Rostock, Rugenwalde, Ruremond, Salzwedel, Seehausen, Soest in Westphalia, Stade, Stargard, Staveren, Stendal, Stettin, Stolpe, Stralsund, Thorn, Venloo in Gueldres, Uelzen in Luneburg, Unna in Westphalia, Warberg in Sweden, Werden, Wesel, Wisby, Wismar, Zutphen, and Zwooll in Gueldres. To this list of German towns may be added Antwerp, Dort, Amsterdam, Rotterdam, Bruges, Ostend, and Dunkirk, in the Netherlands; Calais, Rouen, St. Malo, Bordeaux, Bayonne, and Marseilles in France; Barcelona, Seville, and Cadiz, in Spain; Leghorn and Naples in Italy; besides Messina, Lisbon, London, and other places which maintained a temporary connection with the League. After the Sovereigns of Europe began to view the Hanse Towns with jealousy, and to withdraw from the confederation the places subject to them, the League was still maintained by the towns in the North of Germany, with the additional principle of excluding from it all places which were not within the Empire; Dantzic, although subject to the King of Poland, was yet admitted, because it had been always represented in the German Diet. It was at this period that the Hanse Towns were divided into four Provinces, each with a chief town. The Capital of the first division was Lubeck, under which were arranged the Vandalic Towns, Hambrugh, Rostock, Wismar, Stralsund, &c. and the towns of Pomerania; Cologne presided over the Hanse Towns of Cleves, Gueldres, and Westphalia. The towns of Saxony and Brandenburg had Brunswick at their head, and finally Dantzic was the chief place of the League in Prussia and Livonia. The association had for protectors at one time the Grand Master of the Teutonic Order, the Kings of Denmark and Sweden, and even the King of Spain as Sovereign of the Low Countries. Since the XVIth century they have had no protector.

Depots or staple markets were established by the Hanse Towns at London, in 1250; at Bruges, 1252; Novogorod, 1272; and at Bergen in 1278. The staple place, to Antwerp, and afterwards to Amsterdam. The sanction and patronage of Kings and Princes gave solidity to the League, and in 1364 a formal Act of alliance was executed at Cologne. It was, indeed, in the XIVth century that the Hanse Towns enjoyed their highest consideration, and that the commercial spirit, of which the Princes of that day had so little apprehension, but which has since intruded itself into all political relations, first began to be developed. The declared objects of the League entered into at Cologne were, to protect merchandise from pirates and robbers, and to ensure the honour and safety of merchants abroad; to extend the foreign trade of the allied towns, and, as far as possible, to obtain a monopoly, or to exclude all other towns from a share in it; to maintain justice and order in every market; and to prevent fraudulence by properly constituted officers and Courts of arbitration. Among

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the internal arrangements of the League were the obligations to equip a certain number of armed vessels, or in the case of inland towns, to furnish a certain sum of money, and to pay with punctuality all duties and amercements. In case of disobedience the delinquents were visited with the greater or less *Ban*; those who were unfortunate enough to fall under this commercial interdict, were said, in the German idiom, to be *verhansed*, or expelled from the confederacy. The ordinary assemblies of the Hanse Towns were held every third year in Lubeck, which was the head of the League, and where the archives and treasury were kept. Deputies, who were not punctual in attendance, were fined 20 florins for every day of absence. Towns which neglected to send Deputies were severely amerced; and such delinquency was punished the third time with expulsion from the League. While a fine remained unpaid, all the citizens of the place so offending were liable to be arrested for its amount in the other confederate towns. The foreign factories were regulated with an exact monastic discipline, which went so far as to require celibacy in the factors, masters, and members of the Guilds. The rules prescribed to their agents by our Hudson's Bay and some other Companies, closely resembled those of the Hanseatic factories.

By this uniform system of good order, and still more by the persevering and consistent exertions which interest excited, the Hanse Towns acquired no small importance, notwithstanding that their confederation had never been formally sanctioned by the Empire. From their great wealth and resources, they seemed rather to command their Sovereigns than to be in subjection to them. In England they were exempted from duties on exportation, and in Denmark, Sweden, and Russia, from those on importation; privileges which no subject of those Countries had ever yet enjoyed. The great carrying trade of the Hanse Towns was the main source of their increasing wealth. There was scarcely a mart or manufactory in Europe which was not at length brought within the circle of their operation, their success being promoted by their great superiority in capital as well as by their arms. This mercantile alliance, set on foot for the purpose of defence, soon found itself in a condition to wage offensive wars. It overcame Eric and Hakon, Kings of Norway. The Hanse Towns declared war against Waldemar III. in the middle of the XIIIth century. The combined fleet sailed direct to Copenhagen; the King was obliged to fly, and obtained peace only on condition of ceding possession of the Island of Schonen for 16 years, by which stipulation the entrance of the Baltic was placed at the command of the confederacy. These merchant warriors deposed a King of Sweden, and transferred his crown to Albert Duke of Mecklenburg. They equipped, in 1428, a fleet of 248 ships, with 12,000 soldiers on board, against Copenhagen. Again, in 1615, they joined their forces to those of the Dutch, in order to assist the Town of Brunswick, besieged by its Duke, who was in consequence obliged to retire. A Burgomaster of Dantzic, named Niederdorf, relying on the protection of the Hanseatic League, had the boldness to declare war against Christian, King of Denmark. The desire of extending their foreign trade induced England, Denmark, and Holland to maintain close relations with the Hanse Towns. These undertook the control of the trade in the North Sea and in the East of Europe, effectually prevented piracy, and had the merit of

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upholding fixed systems of maritime law. They also constructed some canals and harbours in the North of Europe; but the most appropriate mark of their influence was the general introduction of corresponding weights and measures.

The prosperity of the Hanse Towns depended on the continuance of those causes which had given birth to their alliance, and naturally fell away with the change of circumstances. As soon as the progress of maritime depredators was checked, and the establishment of Civil order guaranteed general security; as soon as the smaller towns found that their interests were sacrificed to those of the leading confederates; when the great towns ceased to be the only naval powers, and the European monarchs began to profit from their example in commercial enterprise; when, in fine, the discoveries of Vasco de Gama and Columbus had given quite a new direction to the channels of commerce; the Hanseatic League lost its preponderance, and as the monopoly which it had endeavoured to establish was gradually subverted, the confederation, being held together by no ties of interest, rapidly dissolved. In the year 1630, the last general assembly was convoked at Lubeck, at which the deputies from the greater number of the towns appeared merely for the purpose of renouncing the League. Hamburg, Lubeck, and Bremen, have alone continued to maintain the mutual relations, as well as to preserve the name of the Hanse Towns. With these Dantzic, also, is associated on peculiar terms, but without being included among the Hanse Towns. In the Treaty of 1803, the rights of the three Hanseatic confederates were acknowledged. In 1814, at the Congress of Vienna, they were again confirmed, and Frankfort on the Mayne was placed on the same footing with them in regard to the German Confederation. The term *Hanse Town* may now be considered as having virtually merged in that of *Free City*, the privileges of the places still retaining the designation being derived rather from their claims on the Empire, than from their ancient alliance. In 1826, the trade between Great Britain and the Hanse Towns was regulated on the principles of reciprocity, in the same manner as with Sweden and Denmark. On presenting those Treaties to the House of Commons, Mr. Huskisson declared that the Hanse Towns were the best schools of commercial policy. This praise, however, must be understood to apply only to the principles of free trade, by which they are at present governed; the Hanseatic League of former times having constantly aimed at an exclusive trade, and having finally yielded to those causes which are sure to undermine every scheme of monopoly.

Anderson's *History of Commerce*, vol. i.; Heiss, *Histoire de l'Empire*, chap. vi.

HAP, Skinner says, a very common word in Lincolnshire, from A. S. *heapian*, *cumulare*, *q. d. stragulis cumulare*: and Ray

To *happe*, to cover for warmth, from *heap*, I suppose, to *heap* clothes on me.

Happing, a coarse covering, a rug for a bed.

Hapharlat, a coarse covering made of divers shreds. Baret's *Alvearie*. Skinner doubts whether the word be *nostræ linguæ civis*. *Hap-harlot*, a coverling for a servant, is a very old word. Brocket.

There one garment will serve a man most commonly two years: for why should he desire more? seeing if he had them, he should not be the better *hapt* or covered from cold, neither in his apparel any whit the comlier. More. *Utopia*, by Robinson, book ii. ch. iv.

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The second is the great (although not generall) amendment of lodging, for (said they) our fathers (yea, and we ourselues als) haue lien full oft vpon straw pallets, on rough mats couered onelie with a sheet vnder couerlets made of dagswain or *hop-harlots*, (I vse their owne termes) and a good round log vnder their heads in steed of a bolster or pillow.

Holinshed. *Description of England*, book ii. ch. xii.

HAP, v.

HAP, n.

HA'PLESS,

HA'PLY,

HA'PPEN,

HA'PPY,

HA'PPILY,

HA'PPINESS,

HA'PPIOUS,

HAP-HAZARD,

HA'PPY-MAKING.

Wachter has, *happen*, which he interprets *contingere, accidere, bene vel male succedere*; and remarks that the English preserve the word. The Ger. and D. have *happeren, prendere, apprehendere*, to seize or take in the hand. Fr. *happer*, to catch; which latter Menage derives from the Lat. *capere*. The suggestions of Skinner leave the English word quite uncertain. It may not improbably be the Goth. and A. S. *hab-an*, to *have* or hold; and consequently to take or catch hold: and thus, *hap* will signify any thing *had*; and (as *luck* also does) any thing *caught*.

Any thing, something, that comes or falls into our hold or possession, any thing caught; chance, accident, luck.

Happy, applied to those, to whom, or into whose hold or possession, good comes or falls; lucky, or having or causing good luck, successful, fortunate, or having or causing good success or good fortune.

Happy, in *Prologue to Henry VIII.*, is equivalent to Lat. *felix*, i. e. propitious, favourable; *q. d.* causing *happiness*. In *Cymbeline*, *happy, happily* endowed; accomplished.

Happily, as *haply*, was used without reference to good or bad fortune; accidentally, perhaps.

He had bien in his courte, whan his *happe* was more hard.

R. Brunne, p. 59.

And whenne Brigheric was dede, as aboue is saide, by poyson *happeliche* I dronke, atte Warham his body was take to buriels.

Id. p. 13, note.

And hute after þe fende. *happe* hou hit myghte.

Piers Plouhman. *Vision*, p. 310.

For whan a man hath overgret a wit,

Ful oft him *happeth* to misusen it.

Chaucer. *The Chanones Yemannes Prologue*, v. 16117.

For evermore mote we stand in drede

Of *hap* and fortune in our chapmanhede.

Id. *The Shipmannes Tale*, v. 13167.

Certes (*q. d.* she) if any wight definish *hap* in this manner, that is to saine, that *happe* is betidyng ybrought foorth, by foolish mouing, and by no knitting of causes, I confyrme that *hap* nys right naught in no wise, and I deeme all vtterlie, that *hap* nis, ne dwelleth but a voyce, as who saieth, but an ydell woorde, without any significacion of thyng, committed to that voyce.

Id. Boecius, book v. fol. 235.

At sondrie seasons, as fortune requireth

Seuerally they came to see her welfare,

But ones it *happened*, loue them so fireth

To see their lady they all would not spare.

Id. *The Remedie of Loue*, fol. 322.

The *happes* ouer mannes hede

Ben honged with a tender threde.

Gower. *Conf. Am.* book vi. fol. 135.

For if the clerke beware his feith

In *hapmanhode* at such a feire,

The remnant more nedes empeire

Of all that to the worlde belongeth.

Id. *Ib.* book ii. fol. 44.

And this Pamphilus saith also; If thou be right *happy*, that is to sayn, if thou be right riche, thou shalte finde a gret number of felawes and frendes; and if thy fortune chaunge, and thou waxe poure, farewell frendshipe and felawshipe.

Chaucer. *The Tale of Melibeus*, vol. ii. p. 115

R

HAP.

Imagining how to purchase
Grace of the quene there to bide
Till good fortune some *happy* guyde
Me send might.

Chaucer. Dreame, fol. 357.

Not with vnstedfaste or *happious* thinge, but with rules of reason,
whiche shewen the course of certaine thinges.

Id. The Testament of Loue, book i. fol. 294.

But the fortunes of warre be ryght peryllous, and so it *happed* to
hym, for he was putte downe feersly with a glayue, so that he fell
downe to the botome of the dyke, and with the fall brake his necke,
and there he dyed.

Lord Berners. Croissart. Cronycle, c. 321.

Who would haue thought that my request
Should bring me furth such bitter frute?

But now is *hapt* that I feard least,

And al thys harme comes by my sute.

Vncertaine Auctors. When Adversitie is once fallen, &c.

Such *happes* which *happen* in such *haplesse* warres,
Make me to tearme them broyles and beastly iarres.

Gascoigne. The Fruites of Warre.

Thou wilt *happely* say: the subiectes euer chose the ruler and
make hym sweare to keepe their law and to mainteine their priui-
legies and liberties; and vpon that submit their selues vnto hym:
Ergo, if he rule amisse they are not bounde to obey.

Tyndal. Exposition on the Fifth Chapter of Matthew.

Besides these aduersities of the Carthaginienses, to the augmen-
tation of their miserable calamities, it *happed* that their captain
withal his army was vtterly destroyed in Sicil.

Golding. Justine, book xxii. fol. 102.

For thee I longde to liue, for thee nowe welcome death:

And welcome be that *happie* pang, that stops my gasping breath.

Gascoigne. In Trust is Treason.

Note therfore howe playniye y^e kinge here describeth his owne
arrogācy) sayinge I kinge Nebucad. was blessed *happye* &c. he
saith not) the God of heuene made me thus *happye* and so ful of
prosperite and welthe) but I was *happye* quiete riche victoriouse
sewer &c. and all thorowe my nowne wisdoms prudence &
policye.

Joye. Exposicion of Daniel, ch. iv.

Neuertheles it pleased God to bring the wind more westerly, &
so in the moneth of May, 1592, we *happily* doubled Cape Comori
without sight of the coast of India.

Hakluyt. Voyages, &c. vol. ii. part ii. fol. 105. James Lancaster.

Hic si quid nobis forte aduersi euenerit, tibi erunt parata verba,
If any thyng shall *happily* chaunce vnto vs in this matter otherwise
than well, thou shalt percase heare of it.

Udall. Flowers of Latine Speaking, fol. 138.

Yea, many a time the nymphs, which *happ'd* this flood to see,
Fled from him, whom they sure a satyr thought to be.

Drayton. Poly-olbion, song 18.

His bare thin cheekes for want of better bits,
And empty sides deceived of their dew,
Could make a stony hart his *hap* to rew.

Spenser. Faerie Queene, book i. can. 8.

And in the bosom of his courtly press
Vaunteth the *hap* of this victorious day,
Whilst the sick land in sorrow pines away.

Drayton. The Barons' Wars, book 1.

Ensamble make of him your *haplesse* ioy,
And of my selfe now mated, as ye see;
Whose prouder vaunt that proud avenging boy
Did soone pluck downe, and curb'd my libertee.

Spenser. Faerie Queene, book i. can. 9.

What Troians then were to their deaths, by Teucer's shafts imprest:
Haplesse Orsilochnus was firste.

Chapman. Homer. Iliad, book viii. fol. 110.

Yet did he attain to no higher preferment in the church than the
Deanry of Winchester; *haply* because he did not consent with the
Church of England concerning some things indifferent.

Camden. Elizabeth, Anno 1589.

It often *happeneth*, althings commonlie from a good beginning fall
into woorse estate.

Holinshed. History of Scotland, Anno 1219.

Ah, God help (quoth he) what a world is this; that Greeks should
all of them know well enough what is good and honest; but the
Lacedemonians only practice it! Some write, that the same *happed*
in Athens also, at the festival solemnity called Panathenæa.

Holland. Plutarch, fol. 390.

Why, the law makes a man *happy*, without respecting any other
merit. a simple scholler, or none at all may be a lawyer.

Ben Jonson. Poetaster, act i. sc. 2.

And sure, had not his massie yron mace
Betwixt him and his hurt bene *happily*,
It would have cleft him to the girding place;
Yet, as it was, it did astonish him long space.

Spenser. Faerie Queene, book iv. can. 8.

The thrusting of the Bible out of the house of God, is rather there
to bee feared, where men esteeme it a matter so indifferent, whe-
ther the same bee by solemne appointment read publicquely, or not
read, the bare text excepted, which the preacher *happily* chuseth
out to expound.

Hooker. Ecclesiastical Politie, book v. fol. 216.

BAP. Not in my house Lucentio, for you know
Pitchers haue eares, and I haue manie seruants,
Besides old Gremio is hark'ning still,
And *happilie* we might be interrupted.

Shakspeare. Taming the Shrew, fol. 225.

What booteth it to haue beene rich alive?

What to be great? what to be gracious?

When after death no token doth survive

Of former being in this mortall hous,

But sleepes in dust dead and inglorious,

Like beast, whose breath but in his nostrils is,
And hath no hope of *happinesse* or blis.

Spenser. The Ruines of Time.

Him, to whose *happy-making* sight alone
When once our heav'nly-guided soul shall clime,

Then, all this earthly grossness quit,

Attir'd with stars, we shall for ever sit,

Triumphing over Death, and Chance, and thee, O Time.

Milton. Ode on Time, l. 17.

And the hope that I conceive of this good opportunitie and effect
thereof (my souldiours) ariseth not upon some fantastick imagination
of mine owne braine, by *hap-hazard* and upon vain presumption, but
grounded upon good reason and present experience.

Holland. Livius, fol. 578.

The gallies fought thus doubtfully together, *hap-hazard*, at the
pleasure and will of Fortune.

Id. Ib. fol. 693.

To brandish it [tongue] wantonly, to lay about with it blindly
and furiously, to slash and smite therewith any that *happeth* to come
in our way, doth argue malice or madness.

Barrow. Sermon 17. vol. i.

Oft he resolves the ruins of the great,
And sadly thinks on lost Bavaria's fate,
The *hapless* mark of fortune's cruel sport,
An exile, meanly forc'd to beg support
From the slow bounties of a foreign Court.

Rowe. To the Earl of Godolphin.

Meantime for others of heroic note,
I waited in the lists of ancient fame
Enroll'd illustrious; and had *haply* seen
Great Theseus; and Pirithous his compeer,
The race of Gods.

Fenton. Homer. Odyssey, book xi. In Milton's Style.

In such cases, and by the help of such qualities as these, it is pos-
sible, I grant, and sometimes *happens*, that men have gone out of the
world, as they lived in it, defying conscience, and the power of it,
and deriding the flames of hell, 'till they were in the midst of them.

Atterbury. Sermon 4. vol. iv.

O *Happiness!* our being's end and aim!
Good, Pleasure, Ease, Content! whate'er thy name:
That something still which prompts th' eternal sigh,
For which we bear to live, or dare to die,
Which still so near us, yet beyond us lies,
O'erlook'd, seen double, by the fool and wise:
Plant of celestial seed! if dropp'd below,
Say, in what mortal soil thou deign'st to grow.

Pope. Essay on Man. Epistle 4.

HAP.

HAP. Her pencil drew what'er her soul design'd,
 And oft the happy draught surpass'd the image in her mind.
 — HAPALE. Dryden. Ode 2. To Mrs. Ann Killegrew.

Though the proposition (to be careful for nothing) be so worded as to seem to forbid all manner of carefulness, yet it means nothing less. Indeed it is impossible to live without caring, at least to live happily. Sharpe. Sermon 1. vol. iv.

With these fine fancies, at hap-hazard writ,
 I could make verses without art or wit.
 — Butler. Satire to a bad Poet.

Oh hear a hapless maid,
 That ev'n thro' half the years her life has number'd,
 Ev'n nine long years has dragg'd a trembling being
 Beset with pains and perils. Mason. Caractacus.

Haply some hoary-headed swain may say,
 Oft have we seen him at the peep of dawn,
 Brushing with hasty steps the dews away,
 To meet the sun upon the upland lawn.
 — Gay. Elegy written in a Country Church-yard.

When four different persons are called upon in a court of justice to prove the reality of any particular fact that happened twenty or thirty years ago, what is the sort of evidence which they usually give? why, in the great leading circumstances, which tend to establish the fact in question, they in general perfectly agree.

Porteus. Lecture 2. vol. i.

The word *happy* is a relative term; in strictness, any condition may be denominated *happy* in which the amount or aggregate of pleasure exceeds that of pain; and the degree of *happiness* depends upon the quantity of this excess.

Paley. Moral Philosophy, book i. ch. vi.

In your old states you possessed that variety of parts corresponding with the various descriptions of which your community was happily composed; you had all that combination, and all that opposition of interests, you had that action and counteraction, which, in the natural and in the political world, from the reciprocal struggle of discordant powers, draws out the harmony of the universe.

Burke. On the Revolution in France.

The above account of human *happiness* will justify the two following conclusions, which, although found in most books of morality, have seldom, I think, been supported by sufficient reasons. First, that *happiness* is pretty equally distributed amongst the different orders of civil society. Secondly, that vice has no advantage over virtue, even with respect to this world's *happiness*.

Paley. Philosophy, book i. ch. vi. Human Happiness.

One who knew him not so well as I do, would suspect this was done to serve a purpose. No such matter; 'twas pure hap-hazard. Warburton. Works, vol. vi. book vi. p. 157, notes. The Divine Legation.

HAPALE, from the Greek ἀπαλός, *soft*, Illig.; *Ouistiti*, Cuv. In Zoology, a genus of animals belonging to the family *Simiida*, order *Quadrupedia*, class *Mammalia*.

Generic character. Incisive teeth nearly upright, close, and four in each jaw; the lower sometimes longer and narrower than the upper; cuspid teeth conical, longer than the incisive, to which they are contiguous in the lower, but from which they are distant in the upper jaw; molar teeth having a broad surface, studded with little points, five on a side in each jaw; face bare, nostrils separated by a broad septum, and expanded laterally; no cheek pouches; ears flat; buttocks hairy, tail long, and not prehensile; feet five-toed, the nails compressed and pointed, except those of the great toes of the hind feet, which are flattened; the thumbs of the fore feet hardly separated from the fingers.

This genus was long considered as forming part of the subgenus *Pithecia*, in the genus *Cebus*, to which these animals have a near resemblance; but they are distinguished from them by the upright position of the incisive teeth, by the approximation of the cuspid to them in the lower jaw, by the number of molars, which are only five instead of six on a side; by the flat ears, which

in the *Pithecia* have the edge curled, and by the indistinct thumb of the hand, and the claw-like nails, whilst the other genus have the thumbs distinct and the nails flat. They are very docile, and are little, agreeably-formed animals, about the size of our Squirrels, with the rounded head and flat visage of all the American Monkey tribe.

a. *Ouistitis with ringed tails.*

H. Vulgaris, Illig.; *Simia Jacchus*, Lin.; *Ouistiti*, Buff.; *Jacchus*, Geoff.; *Striated Ape*, Pen.; *Titi* of Paraguay. General colour ashy, rump and tail marked with alternate rings of greyish brown and ash; a broad white spot on the forehead, and two large tufts of long, fine, ash-coloured hair before and behind the ears; the remainder of the head and shoulders brownish red; hands and feet brown. The *Titi* is a native of Guiana and Brazil, it walks on all fours, and cannot grasp with the fore hand, except by closing all five fingers, in consequence of the shortness of the thumb; it suffers much from cold and damp, but if taken care of will breed in Europe, having done so in France.

H. Penicillatus, Illig.; *Jacchus Penicillatus*, Geoff.; *Pencilled Ouistiti*. About the same size as the *Titi*; general colour ash; rump and tail ringed with brown and ash; white spot on the forehead, the rest of the head and upper part of the neck black, as are also the pencils of long hairs placed in front of the ears. Native of Brazil.

H. Leucocephalus, Illig.; *Jacch. Leucoceph.*, Geoff.; *White-headed Ouistiti*. General colour, breast and head white, on the latter a tuft of long black hairs before, and another behind each ear; tail ringed alternately with brown and ash. Native of Brazil.

H. Auritus, Illig.; *Jacch. Aur.*, Geoff.; *Hairy-eared Ouistiti*. General colour black, mingled with brown; forehead marked with a large white spot; inside of the ears covered with long white hairs. Supposed to be native of Brazil.

H. Humeralifer, Illig.; *Jacch. Humeral.*, Geoff.; *White-shouldered Ouistiti*. General colour brownish black; top of the head deep brown, with a tuft of straight white hairs placed in front and behind each ear, projecting outwards and backwards; the neck and throat of an uniform reddish brown; tail black, with ashy grey rings far apart. Native of Brazil.

β. *Ouistitis with tails not ringed.*

H. Melanurus, Illig.; *Jacch. Melan.*, Geoff.; *Black-tailed Ouistiti*. Face and back brown; back of the neck, chest, and belly greyish fawn colour; insides of thighs yellow, and legs deep brown; tail brownish black.

H. Argentatus, Illig.; *Sim. Argent.*, Lin.; *le Mico*, Buff.; *Fair Monkey*, Pen.; *Silvery Ouistiti*. General colour white, glistening, and silvery; face, hands, and feet red; tail black. Native of the banks of the Amazon River.

γ. *Ouistitis with large ears.*

H. Rufimanus, Illig.; *Sim. Mid.*, Lin.; *Midas*, Geoff.; *le Tamarin*, Buff.; *Tamary* of Guiana. Has a swarthy, flesh-coloured, naked face; forehead well marked by the projection of the upper margin of the orbits, and the hair on it upright and long; the ears very large, squarish, upright, and naked; the hair on the body shaggy, but soft and black. Native of the hotter parts of the South American Continent and the Island

HAPALE.
—
HA-
RANGUE.

Gorgona in the South Seas, south of Panama. According to Dampier, at low water they come to the sea-side to take muscles and periwinkles, which they dig out of the shells with their claws.

H. Ursula, Illig.; *Midas Urs.*, Geoff.; *le Tamarin Nègre*, Buff.; *Black Tamary*. Probably a black variety of the preceding.

H. Labiatus, Illig.; *Mid. Lab.*, Geoff.; *White-lipped Tamary*. Upper parts of the body black, under parts rusty red; the head black, but the nose and edges of the lips beset with close, short, white hairs. Native of Brazil.

H. Chrysomelas, Illig.; *Yellow-faced Tamary*. Has the coat black, with the forehead and the upper part of the tail golden yellow, and the sides of the head, the chest, the fore arms, and knees of a chestnut red colour. Native of Brazil.

H. Rosalius, Illig.; *Sim. Ros.*, Lin.; *le Marikina*, Buff.; *Silky Monkey*, Pen.; *Silky Tamary*. Face dull purple, and surrounded by long, bright, bay-coloured hairs, which turn backwards, and give it somewhat the resemblance of a lion's countenance, whence it is frequently called the Lion-faced Monkey; the hair on the body very long, of a silky texture, and bright yellow colour; hands and feet dull purple; tail rather bushy at the tip. Native of Brazil.

H. Leoninus, Illig.; *Mid. Leon.*, Geoff.; *Leonine Tamary*. General colour olive brown, the face black, and surrounded with long hairs of the same colour; mouth white; tail black above, and brown beneath. It is a very irritable animal, and often utters a cry similar to that of young birds. It is found in the Eastern part of the Cordilleras, on the banks of the Putumayo and Caqueta.

H. Œdipus, Illig.; *Sim. Œdip.*, Lin.; *le Pinche*, Buff.; *Red-tailed Tamary*. Shoulders and back covered with long, loose, brown hairs; rump and half the tail deep orange; hair on the head white, long, and falling on the shoulders; face and throat black; breast, belly, and legs white; palms of the hands and soles of the feet black; tail, which the animal often walks with over its back, about twice the length of the body. Native of Guiana, Brazil, and the banks of the Amazon River.

See Linnæi *Systema Naturæ* a Gmelin; Buffon, *Histoire Naturelle*; Illiger, *Prodromus Mammalium et Avium*; Pennant, *History of Quadrupeds*.

HA'RANGUE, v. } Skinner writes *harang*. It.
HA'RANGUE, n. } *aringa, arringo*; Fr. *harangue*;
HA'RANGUER. } Fr. verb *haranguer*. Skinner thinks it may be from the Eng. *ring*, because assemblies of auditors were held in *rings* or circles. "The word (says Tooke) is merely the pure and regular past participle, *hrang*, of the A. S. verb, *hring-an*, to sound, or make a great sound. (As *hrino* is also used.) And M. Caseneuve alone is right in his description of the word, when he says, '*Harangue est un discours prononcé avec contention de voix.*'" *Diversions of Purley*, ii. 274. And see Menage on the Fr. and It. nouns; and Junius, in v. *rank*. To *harangue*, then, is To speak aloud, in a loud, sounding voice.

The author of the *Ecclesiastical Politie* had in so many books of his own indeavoured to *harangue* up the nation into fury against tender consciences. Marvel. *The Rehearsal Transposed*, vol. ii. p. 307.

Anon
Grey-headed men and grave, with warriors mixt,
Assemble, and *harangues* are heard.

Milton. *Paradise Lost*, book xi. l. 663.

HA-
RANGUE.
—
HAR-
BINGER.

And though amongst the antient Romans, men were not forbidden to deny, that which in the poets is written of the pains and pleasures after this life; which divers of great authority and gravity in that state have in their *harangues* openly derided; yet that belief was always more cherished than the contrary.

Hobbes. *Leviathan*, part i. ch. xii.

Which act is more instructive to the people, than any arguments drawn from the title of sovereign, and, consequently, fitter to disarm the ambition of all seditious *haranguers* for the time to come.

Id. *Behemoth*, part iv.

For he at any time would hang,
For th' opportunity t' *harangue*;
And rather on a gibbet dangle,
Than miss his dear delight, to wrangle.

Butler. *Hudibras*, part iii. can. 2.

There ought to be a difference of style observed in the speeches of human persons, and those of deities; and again, in those which may be called set *harangues*, or orations, and those which are only conversation or dialogue.

Pope. *Postscript to the Odyssey*, book xvi.

With them join'd all th' *haranguers* of the throng
That thought to get preferment by the tongue.

Dryden. *Absalom and Achitophel*.

I was then asked, How long I intended to stay? on my saying, Five days, Taipa was ordered to come and sit by me, and proclaim this to the people. He then *harangued* them in a speech mostly dictated by Feenou.

Cook. *Voyage*, &c. book ii. ch. v.

Having come pretty near us, a person in one of the two last stood up, and made a long *harangue*, inviting us to land, as we guessed by his gestures.

Id. *Ib.* book v. ch. xiii.

There be enthusiasts, who love to sit
In coffee-houses, and cant out their wit.
The first in most assemblies would you see,
Mark out the first *haranguer*, and that's he.

Byrom. *Enthusiasm*.

HARBINGER, *prodromus*, (an *avantcoureur*, or forerunner,) *q. d.* Ger. and D. *herberger*, i. e. *qui alicui de hospitio prospicit*, one who looks out for a harbour, or lodging for another. Skinner. Applied, generally, to

A forerunner, that which comes before; and by consequence, announces the approach of something else.

Souldiours behold, and Captaynes marke it well,
How hope is *harbenger* of all mishappe.

Gascoigne. *The Fruites of Warre*.

A starr which did not to our nation
Portend her death, but her translation:
For when such *harbingers* are seene,
God crownes a saint, not kills a queene.

Corbet. *Elegy on the Death of Queen Anne*.

His father Antigonus perceiving that they had lodged his son Philip on a time in a house, where there were three young women, he said nothing to Philip himself, but before he sent for the *harbinger*, and said unto him, wilt thou not remove my son out of this straight lodging, and provide him a better?

Sir Thomas North. *Plutarch*, fol. 740. *Demetrius*.

Light'ning and thunder (Heaven's artillery)
As *harbingers* before th' Almighty fly:
Those but proclaim his style and disappear;
The stiller sound succeeds; and God is there.

Dryden. *The Character of a good Parson*.

Think not, however, that success on one side is the *harbinger* of peace: on the contrary, both parties must be heartily tired to effect even a temporary reconciliation.

Goldsmith. *Citizen of the World*. Letter 17.

Archdeacon Nares (*ad v.*) has given an extract from Hawkins's *Life of Bishop Ken*, from which it appears, that an officer by the name of HARBINGER was known in the English Court as late as the days of Charles II. On one occasion when that King passed the summer at Winchester, the Prebendal house of the above-named Prelate was assigned, with shameless effrontery, by the

HAR-
BINGER.
—
HAR-
BOUR.

Harbinger, for the reception of one of the Royal Mistresses, the well-known Eleanor Gwynn. The Bishop with becoming spirit resisted the affront to his holy office, and the lady was in the end obliged to seek lodgings elsewhere.

HA'RBOUR, v. } Fr. *herberge*; It. *albergo*;
HA'RBOUR, n. } Sp. *alvergue*; D. and Ger. *her-*
HA'RBOURAGE, } berg; Sw. *herberge, herbergera*;
HA'RBOURER, } Low Lat. *herebergium*. Vos-
HA'RBOURLESS, } sius derives from *her*, or *heir*,
HA'RBOROUGH, } *exercitus*, an army, and *berg-en*,
HA'RBOROUS, } *custodire, servare, continere*. The
HA'RBOUR-TOWN, } A. S. *beorg-an, byrg-an*, is to
HA'RBOUR-WATER, } defend, to secure, to fortify.

"*Here-berga* is (Somner) *statio, mansio*, a station or standing where the army rested in their march," i. e. in security, protected; and *herebyrig-an*, to harbour, to abide, to lodge, to quarter. To harbour is, generally,

To secure or protect; to receive or take under protection; to stay, remain, or abide, in security; to shelter, to lodge; to afford or grant shelter or lodging.

Also charge Charity. a church to make
In þyn hole h'te. to *herborghwen* alle Treuthe
And fynde alle maner folke. foudre to hure soules.
Piers Plouhman. Vision, p. 124.

For archa Noe, nemeþ hede. ys no more to mene
Bote holychurche. *herbergh* to alle þat ben blessed.
Id. Ib. p. 196.

I was *herbarweles*, and ye *herboriden* me.
Wiclif. Matthew, ch. xxv.

I was *herbourless* & ye lodgid me.
Bible, Anno 1551.

Therefore he ledde them ynne and resseyuyde in *herbore*, and that nyght thei dwelliden with him.
Wiclif. Dedis, ch. x.

And the eleuenth day at sixe of the clocke at night we saw land which was very high, which afterward we knew to be Island: and the twelft day we *harboured* there, and found many people.
Hakluyt. Voyages, &c. vol. iii. fol. 109. John Davis.

Then went forth our pinnesse to seeke *harborow*, & found many good *harbours*, of the which we entered into one with our shippes.
Id. Ib. vol. i. fol. 235. Sir Hugh Willoughby.

For of an *harbourer* of deuils, was he sodainly made a disciple, and scholar of Jesus.
Udall. Luke, ch. viii.

Whether she haue to her smal power ben *herberous* to the saintes, lodged them and washen their fete.
Id. 1 Timothy, ch. v.

An other sorte promyseth their howse to be *herbourouse* to the household of fayth, and a great vowe do they make.
Bale. Apology, fol. 38.

If they wolde vse but a fewe nombre of houndes, onely to *harborowe* or rouse the game.
Sir Thomas Elyot. Governour, book i. ch. xviii.

Eke the vndaunted Numides compasse thee;
Also the Sirtes, vnfriendly *harbroughe*.
Surrey. Virgil. Æneis, book iv

The ground we were on grewe to bee streight, and not aboue fiftie paces ouer, having the maine sea on the one side of it, and the *harbour-water*, or inner sea (as you may tearme it) on the other side.
Hakluyt. Voyages, &c. vol. iii. fol. 541. Sir Francis Drake.

There were many commodious havens and fair baies for ships to harbour, and ride in with safety.
Holland. Plutarch, fol. 802

And all within were pathes and alleies wide
With footing worne, and leading inward farr:
Fair harbour that them seems: so in they entred are.
Spenser. Faerie Queene, book i. can. 1.

HAR-
BOUR.

O, in what safety temperance doth rest,
Obtaining *harbour* in a sovereign breast!
Which if so praiseful in the meanest men,
In pow'ful kings how glorious is it then!

Drayton. England's Heroical Epistles. Matilda to King John.

————— Your king, whose labour'd spirits
Fore-wearied in this action of swift speede,
Craues *harbourage* within your citie walles.
Shakspeare. John, fol. 5.

————— She calls her barren jade,
Base quean, and rivel'd witch, and wish'd she could be made
But worthy of her hate, (which most of all her grieves)
The basest beggar's bawd, a *harbourer* of thieves.

Drayton. Poly-olbion, song 3.

Have a better eye and care to all suspicious and discontented persons, to their sayings and doings, to their false bruits and reports, to the places and corners of their haunt and resort, to their *harborers*, companyons, ayders, and maintayners.

Stow, Anno, 1586. Queene Elizabeth.

For I was hungry, and yee gave me meate, thirsty, and yee gave me drinke; naked, and yee cloathed me; *harbourlesse*, and yee lodged me.

Homilies. Sermon against Perill of Idolatry, part iii.

Those who would have ministers live of alms and benevolence, make their reason, that they must follow the example of Christ and the apostles; but by the example of Christ and the apostles they are taught to abound in all works of charity themselves; to feed the hungry, to cloath the naked, lodge the *harbourless*, &c. and how shall they perform this, living in want?

Spelman. On Tythes, ch. xii.

On the left hand the haven-lesse and *harbourlesse* coasts of Italie, and on the right, the Illyrians, Liburnians, and Istrians, fierce nations, and for the most part, reputed infamous, for roving and robbing by the sea side, put him in exceeding feare.

Holland. Livius, fol. 352.

Then if by me thou list aduised be,
Forsake thy soyle, that so doth thee bewitch:
Leaue me those hilles, where *harbrough* nis to see,
Nor holy-bush, nor brere, nor winding witch.

Spenser. Shepherd's Calendar. June.

In which part there be very good hauens, and safe *harbouroughes* for shippes.
Stow. Description of England, &c.

————— Halos *harbor-towne*, that Neptune beats upon.
Chapman. Homer. Iliad, book ii. fol. 28.

Now stern Æneas waves his weighty spear
Against his foe, and thus upbraids his fear:
What farther subterfuge can Turnus find?
What empty hopes are *harbour'd* in his mind.
Dryden. Virgil. Æneid, book xii.

They judged, that all men who suspected any to have been in the rebellion were bound to discover such their suspicion, and to give no harbour to such persons: that the bare suspicion made it treason to harbour the person suspected, whether he was guilty or not.

Burnet. Own Times. Charles II. Anno 1682.

Nay more, when it has home return'd,
By some proud maid ill-us'd and scorn'd,
I still the renegade carest,
And gave it *harbour* in my breast.
Walsh. Loving one I never saw.

[Love] like the soul its *harbourer*,
Debarr'd the freedom of the air,
Disdains against its will to stay,
But struggles out, and flies away.
Butler. Hudibras, part iii. can. 1.

Geneva was famous for its religion and a great nurse of pious men, and *harbourer* of exiles for religion.

Strype. Life of Archbishop Grindal, Anno 1582.

In this, however, I acted contrary to the opinion of some persons on board, who in very strong terms expressed their desire to harbour for present convenience, without any regard to future disadvantages.

Cook. Voyage, book ii. ch. vii.

Upon the whole, Rio de Janeiro is a very good place for ships to put in at, that want refreshments; the harbour is safe and commodious, and provisions, except wheaten bread and flour, may be easily procured.
Id. Ib. book i. ch. ii.

HAR-
BOUR.
—
HARD.

Yet here, ev'n here in this disastrous clime,
Horrid and *harbourless*, where all life dies;
Adventurous mortals, urg'd by thirst of gain,

Through floating isles of ice and fighting storms
Roam the wild waves, in search of doubtful shores.
Mallet. The Excursion.

HAR-
BOUR.
—
HARD.

H A R D.

HARD, *v.*
HARD, *adj.*
HARD, *adv.*
HA'RDEN,
HA'RDLY,
HA'RDNESS,
HA'RDSHIP,
HA'RDY, *v.*
HA'RDY, *adj.*
HA'RDHEAD,
HA'RDHOOD,
HA'RDIMENT,
HA'RDILY,
HA'RDINESS.

Goth. *harau*; A. S. *heard*; D. *hard*; Ger. *hart*; Sw. *heard*; from the A. S. *heard-ian*, *aheard-ian*, *ahyrd-an*; *durare*, *indurare*, *durescere*, *indurescere*. "*Hard*, as applied to material substances, (says Locke,) is opposed to *soft*, that being generally called *hard* by us, which will put us to pain sooner than change figure by the pressure of any part of our bodies, and that, on the contrary, *soft*, which changes the situation of its parts upon any easy and unpainful touch.

Hardness consists in a firm cohesion of the parts of matter making up masses of a sensible bulk, so that the whole does not easily change its figure." *On Human Understanding*, book ii. ch. iv. sec. 4. Hence its numerous consequential applications, as opposing or resisting the motion of its own parts; generally, as opposing or resisting, bearing, suffering or enduring, and thus,

1. Difficult; or that can or may not (easily) be done, *sc.* be compressed, separated, penetrated, bent, broken, as, steel is *hardest*; met. impenetrable, insensible, stupid.

2. Difficult; or that cannot (easily) be done or performed by labour or skill; be understood, be learned, as Greek is *hardest* to come by: a *hard* task, a *hard* road or way;—difficult, laborious, toilsome.

3. Difficult; to be borne or suffered, as a *hard* saying, a *hard* season, a *hard* case; harsh, rough, rigorous, severe, unjust; *hard-beer*, harsh, rough; a *hard* trot, harsh, violent.

4. Difficult; to be moved, or acted upon; as a *hard* man, a *hard* heart; a man not easily acted upon or moved by kind or good feelings; and therefore, unkind, harsh, severe, austere, grinding, oppressive.

Hard is sometimes used as equivalent to *hardy*, or rather *hardily*, as he died *hard*, *i. e.* resolutely, obdurately; or, sometimes, with difficulty.

Hard by, joined *hard* to, *i. e.* close to.

To strive *hard*; *i. e.* laboriously, vehemently.

To *harden*; to confirm, to fortify, to strengthen.

Hardy, *adj.* enduring, or able to endure, firm, stout, strong, resolute, bold, daring, confident, assured; hence, *hardily*, assuredly, or as Mr. Tyrwhitt, certainly.

To *hard*, and to *hardy*; *i. e.* to harden, to encourage.

Corineus þer with *harde* smot and stured hym a boutē,
And made his wey bi eiþer syde, and percede þe route.

R. Gloucester, p. 17.

þo he com out ward with ys folk, þe emperour with stod,
And dredde of hys *hardynesse*, & þougte yt was not god.

Id. p. 64.

Vor me mýgte bere by hys dāye & lede *hardelyche*
Tresour aboute & oþer god oueral apertelyche
In wodes & in oþer studes, so þat non tyme nas
þat pes bet ysustained, þat bý hys tyme was.

Id. p. 357.

Lucye, to *hardye* ys men, pryked her and þer.

Id. p. 218.

Vor he was strong man & *hardy*, þe strengoste of ys londe.

Id. p. 184.

Edward told William of Alfred alle þe case,
& praied him of help, for he dred *harder* pase.

R. Brunne, p. 52.

& if he wild it wyne with dynt, als duke *hardie*
He suld fynd þerinne kýng Harald redie.

Id. p. 70.

Arme we vs I rede, & go we *hardilie*.

Id. p. 159.

þe gode bisshop Antoyn þer he bare þe pris,
His dedes here to alowe, for hys *hardynesse*.

Id. p. 281.

God shal take veniaunce. in alle swiche preestes
Wel *harder* & grettere.

Piers Plouhman. Vision, p. 6.

— Honger was nat *hardy*. on hem for to loke.

Id. Ib. p. 137.

And to be cald conquerour. that comeþ of special grace
Of *hardynesse* of heorte. and of hendeness.

Id. Ib. p. 367.

And go honte *hardiliche*. to hares and to foxes.

Id. Ib. p. 129.

But he lepe vp on heigh, in *hardenesse* of herte.

Id. Crede, p. 21.

But he that hadde takun oo besaunt, came and seide Lorde Y woot
that thou art an *harde* man, (*durus homo*,) thou repist where thou hast
not sowe and thou gederist togider where thou hast not spred abroad.

Wiclif. Matthew, ch. xxv.

Then he whiche had receaued the one talente came, and sayde:
Master, I considered that thou waste an *harde* man, which repest
where thou sowedst not, and gatherest where thou strawdest not.

Bible, Anno 1551.

And Jhesus seyng him maad sorye seyde, how *hard* (*quam difficile*)
thei that han money schulen entre into the kyngdom of God.

Wiclif. Luke, ch. xviii.

But moneste ghousilf bi alle daies the while to dai is named, that
noon of ghou be *hardned* bi fallace of synne.

Id. Ebrewis, ch. iii.

But exhorte one an other daylye, whyle it is called to daye, least
any of you waxe *hardherted* thorow the deceitfulnesse of synne.

Bible, Anno 1551.

Therfor manye of hise disciplis heringe, seiden, this word is *hard*,
who may here it?

Wiclif. John, ch. vi.

Many therfore of his disciples: when they hearde this, sayde:
this is an *harde* sayinge: who can abyde the hearynge of it?

Bible, Anno 1551.

An he seide to hem, for Moyses for the *herdnesse* of your herte
suffride you leve youre wyues, but fro the begynnyng it was not so.

Wiclif. Matthew, ch. xix.

Moses because of the *hardnes* of youre hertes suffered you to put
awaye youre wyfes: but from the begynnyng it was not so.

Bible, Anno 1551.

Therfore we ben *hardi* (*audentes*) algatis and witen, that the while
we ben in this bodi we goon in pilgrimage fro the lord, for we walken
by feith, and not bi cleer sight.

Wiclif. 2 Corinthians, ch. v.

O litel child, alas! what is thy gilt,
That never wroughtest sinne as yet parde?
Why wol thin *harde* father have thee spilt.

Chaucer. The Man of Lawes Tale, v. 5277.

They speken of sondry *harding* of metall,
And speken of medicines therwithall,
And how, and whan it shuld *yharded* be,
Which is unknow algates unto me.

Id. The Squieres Tale, v. 10557.

For loue me youe such *hardiment*
For to fulfill his commandement.

Id. The Romant of the Rose, fol. 124.

And *hardily* they dorsten lay hir necke,
The miller shuld not stele hem half a pecke
Of corn by sleighte, ne by force hem reve.

Id. The Reves Tale, v. 4008.

HARD.

A wif is Goddes yefte veraily;
All other maner yestes *hardely*,
As londres, rentes, pasture, or commune,
Or mebles, all ben yestes of fortune.
Chaucer. The Marchantes Tale, v. 9186.

She toke her leaue at hem ful thriftely
As she wel could, and they her reuerence
Unto the ful didden *hardely*.
Id. The third Book of Troilus, fol. 167.

O noble markis, your humanitee
Assureth us and yeveth us *hardinesse*,
As oft as time is of necessitee,
That we to you mow tell our hevinesse.
Id. The Clarkes Tale, v. 7969

Now cometh slouthe, that wol not suffre no *hardnesse* ne no
penance: for sothly, slouthe is tendre and so delicat, as sayth Salo-
mon, that he wol suffre non *hardnesse*, ne penance, and therefore he
shendeth all that he doth.

Id. The Persones Tale, vol. ii. p. 344.

And how asseged was Ipolita
The faire *hardy* quene of Scythia.
Id. The Knightes Tale, v. 884.

As steele is *hardest* in his kinde
Aboue all other, that men finde
Of metalles.

Gower. Conf. Am. fol. 5. Prologue,

For hys lady, whome he desyareth,
With *hardnesse* his herte fyreth,
And sent hym worde wythoute faile,
That he well take the bataile.

Id. Ib. book iv. fol. 74.

So yeneth it me the more feith,
And maketh me *hardie* soth to seie,
That I dare well the better preie
My lady, whiche a woman is.

Id. Ib. book iii. fol. 80.

I wolde haue hym lerne Greke and Latine authours bothe at one
tyme, or els to begyn with Greke, for as moche as that is *hardeste* to
come by.

Sir Thomas Elyot. The Governour, book i. ch. x.

But when the braine is cold and drie, things are therefore the faster
holden, because it is the propertie of colde and drought, to thicken all
things, and to *harden* them fast together.

Wilson. Arte of Rhetorique, p. 213.

And I wyl nowe onely speake of those exercises, apte to the furni-
ture of a gentyll mannes personage, adapyng his body to *hardnesse*,
strengthe, and agilitie.

Sir Thomas Elyot. The Governour, book i. ch. xvi.

My woundes are wide, yet seme they not to bleed,
And hidden woundes are *hardly* heald we see.
Gascoigne. Dan Bartholmew of Bathe.

The Bactrians bee the most *hardyest* people amongst those naciōs
vnciuill men, and much abhorring from the delicatenes of the Persians.
Brende. Quintus Curtius, book iv. fol. 66.

And he departed thence, & entred into a certayne mannes house,
named Justus, a worshyper of God, whose house ioynd *harde* to the
synagoge.

Bible, Anno 1551. Actes, ch. xviii.

Hee is a great adventurer (said hee)
That hath his sword through *hard* assay forgone,
And now hath vowd, till he avenged bee
Of that despight, neuer to wearen none.

Spenser. Faerie Queene, book ii. can. 3.

Besides, the Briton is so naturally infus'd
With true poetic rage, that in their measures, art
Doth rather seem precise, than comely; in each part
Their metre most exact, in verse of th' *hardest* kind.

Drayton. Poly-olbion, song 6.

Besides,
I like you not; if you will know my house,
Tis at the tuft of Oliues, here *hard* by.
Shakspeare. As you like it, fol. 199.

Yet thence his lustful orgies he enlarg'd
Even to that hill of scandal, by the grove
Of Moloch homicide, lust *hard* by hate;
Till good Josiah drove them thence to hell.
Milton. Paradise Lost, book i. l. 422.

HARD

MIR. Alas, now pray you
Worke not so *hard*: I would the lightning had
Burnt vp those logs that you are enioyned to pile.
My father
Is *hard* at study; pray now rest your selfe.

Shakspeare. Tempest, fol. 10.

But victuals being very straight and scant at that time even to find
the men, the poor geese were so *hard* handled and so little regarded,
that they were in manner starved for lack of meat.

Sir Thomas North. Plutarch, fol. 124. Camillus.

Upon his crest the *hardned* yron fell;
But his more *hardned* crest was armd so well,
That deeper dint therein it would not make.
Spenser. Faerie Queene, book i. can. 11.

And now his heart
Distends with pride, and *hardning* in his strength
Glories. *Milton. Paradise Lost, book i. v. 572.*

Enflam'd with fury and fiers *hardyhed*,
He seemd in hart to harbour thoughts unkind,
And nourish bloody vengeance in his bitter mind.
Id. Ib. book i. can. 4.

Where if he be,—with dauntless *hardihood*,
And brandish'd blade rush on him, break his glass,
And shed the luscious liquor on the ground,
And seise his wand. *Milton. Comus, l. 650.*

Come, come, my Lords,
These oracles are *hardly* [hardily] attain'd,
And *hardly* vnderstood.
Shakspeare. Henry VI. Second Part, fol. 125.

At the first the Gaules and Spanyards, equall to their enemies both
in force and courage, maintained the conflict right *hardily*, and kept
their order and arraies.

Hollana. Livius, fol. 461.

But thank be God, and your good *hardiment*!
They have the price of their owne folly payd.
Spenser. Faerie Queene, book v. can. 8.

He did confound the best part of an houre
In changing *hardiment* with great Glendower.
Shakspeare. Henry IV. First Part, fol. 51.

The wingd-foot god so fast his plumes did beat,
That soone he came whereas the Titanesse
Was striving with fair Cynthia for her seat;
At whose strange sight and haughty *hardinesse* *
He wondred much, and feared her no lesse.
Spenser. Faerie Queene, can. 6. Of Mutabilitie.

And thus I hang a garland at the dore;
(Not for to shew the goodness of the ware;
But such hath beene the custome heretofore,
And customes vere *hardly* broken are.)
Ignoto. Verses to Spenser.

And eke that age despysed nicenesse vaine
Enur'd to *hardnesse* and to homely fare,
Which them to warlike discipline did trayne,
And manly limbs endur'd with little care
Against all *hard* mishaps and fortunelesse misfare.
Spenser. Faerie Queene, book iv. can. 8.

Still so *hard-hearted*? what may be
The sin thou hast committed;
That now the angry deity
Has to a rock congealed tnee,
And thus thy *hardness* fitted?
Brome. Songs. The Hard Heart.

[They] had such affection for their religion, and the rights and
liberties of their country, that, *pro aris et focis*, they were willing to
undergo any *hardships* or dangers, and thought no service too much,
or too great for their country.

Whitelock. Memorials, Anno 1643.

It was to weet a wilde and salvage man;
Yet was no man, but onely like in shape,
And eke in stature higher by a span;
All overgrowne with haire, that could awhape
An *hardy* hart.
Spenser. Faerie Queene, book iv. can. 7.

But Jove's minde hath evermore outstept
The minde of man; who both affrights and takes the victory
From any *hardiest* hand with ease.
Chapman. Homer. Iliad, book xvi. fol. 231.

HARD.

Think not my judgment leads me to comply
With laws unjust, but *hard* necessity:
Imperious need, which cannot be withstood,
Makes ill authentic, for a greater good.

Dryden. The Hind and the Panther.

Lord Ranelagh died on Sunday morning; he died *hard* as their term of art is here to express the woeful state of men, who discover no religion at their death.

Swift. Letter to Dr. King, London, December 8, 1712.

For let the venal try
Their every *hardening* stupifying art,
Truth must prevail, zeal will enkindle zeal,
And nature, skilful touch'd, is honest still.

Thomson. To the Memory of Lord Talbot.

They who were not yet grown to the *hardiness* of avowing the contempt of the king (whom they provoked) would sooner have been checked, and recovered their loyalty and obedience.

Clarendon. History of the Rebellion, vol. i. part ii. book v. p. 465.

Whom when the Trojan hero *hardly* knew,
Obscure in shades, and with a doubtful view,
(Doubtful as he who runs through dusky night,
Or thinks he sees the moon's uncertain light)
With tears he first approach'd the sullen shade.

Dryden. Virgil. Æneid, book vi.

Of all *hardnesses* of heart, there is none so inexcusable as that of parents towards their children. An obstinate, inflexible, unforgiving temper, is odious upon all occasions, but here it is unnatural.

Spectator, No. 181.

To complete the sense of the words we must have recourse to the two precedent verses; which being compared with the text (*Deut. xxix. 4.*) present us with a description of such a brutish and irrational temper, such an invincible *hardness*, as is not to be found in any people mentioned throughout the whole book of God, or any history whatsoever.

South. Sermons, vol. viii. p. 364.

Heroes are always drawn bearing sorrows, struggling with adversities, undergoing all kinds of *hardships*, and having in the service of mankind a kind of appetite to difficulties and dangers.

Spectator, No. 312.

Juba commands Numidia's *hardy* troops,
Mounted on steeds unus'd to the restraint
Of curbs or bits, and fleetier than the winds.

Addison. Cato, act ii. sc. 1.

Have you been evil spoken of and your character injured? When you knew yourself innocent, this is *hard* to bear on worldly principles. But religion makes even calumny light.

Gilpin. Sermon 14. vol. i.

Tell such people of a world after this—of their being accountable for their actions; and of the gospel denunciations of damnation upon all who lead such ungodly lives, without repentance; they are *hardened* to every thing of this kind—it has no effect upon them.

Id. Sermon 5. vol. i.

My lords, I assert, confidently and *hardily* I make the assertion, and I challenge confutation; let any one, who will take the trouble to follow me in the calculations upon which I am about to enter, confute me if he can,—I do assert, my lords, that the healthiest of their ships are nothing better than pestilential galls!

Horsley. Speeches, p. 213.

Hard by yon wood, now smiling as in scorn,
Muttering his wayward fancies he would rove.

Gray. Elegy in a Country Church-yard.

Nor should it be forgotten, that he was the first who, in this dialogue, had the *hardihood* to displace Jonson from the eminence to which, by the unanimous voice of Dryden's contemporaries, he had most unjustly been elevated, and to set Shakspeare far above him.

Malone. Life of Dryden.

That domestick grief is, in the first instance, to be thanked for these ornaments to our language, it is impossible to deny. Nor would it be common *hardiness* to contend, that worldly discontent had no hand in these joint productions of poetry and piety.

Johnson. Life of Young.

Where works of man are cluster'd close around,
And works of God are *hardly* to be found.

Cowper. Retirement.

Divines, with the best intentions, have said more than the scriptures have said concerning repentance, and have thereby precipitated men into despair, and consequent impenitence and *hardness* of heart.

Anecdotes of the Life of Dr. Watson, vol. ii. p. 313.

He suffered persecution gladly for the sake of Christ and his truth: he stripped himself of all the comforts of this life, and yielded himself up to all the *hardships* and evils that man can suffer.

Sherlock. Discourse 60. vol. iii. part ii. p. 133.

Though it [the life of Benvenuto Cellini] was read with the greatest pleasure by the learned of Italy, no man was *hardy* enough, during so long a period, to introduce to the world a book in which the successors of Saint Peter were handled so roughly.

Johnson. Some Account of the Life of Benvenuto Cellini.

HARD, in Composition.

For I know wel that ye ben so *hard-herted*, that ye wol do nothing for me.

Chaucer. The Tale of Melibeus, vol. ii. p. 122.

Who would not be *harde-bounde* and fastned in this so ryche and noble a cheyne.

Fisher. On Prayer, sig. C. 2.

They carry in their hands wooden stakes most sharpe & *hard-pointed*, as yf they were yron.

Hakluyt. Voyages, &c. vol. ii. fol. 57. Odoricus.

He [King Philip] was a man of stature conuenient, of countenance amiable and louely, of body somewhat crasse and corpulent, quicke witted, bold and *hardy-stomaked*.

Hall. Henry VII. The twenty-first Yere.

For maidenhood she loves, and will be swift
To aid a virgin, such as was herself,
In *hard-besetting* need.

Milton. Comus, l. 857.

Why, when the *hard-edg'd* iron did turn
Soft as a bed of roses blown,
When cruel flames forgot to burn
Their chaste, pure limbs, should man alone
'Gainst female innocence conspire,
Harder than steel, fiercer than fire.

Carew. Song 2, in an Entertainment by the Lord Chamberlain.

For some *hard-favour'd* groom of thine, quoth he,
Unless thou yoke thy liking to my will,
I'll murder straight, and then I'll slaughter thee.

Shakspeare. Rape of Lucrece.

But in good faith, signior, for all this, the gentle-woman is a good, pretty, proud, *hard-favour'd* thing, marry not so peerlessly to be doted upon, I must confesse.

Ben Jonson. Every Man out of his Humour, act iv. sc. 4.

From which, along the field
The poor foules make wing: this and that way yield
Their *hard-flowne* pinions.

Chapman. Homer. Odyssey, book ii. fol. 341.

I'll live where are no fires, no fears by night:
Vcalegon my neighbour does *half-fright*
The street.

Holyday. Juvenal. Satire 3.

THES. What are they that do play it?

EGE. *Hard-handed* men, that worke in Athenes heere,
Which neuer labour'd in their mindes till now.

Shakspeare. Midsummer Night's Dream, fol. 159.

Daily there was such number of *hard-heads* printed, that the baseness thereof made all things exceeding dear; and therefore we were counselled by the wisest to stay the irons [of the Cowning house] while further order might be taken.

Knox. History of Reformation, fol. 157.

Chimistry is an ingenious profession, as which by art will force somewhat of worth and eminence from the dullest substance, yea, the obdurat'st and *hardest-hearted* body cannot but shed forth a tear of precious liquor, when urged thereunto with its intreaties.

Fuller. Worthies. The General Worthies of England.

Or if you be *hard-heartedly* bent, to appoint otherwise, which oh sooner let me die than know.

Sidney. Arcadia, book v.

Like the night he rang'd the host, and rov'd
(Apart the fleet set) terribly, with his *hard-loosing* hand,
His silver bow twang'd, and his shafts, did first the mules command,
And swift hounds.

Chapman. Homer. Iliad, book i. fol. 2.

HARD.

HARD. Againe, if thy parish be stout and *hard-necked*, and will not heare the word of God, nor passe for it, yet the curate doing that which pertaineth unto him to doe, hee is discharged before God, and their blood shall be upon their owne heads.

Latimer. *Sermon on St. John the Evangelist's Day*, fol. 285.

I know her for
A spleeny Lutheran, and not wholesome to
Our cause, that she should lye i' th' bosome of
Our *hard-ru'd* king.

Shakspeare. *Henry VIII.* fol. 220.

And now by plain dint of *hard-spurring* and whipping,
Dry-shod we came where folks sometimes take shipping.

Cotton. *Voyage to Ireland*, can. 3.

The Bard whom pilfer d Pastorals renown,
Who turns a Persian Tale for half a crown,
Just writes to make his barrenness appear,
And strains from *hard-bound* brains eight lines a year;

Pope. *Epistle to Arbuthnot*.

He that will use all liberties that the law allows him, for the making advantages to himself in his trade, or his dealings with other men; such a one will not be able to avoid the just imputation of being in many instances an oppressor, or a *hard-conscienced* man.

Sharp. *Sermon* 7. vol. i.

While sound and sound a different sense explains,
Both play at *hard-head* till they break their brains.

Dryden. *The Hind and Panther*

Hence the yeoman's powdered beef and rusty bacon sweetened and relieved with healthful sauces, *hard-headed* cabbages, and roots that give more vigour than beef itself.

Boyle. *Works*, vol. vi. p. 376. *Letters from several Persons*.

Let men pretend what they will, let them be never so orthodox in their belief, or regular in their conversation, or strict in the performance of those duties that relate to the worship of God, yet if they be *hard-hearted* and uncharitable, if God hath given them wealth, and they

have not hearts to do good with it, they have no true piety towards God.

Sharp. *Sermon* 4. vol. i.

But it is no unusual *hard-heartedness* in such chief ministers, to sacrifice such instruments, how innocent soever, to their own dark purposes.

Clarendon. *History of the Civil Wars*, book x. vol. iii. p. 16.

To stuff thy skin with swelling knobs
Of cruel and *hard-wooded* drubs.

Butler. *Hudibras*, part iii. can. 1.

When the chiefs were removed, in order to go to the root, the whole party was put under a proscription so general and severe as to take their *hard-earned* bread from the lowest officers in a manner which had never been known before, even in a general revolution.

Burke. *On the Cause of the present Discontents*.

The pert ridiculers of religion and virtue are to be allowed abundance of wit in the silliest and grossest things they utter; and the most *hard-hearted* libertines must be held to have true good-nature, because they have superficial gaiety.

Secker. *Sermon* 19. vol. i.

How shall we account for the striking contrast between the insensibility and *hard-heartedness* of the ancient philosophers, and those professions of gentleness and philanthropy which their brethren in our own times so ostentatiously display in their writings and their discourses?

Porteus. *Tracts. Beneficial Effects of Christianity*.

Long-enduring chiefs,
Your efforts, now accomplish'd, may admit
Refecation due to this *hard-labour'd* train,
Due to yourselves.

Glover. *Leonidas*, book vi.

To fly for refuge from distracting thought
To such amusements, as ingenious woe
Contrives, *hard-shifting*, and without her tools—
O comfortless existence!

Cowper. *The Task*, book v.

HARDWICKIA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosæ*. Generic character: calyx four or five leaved, leaves ovate, slightly cohering at the base; corolla none, style short; stigma peltate; pod lanceolate, one-celled, one-seeded, two-valved; seed pendulous at the apex of the pod.

Two species, trees, natives of Coromandel. Roxb.

HARE, to *hare* one, (says Skinner,) that is, to terrify, to throw into a consternation, to strike with terrour, from the Fr. *harier*, to harass; and this, perhaps, from the A. S. *herg-ian*, to harry, q. v.

But the poor creature was so *hared* by the council of officers, that he presently caused a proclamation to be issued out, by which he did declare the parliament to be dissolved.

Clarendon. *History of the Civil Wars*, vol. iii. book xvi. p. 660.

To *hare* and rate them thus at every turn, is not to teach them, but to vex and torment them to no purpose.

Locke. *On Education*, sec. 67.

HARE, *n.*

HARE-BRAIN,

HARE-BRAINED,

HARE-FINDER,

HARE-HUNTER,

HARE-HUNTING,

HARE-LIP,

HARE-MOUTHED.

A. S. *hara*; D. *haas*, *haze*; Ger. *hase*; Sw. *hara*. Junius suggests the A. S. *hær*, the *hair*, referring to the declaration of Pliny, that the *hare* is the *hairiest* creature of all other. Wachter, A. S. *har*, *canus*, hoary. Ihre, from Ger. *har-en*, *clamare*, to cry,

quod hiberno tempore acutissimè clamat; from the shrillness of its cries during winter. It is not improbable that the noun is of the same origin as the verb to *hare*, q. v., and that the name was given to the animal from its terrours, when *harried*, or pursued by *harriers*.

Hare-brained, agreeably to the adage, As mad as a March *hare*; Skinner derives it from the verb to *hare*.

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Hare-lip; *labia fissa*; a lip split or divided into two parts, like that of the *hare*.

Somerville, in the Argument to the second Book of *The Chase*, professes to give "A description of the *hare-hunting* in all its parts."

Mýd word he þretneþ mucche, & lute deþ in dede.
Hys mouþ ys as a leon, hys herte arne as an *hare*.

R. Gloucester, p. 457.

What man art thou? quod he,
Thou lokest, as thou woldest finde an *hare*,
For ever upon the ground I see the stare.

Chaucer. *Prologue to Sire Thopas*, v. 13627.

And than sodenly ther started an *hare* among the Frenchmen; and such as sawe her cryed and made gret brüt.

Lord Berners. *Froissart. Cronycle*, ch. xlii.

O painted fooles, whose *hairbraine* heades must haue
More clothes attones, than might become a kyng.

Gascoigne. *The Steele Glas*.

Fansie (quoth he) farewell, whose badge I long did beare,
And in my hat full *harebrayndly*, thy flowers did I weare.

Id. *The Fruite of Fetters*.

The *hairiest* creature of all other is the *hare*.

Holland. *Plinie*, vol. i. p. 347.

When *hares* use means to confound the scent and save themselves from the dogs that hunt them; we may observe, that they take therein the readiest ways, and the most obvious to sense, to avoid the evil they flie from.

Digby. *Of Bodies*, ch. xxxvi.

Lying at siege before the city of Corinth, he [Archidamus] marked how there were *hares* started even close under the walles thereof; upon which sight he said thus to those that served with him: Our enemies are easie to be surprised and caught, when they are so lazie and idle, as to suffer *hares* to lie and harbour hard under their city walls, even within the trench and town-ditch.

Holland. *Plutarch*, fol. 375.

I meane it (saith the king) by that same *hare-braine* wild fellow, my subject, the Earle of Suffolke, who is protected in your countrie, and begins to play the foole, when all others are weary of it.

Bacon. *Henry VII.* fol. 223.

HARE.

If anie dare be so hardie, as to take one night his lodgings in any of these ins, which hath beene experimented by some rash and hare-braine aduenturers, streight these spirits claw him by the back.

Holinshed. Description of Ireland, ch. iv.

Who hath such hollow eyes as not to see,
How those, that are *hair-brain'd*, boast of Apollo,
And bold give out the Muses do them follow,
Though in Love's library, yet no lovers be.

Drummond. Sonnet 2, for Galatea.

Tiribazus hereupon was in such a rage with the king, that he hated him to the death: not because he was any traytour or seditious man in nature, but a mad *hare-brained* fellow.

Sir Thomas North. Plutarch, fol. 798. Artaxerxes.

Their jumping to and fro, before they leap plumb in [their form], is to take their aim (not much unlike to dogs, turning about several times before they lie down); for *hare-finders* (who use to watch them) say they will do thus, though they be not pursued.

Digby. On Bodies, ch. xxxvi.

If some such desp'rate hackster shall devise
To rouse thine *hare's-heart* from her cowardice,
As idle children striving to excell
In blowing bubbles from an empty shell;
Oh, Hercules! how like to prove a man,
That all so rath thy warlike life began!

Hall. Satire 4. book iv.

Mal levorer, in Latin *malus leporarius*, or the bad *hare-hunter*.

Fuller. Worthies. Yorkshire.

Never mole, *hare-lip* nor scarre,
Nor make prodigious, such as are
Despised in natiuitie,
Shall upon their children be.

Shakspeare. Midsummer Night's Dream, fol. 162.

Hare-mouth'd, dog-nos'd, like mule thy teeth and chin.

Fuller. Worthies. Cornwall.

Thus Gay, the *hare* with many friends,
Twice seven long years the Court attends:
Who, under tales conveying truth,
To virtue form'd a princely youth.

Swift. A Libel on Dr. Delany, &c.

What in common life would denote a man rash, fool-hardy, *hair-brain'd*, opiniatre, craz'd, is recommended in this scheme as the true method in speculation. *Bentley. Remarks on Free-Thinking, p. 42.*

Well—one at least is safe. One shelter'd *hare*
Has never heard the sanguinary yell
Of cruel man, exulting in her woes.

Cowper. The Task, book iii.

But when at rising light
Our boat stood still, up starts a *hair-brain'd* wight,
With sallow cudgel breaks the bargeman's pate,
And bangs the mule at a well-favour'd rate.

Francis. Horace. Satire 5. book i.

There are, indeed, two officers in the stables which are sinecures. By the change of manners, and indeed by the nature of the thing, they must be so; I mean the several keepers of buck hounds, stag hounds, fox hounds, and *harriers*.

Burke. On Economical Reform.

The HARE has been a fruitful subject for superstitions. It was esteemed a melancholy animal, probably, as Johnson conjectures, in his note on 1 *Henry IV.* i. 2, from its solitary sitting on its form. The flesh therefore, even on the authority of Galen, was supposed to engender "melancholy blood," and accordingly it was often a diet prohibited by the Physician, although much esteemed by the Epicure. Pliny, however, (xxviii. *passim*.) has pointed out many counterbalancing advantages from feeding on it. It was a powerful soporific, and according to vulgar belief (for the general prevalence of which the Philosopher reasonably enough supposes there must have been at bottom some adequate cause) it made the body well-favoured for seven days after it was eaten; (Martial, v. in *Gelliam*;) and it was perhaps on this account that Alexander Severus had a Hare every day for dinner. (Lampridius, 37.) Its lungs, liver, dung, heart, burned hair, and blood, and even its unborn young torn from the mother, were applicable

to many female complaints; and the wife who was anxious to present her lord with an heir, might obtain her wish by an appropriate leporine preparation scraped into her wine. Sextus Platonius (2.) is not content that this draught, repulsive as it must have been, should be administered to the wife singly, the husband also, to prevent the conception of an epicene progeny, must swallow the same nauseous mixture. Other medicines were framed from this animal for cancers, burns, epilepsy, the sting of a scorpion, the bite of a shrew mouse, ruptures, ophthalmia, stone, and toothache; moreover, if any gouty person would take the trouble of cutting off the foot of a Hare while alive, and carrying it perpetually about him, he would find it a certain and effective cure for his sufferings.

In Brand's *Popular Antiquities*, ii. 518. many authorities are collected for the superstition which regards a Hare crossing the path as an ill omen. Sir Thomas Brown has well explained the origin of this notion, "that a fearful animal passing by us portended unto us something to be feared." (*Vulgar Errors*, v. 22.) The belief is of very ancient date, and may perhaps have arisen from the retreat of Darius before the Scythians, when in the very face of his invading army they broke their own line, and rushed out in pursuit of a Hare which had been accidentally started. (Herod. iv. 134.) His son had more daring. After crossing the Hellespont he was not discouraged in his march by a still more marvellous portent, which the same Historian tells us was of easy interpretation, but which, without his assistance, would perhaps appear obscure to the moderns. A Mare foaled a Hare, which, according to the Father of History, plainly showed, "that Xerxes with great ostentation and arrogance was about to undertake an expedition against Greece, but that he would have to run back again for his life to the very spot from which he set out." (*Id.* vii. 57.) A Greek Proverb embodies the superstition, *Φαυεῖς ὁ λαγὼς δυστυχεῖς ποιεῖ τρίβους*; (Suidas, *ad v. λαγὼς*.—*Adagia*, 380. Ed. 1629) but we are by no means clear what date is to be assigned to this maxim, upon which Kuster only remarks, *versus hic ad somniorum interpretationem pertinet qui legitur apud Astrampsychum*. Plutarch has afforded two instances in which omens were drawn from the appearance of Hares; both are alike, and are easily explained, as referring to the want of vigilance, which permitted such animals to harbour on spots which ought to have been closely inspected. Archidamus, the son of Zeuxidamus, while besieging Corinth, predicted his success when he observed some Hares coming out from the neighbourhood of the walls; and Lysander derived like encouragement from a similar circumstance on the same spot. (*Lacon. Apophth.*) But neither of these anecdotes assist us in the origin of the evil omen.

On the alleged superfetation of Hares, and their double sex, Sir Thomas Brown has treated at much length. (iii. 17.) In the affirmative, he says, are Archelaus, Plutarch, Philostratus, the Jewish Rabbies, and many more; nevertheless, he himself believes that the first circumstance occurs but "sometimes, and not in that vicissitude or annual alternation which is presumed;" and that the second is possible in human subjects as well as in Hares; but the Chapter should not be mutilated by partial citation.

Cæsar mentions that the ancient Britons abstained from Hare's flesh, but that they bred these animals, for reasons which he does not explain, and which we do not

HARE.

HARE. profess to understand. *Leporem et Gallinam et Anserem gustare fas non putant, hæc tamen alunt animi voluptatisque causâ.* We cannot but think that the present free enjoyment of these three dainties by us their descendants, is among the many improvements upon good old times. Boadicea, (*Βουνδοῦκα*), after the spirit-stirring speech which has been recorded by Dion Cassius, (lxii. 6.) let loose a Hare from her bosom, in order to take an omen from it. It ran prosperously, and its course was hailed by the shouts of her armed countrymen. The Commentators, we know not why, deprecate the belief in any distinct *λαγωμαντεία*, and suppose, but without the slightest support from authority, that the Queen pursued the Hare, which was intended to be symbolical of the Romans, by British dogs, and that hence was derived the favourable presage.

Athenæus (ix. 14.) has preserved from Archestratus a poetical receipt for dressing a Hare. It is to be roasted, served up as hot as possible, and snatched as it were from the spit, not at all larded, and a little underdone, so that the guests are not to be shocked if they perceive the blood in it while carving.

HAREBELL, the English Hyacinth, (says Skinner,) so called, I believe, because its concave and pendulous flowers appear in shape to resemble a bell. The trivial name of the *Hyacinthus non-scriptus* of Linnæus.

The hare-belle for her stainlesse azur'd hue,
 Claims to be worne of none but those are true.

Browne. *Britannia's Pastorals*, book ii. song 3.

On Desmond's mouldering turrets slowly shake
 The trembling rie-grass, and the hare-bell blue.

Mickle. *Sir Martyn*, can. 1.

H A R E M.

Name. HAREM (in Arabic, *Hhare*m, i. e. "unlawful, prohibited," and thence, "sacred") is peculiarly used by Musulmâns to signify the Gynæcéum, or wife's apartments, which are forbidden to every man except her husband and children. The term Seraglio, substituted by Europeans for Hhare, though neither inapplicable to it, nor entirely dissimilar in meaning, is a corruption of the word *Serâi*,* i. e. Palace. "*Serâi*," says M. de Hammer, (*Osmanischen Reichs Staatsverfassung*, i. 70.) "is the Palace, the Court in its largest acceptation, without any reference to the women. *Hhare*m, i. e. the Sanctuary, is the apartment of the Ladies, who are served by female slaves, and guarded by black Eunuchs. The head of the latter is the Ckizlar Aghâ-si, (i. e. Aghâ of the Women,) also called Dâri se'âdet-Aghâ-si, (i. e. Aghâ of the Abode of Felicity.) Under his command are all the black Eunuchs, called Capû-oghlan, (Gate boys,) the senior of whom has the title of Kîyâ, (i. e. Ketkhudâ, or Deputy.) There are two Ckizlar Aghâs, one of the old and the other of the new Palace, each of which has its own Hhare. The one is occupied by the Ladies of former Sultâns, and those who have incurred the displeasure of the reigning Prince, the other by such as still enjoy his favour." The Dâri se'âdet, or Hhare, properly so called, is entered by the third Gate of the Palace, (*Serâi*), called Bâbi se'âdet, (the Gate of Happiness,) which must not be confounded with "the Porte" itself, Bâbi humâyûn, (the Imperial Gate,) or entrance into the first Court, from the area opposite to Sta. Sophia. Impenetrable to male visitors as the Hhare may be, when occupied by its fair inhabitants, it is sometimes possible to obtain a sight of it clandestinely, when they are away. Among the few who were fortunate enough to find an opportunity, and bold enough to encounter the risk of thus gratifying their curiosity, was that highly gifted and

lamented traveller, Dr. Edward Daniel Clarke. The reader who wishes to be fully gratified must turn to his book itself, (*Trav.* iii. 20-37.) as a brief abridgement of his details is all that can find a place here.

A long gloomy avenue of cypresses between two high walls leads from the outer gate, near Seraglio Point, to the wooden folding doors which open into the Sultân's garden, where straight gravel walks, alleys of trellis-work, and paltry jets d'eau, are pleasing, solely from the contrast between them and the avenue just quitted. On the right hand is a splendid kiosk, (koshk,) or light open edifice, the Sultân's summer residence; and opposite to the entrance is the Hhare, properly so called, "a building not unlike one of the small Colleges in Cambridge, and enclosing the same sort of cloistered court." One side of this building looks into the garden. A gilt iron gate, opposite to it, opens into the upper garden, consisting of a terrace, with a few small parterres, till within a few years before Dr. Clarke saw it, the only plantation within the walls of the Seraglio. The Sultân's kiosk, mentioned above, overhangs the walls of the ancient Byzantium at Seraglio Point, and "commands one of the finest views the eye ever beheld, of Scutari and the adjoining Asiatic coast, the mouth of the canal, and a moving picture of ships and gondolas, with all the floating pageantry of this vast metropolis, such as no other capital in the world can pretend to exhibit." The central chamber of the kiosk opens into private apartments, richly furnished, and occupied on the left by the Sultân himself, on the right by the Vâlideh, (Sultânah-mother,) or other ladies in waiting; below, there are "two chambers paved with marble, and as cold as any cellar;" these are occupied in summer by the ladies and their female attendants. An English writing-box, furnished with reed pens (calams) and coloured paper, with abundance of labels for liqueur-bottles, found in these apartments, gave some idea of the occupations and solace of the inhabitants of this splendid prison. The internal court of the Hhare is a small quadrangle, filled with weeds, with an open corridor or cloister on one side. Every thing seemed neglected; but this is only the vernal residence of the women, and is probably in better order when inhabited. A long

* The process by which *Seraglio* was formed from *Serâi*, is perfectly natural and simple. The Italian nouns most commonly end in *o* or *a*; *serâi*, therefore, was changed into *seraio*; and as the liquid *l* (*gl*) is frequently dropped in the vulgar dialects, it was supposed to have been erroneously omitted here; *seraglio*, therefore, was adopted as being more correct than *serraio*. The liquid *l* is dropped, also, in some parts of France, and the Parisian cockneys say, *châiot*, *souïer*, &c. for *chailot*, *souïller*, &c.

HAREM. chamber below, filled with wooden couches, covered with mats, is the dormitory of the female slaves; similar chambers above, in some of which there were galleries, containing beds, small apartments for slaves of a higher rank, and a series of rooms looking towards the sea, lead to the "Great Hall of Audience," where the Sultánah-mother receives visits of ceremony. "It is exactly such an apartment as the best painters of scenic decoration would have selected to afford a striking idea of the pomp, the seclusion, and the magnificence of the Ottoman Court. Surrounded by splendid mirrors, the upper part forms a lofty platform, enclosed by latticed blinds, and approached by a flight of steps, covered with crimson cloth. This may be called the Sultánah's throne. Adjoining to this is the Sultán's Assembly room, furnished with vast mirrors and other costly ornaments, but presenting "that strange mixture of magnificence and wretchedness which characterise all the state chambers of Turkish grandees." At the extremity of the same passage are the Baths of the Sultánahs, constructed of white marble, small, but elegant, and fitted up with every degree of refined luxury. The "Chamber of Repose," which commands the most extensive view any where afforded from this point of the Seraglio, is supported towards the sea by twelve columns of *verde antico*, and was found to be in the state of an old lumber room. Large dusty pier-glasses, in heavy gilt frames, left leaning against the walls, neglected and broken, shabby bureaux of oak, walnut, or mahogany, and in the worst style of workmanship, inlaid cabinets, fragments of chandeliers, scraps of paper, rags of silk and empty sweetmeat boxes, were all that was to be seen in this spacious chamber, which is used, as the travellers were told, as a sort of theatre and music-room by the ladies of the Grand Signior's household. A suite of apartments, occupied by women of a lower rank, on an upper terrace, and on the opposite side of the court of the Hhareem, was found to correspond exactly with that already described, except in being in a more wretched condition. From the lower garden of the Seraglio, a paved ascent leads up to the Chamber of the Garden of Hyacinths, in which Selím was said to pass all his most private hours. The garden consists of oblong beds, edged with Dutch tiles, and planted solely with hyacinths. The Sultán's private apartment was surrounded on three sides (as Turkish state-rooms usually are) with a low sofa against the wall, (called by Europeans a *diván*), the cushions of which were of black embroidered satin. Opposite to the windows there was a fire-place, on each side of it a door covered with hangings of crimson cloth; between each of these doors and the fire-place, glass cases contained books, laid upon each other, with their titles written on the edge of their leaves, (as may be seen in Mouradgea's plates, *Tableau de l'Empire Ottoman*, pl. xxxv.) From the ceiling of burnished gold hung gilt cages, filled with artificial birds, which sang by mechanism.* An enormous gilt brasier, (*mangál*), supported by an ewer with gilt claws, like the coolers seen under sideboards in England, stood in the centre of the room, and an embroidered napkin, basin, and ewer stood on a bench opposite the entrance, over which was hung against the wall the large embroidered paper-case, which is carried before the Sultán in

processions, to receive petitions. A pair of yellow boots and slippers stood in their proper places, as is the case in all His Highness's apartments. The floor was covered with Gobelin tapestry, and stars, with other figures formed by pistols, sabres, and poniards, were "disposed with singular taste and effect over the different compartments of the walls, their handles and scabbards being covered with diamonds of very large size, which, as they glittered around, produced a splendid effect in this most sumptuous chamber." In the upper walks, above the Garden of Hyacinths, there is an aviary of nightingales. These walks are small, in wretched condition, and laid out in worse taste than the fore-court of a Dutchman's house in the suburbs of the Hague; but they command a magnificent view of the entrance to the canal and the opposite coast of Scutari. In an old *kiosk*, an ordinary marble slab, supported on iron cramps, and exactly resembling the sort of sideboard seen in the poorest inn in England, was pointed out as a present to the Grand Signior from Charles XII.

"The women of the Harem," says M. de Hammer, (*Osmanisch. Reich.* ii. 67.) "are all slaves, generally Circassians or Georgians; for no free-born Turkish woman can be introduced into it as an *o'dah-lic*, or concubine. Their number depends solely on the pleasure of the Sultán; but when all the slaves of slaves, who are admitted to his bed, are included, the whole amount is very considerable. His mother, sisters, female relations, and grandees all strive to outdo each other in presenting to him the handsomest slaves, under the hope of perpetuating, by those means, their influence over him." Out of this vast number he chooses his seven wives; for Ibráhím added two to the five previously taken by the Sultáns, *four* being the number allowed by the Prophet. These favourites, called *cádin*, (for *khátún*, *i. e.* lady,) rank according to priority of election, as first, second, third, &c. have splendid appointments, but not the title of Sultán,* which is restricted to the Grand Signior himself, his mother, and the Princesses of the Blood; the *cádin*, however, who first presents him with a male heir, is styled *Khássekí Sultán*, *i. e.* Sultánah *par excellence*.

The life of the ladies in the Hhareem glides away in a wearisome succession of splendid idleness and enervating pleasures. Voluptuous dances performed by their slaves, the coarse buffoonery of the *Ombres Chinoises*, the luxury of the bath, sauntering in their gardens, or the etiquette of the Sultán's visits, who generally passes some hours in the day with them, form the ordinary routine of their occupations. The ladies of other Turks enjoy the society of their friends in the baths, or at each other's houses, appear in the public walks accompanied by their slaves and a few eunuchs, and enjoy a degree of liberty which increases as they descend in rank; so that at a distance from towns, the women of the lower orders are scarcely under more restrictions than those of our English peasants. But the ladies of the Sultán's Hhareem enjoy none of those pleasures. When transferred to the summer residences on the Bosphorus, they are removed at break of day, pass from the garden to the boats, a distance of only a few paces, between two screens of green linen, while

HAREM.

Condition of the women.

Wives.

Mode of living.

* This Dr. Clarke, probably, inferred from conjecture, as his party only saw the room through the window.

* Sultánah (with the feminine termination) is seldom, if ever, used; and, probably, not sanctioned by the authority of any correct writer.

HAREM. the eunuchs, for a considerable distance all round, warn off every one on pain of death. Each of the boats destined to carry them has a cabin in the form of a cage, covered with red cloth, and furnished with red or gilt blinds. They are surrounded when embarked by eunuchs, who keep their boatmen, the Bóstán-jis, at a distance; the Ckizlar-ághá-sí, with some boats full of black eunuchs, accompanies them, and they are landed with the same precaution as they were embarked; boats full of eunuchs being sent forward to warn off all vessels which might come in their way.

The ladies of the Hhareem are served by female slaves and black eunuchs. The latter, who, with the Ckizlar-ághá-sí and their other officers, are lodged close to the women's apartments, mount guard over them day and night. The white eunuchs, less completely entitled to that name than their sable brethren, are never admitted into the Hhareem, and form the body-guard of the Sultán merely when he is away from his women. They are lodged with their commander, the Cápú-ághá-sí, or Controller of the Household, in another part of the Palace. The Sultán's sleeping-room is adjoining to the Serái; and the Ckizlar-ághá-sí always receives notice of the *o'dah-lic* on whom his choice has fallen. Two eunuchs, with lights burning, mount guard at his chamber door, and make a report next morning of all that has passed, that the hour at which pregnancy has commenced may be determined.* Hence the predictions of the day on which a birth will take place in the Hhareem, so common at Constantinople. If the mother become a Khássekí, she has a right to select a Court of her own from the slaves in attendance; if she produce only female children, she may withdraw from the Hhareem after the Sultán's demise and marry again, if she please; but the mother of a male child must retire into the Eskí Serái, (Old Palace.) This rule admits of no exception. If her son mount the throne, the Sultánah-mother returns to the New Serái; and, having been received there with great respect and ceremony by the Sultán, takes possession of her apartments in the Hhareem, accompanied by a numerous suite. There she rules with almost undivided sway, and her son is obliged to consult her as to the lady on whom he fixes his choice. "The Sultán," says the writer quoted above, "is far from being so unrestricted a master of his Hhareem, as the cock is of his hens; for the latter has no Sultánah Válideh to tell him on which of them he shall fix his affections."

Seven holy nights.

During Ramazzán, and on the seven holy nights, no Moslim can hold any intercourse with his Hhareem. This law is binding on the Sultán, as well as his meanest slave. Those nights are 1. Leiletu-mevlúd, the night of the Prophet's birth, on the 12th of Rebí'u-l-evvel; 2. Leiletu-r-ragháib, the night of his conception, on the first Friday in Rejeb; 3. Leiletu-l-mi'ráj, the night of his journey to Heaven in a dream, on the 27th of the same month; 4. Leiletu-l-berát, the night of the heavenly diploma, on the 15th of Sha'bán, when the guardian angels deposit in Heaven their registers of the good and bad actions of men; 5. Leiletu-l-cadr, the night in which the Corán was sent

down on earth, on the 27th of Ramazzán; and 6. and 7. the Vigils of the two Feasts of Baírám, on the 1st of Shewwál and the 10th of Zi'lhhijjah. The Sultán alone, on the Night of Destiny, (Leiletu-l-cadr) is allowed to enter his Hhareem. On his return from Ayá Sófiyá, (Sta. Sophia,) he is escorted by a multitude of coloured-lantern-bearers to the palace, where his mother is waiting for him with a virgin-bride, whose conception on that holy night, is deemed a national blessing of the greatest importance. A child born under such auspices is believed to be little less than an incarnation of the Divinity.

The Sultánah Válideh is the only woman in the Hhareem who is allowed to appear without a veil; this privilege distinguishes her at once from all the other ladies, none of whom, even when ill, can lay aside their veils in the presence of any one, except the Sultán. When visited by the physician, their bed is covered over with a thick counterpane, and their pulse must be felt through a thin gauze.*

The income of the Válideh, derived from Royal domains, and the farm of certain branches of revenue, is said to amount to half a million of piastres, (£25,000;) but, when she knows how to use her influence with her son, her power is almost unlimited, and her Kyayá, or Controller of the Household, is one of the most important personages in the Empire. Every Khássekí has an annual allowance of 500 purses, (= 250,000 piastres, £12,500,) called *bashmaclíc*, or slipper-money, besides the *jib-kharjé*, or pocket-money, given to her personally by the Sultán. Two or three only of the favourites were allowed to enjoy these appointments, till Ibráhim extended them to five; and by that and other acts of extravagance, did irreparable injury to the finances of the Empire.

Allowances to the ladies

The Eskí Serái is also the abode of the Sultán's younger brothers, who, since the time of Suleimán, the contemporary of Henry VIII., have been always kept prisoners there till released by death, or an unexpected succession to the throne. Their prison, for such it may justly be called, is termed *cafás*, or cage, a word applied generally to all buildings with grated windows. The Corán, and the pompous, inflated annals of the Historiographers Royal, are the only books put into their hands; their powers of body and mind are equally neglected. They learn no manly or martial exercises, receive little, if any, instruction as to the duties and dangers of Royalty, and are trained only in some mechanic Art, in compliance with a foolish text in the Corán, and a still more absurd tradition, according to which David was an armourer, and Solomon a basket-maker. But these ill-fated Princes are not debarred from sensual indulgences. Discarded favourites and slaves, whose age secures them from any danger of a family, are assigned to their use, and a more enervating, debasing state of existence, can hardly be imagined, than that to which the Princes of the Blood in Turkey are condemned. Their sisters, though not blessed with a better education, have a much more enviable lot. Betrothed, while yet in the cradle, to Vezírs and Beglerbegs, whose life hangs by a very

Eskí Serái

* This singular regulation is so inconsistent with the usual reserve of Musulmán's on such subjects, that no authority short of M. de Hammer's, or some competent native's, would have made it credible; however, when the belief in astrology, universally prevalent in Turkey, is considered, the object of such a custom is manifest, and its existence is satisfactorily explained.

* When the physician of the British embassy visited the mother of Selím III. a short time before her decease, he saw nothing but her hand, which was stretched out from beneath a thick and richly embroidered coverlet. He expressed a wish to see her tongue, but was told it was impossible. The apartment was so dark, that it was difficult to see any objects in it distinctly.

HAREM.
—
HARK.

slender thread, they are often widows before they cease to be infants. Their husbands are obliged to provide largely for their maintenance, and, when they are of age to assume the government of their household, these sons and brothers-in-law of Royalty are the most abject slaves of their consorts, to whom, whether young or old, handsome or ugly, they are indissolubly and exclusively conjoined. Those women who are married to old, decrepit husbands, are not indeed in so fortunate a condition; and those who give birth to male children are truly deserving of commiseration, for such children are required to be destroyed by a barbarous practice, immediately after their birth.

Different
residences.

The Winter Palace, some account of which is given by Tavernier, (*Voy.* vi. 215. 232.) who collected it from renegadoes, has never, as M. de Hammer thinks, been entered by any European; (*Osman. Reich.* ii. 78.) but he, probably, had not seen the *Travels* of De la Motraye, (i. 173.) who got admission into a part of it by means of a French watchmaker. The Summer Palace, visited by Dr. Clarke, was not then built. It has also been described by M. Pouqueville, who confounds it with the part of the Seraglio mentioned by Tavernier. M. de Hammer and some of his friends, as well as M. Pouqueville, were also admitted into it by the kindness of M. Bosc, to whom Dr. Clarke was indebted for the same indulgence.

Adrianople.

The ladies of the Hhareem pass the hottest months of the Summer at Beshic tásh and Curú cheshmeh, on the European side of the Bosphorus; Kiat-háneh (Kághid-kháneh,) and Cará Agháj, near the Fresh Waters, (*Les Eaux Douces*), at the extremity of the Harbour of Constantinople, having now fallen into ruin. In Winter, the *o'dah-lics* and *cádins* inhabit the oldest or Winter Palace; in Spring and Autumn, that inspected by Dr. Clarke: but "next to the Serái at Constantinople, the most magnificent of all," says M. de Hammer, "is the old and new palace at Adrianople." Having had leisure to examine it thoroughly, it gave him a very sufficient idea of the structure and internal arrangement of the Hhareem. "Baths, parterres, basins, and kiosks, thrown together in a pleasing irregularity, convent-like galleries and passages, opening on one side into the apartments of the *o'dah-lics*, on the other into those of their attendants; ceilings richly gilt, walls adorned with parti-coloured arabesques, lofty chests inlaid with mother of pearl; scrolls in golden letters, on a deep azure ground, or embroidered on the tapestry covering the doorways; cypresses and marble fountains; courts and cloisters; halls and cabinets covered with rich carpets, and furnished with sofas and European mirrors; form the splendid and romantic assemblage of objects presented to the eye in the Hhareem of the O'smán Sultán, whose magnificence reminds the spectator of the Red Palace (Al Hhamrá) and Para-

dise of Love, (Jennetu-li'shc,) so gorgeously adorned by the Emírs of Granada."

A faithful representation of the interior of Turkish houses, their baths, costumes, &c., and even of some apartments in the Seraglio, will be found in Murádjah d'Ohsson's *Tableau de l'Empire Ottoman*; but the best delineations of the interior of a Hhareem are given by Valentyn in the Portraits of Padmaná, Núr Mahhall, Táj Mahhall, Núr jihán, Ráná Déví, Núr et-táj, Núr Bégum, Bégum Sáhhib, Hhámidah Mahhall, and especially in that of Mír Jumlah, Aurenzéb's celebrated Generalissimo, in the midst of his Hhareem, which is so true a picture of Asiatic manners, style, and habits, that every face in it may be considered as a portrait. (Valentyn's *Beschryving van Oost Indien*, iv. pl. L, K, P, N, M, A, B, H, I, and B. B. B.) It need hardly be added that these plates are accurate copies of Indian drawings, the background excepted, and that the last, (B. B. B.) in which nothing has been added by the European copier, is an admirable specimen of Indian art. So closely also do the Musulmán's in different parts of Asia resemble each other in costume and habits, that, excepting the turban of Mír Jumlah, there is scarcely an item of dress or decoration represented in this plate which would not find its counterpart in a Turkish Hhareem.

Hhareem, and Hharám, though nearly the same, and derived from the same root, must not be confounded with each other. They both signify "prohibited, forbidden," but the *first* is always used in a *good*, the *last* in a *bad*, sense; hence the Ka'beh, or most sacred Mosque at Mekkah, is called *Hhareem-el-hharemeïn*, which might be rendered *Sanctum Sanctorum*. A daughter and a concubine are also called *hhareem*, being both, in one sense of the word, "sacred;" but *Hharám* means "prohibited," as *illegal*; both, therefore, correspond to the Hebrew חָרָם, which signifies "devoted," i. e. consecrated, (*Levit.* xxvii. 28, 29. *Numb.* xviii. 14.) or "accursed," and therefore "devoted to destruction;" (*Deut.* vii. 26.) "a man whom I appointed to utter destruction;" (*אֶת אִישׁ חָרָמִי*, 1 Kings xx. 42.) "the people of my curse." (*עַם חָרָמִי*, Isaiah xxxiv. 5.) It is from this sense that the following compounds are derived.

Hharám-khór, one who eats what is unlawful; a worthless, unprincipled fellow.

Hharám-zádah, unlawfully born, a bastard; a rogue, an idle, good for nothing vagabond.

Hharám-kár, a fornicator and adulterer.

See Clarke's *Travels*; Von Hammer's *Osmanischen Reichs Staatsverfassung*; Tavernier's *Travels*; De la Motraye's *Travels*; Pouqueville, *Voyage en Grèce*; Valentyn's *Oost Indien*, Amsterdam, 1724-1726, 5 vols. folio; D'Ohsson, *Tableau de l'Empire Ottoman*, Paris, 1789-1825, 3 tom. folio.

HAREM
—
HARK.

HARK, v. See HEARKEN.

To hear, to listen; to take or receive at the ear.

— This king sit thus in his nobley,
Herking his ministralles hir thinges pley
Before him at his bord deliciously.

Chaucer. The Squieres Tale, v. 10392.

What I and all require of the
This for thy learning *harke*.

Drant. Horace. Arte of Poetrye.

His men below cryde out to him, and prayd

Him to retire, but he no whit could *harke*,
But boldly from the wall into the towne,
Which was thrise ten foote deepe, he leaped downe.

Harrington. Orlando, book xxxix. fol. 336.

But if you will vnto my counsell *harke*,
And that you haue (as you pretend) suc hast,
I will appoint for you a little barke,
That shall with oares conuey you safe and fast.

Id. Ib. book xliii. fol. 362.

HARK.
—
HARLE-
QUIN.

But *heark* ye, lady,
One thing I must entreat, your leave, and sufferance;
That these things may be open to my brother
For more respect and honour.

Beaumont and Fletcher. Love's Pilgrimage, act iii.

For we find a certain singular pleasure in *hearking* to such as be returned from some long voyage, and do report things which they have seen in strange countries, as the manners of people, the natures of places, and the fashions of lives, differing from ours.

Sir T. North. Plutarch. Amiot to the Readers.

Nay raise no tempest with looks; but, *heark* you:
Remember, what your ladyship off' red me.

Ben Jonson. The Fox, act v. sc. 3.

Hark: from yon covert, where those towering oaks
Above the humble copse aspiring rise,
What glorious triumphs burst in every gale
Upon our ravish'd ears.

Somerville. The Chase, book ii.

The whistling ploughman stalks a-field; and *hark*!
Down the rough slope the ponderous waggon rings.

Beattie. The Minstrel, book i.

"Well, sir," says he, "e'en as you please, so then
I'll never trouble you with plays again."

But *hearkee*, poet!—won't you though? says I.

Moore. Prologue to Gil Blas.

Then horse and hound fierce joy display,
Exulting at the *hark-away*.

Green. The Spleen.

HAR'LEQUIN, *n.* } A comedian, because he
HA'RLQUIN, *v.* } much frequented the house of
M. de Harlai in the reign of Henry III. of France,
is said to have first received this name. See Menage.

I believe that these general observations in things sensible, hold also in proportion in things insensible, and that one may say, in this respect, what *harlequin* says in the *Emperor of the Moon*; 'Tis there just as 'tis here.

Clarke. Mr. Leibnitz's fifth Paper, p. 175.

They [pantomimes] spoke only to the eyes; but with such art of expression, that without the utterance of a single word, they represented, as we are told, a complete tragedy or comedy in the same manner as dumb *harlequin* is exhibited on our theatres.

Johnson. General Conclusion to Brumoy's Greek Theatre.

Monkeys have been
Extreme good doctors for the spleen:
And kitten, if the humour hit,
Has *harlequin'd* away the fit.

Green. The Spleen.

Riccoboni, in his *Histoire du Théâtre Italien*, (i. ii.) has traced with great probability the dress of HARLEQUIN to the *centunculus* of those Roman *Mimi*, known as *Planipedes*. His description of the modern parti-coloured habit is so vivid, that we shall present it in his own words. *La forme de l'habit d'Arlequin n'a jamais été d'aucune mode, ni d'aucune nation: ce sont des morceaux de drap rouge, bleu, jaune et verd, coupés en triangle, et arrangés l'un près de l'autre depuis le haut jusqu'en bas; un petit chapeau qui couvre à peine sa tête rasée; de petits escarpins sans talons, et un masque noir écrasé qui n'a point d'yeux, mais seulement deux trous fort petits pour voir.* He supports his conjecture upon the particular meaning of *centunculus*, a word applied to the stage dress of the *Mimi* by Apuleius, in his *Apologia*; to the well-known customs of blackening their faces and shaving their heads; and to their playing with bare feet: in the first two particulars Harlequin exactly resembles them, and in the last, the imitation of his pumps is as close as convenience and the greater refinement of later days seem to permit.

Besides these coincidences, the Italian Harlequins, (and it is from Italy the name passed to the Theatres of other Countries,) were at first named *Zanni*, a word easily deduced from the Latin *Sanniones*, since *z* and

s were frequently commutable; and the description which Cicero has given of those actors may be readily transferred to Harlequin. *Quid enim potest tam ridiculum quam Sannio esse? qui ore, vultu, imitandis motibus, voce, denique corpore ridetur ipso.* (*de Orat.* ii. 61.) Of these, also, Vossius mentions that they *mimum agebant rasis capitibus.* (*Inst. Poet.* ii. 32. 4.)

The Italian Comedians of the XIVth and XVth century for the most part represented Harlequin as a mischievous simpleton and marplot, with a taste for *gourmandise*, and a perpetual player of buffoon tricks called *lazzi*. The French taught him wit, and sometimes made him babble science; and in later times he was exhibited as a Moralist. With us in England he has become a lover and a magician, and in exchange for the gift of language, of which we have deprived him, he has been invested with a wonder-working wand; from the possession of which Mr. Douce pronounces him to be "the illegitimate successor to the old Vice." (*On Shakspeare*, i. 468.) We are not prepared in this place to trace the progress of his transition, but we believe that *Harlequin Executed*, the first Harlequinade, according to the present acceptation of the title, represented in England, was composed by Rich, and performed in Lincoln's Inn Fields, in 1717. Rich himself, under the name of Lunn, was the favourite motley hero of his day; and from his time this species of entertainment (a love for which we conceive to be an enviable privilege, and one which we should be most unwilling to surrender for a more refined and fastidious taste) has formed a very productive portion of the Theatrical stock, when produced in its annual Christmas Cycle.

HA'RLOT, *v.* } The learned Th. H. (Henshaw)
HA'RLOT, *n.* } *scitè, ut solet, dictum putat, quasi*
HA'RLOT, *adj.* } *whorelet vel horelet, i. e. meretricula.*
HA'RLOTRY, } And Tooke believes with Dr. Th.
HA'RLOTIZE. } *Hickes* (in Skinner, Doct. Th. H. i. e. Henshaw; see Skinner's Preface, sig. D.; the same person, probably, whose name repeatedly occurs in Evelyn's *Memoirs*, and to whom he dedicates his Translation of the *French Gardner*.) that *harlot* is merely *horelet*, the diminutive of *hore*; the common application of the word was to males, merely as persons receiving wages or hire. *Hore*, or, as now written, *whore*, is the past part. of *hyran*, to hire. See WHORE, and VARLET, and Tooke, ii. 142.

A *hireling*; a hired servant or attendant; a low or base person, male or female; now confined to females, who prostitute their bodies for hire.

Harlotries, Tyrwhitt interprets, ribaldries; *sc.* such as *hirelings* or low persons practise or delight in.

Dauwe þe dyker. with a dosen *harlotes*.

Piers Plouhman. Vision, p. 106.

And *harlotes* for *harlotrie*. aren holpen er nedý poure.

Id. Ib. p. 184.

— Loven al treuthe

And hateu alle *harlotrie*.

Id. Ib. p. 96.

He was a gentil *harlot*, and a kind;

A better felaw shulde a man not find.

Chaucer. The Prologue, v. 649.

A sturdy *harlot* went hem ay behind,
That was hir hostes man, and bare a sakke,
And what men yave him, laid it on his bakke.

Id. The Somnours Tale, v. 7336.

The miller is a cherl, ye know wel this,
So was the reve (and many other mo)
And *harlotrie* they tolden bothe two.

Id. The Milleres Prologue, v. 3184.

HARLE-
QUIN.
—
HARLOT.

HARLOT.

My king of *haroltes* [*harlotes*] shalt thou be.
Chaucer. Romant of the Rose, fol. 144.

HARM.

And fornyacioun and al unclennesse or auarice be not named
 among ghou as it bicometh hooli men either filthe or foli speche or
harlotrie. (*scurrilitas*.) *Wiclif. Effesies*, ch. v.

But as sone as this thy sonne was come, whiche hath deuoured thy
 goodes with *harlotes*, thou hast for hys pleasure kylled the fatted
 caulfe. *Bible, Anno 1551. Luke*, ch. xv.

Thou makest thine hie place in euery street, & hast not been as an
harlot that despiseth a reward.

Geneva Bible, 1561. *Ezekiel* xvi. 31.

And hast not been as an *harlot* in that thou scornest hire.

Modern Version.

Our great clerks think that these men, because they have a trade,
 (as Christ himself, and St. Paul had) cannot therefore attain to some
 good measure of knowledge, and to a reason of their actions, as well
 as they that spend their youth in loitering, bezzling, and *harlotting*,
 their studies in unprofitable questions and barbarous sophistry, their
 middle age in ambition and idleness, their old age in avarice, dotage,
 and diseases. *Milton. Animad. Remonst. Defence*, sec. 1.

E. ANT. This day (great duke) she shut the doores vpon me,
 While she with *harlots* feasted in my house.
Shakspeare. Comedy of Errors, fol. 98.

Wouldst thou not spit at me and spurne at me,
 And hurle the name of husband in my face,
 And teare the stain'd skin of my *harlot* brow,
 And from my false hand cut the wedding ring,
 And breake it with a deepe diuorcing vow?

Id. Ib. fol. 89

So rose the Danite strong
 Herculean Samson from the *harlot* lap
 Of Philistine Dalila, and wak'd
 Shorn of his strength, they destitute and bare
 Of all their virtue.

Milton. Paradise Lost, book ix. l. 1060.

Then this *harlotry* sitting next beneth him, said, 'That she had never
 in al her life seen any man to cut ones head of, and it was a sigh:
 that of al other she would fainest see.

Holland. Livius, fol. 1051.

Malicious (for thy malice is
 Thy matter all in all)
 Is it to *harlotize*, thinkest thou,
 A goddess wrong too small.
Warner. Albion's England, book vi. ch. xxx.

On the 17th, [Dec. 1557] a young man and a young woman rode
 through London in a cart. And the bawd, the wife of John a' Badoo,
 was whipped at the said cart's tail; and the *harlot* did beat her; and
 an old *harlot* of three score did lead the horse.

Strype. Memorials. Queen Mary, Anno 1557.

In search of wisdom far from wit I fly;
 Wit is a *harlot* beauteous to the eye,
 In whose bewitching arms our early time
 We waste, and vigour of our youthful prime.

Philips. On Wit and Wisdom.

Deck'd by thee,
 The simple farm eclips'd the garden's pride,
 Ev'n as the virgin blush of innocence,
 The *harlotry* of art.

Mason. The English Garden, book i.

And, tho' true youth and nature have no part,
 Yet paint enlivens it, and wiles, and art;
 Colours laid on with a true *harlot* grace;
 They only show themselves, and hide the face.

Harte. The Vision of Death.

HARM. v. } A S. yrmian, jerman, hear-
 HARM, n } man, lædere, nocere; our modern
 HA'RMFUL, } (n.) harm was in the A. S. yrmth,
 HA'RMFULLY, } or jermth, i. e. whatsoever harmeth
 HA'RMLESS, } or hurteth; the third person sin-
 HA'RMLESSLY, } gular of the verb. See Tooke.
 HA'RMLESSNESS, } To hurt, to mischief, to injure,
 HARM-DOING. } to wrong; to cause loss or da-
 mage.

And smot þe kýng wýþ a knýf in þe breste depe ynou,
 And, to gret harm to al þys lond, þe gode kýng he slou.
R. Gloucester, p. 277.

And heo of scapýe harmýles þe gultes echon.
Id. p. 335.

And holý churche þorw. worþ harmed for evere.
Piers Plouhman. Vision, p. 36.

Do þý neýheore non harme. ne þe selve noþer
 þan dost þow wel and wisliche.
Id. Ib. p. 248.

For much they disturbed me
 For sore I dradde to harmed be.
Chaucer. The Romant of the Rose, fol. 123.

And Tullius sayth, that no sorwe, ne no drede of deth, ne nothing
 that may falle unto a man, is so muchel ageins nature, as a man to
 encrease his owen profite, to harme of another man.

Id. The Tale of Melibeus, vol. ii. p. 116.

Dispise and cast away her that playeth so harmefully, for shee
 that is now cause of so muche sorowe to thee, should be to thee cause
 of peace & of ioye. *Id. Boecius*, book ii. fol. 216.

But where a prince his lustes sueth,
 That he the warre not pursueth
 Whan it is tyme to ben armed:
 His countre stant full ofte harmed.
Gower. Conf. Am. book vii. fol. 167.

For who that loketh all tofore,
 And woll not see, what is behynde:
 He maie full ofte his harmes finde.
Id. Ib. book v. fol. 125.

Your studie and drifte is to kill me, a man that albeet I wer non
 other but a very man, yet wer I innocent and one that harme no man.
Udall. John, ch. viii.

No man is hurt but of himselfe, that is to say: aduersitie or wrong
 suffering is no harme to him that hatn a constant heart; and liues
 vpright in all his doings.

Wilson. Arte of Rhetorique, p. 120.

For he was for no other cause afflicted, beaten, spytte vpon, and
 crucified as an harmful person, where he was innocent and gyltlesse,
 but onely to pouge vs (who are in very dede hurtfull caytifes and
 sinners) from al oure sinnes and iniquities.

Udall. Hebrews, ch. iv.

They that long to be ryche, dooe fall into temptacion, and into the
 grynne of the deuyll, and into many desyres vnprofitable and harme-
 full.

Sir Thomas More. Of Comfort against Tribulacion, book ii. fol. 1203.

With gentle touche whoes harmlesse flame did shine,
 Upon his heare, about his temples spread.

Surrey. Virgil. Æneis, book ii.

The kynge remoued his siege to a castell of the bisshop of Cam-
 bray named Thune, standyng upon the ryuer of Lestant, where the
 kyng lay longe tyme wythout harme-doyng vnto the sayde castell.

Fabyan. Chronicle, Anno 1377.

And the example of Tully ought in this point to be followed, who
 when it was in his power to harme and to spare (as himselfe affirmeth)
 sought for causes of forgiveness, and not occasions of punishment:
 which is the proper dutie of a discreet and considerate judge.

Holland. Ammianus, fol. 142. *Constantius and Julianus*.

Flesh without blood, a person without spright,
 Wounds without hurt, a body without might,
 That could doe harme, yet could not harmed bee,
 That could not die, yet seem'd a mortall wight,
 That was most strong in most infirmitee;
 Like did he never heere, like did he never see.

Spenser. Faerie Queene, book ii. can. 11.

And look, as arrows, by strong arm
 In a strong bow drawn to the head,
 Where they are meant, will surely harm,
 And if they hit, wound deep and dread;
 Children of youth are even so;
 As harmful, deadly, to a foe.

P. Fletcher. Psalm 127.

But a scholer, by myne opinion, is better occupied in playing or
 sleping, than in spending tyme, not onlie vainlie, but also harmfullie,
 in soch a kinde of exercise [paraphrasis.]

Ascham. The Schoolmaster, part ii.

HARM.
—
HAR-
MONY.

And when sharp Winter shoots her sleet and harden'd hail,
Or sudden gusts from sea the *harmless* deer assail,
The shrubs are not of pow'r to shield them from the wind.
Drayton. Poly-olbion, song 2.

The deadly killing aspic, when he seeth
This world of creatures, sheaths his poison'd teeth,
And with the adder and the speckled snake,
Them to a corner *harmlessly* betake.
Id. Noah's Flood.

For when through tasteless flat humility
In dough-bak'd men some *harmlessness* we see,
'Tis but his phlegm that's virtuous, and not he.
Donne. Letter to the Lady Carey.

So good a lady, that no tongue could euer
Pronounce dishonour of her; by my life,
She neuer knew *har-me-doing*.
Shakspeare. Henry VIII. fol. 214.

Though we obey laws, and comply with received customs, and
avoid all occasions of contention, though our tempers be meek, our
principles peaceable, and our conversations inoffensive, we may yet
prove successless in our endeavours to live peaceably, and may be
hated, *harmed*, and disquieted in our course of life.
Barrow. Sermon 30. vol. i.

As God hath thought fit to leave us exposed to the Devil's attempts,
for the exercise of our virtue, so he hath taken care to order matters
in such a way, that we may always do ourselves good, and improve
both our virtue and rewards, by the assaults of the Devil, though he
can do us no *harm* by them.
Sharp. Sermon 4. vol. iii.

There is nothing almost has done more *har-me* to men dedicated to
letters, than giving the name of study to reading, and making a man
of great reading to be the same with a man of great knowledge, or
at least to be a title of honour.
Locke. Of the Conduct of the Understanding, sec. 23.

These, while they are afraid of every thing, bring themselves and
the churches in the greatest and most *harmful* hazards.
Strype. Life of Archbishop Parker, Anno 1572.

Amidst his *harmless* easy joys
No anxious care invades his heath,
Nor love his peace of mind destroys,
Nor wicked avarice of wealth.

Dryden. Horace. The second Epode.

But I dare, sir, avow, that the *har-melessness* of our principles is not
more legible in our profession, than in our practices and sufferings.
Boyle. Works, vol. v. p. 285. The Martyrdom of Theodora.

That peace of mind, which we all enjoy under the shelter of the
laws, is founded in a faith or belief, that they will either secure us
from *harm*, or avenge us when we are injuriously dealt withal.
Pearce. Sermon 11. vol. i.

Yes, let me own,
To these, or classick deities like these,
From very childhood was I prone to pay
Harmless idolatry.

Mason. The English Garden, book iii.

Indeed were a design ever so well chosen, and *harmlessly* carried
on, yet few things are so likely to hinder the success of it, as too
great vehemence.
Secker. Sermon 5. vol. iii.

When the persecution is for modes of faith, their truth or falsehood
comes in question: when for the common genius of religion, its
harmlessness or malignity is the only matter of enquiry.
Warburton. Preface to the Edition of the Divine Legation, (1758.)

HA'RMONY,
HARMO'NICAL,
HARMO'NICK,
HARMO'NICKS, n.
HARMO'NICALLY,
HARMO'NIOUS,
HARMO'NIOUSLY,
HA'RMONIST,
HA'RMONIZE.

Fr. *harmonie*; It. *harmonia*;
Sp. *armonia*; Lat. *harmonia*;
Gr. *ἀρμονία*. *Musici ita dicitur*
concentus; ac propriè ita vocatur
apta omnis commissura ac com-
pages, ab ἀρμόζω, quod ab ἀρμός,
uti hoc ab ἀρῶ, apto. Vossius.

The fit or apt union or con-
nection of parts; in concordant
Proportion; in agreement or correspondence; in mu-
sical proportion or concord.

O (qd. she) there is a melody in heauen, which clerkes cleapen
harmony, but that is not in breaking of voice, but it is a maner swete
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thing of kindly werching, y^t causeth ioy out of number to reckon,
and that is ioyned by reason and by wisdom, in a quantity of
proportion of knitting.
Chaucer. The Testament of Loue, book ii.

And with the swete *harmony*, that he made on his harpe, he
cōstrained the iuel spirite, that vexed kinge Saule, to forsake him,
continuyng the tyme that he harped.
Sir Thomas Elyot. The Governour, book i. ch. vii.

God graunteth to some men prowess martiall
To a nother daunsinge, with song *harmonical*.
Id. Ib. ch. xx. from Homer.

Touching musicall *harmonie*, whether by instrument or by voyce,
it being but of high and low sounds a due proportionable disposition,
such notwithstanding is the force thereof, and so pleasing effects it
hath in that very part of man which is most diuine, that some haue
beene thereby induced to thinke that the soule it selfe by nature is, or
hath in it *harmony*.
Hooker. Ecclesiastical Polity, book v. sec. 38.

All men in shape I did so far excel,
(The parts in me such *harmony* did bear)
As in my model Nature seem'd to tell,
That her perfection she had placed here.
Drayton. The Legend of Pierce Gaveston.

No man is able so well to judge of song and *harmonical* measures,
as the best and most experienced musician.
Holland. Plutarch, fol. 581.

Thus much therefore may suffice, to shew that neither the *harmoni-*
que, nor the rythmick, nor any one of these faculties of musick,
which is named particular, can be sufficient of it self alone to judge
of the affection, or to discern of other qualities.
Id. Ib. fol. 1026.

Oft in bands
While they keep watch, or nightly rounding walk
With heav'nly touch of instrumental sounds
In full *harmonic* number join'd, their songs
Divide the night, and lift our thoughts to heaven.
Milton. Paradise Lost, book iv. l. 687.

Plato therefore intending to declare *harmonically* the *harmony* of
the four elements of the soul, and the cause why things so divers
accorded together; in each intervall hath put down two medieties of
the soul, and that according to musicall proportion.
Holland. Plutarch, fol. 1022.

CLORIS. Nay that those sweet *harmonious* strains we hear,
Amongst the lively birds' melodious lays,
As they recording sit upon the sprays,
Were hovering still for music at thine ears.
Drayton. The Muses' Elysium. Nymphal 4.

That this admirable engine of our bodies, whose functions are
carried on by such a multitude of parts, and motions which neither
interfere nor impede one another in their operations; but by an
harmonious sympathy promote the perfection and good of the whole:
that this should be an undesign'd effect, is an assertion, that is more
then melancholies hyperbole.
Glanvil. The Vanity of Dogmatizing, ch. v.

Probably either these [contrary qualities in Adam] were so *har-*
moniously mixed, as that there was no tendency to a dissolution.
Hopkins. Sermons, fol. 25.

A king's name
Doth sound *harmoniously* to men at distance.
Beaumont and Fletcher. The Coronation, act v.

By orderly disposing and *harmonizing* of them, he did by that
means produce this most beautiful and perfect animal of the world.
Cudworth. Intellectual System, fol. 215.

We conclude therefore that Vrania or the heavenly Venus, was
sometimes amongst the Pagans a name for the Supreme Deity, as that
which is the most amiable being, and first pulchritude, the most
benign and fecund begetter of all things, and the constant *harmonizer*
of the whole world.
Id. Ib. fol. 489.

The composer should fit his musick to the genius of the people,
and consider that the delicacy of hearing, and taste of *harmony* has
been formed upon those sounds which every country abounds with:
in short, that musick is of a relative nature, and what is *harmony* to
one ear, may be dissonance to another.
Spectator, No. 29.

T

HAR-
MONY
—
HAR-
NESS.

They will soon conclude, that this machine is the whole man; and that the *harmonical* soul, in the hypothesis of an *harmonia præstabilita*, is merely a fiction and a dream.

Clarke. *Fifth Reply to Leibnitz.*

How oft hast thou thy votaries beheld
At Crambo merry met, and hymnyng shrill
With voice *harmonic* each, whilst others frisk
In mazy dance, or Cestrian gambols show,
Elate with mighty joy.

J. Philips. *Cerealia*, (1706.)

Such Venus shines, when with a measur'd bound
She smoothly gliding swims th' *harmonious* round,
When with the Graces in the dance she moves,
And fires the gazing Gods with ardent love.

Pope. *Homer. Odyssey*, book xviii.

But the atheistical astrologer is doubly pressed with this absurdity. For if there was no counsel at the making of the world, how came the Asterisms of the same nature and energies to be so *harmoniously* placed at regular intervals?

Bentley. *Sermon* 3. p. 116

Of which obedience, his most precious death is, by our most excellent *harmonist*, declared to be the consummation and utmost completion; and to it are here ascribed the very greatest and highest things that it was even possible for him to express.

Nelson. *The Life of Dr. George Bull*, p. 76.

Now the soft hour
Of walking comes; for him who lonely loves
To seek the distant hills, and there converse
With Nature; there to *harmonize* his heart
And in pathetic song to breathe around
The *harmony* to others.

Thomson. *Summer*.

The victory was at last so complete, as none were found able to rally their forces in this cause against our judicious *harmonizer*.

Nelson. *The Life of Dr. George Bull*, p. 82.

These accessory sounds, which are caused by the aliquots of a sonorous body vibrating at once, are called *harmonics*, and the whole system of modern *harmony* depends upon them.

Sir William Jones. *Essay on the Imitative Arts*.

Musick belongs, as a science, to an interesting part of natural philosophy, which, by mathematical deductions from constant phenomena, explains the causes and properties of sound, limits the number of mixed, or *harmonick*, sounds to a certain series, which perpetually recurs, and fixes the ratio which they bear to each other or to one leading term.

Id. *Works*, vol. iv. p. 166. *The Musical Modes of the Hindus*.

As *harmony* is the end of poetical measures, no part of a verse ought to be so separated from the rest as not to remain still more *harmonious* than prose, or to show, by the disposition of the tones, that it is part of a verse.

Johnson. *The Rambler*, No. 90.

It was their wish to see publick and private virtues not dissonant and jarring, and mutually destructive, but *harmoniously* combined, growing out of one another in a noble and orderly gradation, reciprocally supporting and supported.

Burke. *On the Present Discontents*.

From part to part alternately convey
The *harmonizing* gloom, the darting ray
With tones so just, in such gradation thrown,
Adopting Nature owns the work her own.

Mason. *Fresnoy's Art of Painting*.

Books, my son, while they teach us to respect the interest of others, often make us unmindful of our own; while they instruct the youthful reader to grasp at social happiness, he grows miserable in detail, and, attentive to universal *harmony*, often forgets that he himself has a part to sustain in the concert.

Goldsmith. *Citizen of the World*, let. lxvi.

HA'RNESS, v. } Fr. *harnois*; It. *arnése*; Sp.
HA'RNESS, n. } *arnés*; Ger. *harnisch*; D. *har-*
HA'RNESS-BEARER, } *nas*; Sw. *harnisk*; Low Lat.
HA'RNESS-BEARING. } *harnascha*; which Hickes

thinks means armour for the head or skull, from the Goth. *Quarnei*, the skull, (*Gram. Franco. Theot.* fol. 92.) Wachter, that it is either the A. S. *iren*, or Welsh *haiarn*, both signifying *iron*, the metal of which *harness* or armour is made: and supposes the word to have had

its origin in the times when the Gauls and Germans began to cover the body with *iron*. The verb is used generally;

To dress or furnish, to arm: also to equip with *harness*, or the furniture used for draught horses.

By 7 Richard II. c. 13, Launce-gaies armors and other *harnies* whatsoever are prohibited upon paine of forfeiture, &c.

Norreis and Surreis, þat seruise auht þe kȳng,
With hors & herneis at Carlele made samȳng.

R. Brunne, p. 309.

Ich have seȳen hȳm mȳ self, som tȳme in russet
Bothe in greȳe and in greys. and in gylt herneis.

Piers Plouhman. *Vision*, p. 282.

An on that other side a gaie daggere,
Harneised wel, and sharpe as point of spere.

Chaucer. *The Prologue*, v. 114.

And rise on morow up erly
Out of thy bed, and herneis the
Or euer dawning thou maist see.

Id. *The Romant of the Rose*, fol. 128.

And on the morwe whan the day gan spring,
Of hors and herneies noise and clattering
Ther was in the hostelryes all aboute.

Id. *The Knightes Tale*, v. 2494.

Cesar sent ouer the Rhine into Germanye, vnto those cities which thother yeres before he had pacified, and demanded of them horsmen, and fotemen light *harnessed* (*levis armaturæ*) which were wont to feight amongst them.

Golding. *Cæsar*, book vii. fol. 220.

He [my father] was able, and did find the king a *harnes*, with himselfe and his horse, while he came to the place that he should receive the king's wages. I can remember that I buckled his *harnes*, when he went to Blackheath fielde.

Latimer. *First Sermon preached before King Edward*, fol. 32.

Where stand of old
Myriads between two brazen mountains lodg'd
Against a solemn day, *harnest* at hand,
Celestial equipage.

Milton. *Paradise Lost*, book vii. l. 202.

The citizens sent the king's grace one hundred tall men well *harnessed*, to furnishe his nauie, appoynted to kepe the narow seas.

Grafton. *Henry VIII. The thirteenth Yere*.

Thus when I plow my ground, my horse is *harnessed* and chained to my plough, and put in his track or furrow, and guided by my whip and my tongue.

Hale. *Origin of Mankind*, sec. i. ch. ii.

At least we'll dye with *harnesse* on our backe.

Shakspeare. *Macbeth*, fol. 150.

Great men should drinke with *harnesse* on their throates

Id. *Timon of Athens*, fol. 81.

Thus he concludes, and euery hardy knight
His sample follow'd, and his breth'ren twaine,
The other princes put on *harnesse* light,
As footmen vse.

Fairfax. *Godfrey of Bulloigne*, book xi. st. 25.

Venutius, a famous king of the Brigantes, and husband to Cartis-mandua, (a woman of an high and noble linage, but of a base and unsatisfied lust,) finding his bed abused by Velloctatus his seruant and *harnesse-bearer*, raised his power against her, and her paramour.

Speed. *Great Britane*, book v. ch. vi. sec. 12.

As when Iove's *harnesse-bearing* bird from hye
Stoupes at a flying heron with proud disdayne,
The stone-dead quarry falls so forcibly,
That it rebownds against the lowly playne,
A second fall redoubling backe againe.

Spenser. *Faerie Queene*, book ii. can. 11.

When he was come home, being forgetful of his promises, he had raised much strife and contention, and had caused all his servants to be secretly armed and *harnessed*.

Burnet. *History of the Reformation*, Anno 1548.

He spoke; and, at his word, the Trojan train
Their mules and oxen *harness* to the wain,

HAR-
NESS.

HARNESS

HARP

Pour thro' the gates, and, fell'd from Ida's crown,
Roll back the gather'd forests to the town.

Pope. *Homer. Iliad*, book xxiv.

Wisely, therefore, did Plato advise us not to exercise the body without the soul, nor the soul without the body; but to let them draw together equally, like horses *harnessed* together in a carriage.

Knox. *Winter Evenings*, even. 25.

And yet (you) will voluntary run
To that confinement you will shun,
Content to drudge along the track,
With bell and *harness* on your back.

Lloyd. *A Dialogue between the Author and his Friend*.

HARONGA, in *Botany*, a genus of the class *Polyadelphia*, order *Polyandria*, natural order *Hypericineæ*. Generic character: calyx five-leaved; corolla, petals five; berry drupaceous, five-celled, two and three seeded.

Five species, shrubs, natives of the Islands of Bourbon and Madagascar.

HAROW. "The curious reader (says Mr. Tyrwhitt) may consult Du Cange, (in *v. haroep*), and Hickes, *Gr. Fr. Theot.* p. 96. I rather believe it to have been derived from *har*, *altus*, and *op*, *clamor*, two Icelandic words, which were probably once common to all the Scandinavian nations." And see Todd's *Spenser*, vol. iii. p. 413, n.

Why let be, (quod she) let be, Nicholas,
Or I wol crie out *harow* and alas.

Chaucer. *The Milleres Tale*, v. 3286.

Up sterten Alison and Nicholay,
And creiden, out and *harow*! in the street.

Id. *Ib.* v. 3823.

This John goth out, and fint his hors away,
And gan to cry, *harow*, and wala wa!

Id. *The Reves Tale*, v. 4069

"*Harrow*! the flames which me consume," said he,
"Ne can be quencht, within my secret bowelles be."

Spenser. *Faerie Queene*, book ii. ch. vi. sec. 49.

HARP, v.

HARP, n.

HARPER,

HARPING,

HARPIST,

HARPSICORD,

HARP-STAR,

HARP-STRING.

A. S. noun *hearpe*, *earpa*; A. S. verb *hearpian*; Ger. noun *harpfe*; D. *harpe*; Sw. *harpa*; Fr. *harpe*; It. and Sp. *harpa*; Low Lat. *harpa*.

To *harp*, to play upon the *harp*.

Met. to strike upon the same

string, to touch repeatedly upon the

same subject, to rest or dwell upon it, to touch or affect.

Menestral he was gode ynow, & *harpere* in eche poynthe.
To Aþelston pauylon myd ys *harpe* he wende,
And so wel wyþoute *harpede*, þat me after hym sende.

R. Gloucester, p. 272.

Moný hundrede of aungeles. *harpeden* þo and songen.

Piers Ploukman. *Vision*, p. 363.

For tho thingis that ben withouten the soule and ghyueth voicis,
eithir pipe eithir *harpe*, but tho ghyuen distinccion of sowningis hou
schal it be knowun that is sungun eithir that that is trumpid.

Wiclif. 1 *Corynthians*, ch. xiv.

Moreouer, when thynges wythout lyfe geue sounde: whether it
be a pipe, or an *harpe*: except they make a distinccion in the
soundes: howe shal it be knowen what is pyped or *harped*.

Bible, Anno 1551.

And in his *harping*, whanne that he hadde songe,
His eyen twinkled in his hed aright,
As donne the sterres in a frosty night.

Chaucer. *The Prologue*, v. 268.

And on this syde fast by

Sat the *harper* Orion

And Eacides Chirion

And other *harpers* many one.

Id. *The third Booke of Fame*, fol. 280.

HARP.

Lo, this is my sentence

Eke, whan men *harpe-strings* smite

Wheder it be much or lite

Lo, with the stroke the eyre it breketh.

Chaucer. *The second Booke of Fame*, fol. 178.

He takth the *harpe*, and in his wise

He tempreth, and of such assise

Synginge he *harpeth* forth with all,

That as a voice celestiall

Hem thought it sowned in her ere,

As though that it an angell were.

Gower. *Conf. Am.* book viii. fol. 178.

King Hery thereto would not condisceude, but still *harped* on
thys stryng, that the virgyn, whych was lawfully combyned in matry-
mony with Maximilian, kynge of Romans, shoulde not be compelled
agaynste her wil and promes.

Hall. *King Henry VII. The sixth Yere*.

A *harpe* well playde on shewyth swete melody

A *harper* with his wrest may tune the *harpe* wrong

Mystuning of an instrument shal hurte a true song.

Skelton. *Trouth and Information*.

The helmed cherubim,

And sworded seraphim,

Are seen, in glittering ranks with wings display'd,

Harping in loud and solemn quire,

With unexpressive notes to heaven's new-born heir.

Milton. *Ode on the Nativity*, l. 115.

Since you are so fullie minded and stifly bent (quoth hee) neither
will I importune you, nor dull your eares with *harping* still upon this
unpleasant thing, and do no good; (*neque ego obtundam, sæpius eadem
nequicquam agendo.*)

Holland. *Livius*, fol. 54.

Our conqu'rors vaunting

With bitter scoffs and taunting,

Thus proudly jest:

Take down your *harps* and string them,

Recal your songs, and sing them,

For Sion's feast.

P. Fletcher. *Psalm* 137.

A mill sixpence of my mother's I loved as dearly, and a two-pence
I had to spend over and above; besides, the *harper* that was gathered
amongst us to pay the piper.

Ben Jonson. *Masques. The Gipsies Metamorphosed*.

Many excellent *harpers* there were, and players of the lute.

Holland. *Plutarch*, fol. 1037.

And can no lesse

Tame the fierce walkers of the wilderness.

Than that *Ægrian harpist*, for whose lay

Tigers with hunger pinde and left their pray.

Browne. *British Pastorals*, book i. song 5.

Also over night before the Nones of Februarie, (i. the fourth day of
the same moneth) the *harpe-starre* Fidicula goeth downe, and is no
more seene.

Holland. *Plinie*, book xviii. ch. xxvi.

Such were his intentions, and such his judgment about this practice;
and we find him in effect true and answerable to them, every song of
his, every meditation, every exercise of devotion chiefly *harping* upon
this string; (the goodness of God.)

Barrow. *Sermon* 26. vol. iii.

I know, the party are perpetually *harping* upon it, that Christ and
his apostles, and our first reformers, opposed establishments.

Waterland. *A Defence of the Lord Bishop of St. David's*, xvii.

Amongst the Roman emperors (the lords of a great part of the
world) we find Nero at his *harp*, Domitian killing flies, and Com-
modus playing the fencer; and all this only to busy themselves some
way or other: nothing being so grievous and tedious to human nature,
as perfect idleness.

South. *Sermons*, vol. iv. p. 508.

But beauty gone, 'tis easier to be wise;

As *harpers* better by the loss of eyes.

Parnell. *An Elegy to an Old Beauty*.

Their *harpsichords* set them so upon their round o's and minuits,
that the form of their battle was broken, and three hundred thousand
of them slain.

King. *The Art of Cookery*.

In yon deep bed of whispering reeds

His airy *harp* shall now be laid,

That he, whose heart in sorrow bleeds,

May love through life the soothing shade.

Collins. *Ode on the Death of Mr. Thomson*.

HARP

HARPA.

Muse, hang this *harp* upon yon aged beech,
Still murmuring with the solemn truths I teach;
And while at intervals a cold blast sings
Through the dry leaves, and pants upon the strings,
My soul shall sigh in secret, and lament
A nation scourg'd, yet tardy to repent.

Cowper. *Expostulation*.

And you, ye host of saints, for ye have known
Each dreary path in life's perplexing maze,
Tho' now ye circle yon eternal throne
With *harpings* high of inexpressive praise,
Will not your train descend in radiant state
To break with mercy's beam this gathering cloud of fate.

Mason. *Elfrida*.

If apostolic gravity be free
To play the fool on Sundays, why not we?
If he the tinkling *harpsichord* regards
As inoffensive, what offence in cards?
Strike up the fiddles, let us all be gay,
Laymen have leave to dance, if parsons play.

Cowper. *Progress of Error*.

The quills of ravens sell for twelve shillings the hundred, being of great use in tuning the lower notes of a *harpsichord*, when the wires are set at a considerable distance from the sticks.

Pennant. *British Zoology*. *The Raven*.

The HARP is probably the most ancient musical instrument known to us, and one of very general prevalence among nations the most widely separated from each other. A painting in the Egyptian Thebes, first noticed by Bruce, and since fully confirmed by later travellers, carries its invention in that Country to very remote antiquity. It is the name which has been always given by translators to the *כנרת* of David, and we find it among the Ancient British, the Irish, and the Saxons, as far back as investigation can proceed; though, as might be expected, not without diversity of form and construction. The triple Harp of the present day commands five octaves from double C in the bass to double G in alt. The bass has 36 strings played with the right hand; the middle has 35 for semitones, and the treble, played with the left hand, 26.

The HARPSICHORD may be considered as a horizontal Harp, in which the wires are struck by quills instead of immediately by the fingers. The invention is supposed to date from the early part of the XVIIIth century; and even the *Piano Forte* (which instrument, the strings being struck by hammers instead of quills, produces a much more delicate tone, so that the Harpsichord is now superseded by it) is described in the *Giornale d'Italia* for 1711, about which time it is believed to have been first manufactured at Florence. It was long, however, before it obtained that compass and accuracy of mechanism by which it has at length succeeded in rendering its predecessor almost forgotten.

HARPA, in *Zoology*, a genus of spiral, syphoned, univalve shells, belonging to the family *Purpuridæ*, established by Lamarck, but indicated by all the older authors.

Generic character. Animal,—operculum horny; shell oval, ventricose; spire short, whorl very rapidly enlarging, furnished with numerous concentric, sharply recurved *varices*; the mouth large, deeply cut in front; columella flat-pointed in front.

The Harpa lives in the seas of warm climates, and several species are found fossil in the strata above chalk.

Linnæus placed all the species of this genus under the name of *Buccinum Harpa*; and Lamarck, on the other hand, has divided them into many, by their

colour, and the number and thickness of the *varices*. The medium between the two authors appears to be the most correct, as the genus seems to form three or four distinct species, each of which is subject to considerable variation, caused by the climate, and the roughness or smoothness of the water in which it has been found.

The type of the genus is *H. ventricosa*, Lamarck, figured by Martini, iii. pl. cxix. fig. 1090; of which *H. costata* of Lamarck, the many, or thirteen-stringed Harpa, (a species much sought after,) appears to be a variety.

HARPALUS, in *Zoology*, a genus of *Pentamerous*, *Carnivorous*, *Coleopterous* insects, belonging to the family *Carabidæ*, established by Latreille.

Generic character. Outer *palpi* ending in an ovoid (and not a subulate) joint; middle of the upper edge of the chin with a simple tooth, or toothless; internal edge of the two inner legs deeply nicked; *elytra* entire, or only slightly nicked behind; the first of the four anterior *tarsi* of the male enlarged, and furnished below with a tuft of hairs.

These insects, which are commonly called *Ground Beetles*, live under stones, and in sheltered places, both in dry and moist places; they bury themselves by means of their strong fore legs, and run with great swiftness, especially when the sun shines with brilliancy. They also fly swiftly. Their *larvæ* live in similar places; they are conical, cylindrical; their head is large, and armed with two strong jaws like the perfect insects; the hinder extremity of the body has a membranaceous tube, ending at the vent by two jointed, long, fleshy appendages.

The type of the genus is *Carabus ruficollis* of Linnæus. There are many species found in England.

HARPALYCE, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosæ*. *Generic character*: calyx two-lipped, deciduous, lips lanceolate; standard of the corolla obovate, wings auriculate; pod compressed, four and five seeded.

One species, *H. formosa*, native of Mexico. De Candelolle.

HA'RPOON, } Lat. *harpago*; Fr. *harpon*;
HA'RPING-IRON, } Gr. ἄρπαγῆ, ἀπὸ τοῦ ἀρπάσσειν,
HA'RPOONER. } quia quicquid prehenderet, raperet.
The invention of the *harpagon*, *harpoon*, or *grapple*, is ascribed by Pliny to Pericles, not to Anacharsis, as is asserted by Vossius and Gesner. The name is now applied to

A javelin of iron with a sharp triangular point barbed like an arrow.

There were devised certain instruments wherewith they might pull downe the workes y^t their enemyes made, called *harpagones*, (*harpagones vocant*.)

Brende. *Quintus Curtius*, book iv. fol. 54.

At last the enemies from out the Carthaginian ships began to cast out certain loggets, with yron hookes at the end (which the souldiers call *harpagones*) [grapples] for to take hold upon the Roman ships.

Holland. *Livius*, book xxx. fol. 746.

The boat, which on the first assault did go,
Strook with a *harping-ir'n* the younger foe.

Waller. *The Battle of the Summer Islands*, can. 2.

Some fish with *harpoons*, some with darts are struck,
Some drawn with nets, some haug upon the hook.

Dryden. *Ovid*. *Art of Love*. book i.

The women, who commonly know their husbands' designs, prevent them from doing any injury to each other by hiding their lances, *harpoons*, bows and arrows, or any weapon that they have.

Dampier. *Voyages*, &c. Anno 1681.

HARPA

HAR-
POON.

HAR-
POON.
—
HARPY.

Though he struck the fish with a kind of *harping-iron*, and wounded him, I am convinced, to death, yet he could not possess himself of his body.
Fielding. A Voyage to Lisbon.

Each sail is set to catch the favouring gale,
While on the yard-arm the *harpooner* sits.

Grainger. The Sugar Cane, book ii. l. 503.

They [the basking shark] will permit a boat to follow them without accelerating their motion till it comes almost within contact; when a *harpooner* strikes his weapon into them, as near to the gills as possible; but they are often so insensible, as not to move till the united strength of two men have forced in the *harpoon* deeper.

Pennant. British Zoology. The Basking Shark.

HA'RPY, } Gr. ἄρπυιαι; Lat. *harpuia*, so
HA'RPY-FOOTED. } called from their rapaciousness;
from the Gr. ἄρπάζειν, *rapere*.

For ilands in the salt sea great thei [Strophades] stand, wherein doth dwell,

Celeno foule mishapen bird, and *harpies* more right fell:
Lyke foules with maidens face thei ben, their paunches wyde defilde
With garbage great, their hooked pawes thei sprede, and euer pale
With hungry lookes.

Phaer. Virgil. Æneidos, book iii.

What resteth then but this?
Plucke downe those grating *harpies* that
Seduce our king amis,
If worthles stil, set vp a king
Worthier than he that is.

Warner. Albion's England, book v. ch. xxviii.

With that
Both table and provision vanisht quite
With sound of *harpies* wings, and talons heard;
Only the importune tempter still remain'd.

Milton. Paradise Regained, book ii. l. 403.

Thither by *harpy-footed* Furies hail'd,
At certain revolutions all the damn'd
Are brought.

Id. Paradise Lost, book ii. l. 596.

From secret haunts, aerial, unexplor'd,
Flights of devouring *harpies* vex my board;
Swift, instantaneous, sudden they descend,
And from my mouth the tasteful morsel rend.

Fawkes. Argonautics of Apollonius Rhodius, book ii. l. 296.

Contempt has driven out my love, and I am content to have purchased, by the loss of fortune, an escape from a *harpy*, who had joined the artifices of age to the allurements of youth.

Johnson. The Rambler, No. 192.

The parents assigned to the HARPIES in the *Theogonia* of Hesiod, (267.) are Thaumás and Electra, the daughter of Oceanus. According to this Poet they were two only in number, Aëlló and Ocypete, abiding in Heaven, swift as the course of the winds, or (what savours of anticlimax) the flight of birds, and distinguished for the beauty of their hair. Iris, though not a Harpy, was their sister. In the *Iliad* (II. 150.) we read of a third Harpy, Podarge, who, playing with Zephyr in a meadow by the stream of Ocean, was filled with Xanthus and Balios, the horses of Achilles. The Homeric Harpies are also represented as powerful agents in effecting shipwreck. (*Od. A. 241. E. 371. Y. 77.*) These personages are not connected by either of the elder Poets with the history of Phineus. His crime and punishment, the guilt or the misfortune of his sons, the jealous fury of the father which deprived them of sight, his own subsequent blindness, and his visitation through Jove's anger by the Harpies, till, during the lucky voyage of the Argonauts, his persecutors were chased by Zetes and Calais to the Strophades, and the King himself was restored to the possession of his lost sense,—all these legends must be sought for in later writers; in the *Bibliotheca* of Apollodorus, (i. 9. iii. 13.) in the *Fables*

of Hyginus, (19.) in the II^d Book of Apollonius Rhodius, and in the IVth of Valerius Flaccus. In these relations, however, the circumstances are not always alike; in some of them the Harpies assume a new parentage, and Typhon is named as their father. Like the Griffins and the Furies, they are sometimes termed the *Dogs of Jupiter*, and with as little explanation; for that given by Servius (*in Æneid. iii. 209.*) itself requires an Œdipus to resolve it: *quod canes Jovis dicentur hæc ratio est, quia ipsæ Furie esse dicuntur, unde etiam epulas apud Virgilium abripiunt quod Furiarum est.* We imagine that Ζηνὸς κύβες must be accepted as a general expression for any ministers of divine power.

Virgil (*Æneid. iii.*) has transferred the persecution of the Harpies to Æneas; and Celæno, who is substituted for Podarge, is the orator among the sisters. Ariosto, (xxxiii. 107.) yet later, has attached them to Sinapus, King of Æthiopia. The Italian Poet has increased the number of these unpleasant visitors to seven, and has gifted them with long tails, which they twist and knot like serpents. Baptista Mantuanus, with egregious bad taste, has dilated the offensive part of Virgil's description; and Aldrovandus, (*Ornithologia*, x. 2.) who, as is his custom, narrates every thing which has ever been written concerning them, gravely determines that their filthy incontinence of food resulted from the diseases which Physicians term a canine appetite, and the celiac passion. He expresses indignation, however, at certain figments which modern writers have appended to classical verity; such as that of the author of a book *De naturâ rerum*, that a Harpy kills the first man whom she finds in the desert, and then, as soon afterwards as she sees her own form in the water, is tormented with unavailing regret for the remainder of her life, in that she has slain her likeness; *sed hæc (inquit Albertus) fabulosa videntur, tradita ab Adelino et Jorach.* It seems also that the same author (Albertus) has stated that a Harpy, though an irrational bird, nevertheless, when tamed, has sometimes acquired human speech. As if it were not enough, remarks Aldrovandus, that a Poet should gift a single Harpy with this marvellous power, but that Philosophers also, of sound mind, who ought to be the guides of other men, should vent these insane and anile fables. Three figures of Harpies may be found in one of Aldrovandus's Plates. (*Tab. 8.*) The first has a female face with richly flowing locks; the second is *Harpyia tetrapteros*, and, together with the third, appears to be of Egyptian derivation. Virgil's description must have been sufficiently clear for all subsequent sculptors and painters; nevertheless, some of them have adopted helmets for their Harpies, and a shield and spear soon followed this unauthorized innovation. Heyne (*Exc. vii. ad Æneid. iii.*) has pointed out instances of these appendages. Two ancient monuments are noticed by Pausanias as enriched with the story of the Harpies. In one, the gorgeous throne at Amyclæ, the work of the Magnesian Bathycles, amid so profuse a mythology that we are lost in wonder as to the disposition of its various parts in such narrow compass, were represented Calais and Zetes putting these obscene Birds to flight. (iii. 18.) A similar group was carved also, among others, on the chest of Cypselus at Elis, the rich fabric of which was composed of cedar-wood, ivory, and gold. (v. 17.) But in neither of these examples are we informed under what figure the Harpies were represented.

HARPY.

HARPY.
HARRAGE

Numerous symbolical meanings have been attributed to the Harpies. From their pedigree in Hesiod, and their employment in Homer, they have been connected with the Winds; and of this assignment the later writers do not appear to have lost sight by affiliating them on Typhon, and engaging them in contest with the sons of Boreas. Not to wander too far into the endless labyrinths of allegory, we will confine our notice first to Bryant's hypothesis, that they formed a College of Priests in Bithynia, whose Temple was called Arpi, and that they were expelled on account of their violence and cruelty. The conjecture of Le Clerc is more probable, and Gibbon has remarked that there are very few so happy. He supposes that the Harpies were Locusts; and he supports his opinion upon certain very striking resemblances in the Syriac name of these insects, their noisy flight, their stench, the destruction which they bear with them, the contamination which they leave behind, and lastly, in the agency of the North Wind which drives them into the sea. (*Bibliothèque Universelle*, i. 248.) The Abbé Banier, in a *Mémoire sur l'Histoire des Argonautes* in the *Acad. des Inscript.* (xii. 113.) admits to the full the ingenuity of this resolution; but inclines to believe that instead of Locusts the Harpies of Phineus were Corsairs who infested that monarch's coasts. Perhaps there is little to choose between the two as to noise, stench, and devastation.

HA'RQUEBUSS, } See HACKBUT, and ARQUE-
HA'RQUEBUSSIER, } BUSE, ante.
HA'RQUEBUSS-SHOT.

Then pushed souldiers with their pikes,
And holbarders with handy strokes,
The *hargabushe* in fleshe it lightes,
And dims the ayre with misty smokes.
Uncertaine Auctours. The Assault of Cupid, &c.

After came 16,000 Janizaries, called the slaues of the grand Signior, all a foote, euery one hauing his *harquebush*, who be his gard, all clothed in violet silke, and apparelled vpon their heades with a straunge forme.

Hakluyt. Voyages, &c. vol. ii. fol. 112. *Anthony Jenkinson.*

And when the Emperors maiestie was settled where he would be, and where he might see all the ordinance discharged and shot off, the *harquebusiers* began to shoot off at the banke of ice.

Id. Description of Russia, vol. i. fol. 317.

Hauing discharged our *harquebuz-shot*, suche a flocke of cranes (the most part white) arose vnder vs, with such a cry redoubled by many ecchoes, as if an armie of men had showed all together.

Id. The Voyage to Virginia, vol. iii. fol. 246.

In the third yeare of the reigne of James the sixth, this regent as he was riding through Lithgou, was shot at with an *harquebus* by one James Hamilton, and so wounded, that he died of the hurt the next day following.

Holinshed. History of Scotland, Anno 1570.

There were certeine wings and troopes of men of armes, demilances, and light horssemen, and also of *harquebusiers*, that attended vpon these three wards, garded with diuerse peeces of great artillerie.

Id. Ib. Anno 1547.

This how much it served for the framing of men meet for service, both for the *harquebus* and great ordnance, was easily perceived, in that a number of this corporation in a small time became perfect masters in this military skill.

Strype. Memorials. Edward VI. Anno 1548.

HARRAGE, perhaps intended for *harrassed*, or *harried*.

And to me it is a double wonder; first, that this archbishop would give; secondly, that he could give, living in a *harraged* land, (wherein so much misery and little money) so vast a sum.

Fuller. Worthies. Kent.

HA'RRASS, v. } Fr. *hurasser*. M. Lancelot HARRASS.
HA'RRASS, n. } (says Menage) derives from the HARROW
HA'RRASSER, } Gr. *ἀπάσσειν*, *pulsare*. Skinner,
HA'RRASSING. } perhaps, from the A. S. *hergian*;
Ger. *herg-en*; Sw. *hæria*; Fr. *harier*; to *harry*, q. v. A. S. *herg-ian*, (as Somner interprets,) is, "*vastare, spoliare, diripere, depredari*, to waste or lay waste, to spoile, to plunder, to *harry*." See *Herry* in Jamieson.

To lay waste, to plunder; and as the Fr. to tire, or toil out, to weary or wear out, to vex, to disquiet.

But meanwhile, to *harrasse* and wearie the English, they did vpon all aduantages set vpon them with their light-horse.

Bacon. Henry VII. fol. 63.

A popular government of sin, under a multitude of tyrants, which have, for so long a while, wasted and *harrassed* the soul.

Hammond. Works, vol. iv. *Sermon 1.*

Meanwhile the men of Judah to prevent
The *harrass* of their land beset me round.

Milton. Samson Agonistes, l. 257.

Being unwilling to refuse any public service, though my men were already very much *harrassed*, I marched thither.

Ludlow. Memoirs, vol. i. p. 102.

As if we did not suffer enough from the storm which beats upon us without, must we conspire also, in those societies where we assemble, in order to find a retreat from that storm, to *harass* one another.

Blair. Sermon 6. vol. i.

Unnumbered *harassers*
Of the Fleet and Scots
There to flee made were.

Ode on Athelstan's Victory, from the Saxon, in Lateral English. Ellis, i. 23.

Whilst they exercised their ministry under the *harassings* of frequent persecution, and in a state of almost continual alarm, it is not probable that, in this engaged, anxious, and unsettled condition of life they would think immediately of writing histories for the information of the public or of posterity.

Paley. Evidences of Christianity, part i. ch. viii.

HARRIDAN, Cotgrave says, "*Haridelle*, a poor tit, or lean, ill-favoured jade." It is from the verb *harier*, to *harry*; and it is quite as probable that *harri-dan* is formed immediately from the English *harried*, as mediately from the Fr. noun.

One *harried*; and thus, toiled or worn out.

In a translated suit then tries the town,
With borrow'd pins, and patches not her own,
But just endur'd the winter she began,
And in four months a batter'd *harridan*.

Pope. Macer, a Character.

HA'RROW, v. } Skinner: By him that *harowed*
HA'RROW, n. } Hell (i. e.) Christ; from A. S. *herg-*
HA'RROWER, } *ian, vastare*, (to *harry*) *verbatim*,
HA'RROWING. } *per eum qui vastavit* (i. e.) *devicit inferos*. And Lye observes that *harrow*, in Chaucer, is the same as *harry*; and hence, (he adds,) perhaps, the name was transferred to the tool or instrument with which land is broken into smaller parts. Mr. Steevens says, "To *harrow* is to conquer, to subdue. The word is of Saxon origin." As the verb, to *harry*, it is

To waste or lay waste, to spoil, to plunder; to disquiet, to disturb, to toil out, weary, or wear out; and, consequently, to overpower, to subdue; to vex, to disturb, to break, or tear to pieces.

Op^r shepe op^r kýne kepe
Eggen op^r harwen. op^r swýne op^r gees drýve.
Piers Plouhman. Vision, p. 76.

HARROW.

Say what thou wilt, I shal it neuer telle
To child ne wif, by him that *harwed* helle.

Chaucer. *The Milleres Tale*, v. 3512.

HARRY.

And it may bee iustly suspected, by the proceedings following, that as the king did excell in good common-wealth lawes; so neuerthelesse hee had (in secret) a designe to make vse of them, as well for collecting of treasure, as for correcting of manners; and so meaning thereby to *harrow* his people, did accumulate them the rather.

Bacon. *Henry VII.* fol. 144.

Most glorious Lord of life, that on this day,
Didst make thy triumph over death and sin:
And hauing *harrow'd* hell, didst bring away
Captiuitie thence captiue, vs to win.

Spenser. *Sonnet* 68.

BARN. Lookes it not like the king? Marke it Horatio.

HORA. Most like: it *harrowes* me with fear and wonder.

Shakspeare. *Hamlet*, fol. 152.

Moreover, they are of opinion, that all manner of raking and *harrowing*, is an enemie to vines when they be in flowre, and putting forth young grapes.

Holland. *Plinie*, book xvii. ch. xxii.

But O ere long
Too well I did perceiue it was the voice
Of my most honour'd lady, your dear sister.
Amaz'd I stood, *harrow'd* with grief and fear.

Milton. *Comus*, l. 565.

O that a pot of siluer once would cracke
Beneath my *harrow*, by Alcides sent.

Beaumont. *Persius. Satire* 2.

That David made the people of the Ammonites to pass under saws and *harrows* of iron is not safely imitable by Christian souldiers; because it has so much cruelty.

Taylor. *Rule of Conscience*, book ii. ch. ii.

No raking or *harrowing* can alter the nature of a barren ground, though it may smooth and level it to the eye.

South. *Sermons*, vol. x. p. 348.

Every *harrower* was allowed a brown loaf and two herrings a day.

Blount. *Ancient Tenures*, p. 143.

While any dregs of this baneful system remain, you cannot justly boast of general freedom: it was a system of niggardly and partial freedom, enjoyed by the great barons only, and many-acred men, who were perpetually insulting and giving check to the king, while they racked and *harrowed* the people.

Sir William Jones. *Works*, vol. viii. p. 507. *On the Reformation of Parliament.*

Thy weedy fallows let the plough pervade,
Till on the top th' inverted roots are laid,
There left to wither in the noon-tide ray,
Or by the spiky *harrow* clear'd away.

Scott. *Amæbean Eclogues*.

Our version of this place would have been more accurate, and more strictly conformable to the original, if it had rendered the passage thus: he put them to saws and to *harrows* of iron, and to axes of iron, and made them pass by, or to the brick-kilns: that is, he put them to hard labour, with the tools, and in the places here specified.

Porteus. *Sermon* 5. vol. ii. note *.

HARRY, v. A. S. *hergian*; Ger. *hæren*; Sw. *hæria*; Fr. *harier*. Ihre interprets, *bello aliquem infestare*, deriving it from *hær*, an army. The A. S. *hergian* (see Somner) is "*vastare, spoliare, diripere, deprædare*, to waste, or lay waste, to spoile, to plunder, to *harry*." See *Herry* in Jamieson, and HARRASS, ante.

To lay waste, to plunder; and as the Fr. *harier*, to tire or toil out, to weary or wear out, to vex, to disquiet.

On the left side, mo Devils than any herte may thinke, for to *hary* and drawe the sinful soules to the pitte of helle.

Chaucer. *The Persones Tale*, vol. ii. p. 289.

King Richarde him-selfe [was] slain in the fieelde, hacked and hewed of his enmies handes, *haryed* on a horsbacke dead, his here in dispite torne and togged lyke a cur dogge.

Sir Thomas More. *Works* fol. 69. *The Historie of K. Rycharde the Thirde.*

CHAR. A proper man.

CLEO. Indeed he is so: I repent me much.

That I so *harried* him.

Shakspeare. *Antony and Cleopatra*, fol. 353.

They entred against the Prouince, and in battle slew Duke Berthun, *harrying* the country miserably before him.

Speed. *The West-Saxons*, book vii. ch. vi. sec. 4.

But hee wading thorow these troubles, *harried* the prouince of the South-Saxons with inuasions and calamities.

Id. *Ib.* book vii. ch. vii. sec. 5. Anno 598.

[Parthia] was so weak, that with great difficulty they could defend themselves from the Armenians, that continually *harried* them out of their skins.

Sir Thomas North. *Plutarch*, fol. 442. *Lucullus*.

The Pharsalians *harrying* and troubling the rereward of Agesilaus' army, he put forth five hundred horsemen, which gave them so lusty a charge, that he overthrew them ny force.

Id. *Ib.* fol. 516. *Agesilaus*.

HARSH, } Sw. *harsk*. Anciently writ-
HA'RSHLY, } ten *harryshe*, and not impro-
HA'RSHNESS, } bably from the verb *to harry*,
HARSH-RESOUNDING, } to vex, to molest, to trouble.
HARSH-RUDE, } Troublesome or distressing;
HARSH-SOUNDING. } rigorous, rough, grating, au-
stere, morose. See the Quotation from Hobbes.

Meates *harryshe*, lyke the taste of wylde frutes, do constipate and restrayne.

Sir Thomas Elyot. *Castel of Helth*, fol. 18.

But melancholy settled in thy spleen,

My rhymes seem *harsh* to thy unrelish'd taste,

Thy wits that long replenish'd have not been,

Wanting kind moisture, do unkindly waste.

Drayton. *Pastorals. Eclogue* 2.

His [Eumenes] speech was not *harsh* nor churlish, but very mild and pleasant, as appeareth by the letters he wrote.

Sir Thomas North. *Plutarch*, fol. 503. *Eumenes*.

Confiding in the canon of the Council of Lyons, which forbad the clergy to pay any taxes to princes without the consent of the Pope, he [Robert Winchelsey] created much molestation to himself, King Edward the First using him very *harshly*, till at last he overcame all with his patience.

Fuller. *Worthies. Sussex*.

O, if thou die before,
My soul from other lands to thee shall soar;
Thy (else almighty) beauty cannot move
Rage from the seas, nor thy love teach them love,
Nor tame wild Boreas' *harshness*.

Donne. *Funeral Elegy on his Wife*.

Simple sounds please by equality, as the sound of a bell or lute: insomuch as it seems, an equality continued by the percussion of the object upon the ear, is pleasure; the contrary is called *harshness*, such as is grating, and some other sounds, which do not always affect the body, but only sometimes, and that with a kind of horror begining at the teeth.

Hobbes. *Human Nature*, ch. viii.

With *harsh-resounding* trumpets' dreadfull bray.

Shakspeare. *Richard II.* fol. 26.

Thou old Adam's likeness, set to dresse this garden:

How dares thy *harsh-rude* tongue sound this vnpleasing newes.

Id. *Ib.* fol. 38.

To whom he sung in rude *harsh-sounding* rimes,

That ere the next Ascension day at noone,

Your highnes should deliuer vp your crowne.

Id. *King John*, fol. 15.

He who wishes honestly, is no more an enemy to the offender than the physician to the patient, when he prescribes *harsh* remedies to an inveterate disease.

Dryden. *Absalom and Achitophel. To the Reader*.

But it is not, perhaps he will pretend, for to assuage a private passion, or to promote his particular concernment, that he makes so bold with his neighbour, or deals so *harshly* with him; but for the sake of orthodox doctrine, for advantage of the true church, for the advancement of publick good, he judgeth it expedient to asperse him

Barrow. *Sermon* 18. vol. i.

HARRY

HARSH.

HARSH.

This [delight in beholding torments] has been the raging passion of many tyrants, and barbarous nations; and belongs, in some degree, to such tempers as have thrown off that courteousness of behaviour which retains in us a just reverence of mankind, and prevents the growth of *harshness* and brutality.

Shaftsbury. Inquiry concerning Virtue, book ii. part ii. sec. 3.

But their peculiarity is not excellence; if they differ from the verses of others, they differ for the worse; for they are too often distinguished by repulsive *harshness*.

Johnson. Life of Milton.

We might place in contrast those songs of praise and thanksgiving, which were chaunted to the honour of the God of Israel, accompanied by the cymbol, the sacbut, and the harp, with the *harsh* and discordant notes, by which savage nations make their earlier attempts at harmony.

Cogan. On the Passions, vol. iv. p. 374. *On the Jewish Dispensation.*

With a smile
Gentle, and affable, and full of grace,
As fearful of offending whom he wish'd
Much to persuade, he plied his ear with truths,
Not *harshly* thunder'd forth, or rudely press'd,
But, like his purpose, gracious, kind, and sweet.

Cowper. The Task.

In rapid floods the vernal torrents roll,
Harsh-sounding cataracts responsive roar;
Thine angry billows overwhelm my soul,
And dash my shatter'd bark from shore to shore.

Lowth. Lecture 23. Paraphrase on the 42d Psalm, by Gregory.

HA'RSLET, } Fr. *hastilles*, the inwards of a
HA'SLET. } beast; as an hog's-*haslet*, calf's gather,
sheep's pluck, &c. Skinner is inclined to derive this
Fr. *hastilles* (Lye seems strangely to doubt the existence of the word) from the Fr. *haste*, a spit; because these intestines were usually fastened together, and in that state dressed or cooked upon a *spit*. And see *Hatille* in Menage.

Their *haslets* are equal to that of a hog, and the flesh of some of them eats little inferior to beef-steaks.

Cook. Voyages, book i. ch. iv.

The Romans came to that excess, that the laws forbade the usage of hogs-*harslet*, sweetbreads, cheeks, &c. at their publick suppers.

King. Art of Cookery, let. 9.

HART, } A. S. *heort*; Ger. *hirsch*; D. *hart*;
HARTS-HORN. } Sw. *hjord*. Junius derives from *heort*,
cor, and thinks it applied to the animal from the largeness and timorousness of its *heart*. Wachter, from *κεραὸς*, *horned*, from the size of its *horns*; and Ihre from A. S. *heorod*, a herd, because they feed or pasture in *herds*.

Hartshorn; see the Quotation from Pennant.

Ther saw he *hartes* with hir hornes hie,
The gretest that were ever seen with eie.

Chaucer. The Frankleines Tale, v. 11503.

Centaurus badde, that he [Achilles] ne sholde
After no best make his chas,
Whiche wolde fleen out of his place:
As bucke and do, and *herte* and hynde,
With whiche he maie no werre finde.

Gower. Conf. Am. book iv. fol. 74.

The *harts* likewise, in troupes taking their flight,
Raysing the dust, the mountains fast forsake.

Surrey. Virgil. Æneis, book iv.

Down from a hill the beast that reigns in woods,
First hunter then pursu'd a gentle brace,
Goodliest of all the forrest, *hart* and hinde.

Milton. Paradise Lost, book xi. l. 189.

A strong solution of the volatile salt of *harts-horn*, or of blood, made with their own phlegm or spirit, after some time exhibits certain short flat prisms.

Grew. Cosmo Sacra, book i. ch. iii.

"And," as a great warrior said, "I had rather had an army of *harts*, their general being a lion, than an army of lions, their general being an *hart*."

Strype. Life of Smith, p. 192. *Appendix*

The Count Kinski, ambassador from the emperor to the treaty at Nimeguen, gave me a receipt of the salt of *harts-horn*, by which a famous Italian physician of the emperor's had performed mighty cures upon many others as well as himself.

Sir Wm. Temple. Of the Cure of the Gout.

They [the horns of the stag] abound in ammonia, which is the basis of the spirit of *hartshorn*; and the remains (after the salts are extracted) being calcined, become a valuable astringent in fluxes, which is known by the name of burnt *hartshorn*.

Pennant. British Zoology. Deer.

HARTOGIA, in *Botany*, a genus of the class *Te-trandria*, order *Monogynia*, natural order *Rutaceæ*. Generic character: calyx four-cleft; corolla, petals four, spreading; drupe ovate, nut two-celled.

One species, *H. Capensis*, native of the Cape of Good Hope.

HARTZ, the most Northern mountain chain in Germany, between which and the seas to the North and West are extended level plains, with only a few sand-hills to break their uniformity.

The Hartz mountains are an independent chain, stretching from East to West about 30 leagues, with 12 in breadth. They commence towards the East in Mansfeld, pass through Anhalt-Bernburg, the Counties of Stolberg, Hohnstein, and Wernigerode, a part of Halberstadt, and Blankenburg, Brunswick-Wolfenbittel, and Grubenhagen, where they terminate near the little town of Seesen. They cover a superficial extent of 1400 square miles, and include about 40 towns and numerous hamlets, with a population of 56,000 souls.

The Hartz mountains, with their thick pine forests, belong to the *Sylva Hercynia* of the Ancients, and indeed retain the name which the Romans, by a natural generalization, extended to all the woody hills from the Black Forest to the mountains of Silesia. The learned Etymologists of Germany have not been able to agree as to the meaning of the word *Hartz*; some suppose it to be derived from *Hart*, hard, or rugged, the signification of which agrees sufficiently well with the gloomy aspect of those mountains, and the manners of their old inhabitants; others find its origin in the name of *Hertha*, a divinity worshipped by the ancient Germans in elevated situations. According to this notion, the Germans would naturally apply the name of *Hartz* to all their elevated ranges, and thus the extent ascribed by the Romans to the *Sylva Hercynia* would follow of course. The same denomination given to different places, imposed on them the idea of a single continuous forest; and hence Julius Cæsar says, that it required nine days' march to cross the Hercynian Forest in its breadth, and that no German had been able to traverse its whole length in 60 days. But the etymology of the word most generally adopted is that which is derived from the quantity of pines which clothe the highest mountains of the group; for, in fact, the word *Hartz* at the present day signifies resin, and it is natural to suppose that the name was given to the forest which furnished that valuable article in the largest quantity. To these conjectures respecting the origin of the word *Hartz*, we will only add that which derives it from *ard*, or *ards*, an old Celtic term, signifying wood or mountain, (for those ideas were naturally associated in early times,) the root of the Latin *arduus*, and which occurs in *Ardennes*, and in many Irish names of places.

The Brocken, or Blocksberg, a name discernible in the

Accola Sylva
Bructerus Hercynia—

Claud.

the highest mountain of the Hartz, may be regarded as

HART.

HARTZ.

Extent.

Origin of
the name.

HARTZ. the centre or nucleus of the whole group. Its summit is 3489 feet above the level of the sea, according to some; others make it only 3435. After this follow the Bruchberg, 2755, the Wormberg, 2667, and the Ackermannshöhe, 2605 feet in height. This portion of the Hartz immediately round the Brocken is of granitic formation; to these mountains succeed others composed of rocks of the second rank, or, as the Germans term them, greywacke. It is in these that are found the richest mineral treasures. Still further from the granitic centre, in a wider circle, are ranged the flötz rocks, followed by the sandstones, and finally by the calcareous formations. The Hartz mountains are in general most rugged and precipitous towards the South; on the Northern side they may be ascended by an easy slope. This district is divided into the *Ober* and *Unter* Hartz in a double sense. In the language of the miners, the Unterhartz contains only the Rammelsberg at Goslar, with the forges depending on it, and the salt-works at Harzburg. But according to the more general received acceptation of the terms, the Brocken forms the line of separation. The mountains which lie to the West of it form the Oberhartz, which is the more elevated region, more extensive, and better furnished with metallic riches. The hilly country to the Eastward of the Brocken constitutes the Unterhartz, which is superior to the other portion in natural beauties. The Brocken also divides the waters of the Elbe and Weser. All the streams to the Eastward of it, the Wipper, Eide, Bode, &c., run into the former river, while the Weser receives all those which flow from its Western side.

The
Brocken.

The primary mountains of the Hartz do not present the sharp summits and acuminate aspects which occur so often in the Alps and other granitic chains. They have, on the contrary, a flattened appearance. Thick forests of pine cover them in general to their summits; but on the Brocken, the growth of timber ceases within three or four hundred feet of the top, only a few birch trees, reduced to the most dwarfish dimensions, being found above the line of pines. Thus, as the Brocken is a flat ridge, a large plain, covered with lichens and Iceland moss, is left open on its summit, from which the whole adjacent country may be surveyed. The Hartz, viewed from this height, appears like a great rocky island, emerging from the sandy level which surrounds it, and which is interrupted only on the South-West towards Gottingen by some low hills, which connect the Hartz with the Thuringer Wald. This wide plain on the summit of the Brocken is the place in which, according to popular superstition, the witches and spirits of Germany hold their annual congress, of which Goethe has made such noble use in his terrific *Faust*. It is on the Brocken, also, that the wild huntsman of the Hartz is supposed to dwell. With respect to this demon, Behrens, the author of the *Hercynia Curiosa*, informs us, that although he saw no apparition on the summit of the mountain, yet being afterwards benighted not far from the Blocksberg, he had reason to be convinced of the wild huntsman's presence. About 20 feet below the highest point of the Brocken, is a spring, called the Witches' Well, *Hexen Brunnen*, which furnishes an extraordinary quantity of water. Every remarkable spot in this country is connected with some superstitious legend. The belief in witches, whose head-quarters were always in the Hartz, prevailed even among the learned of Germany till the middle of the last century; their revelries on the Brocken are minutely described

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by Gerhard, one of the most learned of the Reformers. After the Brocken, the Rosstrapp, *Horse-shoe*, at the East end of the chain, is the most renowned of these mountains. The river Bode, a violent torrent in wet seasons, foams down its concave side, among immense blocks of granite, which seem themselves to be the ruins of a great mountain. Round the bases, indeed, of all the hills in the neighbourhood of the Brocken, these boulder stones are strewed in such abundance, that Smieder, a member of the Society of Halle, ventured to announce, as the result of his calculations from them, that the Brocken had once the height of 20,000 feet. Among the curiosities of the Hartz may be reckoned the Herdhouse, on the summit of the Brocken, erected by the Count Stolberg-Wernigerode. It is 130 feet in length, built of large granite blocks, and named, from its founder, the *Frederickshöhe*.

In the calcareous hills which rest immediately on the granite, are numerous immense caves, regarded by the inhabitants with superstitious awe, and attracting the curiosity of the traveller from the great quantity of organic remains which they contain. They may indeed be considered as immense catacombs, enclosing the skeletons of a generation of animals differing from any that at present exist on the earth.

Caves.

The most remarkable of these caverns are those of Licorne and of Baumann. The former is situated at the foot of the Castle of Schartzfels. It is composed of five grottoes, communicating with one another by numerous sloping sinuosities. The cave of Baumann, of much greater extent, is likewise composed of five grottoes on different levels. From the first to the second of these cavities there is a descent of 30 feet; in order to reach the third it is necessary to climb through a narrow passage, nearly perpendicular. A long and difficult descent conducts to the fifth grotto, placed under the others, and nearly filled with water. This gallery, which is but seldom visited, contains an immense quantity of bones, belonging in general to tigers, hyenas, and a species of bear nearly as large as a horse. The skeletons of some extinct species of rhinoceros have also been found in the Hartz.

The climate of this country is extremely cold, particularly in the Oberhartz. Frosts continue without intermission till the end of May, and severe returns of them even in June are by no means rare; in September snow begins to fall. What may be properly called summer, hardly lasts six weeks, the snow on the heights being rarely melted before June. The weather in the Unterhartz is more changeable, although the cold is less severe.

Climate.

The vegetation is of course regulated by the climate. In the Oberhartz there is no tillage. Though this is the more bleak and barren portion of the whole, yet owing to its mines, it at least equals the Unterhartz in population. Corn and provisions are carried into the mountains on the backs of men or mules, the produce of the woods and mines, cattle and game, affording the means of purchase. The low hills of the Hartz are covered with fine oaks, beech, and birch, but the central and lofty mountains yield only pines. The proportion which the woods bear to the whole surface of the Hartz is very great, the share of Hanover alone being 286,363 acres of forest.

Vegetation.

The line described by the limits of the Hartz is very nearly circular, the Brocken being in the centre. On the East, however, the boundary of the Unterhartz

The Unter-
hartz.

HARTZ. expands a little. A narrow portion on the margin of this division, to the North of Wernigerode, is called the *Vorhartz*. The Unterhartz having a milder climate than the country to the Westward of the Brocken, is superior to it in vegetation; the highest of its hills do not exceed 1000 feet, and are covered with a considerable variety of timber trees. The whole of this country, especially near Wernigerode, is a woody maze, a labyrinth of winding valleys, each of which is terminated by a town; some portions also, as the *Golden meadow* near the Vorhartz, are remarkably fertile; the ruins of baronial castles and ancient fortresses crown the brows of many of the hills. Here, as in the Oberhartz, the woods are well stocked with game, stags, roebucks, and wild boars. The wolves are still formidable from their strength and numbers, though of late years they appear to have rapidly decreased.

The Hartz has been for Ages celebrated for its mines, and there are few parts of Europe in which the science of mining is equally perfect. The metals procured are various; gold is found in the Rammelsberg in very small quantities; from the rarity of this metal here, it was formerly the custom to coin ducats from it with the inscription, *Ex auro Hercyniæ*. The veins of silver are chiefly in the dominions of Hanover. They are disseminated in the greywacke rock, which contains also vegetable remains and marine exuviae. The mines of Clausthal could at one time supply 900,000 rix-dollars in one year. The other metals are iron, lead, copper, zinc, arsenic, and manganese. Besides these, the quarries of marble, alabaster, slate, porphyry, &c. are at least equally profitable. The gross produce of all these works in Hanover, by far the most important portion, is about one million of dollars, a sum which is generally supposed barely adequate to cover the expenses. The produce of the mines has been rapidly declining of late years, so as to create serious alarms among the people, whose whole subsistence depends on the continuance of the works. The excess of the expenditure above the returns was so great in 1817, that the Government was obliged to close several of the mines, and restrict its operations in every way. There were formerly reckoned 110 capital mines; those which retain their preeminence, are the mines of the Rammelsberg at Goslar, of Clausthal, Cellerfeld, Andreasberg, Lauenenthal, and Altenau. The Rammelsberg, rising to the height of 1810 feet, the mines of which have been worked from the most remote antiquity, presents, perhaps, the most remarkable mineral mass on the surface of the earth. It contains a parallelopiped of metal, 300 fathoms long, and 40 broad, dipping rapidly downward. There are 12 pits sunk in it, eight of which belong to Brunswick and Hanover conjointly, the other four to the town of Goslar. The prodigious extent of the galleries in these mines has given rise to the saying, that there is more wood underground in the Rammelsberg, than in the town of Goslar. Copper and zinc are the chief produce of the Rammelsberg, and about seven marks annually of gold. The mineral springs of the Hartz are not numerous; those of Limmer and Pyrmont are the most frequented. There are also some salt springs in the Unterhartz, near Salzberg and Reustadt.

A small portion of the Unterhartz, including, however, the Vorhartz and the Brocken, belongs to Prussia. The Oberhartz is now wholly in the dominions of Hanover, and the remainder of the Unterhartz is governed by that Power jointly with Brunswick-Wolfen-

buttel; the former State, however, taking four-sevenths, the latter three-sevenths of the revenues. The Northern portion of the Oberhartz was shared in similar terms by those two Governments till 1789, when the whole was ceded to Hanover.

The Oberhartz differs totally in its Constitution from the other Hanoverian Provinces. It is governed altogether as a feudal domain, and (although a part of the Province of Grubenhagen) is not represented in the Hanoverian Chamber by Deputies, but by the *Berg-hauptman*, or Director of the Mines, who unites in himself every branch of administration, exercising the functions of judge and engineer. The Oberhartz is not subject to any taxes, nor does it yield any revenues but the profits of the forests, mines, and quarries. The inhabitants are free of the mountains, that is, may cut all necessary timber; they may likewise exercise all trades without paying duties, are exempted from military service, and from the quartering of troops. The clergy are subject to the Consistory at Hanover, which appoints them; all other appointments in the Hartz belonging to the *Berghauptman*. The population of the Oberhartz is about 22,500. The chief places are *Clausthal*, a well-built town, at the elevation of 1740 feet above the sea, and with a population of 7100 souls. *Cellerfeld*, with 3200 inhabitants, is separated from it only by a small stream. The forges of these places furnish annually about 15,600 marks of silver, 21,000 of lead, and 7500 cwt. of litharge. *Altenau*, 1368 feet high, is remarkable for the number of its forges, which, besides lead and silver, prepare a considerable quantity of copper and iron. *Andreasberg*, at the height of 1884 feet, with 3000 inhabitants, furnishes about 5270 marks of silver; the forges in its neighbourhood prepare about 28,000 cwt. of iron annually.

The Unterhartz, governed jointly by Hanover and Brunswick-Wolfenbuttel, comprises the Rammelsberg, the iron mines of Iberg, and the salt springs of Julius-hall. The revenue arising from the tenths of the mines annually received at Goslar, the seat of the Government, is 142,800 dollars, and the gold from the mines of the Unterhartz, which falls to the share of Hanover alone, that is four-sevenths of the whole, is said to amount to 44,500 dollars.

The whole population of the Hartz may amount to about 56,000. The miners, who form the most interesting portion of it, are said to have been a colony of Franconians, first introduced into this country by Charlemagne, and increased in the XIth century, to work the newly-discovered mines of the Rammelsberg.

The mountaineers of the Hartz owe much of the peculiarity of their demeanour to the curious organization of their society. Like soldiers they are arranged in regiments, and obey Generals and officers of inferior grades. Every profession attached to the mines has its separate ensign. The general uniform of these Cyclops is black, with red ornaments. The leather apron is among them what the cockade or feather is among soldiers. Their chiefs would no longer meet with respect if they neglected to wear the apron, nor could their judges appear at the tribunal without the same decoration. The various grades and ranks of society among the miners are distinguished by their aprons.

The submission paid to the orders of the Chief and of the Director-General is implicit, for it is founded on

HARTZ.

Chief
placesCharacter
of the inha-
bitants.

HARTZ. the opinion the miners entertain of his knowledge and abilities. They have the greatest veneration for science, nor are they without a good practical knowledge of Mechanics, Hydraulics, and Metallurgy. Towards strangers, who visit the mines from curiosity, and view them with interest, and who have the prudence to abstain from ridiculing the superstitions of the place, they are remarkably civil and attentive. They are strongly attached to the pleasures of the chase and to music. A company of these mountain minstrels spent a short time in England at the Court of George III., who was pleased with their talents, and pressed them to prolong their visit; but they excused themselves by urging that his Majesty's commands could not justify them to the Berghauptman for being absent beyond the time he had allowed.

Behrens, *Hercynia Curiosa*; Rohr, *Merkwurdigkeiten des Hartz*, 1736; Schröder, *Das Hartz*, 1798; Mangourit, *Voyage en Hanovre*, 1803; Gottschalk, *Taschenbuch für Reisende in den Hartz*, Magd. 1817.

HA'RVEST, v. A. S. *hærfest*, which Wachter derives from the Goth. *ar, annona*, and A. S. *fon, capere*. Th. H., (Henshaw,) in Skinner, from *Hertha*, whom the ancient Germans worshipped *pro Vesta*, and *feast, q. d. Vestæ seu Terræ, festivitas, seu dies festi*. Skinner himself is inclined to *herba* and *festum, q. d. Festum seu festivitas herbarum*.—The A. S. *har-ian, canescere*, to grow or become hoary, and *westmian, fructificare*, to bear or produce fruit, (expressing by their composition, the whitening, and, consequently, the ripening of the fruits of the earth,) seem to present a plain and satisfactory etymology. *Harvest*, then, will first be used to signify,

Ripened corn; and be, then, applied to the season for the ripening and reaping of corn; to the gathering of any produce, of any thing produced or gained; to the produce or gain itself.

So þat þýs duc adde azen heruest al gære
Hýs barons & hýs knýgtes, mýd hým vorto fare.

R. Gloucester, p. 358.

Heruest trees without fruyt, twies deed, drawn up bi the roote.
Wiclif. Judas, v. 11.

And yet what parson or uicar is there that will forget to haue a pygin house to pecke vp somewhat both at sowing tyme, and at haruest whē corne is ripe. They will forget nothing.

Tyndall. *The Obedience of a Christian Man*, fol. 136.

Next him September marched eeke on foote;
Yet was he heavy laden with the spoyle
Of *harvests* riches, which he made his boot,
And him enricht with bounty of the soyle;
In his one hand, as fit for *harvests* toyle,
He held a knife-hook.

Spenser. *Faerie Queene*. Two Cantos of Mutabilitie, can. 7.

And from him, much apart,
His *harvest-bailiffes*, underneath an oke, a feast prepar'd:
And having kild a mighty oxe, stood there to see him shar'd.
Chapman. *Homer. Iliad*, book xviii. fol. 265.

The Mantineans (according to the expectation of Epaminondas) were scattered abroad in the country; far more intent upon their *harvest-business*, than upon the war.

Raleigh. *History of the World*, book iii. ch. xii.

For he that opes the pleasant sweetes of May,
Beyond the noonstead so farre drove his teame,
That *harvest-folkes* (with curds and clouted creame,

With cheese and butter, cates and cakes ynow,
That are the yeoman's from the yoake or cove)
On sheafes of corne were at their noonshun's close,
Whilst by them merrily the bagpipes goes.

Browne. *Britannia's Pastorals*, book ii. song 1.

Came there a certaine lord, neat, trimly drest;
Fresh as a bride-groome, and his chin new reapt,
Shew'd like a stubble land at *haruest-home*.

Shakspeare. *Henry IV. First Part*, fol. 51.

And thus of all my *harvest-hope* I have

Nought reaped but a weedie crop of care.

Spenser. *Shepherd's Calendar*. December.

Grant *harvest-lord* more by a penny or two
To call on his fellows the better to do.

Tusser. *August's Husbandry*.

South and South-Eastern, dry and healthy, delighteth so much in rain, that it can well digest (save in *harvest-time*) one shower every day, and two every Sunday.

Fuller. *Worthies*. Cambridgeshire.

His bloody brow
With his mail'd hand, then wiping, forth he goes
Like to a *haruest-man*, that task'd to mowe
Or all, or loose his hyre.

Shakspeare. *Coriolanus*, fol. 4.

The husband-man (saith St. Hierome) at the plough-tail may sing an Hallelujah, the sweating *harvest-man* may refresh himself with a Psalm, the gardiner, whilst he prunes his vines and arbors, may record some one of David's sonnets.

Hale. *Remains*, p. 153.

And *harvest-queenes* of yore would chaplets make
To crowne their scalps that couth most sweetly sing.

Browne. *Eclogue addressed to him by Master Davies*.

Think, oh, grateful think!
How good the God of *harvest* is to you;
Who pours abundance o'er your flowing fields;
While those unhappy partners of your kind
Wide hover round you like the fowls of heaven,
And ask their humble dole.

Thomson. *Autumn*.

Ill it befits thee, oh, it ill befits
Acasto's daughter, his whose open stores,
Though vast, were little to his ampler heart,
The father of a country, thus to pick
The very refuse of those *harvest-fields*,
Which from his bounteous friendship I enjoy.

Id. *ib.*

But tell me who's the charmer of your eye?

BATTUS. Old Polybuta's niece, the gay, the young,
Who *harvest-home* at Hypocoon's sung.

Fawkes. *Idyllium 10. Theocritus*.

Thirdly, they were to declare the articles lately set forth for the abrogation of some superfluous holy days, particularly in *harvest-time*
Burnet. *History of the Reformation*, Anno 1536.

The *harvest-treasures* all
Now gather'd in, beyond the rage of storms,
Sure to the swain.

Thomson. *Winter*.

And [Chaundler did relate] that the gentleman's servants at Lyn went abroad and killed poor men in their *harvest-work*, and also killed women with child.

Strype. *Memorials*. Edward IV. Anno 1549.

I have seen a stock of reeds *harvested* and stacked, worth two or three hundred pounds.

Pennant. *Tour in Scotland*.

Fancy, with prophetic glance,
Sees the teeming months advance;
The field, the forest, green and gay,
The dappled slope, the tedded hay;
Sees the reddening orchard blow,
The *harvest* wave, the vintage flow.

Warton. *Ode 10. The first of April*.

In *harvest-time* he had helped to pitch both glebe and tithe wheat in the field into the waggons.

Horsley. *Speeches*, p. 113.

The HARVEST is every where a season of joy, and Ceres and Vacuna, under different names, though with

HARVEST.

HAR-
WICH.

similar rites, and much the same attributes, have universally called forth the gratitude of the husbandman, at the time in which the chief labours of his year are brought to a close. In the Feasts of Harvest and of Ingathering, (*Exodus*, xxiii. 16.) the Jews returned thanks to God for the fruits of the earth then housed; and it has been supposed, that the particular Psalms entitled על החרית, were composed by David as fitting the joyhood of these celebrations. Cecrops is said by Philochorus to have raised an altar in Attica to Saturn and Ops, and to have instituted a common festival for the farmer and his labourers, when the corn was carried and the vintage gathered; and the reason assigned by Macrobius, who records this fact, (*Sat.* i. 10.) is pleasing and benevolent, *delectari enim Deum honore servorum, contemplatu laboris.*

Many of our English Harvest customs are elaborately collected by Brand; (*Pop. Ant.* i. 442.) and they are the more interesting, because most probably, even in very remote districts, they are gradually wearing away, and ere long may be wholly forgotten. Hentzner, in his *Journey into England* in 1598, mentions that while at Windsor he met a Harvest home; the last load of corn was crowned with flowers, and "an image richly dressed, by which perhaps they would signify Ceres," was kept moving about. Hutchins, in his *History of Northumberland*, mentions a similar custom. In that County the image was known as a *Harvest Doll*, or *Kern (Corn) Baby*, and we have conversed with those who yet remember to have seen a similar pomp (the *Hawkie*) paraded in an inland County, not more than 50 miles from the Capital. In Devonshire it was usual to twist the last few ears of corn into a sort of wreath, provincially termed a *knack*, and this was hung up over the farmer's table, and carefully kept, not without fears for its loss, which would have been considered ill-omened, till the following season. These last blades in Hertfordshire are called a *Mare*, and are used differently; the reapers throw their sickles at them, and, whoever cuts the knot by which they are tied, wins a prize. In another part of the same County, at Hitchin, each farmer drives home furiously with his last load of corn, and is pursued by a shouting crowd, endeavouring to throw water over it. The last load is called the *Hockey (Hawkie) Cart*, and a cake made for the supper bears the same name. In the Northern Counties a festivity was celebrated, called a *Kern*, or *Churn Supper*, from a huge *churn* of cream which formed part of it; and a *Meal Supper*, from *meal*, or *mell*, a pestle, wherewith corn formerly was ground. These etymologies are given by Eugene Aram, in an Essay on the *Mell Supper and shouting the Churn*, printed with his *Life*.

HARUSPICES, see ARUSPEX.

A little after the civil war between Cæsar and Pompey, the *haruspices* ordered the temples of the deities to be demolished.

Jortin. Remarks on Ecclesiastical History, vol. iv. p. 195.

HARWICH, a Seaport, Market, and Borough Town, in the North-Eastern extremity of the County of Essex, stands on a point of land, bounded on the East by the sea, and on the North by the estuaries of the Stour and Orwell, both of which are navigable 12 miles above the town, the one to Ipswich, the other to Manningtree. Considerable remains of a very extensive Roman station may be traced in its neighbourhood, and its name, plainly compounded of the two Saxon words *here*, an army, and *wic*, a castle, sufficiently speaks its military importance to that people. But it was not till after the

Conquest that the town assumed much distinction, when Orwell, which is believed to have stood upon a shoal called the West Rocks, at present nearly five miles from the shore, was overwhelmed by the sea, and a large tract of land was swept away together with it. Harwich dates as a Borough from the reign of Edward II., A. D. 1318; but the Charter was materially enlarged in 12 James I., when the right of returning two Members to Parliament, which had been suspended since the 17th of Edward III., was restored.

The town consists of three principal streets, paved with indurated clay from a neighbouring cliff. It was once walled, and protected by a castle and some block-houses; but these are now covered by the slow but constant encroachments of the sea. On the land side it is defended by some more recent fortifications. The Chapel (for the town belongs to the Parish of Dover Court) is dedicated to St. Nicholas, and was founded about the beginning of the XIIIth century. The other chief buildings are a Town-Hall, Gaol, School, and Custom-House. Ship-building and maritime employments occupy most of the inhabitants, and the ship-yard, which is convenient and well provided, has produced several third-rates. The harbour is deep and spacious, and the anchorage good. Two lighthouses are built near its entrance. Vessels, altogether amounting to a burthen of more than 3000 tons, and manned by upwards of 500 seamen, are employed in the North Sea Fishery; and the port is the established station for Packets from Holland and Germany. Immediately opposite the town, on the South-Eastern extremity of Sussex, but in civil distribution included within Essex, is Landguard Fort, a strong fortification, erected in the reign of James I. on a peninsula, which at high water is completely surrounded by the sea. The mother village of *Dover Court* stands about a mile to the South-West of Harwich, and contains a population of 390. That of Harwich, in 1821, was 4010. Distant 11½ miles from Manningtree, 72 East North-East from London.

HASH, see to HACK, ante.

To *hack* or chop, to cut in pieces; to cook or dress meat so cut.

A *hash*, met. applied to stale things cut and dressed up anew.

The entertainment [at the Portugal Ambassador's] was exceeding civil, but besides a good olio, the dishes were trifling, *hash'd* and condited after their way, not at all fit for an English stomach, which is for solid meate. *Evelyn. Memoirs*, Dec. 4. 1679.

I ask my readers to no treat
Of scientific *hash'd-up* meat,
Nor seek to please theatrick friends,
With scraps of plays, and odds and ends.
Lloyd. A Dialogue between the Author and his Friend.

Old pieces are revived and scarcely any new ones admitted; the public are again obliged to ruminate over those *hashes* of absurdity, which were disgusting to our ancestors even in an age of ignorance. *Goldsmith. Miscellaneous Works*, vol. i. p. 263. *Of Polite Learning.*

HASK. The Glossarist to Spenser says, "A *haske* is a wicker ped (basket) wherein they use to carry fish." Mr. Todd, in his note upon the passage, cites an instance of the usage of the word from Davison's *Poems*. Dr. Jamieson thinks it may be from the Sw. *hwass*, a rush.

But nowe sadde winter welked hath the day,
And Phœbus, wearie of his yearly taske,
Ystabled hath his steedes in lowly lay,
And taken up his ynn in fishes *haske*.
Spenser. Shepherd's Calendar. November.

HAR-
WICH.
HASK.

HASLE-
MERE. **HASLEMERE**, a Borough and Market Town in the South-West angle of the County of Surrey, bordering upon Sussex and Hampshire. It is a Chapelry to the Parish of Chidingfold or Chiddingfold, and has returned two Members to Parliament since the reign of Edward IV. The Chapel of St. Bartholomew stands on a rising ground at the North of the Town, to which of old there are said to have belonged five Churches. Besides this edifice there is no other public building. Population, in 1821, 887. Distant from Godalming 9 miles North-East, from London 42. Population of Chidingfold 999. Distant from Godalming 6 miles South, from London 36.

HASP, v. } A. S. *hæps*, a lock, a *haspe*. *Hæpsian*,
HASP, n. } to Locke, to *haspe*. Somner. Ger. *hespe*;
Sw. *haspe*; Low Lat. *haspa*, which Spelman calls *retinaculum quod post ostium annectit*. Skinner and Junius from the Gr. *ἄπτειν*, *nectere*. Wachter from the Ger. verb *heb-en*, (Goth. *hab-an*; A. S. *habban*.) *tenere*, to hold or keep.

His knave was a strong carl for the nones,
And by the *haspe* he haf it of at ones;
Into the flore the dore fell anon.

Chaucer. *The Miller's Tale*, v. 3470.

Besides these jewels, you must get
Cuff buckles, and an handsome set
Of tags for palatine, a curious *hasp*
The manteau 'bout her neck to clasp.

Evelyn. *A Voyage to Marry-land*

Haspt in a tombril, awkward have you shin'd,
With one fat slave before, and none behind.

Garth. *The Dispensary*, can. 5. v. 86.

Which may for some uses be a little more commodious if the cover be joined (as it may easily be) to the rest of the frame, by two or three little hinges and a *hasp*, by whose help the case may be readily opened and shut at pleasure.

Boyle. *Works*, vol. iii. p. 221. *New Experiments touching the Spring of the Air*.

Upon landing two little trunks, which was all we carried with us, we were surprised to see fourteen or fifteen fellows all running down to the ship to lay their hands upon them; four got under each trunk, the rest surrounded, and held the *hasps*.

Goldsmith. *Miscellaneous Works*, vol. i. fol. 90. *Goldsmith to Sir Joshua Reynolds*.

HASSELQUISTIA, in Botany, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbelliferae*. Generic character: corolla radiate, florets of the disk abortive, petals incurved, two-cleft; seeds of the exterior of the umbel orbicular, those of the interior hemispherical.

Two species, natives of Egypt.

HASSOCK. Serenius suggests the Sw. *hwass*, *juncus*, a rush, and *saeck*, a sack. *Fulcrum pedum stramineum*, says Skinner, a support for the feet made of straw, (or hay, q. d. hay-stack.)

Buy a mat for a bed, buy a mat,
A *hassock* for your feet.

Beaumont and Fletcher. *The Night-Walker*, act v.

HASTE, v. } Ger. *hasten*; Dutch, *haasten*; Sw.
HASTE, n. } *hasta*; Fr. *haster*. The A. S. verb is
HA'STEN, } written *efstan*, *efstian*, "*accelerare, festinare, contendere, to hasten, to make*
HA'STENER, } speed, to speed or make *haste* to go,
HA'STY, } to strive, to endeavour earnestly."
HA'STILY, } Somner. The Ger., D., Sw., and Fr.
HA'STINESS, } appear to be the same word, with the
HA'STINGS. } omission of *f* and addition of the aspirate, and the change of *e* into *a*.

To move or act speedily or swiftly; to accelerate, to add to, to increase, the speed or swiftness, the velocity; to quicken.

Hasty, met. having the feelings or passions quickly excited; passionate, precipitate, rash.

Hastings; Fr. *hastiveau*, *hastivel*, "an *hasting* apple or pear, a *soon-ripe* apple;" more commonly applied to peas, as *green-hastings*.

þo þe messenger wyþ þe tydýng to kyng Howwel com,
Hys conseyl wel *hastelyche* in such nede he nome,
Vor to helpe ys neuwe, and ys kynedom.

R. Gloucester, p. 169.

His eyen pýkeled and simple as coluer's, while he is of plesede wýlle, but thourgh stourbelyng of hert as sperkelyng fuyre, as light-nýng with *hastenesse*.

Id. p. 482, note.

Renable (ready) nas he nozt of tonge, ac of speche *hastýf*.

Id. p. 414.

Southward þe Scottis *hasted*, bfore þam bare alle down.

R. Brunne, p. 114.

To Gascoýn bihoued him go, & þat *hastilie*.

Id. p. 244.

If any man maa pleynt of clerk for *hastiuennesse*,
Or if þei were atteynt in oþer wikkednesse,
Thomas suffred nouht cleke [clerke] to be alle schent,
Ne to þe lay courte be brouht to tak þer jugement,
But tille holy kirke.

Id. p. 129.

þi manace drede þei more, in *hastines* suorn,
þan if þi reame alle wore in poýnt for to be lorn.

Id. p. 256.

Richard was *hastif*, & ansuerd þat stund,
Certes þou lies cheitiff, & as a stinkand hund.

Id. p. 177.

And whanne sche was come yn anoon with *haaste* to the kyng sche axide and seide Y wole that anoon thou geve to me in a disch the heed of Jon Baptist.

Wiclif. *Mark*, ch. vi.

Therefore more *hastili* I sente him, that whanne ghe han seien him ghe haue ioie eft, and I be withoute heuynesse.

Id. *Filipensis*, ch. ii.

The proverbe sayth; He *hasteth* wel that wisely can abide; and in wikked *hast* is no profite.

Chaucer. *The Tale of Melibeus*, vol. ii. p. 79.

Praying the chambereres for Goddes sake
To *hasten* hem, and faste swepe and shake.

Id. *The Clerkes Tale*, v. 8854.

And from his courser, with a lusty herte
Into the grove ful *hastily* he sterte.

Id. *The Knightes Tale*, v. 1516.

This Palamon answered *hastily*,
And saide: Sire, what nedeth wordes mo?
We have the deth deserved bothe two.

Id. *Ib.* v. 1716.

And, sire, ye must also drive out of your herte *hastinesse*: for certes ye ne moun not deme for the best a soden thought that falleth in your herte, but ye must avise you on it ful ofte: for as ye have herde herebeforn, the commune proverbe is this: He that sone demeth, sone repenteth.

Id. *The Tale of Melibeus*, vol. ii. p. 86.

Now understond that wicked ire is in two maners, that is to say, soden ire or *hasty* ire without avisement and consenting of reson.

Id. *The Persones Tale*, vol. ii. p. 326.

And he with spore in horse side,
Him *hasteth* faste for to ride,
Till all men be lefte behynde.

Gower. *Conf. Am.* book i. fol. 21.

For eche of hem in *hastihede*
Shal other slea with deathes wounde.

Id. *Ib.* book v. fol. 102.

Loe formost of a route, that follow'd him,
Kindled Laocoon *hasted* from the toure,
Crieng far of: O wretched citezens,
What so great kind of frensie freteth you.

Surrey. *Virgil. Æneis*, book ii.

To oʳ verry good lorde th' Erle of Shrewsberie, the kinge's mates lieutenant generall in the North. *Hast* post, *hast*, *hast* w^t diligence.

Lodge. *Illustrations*, vol. i. p. 58.

HASTE.

These tidynges anon came to Sir Loyes of Spaine; than he drewe togyder all his company, and withdrew hacke towarde hys shyppes in great *hast*, and encountred one of y^e three batayls.

Lord Berners. *Froissart. Cronycle*, ch. lxxxiv.

I found a sayinge of Socrates to be most trewe, "that ill men be more *hastie*, than good men be forwarde, to prosecute their purposes."

Ascham. *The Schole-master*.

Thus ye see the time of mariage was not so *hastely* looked for, as it is nowe.

Wilson. *Arte of Logike*, fol. 58.

The vndiscrete *hastinesse* of themperor Claudius, caused hym to be noted for foolyshe.

Sir Thomas Elyot. *The Governour*, book ii. fol. 113.

But at these things the Muse must only glance,
And Herckley's treasons *haste* to bring to view,
Her serious subject sooner to pursue.

Drayton. *The Barons' Wars*, book iv.

Wherefore he *hasted* away towards Utica, to assist with his presence in this needful case.

Ralegh. *History of the World*, book v. ch. iii.

Therefore let's hence,
And with our fair intreaties *haste* them on.

Shakspeare. *Coriolanus*, fol. 26.

Her golden lockes, that late in tresses bright
Embreaded were for hindring of her *haste*,
Now loose about her shoulders hong undight,
And were with sweet ambrosia all besprinkled light.

Spenser. *Faerie Queene*, book iii. can. 6.

Sorowe ne neede be *hastened* on,
For he will come without calling, anone.

Id. *Shepherd's Calendar*. May.

Zelots took upon them to be the saviours and preservers of the city, but as it prov'd, the *hastners* and precipitators of the destruction of that kingdom.

Hammond. *Works*, vol. iv. *Sermon* 5.

The *hasty* multitude
Admiring enter'd, and the work some praise
And some the architect.

Milton. *Paradise Lost*, book i. l. 730.

Thus as he spake, lo! far away they spyde
A varlet running towards *hastily*,
Whose flying feet so fast their way applyde,
That round about a cloud of dust did fly.

Spenser. *Faerie Queene*, book ii. can. 4.

To be patient in afflictions:—and longanimity is referred hither, or long-sufferance, which is the perfection and perseverance of patience, and is opposed to *hastiness* and weariness of spirit.

Taylor. *Holy Dying*, sec. 8. *On the Decalogue*.

As for that heat and *hastinesse* (quoth he) which was in him misliked and offensive, age and time would daily diminish, and bereave him of it: grave and sage counsell which now was wanting, would come on apace everie day more than other.

Holland. *Livius*, fol. 96.

Proverb. He is none of the *Hastings*. Men commonly say they are none of the *Hastings*: who, being slow and slack, go about business with no agility.

Fuller. *Worthies*. *Sussex*.

See Nature *hastes* her earliest wreaths to bring,
With all the incense of the breathing Spring.

Pope. *Messiah*, l. 23.

With winged *haste* the swift destruction flies,
And scarce the soldier sickens ere he dies.

Rowe. *Lucan*, book vi.

The two Houses finding things in this posture, *hastened* the departure of their commissioners to the Isle of Wight, with powers and instructions to treat with the king.

Ludlow. *Memoirs*, vol. i. p. 228.

To purchase *hasty* wealth, his force applies,
And overwhelm'd beneath his burthen lies.

Francis. *Horace*. *Epistle* 16. book i.

I should rather imagine the great fallacy to be in this, that we too often mistake our conceptions for the things themselves, and too *hastily* put an imagination for intuitive knowledge.

Law. *Enquiry*. *Of Space*, ch. i.

The turns of his verse, his breakings, his propriety, his numbers, and his gravity, I have as far imitated, as the poverty of our language and the *hastiness* of my performance would allow.

Dryden. *Prose Works*, vol. iii. p. 35. *Preface to Second Miscellany*.

When I show you the library, you shall see in her own hand (allowing for the difference of language) the best receipt now in England both for an *hasty-pudding* and a whitepot.

Spectator, No. 109.

As loud as one that sings his part
T' a wheel-barrow, or turnip-cart,
Or your new nick-named old invention,
To cry *green-hastings* with an engine.

Hudibras. *An Heroical Epistle to Sidrophel*, v. 23.

But *haste* to Ascalon, and seek the shores,
Where to the sea a stream its tribute pours:
There shall a sage, the Christian's friend, appear;
Attend his dictates, and his council hear.

Hoole. *Jerusalem Delivered*, book xiv.

Homer himself, as Cicero observes above, is full of this kind of painting, and particularly fond of description, even in situations where the action seems to require *haste*.

Goldsmith. *Miscellaneous Works*, vol. iv. p. 408. *Essay* 15.

I arrived in this province on the last of July, and, as the season of the year rendered it necessary for me to *hasten* to the army, I continued only two days at Laodicea, four at Apamea, three at Synnada, and as many at Philomelum.

Melmoth. *Cicero to Marcus Cato*, book v. let. 1.

Nor did Statius, when he considered himself as a candidate for lasting reputation, think a closer attention unnecessary, but amidst all his pride and indigence, the two great *hastenings* of modern poems, employed twelve years upon the *Thebaid*, and thinks his claim to renown proportionate to his labour.

Johnson. *The Rambler*, No. 169.

Haply some hoary-headed swain may say,
Oft have we seen him at the peep of dawn
Brushing with *hasty* steps the dews away
To meet the sun upon the upland lawn.

Gray. *Elegy written in a Country Church-yard*.

But Epiphanius was made up of *hastiness* and credulity, and is never to be trusted where he speaks of a miracle.

Jortin. *Remarks on Ecclesiastical History*, vol. ii. p. 44.

HASTINGS, a Borough and Market Town in the County of Sussex, and a Member of the Cinque Ports. It stands in a beautiful valley, sloping to the sea on the South, and bounded by lofty hills on the East and West. The old Town consists chiefly of two parallel streets, running North and South, and separated by a small stream, the Bourne, but the buildings towards the West, of recent growth, have very largely extended and improved this district. The foundation of Hastings is of great antiquity. During the reign of the Saxon Athelstan, in A. D. 924, it was of sufficient importance to possess a Mint, and among the original Cinque Ports it held precedence before the others. It has returned two Members to Parliament since 42 Edward III. The remains of a Castle, of very ancient date, crown a lofty cliff on the West of the Town, and beneath, yet more Westward, are some fragments of the walls of a Priory of Black Canons, dedicated to the Holy Trinity, and founded in the reign of Richard I., now occupied as a farm. Hastings, of old, was divided into three Parishes, St. Clement's, All Saints, and St. Mary's in the Castle. Only the first two at present retain Churches, which have been united into one Rectory. Besides these, there formerly were two other Churches, St. Michael's and St. George's, the latter of which stood on the Eastern hill. A wooden pier, which once formed a harbour, was destroyed by a storm in the reign of Elizabeth, and the trade at present is confined to fishing. The beauty of the surrounding country, and the softness of the climate, have rendered Hastings the most

HASTE.

HASTINGS

HAS-
TINGS.
HATCH.

favourite Southern English watering-place. Population, in 1821, 6085. Distant from London 64 miles South-East. Moss, *History and Antiquities of Hastings*, 1824.

HAT, } Wachter from Ger. *hüten*, *tegere*.
HA'TTER, } Ihre from A. S. *hydan*, to hide. Skinner says; A. S. *hæt*; Ger. *hut*; D.
HA'TTED, } *hoed*; Sw. *hatt*; from the Ger. *huten*;
HAT-BAND, } D. *hoeden*; to guard, to protect; be-
HAT-CASE, } cause it protects from wind, sun, and
HAT-CROWN. } rain. *Hoved*, or *hov'd*, the past participle of *heave*, (A. S. *heaf-an*,) has, in Tooke's opinion, formed *howve*, or *hood*, *hat* and *hut*. And thus *hat* will be the past tense, or past participle, of the same verb, as *head* itself is: and mean as *head* does, something, any thing *heaved* or *raised*, as the *head* upon the shoulders, the *hat* upon the *head*.

Something raised or *heaved*; sc. upon the *head*; a cover for the *head*.

Ac yf þe marchaunt make hus way overe menne cornne
And þe haywarde happe. with hym for to mete
Oþr hus *hatt* oþr hus hed. oþere elles hus gloves
The merchaunt mot for go.

Piers Plouhman. Vision, p. 217.

And fro the benche he drove away the cat,
And laied adoun his potent and his *hat*,
And eke his scrip, and set himself adoun.

Chaucer. The Sompnoures Tale, v. 7358.

The prouost then assembled a great nombre of commons of Parys, suche as were of his opynion, and all they ware *hattes* of one colour, to thentent to be knowen.

Lord Berners. Froissart. Cronycle, ch. 179.

When *hattes* vse, to bye none olde cast robes.

Gascoigne. The Steele Glas.

Oh! monstrous, superstitious puritan
Of refin'd manners, yet ceremonial man,
That, when thou meet'st one, with inquiring eyes
Dost search, and, like a needy broker, prize
The silk and gold he wears, and to that rate,
So high or low, dost raise thy formal *hat*.

Donne. Satire 1.

These men erre not by chance, but knowingly and willingly; they are like men that affect a fashion for themselves, have some singularity in a ruffe, cloake, or *hat-band*.

Ben Jonson. Discoveries.

It is as easy way unto a dutchess,
As to a *hatted* dame, if her love answer.

Tourneur. The Revenger's Tragedy, act i.

After it was cut, and laid aside flat upon a level ground, Sam. Stanforth a keeper, and Ed. Morphy, both on horse-back, could not see over the tree one another's *hat-crowns*.

Evelyn. On Forest Trees, ch. xxix. sec. 14.

The Chinese have no *hats*, caps, or turbans; but when they walk abroad, they carry a small umbrello in their hands, wherewith they fence their head from the sun or rain, by holding it over their heads

Dampier. Voyages, &c. Anno, 1687.

Room for the noble gladiator! see
His coat and *hatband* show his quality.

Stepney. Imitation of Juvenal.

I might mention a *hat-case*, which I would not exchange for all the beavers in Great Britain.

Addison.

He [Charles Collins] drew a piece with a hare and birds and his own portrait in a *hat*.

Wulpole. Anecdotes of Painting, vol. iv. ch. iii.

Whether he [Lord Hervey] or Pope made the first attack, perhaps, cannot now be easily known: he had written an invective against Pope, whom he calls "Hard as thy heart, and as thy birth obscure;" and hints that his father was a *hatter*.

Johnson. Life of Pope.

HATCH, v. } Minshew from Ger. *hacken*, to cut
HATCH, n. } or *hack* to pieces; because birds, when they exclude their eggs, *hack* and break the shells with their beaks. Junius says, to *hatch* chickens, *est*

excludere pullos, because the hen *breaks* the shell, (sc. to set the chick at liberty.) Skinner and Wachter from Ger. *hecken*, *fætificare*, *incubare*; and this from A. S. *eg*, *ovum*, with the addition of the aspirate. Egg and *hatch* may both be from the A. S. *egg-ian*, to sharpen, to quicken; to foster, to cherish:

To quicken (sc. into life) by incubation; to foster, to cherish; to brood over; to give birth to.

Other mennes swette *hatched* vp you. Other mennes hunger and thurst made you fatte.

Udall. James, ch. v.

Be ready euery man lawefully in his vocation, to beate downe blasphemie againste God, and to suppress the broode of sedition in the shell before it be *hatched* readye to flye.

Bale. Pageant of Popes by Studley, fol. 198.

For the seas wil not for that tyme of these birdis [halcyons] sitting and *hatching* de cease her geistis.

Joye. Exposition of Daniel. Epistle Dedicatory.

They lay their eggs, they sit upon them, they *hatch* them, they feed their young ones, and they teach them to flie, all which they do with so continueate and regular a method, as no man can direct or imagine a better.

Digby. Of Bodies, ch. xxxvii.

But fayling of her end by his strange absence,
Grew shamelesse desperate, open'd (in despight
Of heauen, and men) her purposes: repented
The euils she *hatch'd*, were not effected: so
Dispayring, dyed.

Shakspeare. Cymbeline, fol. 395.

'Tis not thy happiness that breeds my smart,
It is my loss, and cause that made me lose thee;
Which *hatching* first this tempest in my heart,
Thus justly rages.

P. Fletcher. Eliza.

There's something in his soule?
O're which his melancholly sits on brood,
And I do doubt the *hatch*, and the disclose
Will be some danger.

Shakspeare. Hamlet, fol. 266.

O my sweet soul, I have brought thee golden birds home,
Birds in abundance: I have done strange wonders:
There's more a *hatching* to.

Beaumont and Fletcher. The Spanish Curate, act iii.

The calme time in winter affords the sea-fowles, called alcyones, a safe cooving, sitting and *hatching* of their eggs.

Holland. Plutarch, fol. 505.

The same yeare, whiles the Samnites warre of it selfe alone, besides the suddaine revolt of the Lucanes, together with the Tarentines the *hatchers* thereof, held the senators of Rome in care and perplexitie ynough.

Id. Livius, fol. 302.

Open your bee-hives, for now they *hatch*.

Evelyn. Kalendarium Hortense. April.

But so may he live long, that town to sway,
Which by his auspice they will nobler make,
As he will *hatch* their ashes by his stay,
And not their humble ruines now forsake.

Dryden. Annus Mirabilis, st. 289.

Behold a fourth; a man ever in haste, a great *hatcher* and breeder of business, and excellent at the famous art of whispering.

Swift. Tale of a Tub. A Digression concerning Madness.

In the same ode, celebrating the power of the muse, he gives her prescience, or, in poetical language, the foresight of events *hatching* in futurity; but, having once an egg in his mind, he cannot forbear to show us, that he knows what an egg contains.

Johnson. Life of Cowley.

Insects which do not sit upon their eggs, deposite them in those particular situations, in which the young, when *hatched*, find their appropriate food.

Paley. Natural Theology, ch. xviii.

HATCH, v. } "A. S. *hæca*, *pessulus*, a barre or bolt
HATCH, n. } of a door; whence *hatch*, as buttery *hatch*: because usually barred or bolted. Belgis, *heck*." Somner. The D. *heckten*, *apprehendere*, *tenere*; to hold fast. The *hatches* of a ship, (Minshew,) so called, "because they fall to like the *hatch* of a door." *Hatch* is commonly applied to

HATCH.

HATCH. The fastened half or part of the door, the other part being thrown open: the door (which shuts down) in the deck of a ship, communicating from deck to deck, or deck to hold.

To be under *hatches*; met. to be put down low, under cover

He poureth peesen upon the *hatches* slider.

Chaucer. The Legend of Cleopatras, fol. 200.

But shall directly saile and come to the port of the citie of London, the place of their right discharge, and that no bulke be broken, *hatches* opened, &c.

Hakluyt. Voyages, &c. Articles for the Agents in Russia, &c. vol. i. fol. 261.

If in our youths we could pick up some pretty estate, 'twere not amiss to keep the door *hatched*.

Shakspeare. Pericles, act iv. sc. 3.

Dogs leapt the *hatch*, and all are fled.

Id. Lear, fol. 299.

The briny seas, which saw the ship infold thee,
Would vault up to the *hatches* to behold thee.

Drayton. England's Heroical Epistles. William De La Poole to Queen Mary.

At the same time there were two armadaes set out of Asia, the one conducted by king Attalus, consisting of foure and twentie saile of quinqueremes: the other were of Rhodians and stood of twentie covert ships with decks and *hatches*, commanded by Agesimbrotus the admirall.

Holland. Livius, fol. 818.

Yielding at length the waters wide gave way
And fold her in the bosom of the sea;
Then o'er her head returning rolls the tide,
And covering waves the sinking *hatches* hide.

Row. Lucan. Pharsalia, book iii.

We hoysed out our boat, and took up some of them; as also a small *hatch*, or scuttle rather, belonging to some bark.

Dampier. Voyages, Anno 1688.

He assures us, how this fatherhood began in Adam, continued its course, and kept the world in order all the time of the patriarchs, till the flood; got out of the ark with Noah and his sons, made and supported all the kings of the earth, till the captivity of the Israelites in Egypt; and then the poor fatherhood was under *hatches*, till "God, by giving the Israelites kings, re-established the ancient and prime right of lineal succession in paternal government."

Locke. Of Government, book i. ch. ii.

If by the dairy's *hatch* I chance to hie,
I shall her goodly countenance espy;
For there her goodly countenance I've seen,
Set off with kerchief starch'd and pinners clean.

Gay. Pastoral 5. v. 55.

HATCH, v. } Fr. *hacher*, to *hack*, or cut.
HATCH, n. }
HA'TCHING. } To cut or carve, to grave.

And such againe
As venerable Nestor (*hatch'd* in siluer)
Should with a bond of ayre, strong as the axletree
In which the heauens ride, knit all Greekes eares
To his experienc'd tongue.

Shakspeare. Troilus and Cressida, fol. 82.

When thine own bloody sword, cryed out against thee,
Hatcht in the life of him? yet I forgave thee.

Beaumont and Fletcher. Custom of the Country, act v.

Why should not I
Doat on my horse well trapt, my sword well *hatcht*?

Id. Bonduca, act ii.

To discern an original print from a copy print (not to speak of such plates as have been retouch'd and therefore of little value) is a knack very easily attain'd; because 'tis almost impossible to imitate every *hatch*, and to make the stroaks of exact and equal dimensions.

Evelyn. Sculptura, ch. v.

Therefore *hatchings* express'd by single strokes are ever the most gracetul and natural; though of greater difficulty to execute, especially being any wayes oblique; because they will require to be made broader and fuller in the middle, then either at their entrance, or exit.

Id. Ib.

HATCHEL, } Also written *hetchel* and *hit-*
HA'TCHELLING, } *chell*. See *HACKELL, ante*.
HA'TCHEL-TEETH. }

The Russians do spin and *hachell* it, and the English tarre it in threed and lay the cable.

Hakluyt. Voyages, &c. vol. i. fol. 364. *Distances of Places.*

But what shall bee done with the hard refuse, the long brins of the stalkes, the short shuds or shives, which are either driven from the rest in the knocking, or parted in the *hetchelling*?

Holland. Plinie, book xix. ch. i.

And yet the same must bee better kembed with *hetchell-teeth* of yron, (*pectitur ferreis hamis*) untill it be cleansed from all the grosse barke and rind among.

Id. Ib.

HATCHET, } Fr. *hachette*; Ger *hatsche*;
HA'TCHET-WORK, } Brunne has the old word *hache*, from A. S. *haccan*, to *hack* or cut. See to *HACK*.

That which (a tool, which) *hacks*, cuts, or chops.

per he slouh Colibrant with *hache* Daneis.

R. Brunne, p. 32.

The Indian sayde vnto vs, if wee would see them, wee should giue him some *hatchets*, and he would bring vs of those eagles.

Hakluyt. Voyages, &c. Sir Walter Raleigh, vol. iii. fol. 665.

Moreover, there ought a little *hatchet* to hang evermore fast to the plough beame before, therewith to cut through roots within the ground, that might breake or stay the plough.

Holland. Plinie, book xviii. ch. xviii.

After supper we agreed with one of the Indians to guide us a day's march into the country, towards the north side; he was to have for his pains a *hatchet*, and his bargain was to bring us to a certain Indian's habitation, who could speak Spanish.

Dampier. Voyages, &c. Anno 1681.

This their digging or *hatchet-work* they help out by fire; whether for the felling of the trees, or for the making the inside of their canoe hollow.

Id. Ib. Anno 1683.

Next morning I made the natives another visit, accompanied by Mr. Forster and Mr. Hodges, carrying with me various articles which I presented them with, and which they received with a great deal of indifference, except *hatchets* and spike nails; these they most esteemed.

Cook. Second Voyage, book i. ch. iv.

HATCHMENT, see **ATCHIEVEMENT**, or **ACHIEVEMENT**, of which word *hatchment* is a corruption; and is applied to

Any sign, ensign, or monument, of *achievements* performed; and commonly to the coat of arms suspended in the front of a deceased person's house.

No trophee, sword, nor *hatchment*, o're his bones,
No noble rite, nor formall ostentation,
Cry to be heard, as 'twere from heauen to earth.

Shakspeare. Hamlet, fol. 275.

Let there be deducted out of our main potation
Five marks in *hatchments* to adorn this thigh,
Crampt with this rest of peace, and I will fight
Thy battels.

Beaumont and Fletcher. The Scornful Lady, act ii.

For as I am condemn'd, my naked sword
Stands but a *hatchment* by me; only held
To shew I was a souldier.

Id. Valentinian, act iv.

Here, in a heap of confus'd waste, I found
Neglected *hatchments* tumbled on the ground.

Otway. Windsor Castle.

HATE, v. } Goth. *hatjan*; A. S. *hat-an*,
HATE, n. } *hat-ian*; D. *haeten*; Ger. *hagsen*;
HA'TEFUL, } Sw. *hata*; which some Etymolo-
HA'TEFULLY, } gists derive from the Lat. *od-isse*.
HA'TEFULNESS, } Junius says, "from *hat*, (hot,) *calidus*, (whence I think *hat-ian* formed,) the A. S. have taken
HA'TELESS, } their *hete*, *odium*, *rancor*, *malitia*,
HA'TER, } and also *hatheort*, *iracundus*, and *hatheortnys*, *iracundia*, *excandescencia*." By the same metaphor, are
HA'TRED. }

HATCHEL
—
HATE.

HATE. the words *incense*, *inflame*, &c. applied to the human passions. It is applied as the Fr. *hair*,
 "To loath, detest, abhor, spight, malice, repine at, bear ill-will unto." Cotgrave.

And þo he ssolde kyng be, þys god man Seýn Dunston
Hatede muche to crouny hym, ȝyf he yt myȝte vergon (forego.)
R. Gloucester, p. 290.

Of þe toun of Wýnchestre feaute had he at wille,
 Siþen he went to London, þat *hated* he fulle ille.
R. Brunne, p. 43.

Hatred before was, S. Bede herd I say,
 Biten þe kyng of Kent, & þe kyng of Lyndsay.
Id. p. 10.

And ȝut ich have *hated* hure, al my lyf tyme.
Piers Plouhman. Vision, p. 109.

If the world *hatith* ghou, wite gne that it hadde me in *hate* rather
 than ghou.
Wiclif. John, ch. xv.

If the world *hate* you, ye know that he *hated* me before he *hated*
 you.
Bible, Anno 1551.

Greet Babiloyne is maad the abitacioun of deuēlis, and the keping
 of ech uncleene spirit, and the keping of ech uncleene foul and
hateful.
Wiclif. Apocalips, ch. xviii.

Greate Babylon is become the habitacion of deuils, and the holde
 of all fowle spirytes, and a cage of all vnclane and *hateful* byrdes.
Bible, Anno 1551.

This hete draweth the herte of man to God, and doth him *hate* his
 sinne.
Chaucer. The Persones Tale, vol. ii. p. 284.

And Goddes peple had he most in *hate*,
 Hem wold he sleen in turment and in peine,
 Wening that God ne might his pride abate.
Id. The Monkes Tale, v. 14506.

To ben a murther is an *hateful* name.
Id. The Clerkes Tale, v. 8608.

It were no token of no brothered
 But a signe rather of *hatred*
 To interrupt my possession
 Of this little poore region.
Lidgate. The Story of Thebes, fol. 380.

For he with God hym selfe debateth,
 Wherof that all the heuen hym *hateth*.
Gower. Conf. Am. book v. fol. 121.

The cruell *hate* which boyles within thy burning brest,
 And seekes to shape a sharpe reuenge, on them that loue the best;
 May warne all faithfull friendes, in case of ieopardie,
 Howe they shall put their harmless hands, betweene the bark and tree.
Gascoigne. The Fruite of Foes.

Not Helen's beantie *hatefull* unto thee,
 Nor blamed Paris yet, but the gods wrath
 Reft you this wealth, and ouerthrew your town.
Surrey. Virgil. Æneis, book ii.

For yf this were treue, that they reporte of me, that I preache, and
 set furth circuncision, what cause is there then whye vntyl this daye
 the Jewes so maliciously and *hatefully* persecute me.
Udall. Galathians, ch. v.

Hannibal being as yet skarse manne growen, was made captaine of
 Carthage, not because there was skarsity of men of more yers and
 experience, but for the natural *hatred* that was known to be rooted
 in him, againste the Romanes, euen from his verye childhode.
Golding. Justine, book xxix. fol. 119.

Whom mortally he *hated* evermore,
 Both for his worth, that all men did adore,
 And eke because his love he wonne by right.
Spenser. Faerie Queene, book iv. can. 1.

But cruelty and hardnesse from you chace,
 That all your other praises will deface,
 And from you turne the love of men to *hate*.
Id. Ib. book vi. can. 8.

———— Their malice hath no end,
 But t' end us all, and to undo the land;
 (For which the *hateful* French gladly attend,
 And at this instant have their swords in hand.)
Daniel. History of the Civil War, book vii.

But Ulysses not only bridleed and repressed his own choler when
 he was chafed, but also perceiving by some words of Telemachus his
 son, that he was angry and *hatefully* bent against lewd persons, he
 laboured to appease and mitigate his mood.

Holland. Plutarch, fol. 34.

But Amphialus perceiving it, and weighing the small *hatefulness* of
 their quarrel, with the worthiness of the knight, desired him to take
 pity of himself.
Sidney. Arcadia, book iii.

Phalantus of Corinth, to Amphialus of Arcadia, sendeth the greeting
 of a *hateless* enemy.
Id. Ib.

The Jews were so great *haters* of swine upon pretensions of the
 Mosaick rites, that they would not so much as name a swine.

Taylor. Sermon 1. part iii.

FRED. A month or two, it shall be carried still
 As if she kept with you, and were a stranger,
 Rather a *hater* of the grace I offer.
Beaumont and Fletcher. A Wife for a Moneth, act iv.

What shall the ashes of my senselesse urne
 Need to regard the raving world above?
 Sith afterwards I never can returne,
 To feel the force of *hatred* or of love.
Hall. Satire 1. book iv.

But I, who all punctilios *hate*,
 Though long familiar with the great,
 Nor glory in my reputation,
 Am come without an invitation.
Swift. Verses by Dr. J. Sican to the Dean.

Strange rules for constancy your priests devise,
 If love and *hate* must vary with your skies,
 From such vile servitude set reason free.
Landsdown. The British Enchantress, act i. sc. 2.

Want is a bitter and a *hateful* good,
 Because its virtues are not understood.
Dryden. The Wife of Bath's Tale.

There was not the pains taken to inform the people of the *hateful-*
ness of vice, and the excellency of holiness, or of the wonderful love
 of Christ, by which men might be engaged to acknowledge and obey
 him.
Burnet. History of the Reformation, Anno 1542.

And therefore, they wished any man, who did withdraw, and hide
 himself in such a debate and controversy, to consider, whether he
 were or not a *hater* of his bretheren, against Christian and common
 charity; an *hater* of himself and his posterity, against the law and
 light of nature; an *hater* of the king, and his kingdoms, against
 loyalty, and common duty; a *hater* of God, against all religion, and
 peace.

Clarendon. History of the Rebellion, book vii. vol. ii. p. 445.

Hatred being too active and mercurial a passion to lie still, never
 takes up with the bare theory of mischief, with sluggish thoughts and
 secret grudges, but, as opportunity serves, will certainly be doing;
 and till such opportunity falls in with it (which frequently it does not)
 it must needs afflict, and grate, and feed upon the man himself, and
 make him as miserable, as he wishes others.

South. Sermons, vol. v. p. 371.

Indeed the affection of *hatred* is of so unpleasant a nature, that the
 being who could *hate* every thing, would be his own tormenter.

Cogan. On the Passions, vol. i. p. 34. *Hatred.*

He can't a foe, though most malignant, *hate*,
 Because that *hate* would prove his greater foe.
Young. The Complaint. Night 8.

His Court, the dissolute and *hatefull* school
 Of wantonness, where vice was taught by rule,
 Swarm'd with a scribbling herd, as deep inlaid
 With brutal lust as ever Circe made.

Cowper. Table Talk.

The true object of *hatred* is alone some particular and partial evil,
 which we experience or dread; some incidental interruption to the
 usual tenour of our feelings; or some pernicious quality which may
 threaten this interruption.

Cogan. On the Passions, vol. i. p. 32. *Hatred.*

HAUBERK, see HABERGEON, *ante*.

þo kyng Arture yt yuelde, (felt) and ysey al so ys blod
 Vp ys haubert & ys sselde, he was ney vor wrappe wod.
R. Gloucester, p. 185.

HATE.
 —
 HAU-
 BERK.

HAU-
BERK.
—
HAVE.

For ge ben men beter y tagt to schouele and to spade,
To cartestaf and to plowstaf, and a fischyng to wade,
To hamer and to nedle, and to marchandise al so,
þan with swerd or *hauberk* eny batail to do.

R. Gloucester, p. 99.

And more encense into the fire he cast,
With other rites mo, and at the last
The statue of Mars began his *hauberke* ring.

Chaucer. The Knightes Tale, v. 2433.

And on the *hauberk* strooke the prince so sore,
That quite disparted all the linked frame,
And pearced to the skin but bit no more,
Yet made him twice to reele, that neuer moou'd afore.

Spenser. Faerie Queene, book ii. can. 8.

It hit the knight the buckels rich among,
Wherewith his precious girdle fast'ned was,
It bruised them and pierc'd his *hawberke* strong,
Some little bloud downe trickled on the grasse.

Fairfax. Godfrey of Bulloigne, book vii. st. 103.

Hauberks and helms are hew'd and many a wound
Out spins the streaming blood, and dies the ground.

Dryden. Palamon and Arcite.

Ere the ruddy sun be set,
Pikes must shiver, javelins sing,
Blade with clattering buckler meet,
Hauberk crash, and Helmet ring.

Gray. The Fatal Sisters.

HAVE, } Goth. *haban*; A. S. *habban*, *hæban*;
HA'VELESS, } Ger. *haben*; D. *hebben*; Sw. *hafwee*;
HA'VEN, } Fr. *avoir*; It. *avere*; Sp. *haber*. All
HA'VING. } (say the Etymologists) from the Lat.

habere: Tooke that the Lat. is from the Gothic.

Hath contraction of *haveth*.

Had contraction of *haved*.

Han contraction of *haven*.

To hold or keep; to possess or obtain; to enjoy the
tenure or possession; to take or receive it; to attain
or procure the possession; to seek or require.

Have *after* him, *at* him, *with* him; are elliptical ex-
pressions, equivalent to I will have, or let us have or
keep *after* him; *i. e.* follow, pursue. I will have, or
let us *have*,—a blow, a hit, an aim, a trial *at* him or it.
I will have, or let us have, or keep (in company) *with*
him; attend him.

For my god heo louede me, & now he *habbeþ* euery del,
He nul not geue me of myn owne mid god herte a mel.

R. Gloucester, p. 35.

Cole was a noble mon, & gret power *hadde* on honde,
Erl he was of Colchestre here in þis londe.

Id. p. 82.

Knotite of his body gatte sonnes þre
Tuo bi tuo wives, þe þrid in jolifte.
Bi þe first *had* he Suane, he was eldest broþer.

R. Brunne, p. 50.

The conquerour is laid at Kame dede in graue,
þe Courthose befor said Normundie salle *haue*.

Id. p. 85.

And bere hit in þy bosom, abowte wer þu wendest
Shal never barne be abaissed. þat *hath* þis a boutte.

Piers Plouhman. Vision, p. 251.

He that *hath* eeris of heryng; here he.

Wiclif. Matthew, ch. xi.

He y^t *hath* cares to heare let him heare.

Bible, Anno 1551.

Moyse seide if any man is deed, not *havyng* a sone: that his
brother wed his wyf and raise sed to his brothir.—The firste weddide
a wyf and is deed and *hadde* no seed.—In the risynge agen to lyf,
whos wyf of the sevene schal sche be? for alle *hadden* hir.

Wiclif. Matthew, ch. xxii.

Moses bade, yf a man dye *hauynge* no children, that the brother
mary his wyfe, and reyse vp sede vnto his brother.—The first married

and deceased without issue.—Nowe in y^e resurrection whose wyfe
shal she be of the seuen? For al *had* her.

Bible, Anno 1551.

HAVE.

HAVEN.

And whanne wijn failide, the modir of Jhesus seide to him, thei
hau not wijn.

Wiclif. John, ch. ii.

And when the wyne fayled the mother of Jesus sayde vnto him:
They *haue* no wyne.

Bible, Anno 1551.

And therfore, sire, the best rede that I can,
Despeire you not, but *haveth* in memorie,
Paraventure shey may be your purgatorie.

Chaucer. The Marchantes Tale, v. 9548.

This maketh Emelie *han* remembrance
To don honor to May, and for to rise.

Id. The Knightes Tale, v. 1048.

Now sith ye *han* so holy and meek a wif,
What nedeth you, Thomas, to maken strif?

Id. The Sompnoures Tale, v. 7581.

And therof cometh it, that if thou see a wight that would gotten y^t
hee may not getten, thou maiest not dout that power ne faileth him to
hauen that he would.

Id. Boecius, book iv. fol. 230.

And eke he set an ordinaunce
Upon a lawe of Moyses,
That though a man be *haueles*,
Yet shall he not by theft stele.

Gower. Conf. Am. book v. fol. 121.

And if I se some *have* their most desired sight,
Alas! thinke I, eche man *hath* weale, save I, most woful wight.
Surrey. The Faithful Lover declareth his Paines, &c.

It is held

That valour is the chiefest vertue,
And most dignifies the *hauer*.

Shakspeare. Coriolanus, fol. 11.

But I pardon you for that, for simply your *hauing* in beard, is a
yonger brother's reuennew.

Id. As you like it, fol. 197.

The gentleman is of no *hauing*, hee kept companie with the wilde
Prince, and Pointz.

Id. Merry Wives of Windsor, fol. 49.

MAT. Lye in a water-bearer's house! A gentleman of his *havings*!
Well, I'll tell him my mind.

Ben Jonson. Every Man in his Humour, act i. sc. 4.

HOR. He waxes desperate with imagination.

MAR. Let's follow; 'tis not fit thus to obey him.

HOR. *Haue after*, to what issue will this come.

Shakspeare. Hamlet, fol. 157.

And he that will caper with mee for a thousand markes, let him
lend me the money, and *haue at* him.

Id. Henry IV. Second Part, fol. 77.

What, shall we toward the tower? the day is spent.

HAST. Come, come, *haue with* you.

Id. Richard III. fol. 188.

We are in thus holding, or thus spending, truly *πλειονεκται*, not only
covetous, but wrongfull, or *havers* of more than our own, against the
will of the right owners.

Barrow. Sermon 31. vol. i.

HAVEN,

HA'VENET,

HA'VENET,

HA'VEN-LESS,

HA'VEN-MOUTH,

HA'VEN-TOWN.

D. *haven*; Ger. *hafen*; Fr.
havre; A. S. *hæf-en*; from *hæb-*
ban; to *have* or hold, to contain:
quod (says Junius) *ingentem na-*
vium numerum capiat ac teneat.
That which holds or contains;

sc. ships: a port, a harbour.

Býuore Lammasse þe tuelfte day at an *hauene* þer bý Souþe
Mýd hýs ost he aryuede, þat me clupeþ Portesmouþe.

R. Gloucester, p. 423.

þei failed of þer pray, to *hauen* gan þei hie,
& hired þam a schip.

R. Brunne, p. 304.

Where I sought *hauen*, there found I hap,
From danger unto death.

Uncertaine Auctours. The Loner disceiued by his Loue, &c.

HAVEN.

HAUGHT.

Where is there *haven* found, or harbour, like that road,
Int' which some goodly flood his burthen doth unload?
Drayton. Poly-olbion, song 15.

Rest, royal dust! and thank the storms that drove,
Against its will, you to your *haven* above.
Brome. Epistle on the Death of King Charles.

These earls and dukes appointed their special officers as receiver,
havener, and customer. *Carew. Survey of Cornwall.*

From Langunda to Fischard at the Gwerne mouth foure miles, and
here is a portlet or *hauenet* also for ships.
Holinshed. Description of Britaine, ch. xiv.

On the left hand the *haven-lesse* and harbourlesse coasts of Italie,
and on the right, the Illyrians, Liburnians, and Istrians, fierce nations,
and for the most part, reputed infamous, for roving and robbing by the
sea-side, put him in exceeding feare.
Holland. Livius, fol. 352.

As for mee, my intent and purpose was, to goe against Ephesus
with the whole armada, and thither to bring with me the vessels of
burden charged with heaue ballace of gravell and sand, and to sinke
them in the verie *hauen-mouth*, for to choke it up.
Id. Ib. fol. 953.

Having now found a *haven-town*, the soldiers were desirous to take
shipping, and change their tedious land-journeys into an easy naviga-
tion. *Ralegh. History of the World, book iii. ch. x. sec. 13.*

And now the surrender of Dorchester (the magazine from whence
the other places were supplied with principles of rebellion) infused
the same spirit into Weymouth, a very convenient harbour and *haven*.
Clarendon. History of the Rebellion, vol. ii. p. 335.

Bear up, my friend,
Serenely, and break through the stormy brine
With steady prow; know we shall once arrive
At the fair *haven* of eternal bliss,
To which we ever steer.

Watts. True Courage.

HAVERFORDWEST, a Borough and Market
Town in the County of Pembroke, and from its extent
and population the chief town of that County. It
stands on a very steep declivity, and the streets being
very narrow and crooked, are difficult of passage. By
27 Henry VIII. it was constituted a County of itself,
and entitled to return one Member to Parliament. The
River Cleddau is navigable as high as the bridge of this
town, but it has little either of commerce or manufac-
ture. There are three Churches within its precincts, St.
Mary's, St. Thomas's, and St. Martin's, and near the
banks of the river stand the remains of a Priory of Black
Canons, once of great extent, and comprising a large
and handsome church. The Castle, on a commanding
eminence above the river, once occupied a large space.
The keep, which still remains entire, is now converted
into the County Gaol. Population, in 1821, 4065.
Distant 10 miles North from Pembroke, 7½ from Mil-
ford, and 251 West from London.

HAVERSACK, Fr. *havre-sac*, a bag of strong coarse
linen, used mostly to carry provisions on a march.

A long sword lay by him on the grass, with an *havesack*, of which
he had unloaded his shoulders; and though he was poorly clothed, he
discovered a good shape and mien.

Smollett. Gil Blas, book ii. ch. 8.

HAUGHT, } Written anciently *hautein*
HAUGHTY, } and *hautain*. Fr. *hautain*,
HAUGHTILY, } *hautain*; It. *altiero*; Sp. *al-*
HAUGHTINESS, } *tivo*; from Fr. *haut*, *haut*;
HAUGHTY-MINDED. } It. and Sp. *alto*: and these
from the Lat. *altus*, high.

High; lofty; high-minded, proud, disdainful.

Vor he was somdel *hayt*, as hys herte was best,
He wende hym vorþ an honteþ to þe nýwe forest.
R. Gloucester, p. 418.

x 2

þe fader hem louede alle ynoz, ac the gongost mest:
For heo was best and fairest, & to *hautenesse* drow lest.
R. Gloucester, p. 29.

þe erle's sonnes wer *hautejn*, did many folie dede.
R. Brunne, p. 219.

Lordings, quod he, in chirche whan I preche,
I peine me to have an *hautein* speche,
And ring it out, as round as goth a bell,
For I can all by rote that I tell.
Chaucer. The Pardoner's Tale, v. 12264.

For they are cruel and *hautain*.
Id. The Romant of the Rose, fol. 144.

The spirite of the deuil, and the worlde maketh and loueth such
myndes as are *haute*, puffed vp with pryde, and suche as are fierce;
but that heauenly spyrite loueth those which are lowlye, meke, and
peasible. *Udall. Mark, ch. i.*

In her estate there sate the noble quene
Of Fame, perceyuyng howe that I was cum
She wondred me thought at my laurell grene:
She loked *hautely*.
Shelton. The Crowne of Laurell.

If yelding feare, or cancred villanie,
In Cæsar's *haughtie* heart had tane the charge;
The walles of Rome had not ben rearde so hye,
Nor yet the mightye empire left so large.
Gascoigne. Memories.

The which were so planted in his person, that in *hautinesse* of
courage, in knowledge of philosophy, and in strength of body, he farre
excelled all them by whom the East was conquered.

Golding. Justine, book xv. fol. 77.

His courage *haught*
Desir'd of forraine foemen to be knowne,
And farre abroad for strange adventures sought.
Spenser. Faerie Queene, book i. can. 6.

NORTH. My lord.

RICH. No lord of thine, thou *haught* insulting man;
No, nor no man's lord.

Shakspeare. Richard II. fol. 40.

Attend me lords,—the proud insulting queene,
With Clifford, and the *haught* Northumberland,
And of their feather, many moe proud birds,
Haue wrought the easie-melting king, like wax.
Id. Henry VI. First Part, fol. 153.

Thou drov'st out nations, proud and *haut*,
To plant this lovely vine.
Milton. Psalm lxxx. v. 35.

Who thereat wondrous wroth, the sleeping sparke
Of natiue vertue gan eftsoones reuiue,
And at his *haughtie* helmet making mark,
So hugely strooke, that it the steele did riue,
And cleft his head.

Spenser. Faerie Queene, book i. can. 2.

But bootlesse on a ruthles god
I see my prayers spent,
As *haughtely* doest thou reuenge
As humbly I repent.
Warner. Albion's England, book iii. ch. xvi.

The pride and peevish *haughtiness* of some factious people that
contemn their bishops is the cause of all heresie and schism.

Taylor. Polemical Discourses, fol. 149.

But herein appeared his true *hautinesse* (*sublimitas*) of mind indeed,
and that unmatched spirit of his, that when upon the battell at Phar-
salia, as wel the cofers and caskets with letters and other writings of
Pompey, as also those of Scipio before Thapsus, came into his hands,
he was most true unto them, and burnt al, without reading one script
or scroll.
Holland. Plinie, book vii. ch. xxv.

Had he [Daniel] been sharp and peremptory, Belshazzar, a prince
of that *haughty* and arrogant spirit, would never have sent him out of
his presence clothed with scarlet, and with a gold chain about his neck.
South. Sermons, vol. vii. p. 148.

Shall she, that very Parthia, see thee now,
A poor, dejected, humble suppliant bow?
Then *haughtily* with Rome her greatness mate,
And scorn thy Country, for thy groveling fate?
Rowe. Lucan, book viii.

HAUGHT.

HAUGHT.

HAUL.

Prosperity does not only shut the earth against counsel. by reason of the dulness that it leaves upon the senses; but also upon the account of that arrogance and untutor'd *haughtiness* that it brings upon the mind.
South. Sermons, vol. iv. p. 90.

This won my love, a love for ever true,
Nor will the *haughty-minded* Pelias rue
His flagrant crimes, till you propitious deign
To speed my Jason to his Greece again.

Fawkes. Argonautics of Apollonius Rhodius, book iii.

[Leontius] sent word to the Empress Eusebia, who is said to be *haughty*, that he would not comply with her request, and pay her a visit, unless she would promise to bow down before him and receive his blessing, and then to stand up, whilst he sat, till he should give her leave to sit down; which put the lady into a violent rage.

Jortin. Remarks on Ecclesiastical History, vol. i. p. 296.

Those high and *haughty* sentiments, which are the great support of independence, were to be let down gradually.

Burke. On the Present Discontents.

Vice has many advocates on her side within our own bosoms, and when she finds wit and ridicule called in as her auxiliaries, she no longer hides her head in shame, but walks in the broad sunshine, and *haughtily* triumphs over the modesty of virtue.

Knox. Winter Evenings, even. liv.

As many more can discover that a man is richer than that he is wiser than themselves, superiority of understanding is not so readily acknowledged as that of fortune; nor is that *haughtiness*, which the consciousness of great abilities incites, borne with the same submission as the tyranny of affluence.

Johnson. The Life of Savage.

I had a sword—and have a breast
That should have won as *haught* a crest
As ever waved along the line
Of all these sovereign sires of thine.

Lord Byron. Parisina.

HAVIOUR, *i. e. behaviour*, (*q. v.*) manner of *having*, holding, or keeping; conduct; consequentially, good conduct, good manners.

Some other persones, whiche were of small *hauoure*,
Shuld be fyned by discreccion of the Kynges counsaile.

Fabyan, Anno 1267.

Tell me, have ye seene her angelike face,
Like Phœbe fayre?
Her heavenly *haveour*, her princely grace,
Can you well compare?

Spenser. The Shepherd's Calendar. April.

One Stafford of a noble house,
A courtiour of good *hauor*,
A friend, and fast to Mandeuil,
And in the prince his fauor.

Warner. Albion's England, book xi. ch. lxiv.

Their artificers wrought their occupations in their shops, the men of *haviour* and honest citizens walked in the market place in their long gowns, and the officers and governors of the city went up and down to every house.

Sir Thomas North. Plutarch, fol. 129. *Camillus*.

For to that seminary of fashion vain
The rich and noble from all parts repair,
Where grown enamour'd to the gaudy train,
A courteous *haviour* gent and debonair.
They cast to imitate such semblaunce fair.

West. On the Abuse of Travelling.

See, while his friend entreats and urges still,
See how, with side long glaunce and *haviour* shy,
He steels the look to lead his lemman's will
Watchfull the dawn of an assent to spy.

Mickle. Sir Martyn, can. 1.

HAUL, *i. e. to hale* (*q. v.*) or pull.

Haul appears to have been used as a noun in some editions of Thomson. *Autumn*, v. 547.

Then we *halled* into the shoare, within two English miles of Don John's towne, and there ankered in seven fadome water.

Hakluyt. Voyages, &c. vol. ii. part ii. fol. 32. *William Towrson*.

The quick dice,
In thunder leaping from the box, awake
The sounding gammon; while romp-loving miss
Is *haul'd* about, in gallantry robust.

Thomson. Autumn, v. 529.

I immediately *hauled* up for it, and found it to be an island of an oval form, with a lagoon in the middle, which occupied much the larger part of it.

Cook. First Voyage, book i. ch. vii.

HAUNCE. See **HANCE**, and **ENHANCE**.

Udall seems to apply this word to the raised or upright post of the door.

He ordeyned the annual vse or ceremonie to eate the Paschall Lambe, with whose bloude they sprynkeled the thrasholde and *haunse* of the dore.

Udall. Hebrues, ch. xi.

HAUNCH, Fr. *hanche*; It. and Sp. *anca*; D. *hancke*. Junius says, from the Gr. ἀγκών, which signifies any flexure or bend of the limbs; and Menage, ἀγκή for ἀγκών. Tooke, that it is the past participle of *hang-an*, to *hang*; meaning, simply, *hanged*, and applied to

That part by which the lower limbs are *hanked* or *hanged* upon the body or trunk. Used, as in Shakespeare, met.

I Wood. That's a firker I'faith boy: there's a wench will ride her *haunces* as hard after a kennel of hounds, as a hunting-saddle.

Beaumont and Fletcher. Philaster, act iv.

Brother, why are women's *hanches* only limited, confin'd, hoop'd in, as it were with these same scurv'y vardingales.

Id. The Martial Maid, act ii.

Each man I met hath filled up his panch,
With my red-deere, onely I was no ghest,
Nor ever since did tast of side or *haunch*.

Sir J. Harrington. Epigram 51. book ii.

KING. O Westmerland, thou art a summer bird,
Which euer in the *haunch* of Winter sings
The lifting vp of day.

Shakspeare. Henry IV. Second Part, fol. 93.

I fret to death when I hear him find fault with a dish that is not dressed to his liking, and instructing his friends that dine with him in the best pickle for a walnut, or sawce for an *haunch* of venison.

Spectator, No. 483.

The *haunches* of the goat are frequently salted and dried, and supply all the uses of bacon; this by the natives is called coch yr wden, or hung venison.

Pennant. British Zoology. Goat.

HAUNT, *v.*

HAUNT, *n.*

HA'UNTER,

HA'UNTING.

Fr. *hanter*. Junius, from the English verb, to *hunt*. Skinner from the A. S. *hent-an*; to pursue, to *hunt*. To pursue, to follow after, to keep in the steps of or in company with, to keep in or frequent the same place; by habit or custom; and thus to habituate, to accustom, to practise.

Haunt, *n.* (in Chaucer,) practice, practical skill.

Errid mýslýuýng, *haunted* Maumetrie.

R. Brunne, p. 320.

Lordes. þat lecherije *haunten*.

Piers Plouhman. Vision, p. 40.

And þay hadde non oþer *haunt*.

Id. Ib. p. 267.

We *haunten* no tauernes.

Id. Crede, p. 5.

Haunte thisilf (exerce) to pitee.

Wielif. 1 Tymo. ch. iv.

For sothly, a prentis, a revelour,
That *hanteth* dis, riot and paramour,
His maister shal it in his shoppe abie,
Al have he no part of the minstralcie.

Chaucer. The Cokes Tale, v. 4390.

In Flandres whilom was a compaignie
Of yonge folk, that *haunted*eden folie,
As hasard, riot, stewes, and tavernes.

Id. The Pardoner's Tale, v. 12398

HAUL.

HAUNT.

HAUNT.

HAVOCK.

Of cloth making she hadde swiche an *haunt*,
She passed hem of Ipres, and of Gaunt.

Chaucer. *The Prologue*, v. 449.

Tell in what place is thine *haunting*.

Id. *The Romant of the Rose*, fol. 144.

Four famous wayes there be spoken of to those fruitfull and weal-
thie islands, whiche we do vsually call Moluccaes, continually
haunted for gaine, and daily trauell'd for riches therein growing.

Hakluyt. *Voyages*, &c. vol. iii. fol. 24. *North-West Passage*.

For every daie laied they him forth for their owne aduantage at
the Temple gate, which the vulgare people call Beautifull (for that
was most *haunted*) to the entent that he shoulde there aske, as in a
place most frequented, mennes almes, whiche wente into the Temple.

Udall. *Actes*, ch. iii.

I do not meene, by all this my taulke, that yong gentlemen should
alwaies be poring on a booke, and by using good studies, should
leave honest pleasure, and *haunt* no good pastime: I meane nothing
lesse.

Ascham. *Works*, p. 238. *The Schole Master*.

Me Utopie cleped antiquity,

Void of *haunt* and harbour

Now am I like Plato's city,

Whose fame flieth the world through.

More. *Utopia*, by Robinson. *Specimen of the Language*.

Whether he be a gamester, an alehouse *haunter*, or a companion
among ruffians.

Wilson. *Arte of Rhetorique*, p. 93.

And thou Camill knowest well, not beyng content with thin owne
nacion, but by reason of the greatte *haunting* that thou hadst with
straungers, thou canst speake all maner of languages.

Golden Boke, Sig. Ll. viii.

Who thenceforth fared as the knight

That did for her distraught,

Stil *haunted* of the ghost, and *haunts*

The place where they had faught:

Vntil of her despayring life

Her selfe the period wraught.

Warner. *Albion's England*, book vii. ch. xxxvi.

Chaste maids, which *haunt* fair Aganippe's well,

And you, in Tempe's sacred shade who dwell,

Let fall your harps, cease tunes of joy to sing.

Drummond. *Tears on the Death of Mæliades*.

We have argument enough at this day to conclude the ancient
Grecians an ingenious people; of whom the vulgar sort, such as
were *haunters* of theaters, took pleasure in the conceits of Aristo-
phanes.

Wotton. *On Education*.

It [true happiness] loves shade and solitude, and naturally *haunts*
groves and fountains, fields and meadows; in short, it feels every
thing it wants within itself.

Spectator, No. 15.

Me, to thy peaceful *haunts*, inglorious bring,

Where secret thy celestial sisters sing,

Fast by their sacred hill, and sweet Castilian spring.

Rowe. *To the Earl of Godolphin*.

O goddess, *haunter* of the woodland green,

To whom both heaven, and earth, and seas are seen.

Dryden. *Palamon and Arcite*.

Know, mighty prince, those venerable woods,

Of old, were *haunted* by the Silvan gods,

And savage tribes, a rugged race who took

Their birth primeval from the stubborn oak.

Pitt. *Virgil. Æneid*, book viii.

The malignant passions of pride, envy, and revenge estrange man
from man, and convert the *haunts* of human creatures into dens of
foxes and wolves.

Knox. *Christian Philosophy*, sec. 46. *Of a Good Heart*.

HA'VOCK, v. } Skinner and Junius, from "that
HA'VOCK. } cruel and rapacious bird," the *Hawk*,
(q. v.) in A. S. called *hafoc*. The words may have a
common origin.

To destroy, to desolate, to waste or lay waste.

When to muche *hauocke* hath them cloyde,

Then gyn they sore to longe

For rapes and helicampane roote,

And do the beggars wrong.

Drant. *Horace. Satyre 2. book ii.*

For there can no concorde nor quietnes possibly be, where all is
hauocke without ordre.

Udall. *Ephesians*, ch. vi.

The weazell (Scot)

Comes sneaking, and so sucks her princely egges,

Playing the mouse in absence of the cat,

To tame and *hauocke* more than she can eate.

Shakspeare. *Henry V.* fol. 71.

See with what heat these dogs of hell advance

To waste and *havoc* yonder world, which I

So fair and good created.

Milton. *Paradise Lost*, book x. l. 617.

Then to the rest his wrathfull hand he bends;

Of whom he makes such *havocke* and such hew,

That swarmes of damned soules to hell he sends.

Spenser. *Faerie Queene*, book vi. can 8.

So doth he intende by colour of the same to subdue the laws to
his will, and to geue skope to all raskall and forlorne persones to
make generall *hauock* and spoyle of your goodes.

Grafton. *Queen Mary. The First Yere*.

From realms of light, th' immortal pow'rs inclin'd

Their eyes, and mourn the *havoc* of mankind!

Pitt. *Virgil. Æneid*, book x.

If their first charge could be supported, they [elephants] were
easily driven back upon their confederates; they then broke through
the troops behind them, and made no less *havock* in the precipitation
of their retreat, than in the fury of their onset.

Johnson. *The Rambler*, No. 21.

HAUSRUCKKREIS, or HAUSRUCKVIERTEL, a cir-
cle of Austria in the Province above the Ens, and in
its present compass the smallest of the Austrian Circles,
forms a triangle, having the Danube for its boundary
on the North, the Traun on the East and South, and
the circle of Innviertel on the West. It has a super-
ficial extent of about 360 square miles, with 76,000
inhabitants. The land is diversified throughout, hills
and low mountains alternating with narrow plains and
fertile valleys; and is well watered, although the
Danube and Traun, which constitute its limits, are the
only navigable rivers it can boast of. The people are
wholly agricultural, and no manufactures are known
among them, but such as are indispensable to rural
economy. The chief town is Wels, on the Traun, with
about 3700 inhabitants.

HAUTBOY, Fr. *hautbois*; an *hobois*, or *hoboy*,
Cotgrave. Skinner, *hoboies*, a musical instrument, from
the Fr. *hautbois*, q. d. *ligna alta, vel altum, sonantia*;
and Salmasius is to the same effect. See in Menage.
The natural treble (in music) to the bassoon, as their
names imply, *haut bois*, high wood, *bas son*, low
sound. The compass of the Hautbois is from C natural
(one tone lower than the German flute) to D in alt.

The *hautboy* [tibia], not as now with latten bound,

And rivall with the trumpet for his sound,

But soft, and simple, at few holes breath'd time

And tune too, fitted to the chorus rime.

Jonson. *Horace. The Art of Poetrie*.

In the Ovation Triumph, the party to whom it is granted doth
march on foot with a pair of slippers on his feet, having flutes and
howbowes playing before him, and wearing a garland of fir-tree upon
his head.

Sir Thomas North. *Plutarch*, fol. 265. *Marcellus*.

For the Parthians do not encourage their men to fight with the
sound of a horn, neither with trumpets nor *howbowes*, but with great
kettle-drums hollow within, and about them they hang little bells and
copper rings, and with them they all make a noise every where
together.

Id. *Ib.* fol. 477. *Crassus*.

Besides those ornaments, that are kept in the churches;—pipes,
hautboys, drums, vizars, and perrukes, for their recreation at solemn
times.

Dampier. *Voyages*, Anno 1676.

A boxen *hautboy*, loud and sweet of sound,

All varnish'd, and with brazen ringlets found,

I to the victor give.

Philips. *Pastoral 6*.

HAVOCK.

HAUT-BOY.

HAUT
GOUT.
—
HAW.

HAUT-GOUT, a word, says Skinner, lately bestowed upon us, from the Fr. *un haut goust, sapor altus, i. e. vehemens*; a high or strong taste or savour, accompanied by an odour ascending from the palate to the nose.

Sure I am, our palate-people are much pleased therewith [garlick], as giving a delicious *haut-gust* to most meats they eat, as tasted and smelt in their sauce, though not seen therein.

Fuller. *Worthies. Cornwall.*

We cannot tell, indeed, whether they were so treated and accommodated for the most luxurious of the Cæsarean tables, when that monarchy was in its highest strain of Epicurism, and ingross'd this *haut-gout* for their second course.

Evelyn. *Acetaria. Appendix.*

The French by soups and *haut-gouts* glory raise,
And their desires all terminate in praise.

King. *Art of Cookery.*

HAW, } A. S. *hagan*. The fruit or berry of
HAW-THORN. } the *haw-thorn* tree, (A. S. *hæg-thorn*,) so called, says Somner, from its usually growing in *hedges*, or its use in the making of *hedges*. From the A. S. *heg-ian*, *sepire*, to *hedge*, or enclose with a *hedge*.

A *haw* is also a place *hedged* round, or enclosed, (So also a *hay*, *q. v.*) and is applied by Chaucer to a farm-yard, a church-yard.

But all for nought, I sette not an *hawe*
Of his proverbes, ne of his olde sawe.

Chaucer. *The Wif of Bathes Prologue*, v. 6241.

And eke ther was a polkat in his *hawe*,
That as he seyde, his capons had yslawe.

Id. *The Pardoner's Tale*, v. 12789.

Spiritual theft is sacrilege, that is to say, hurting of holy thinges or of thinges sacred to Crist, in two maners; by reson of the holy place; as chirches or chirches *hawes*.

Id. *The Persones Tale*, vol. ii. p. 356.

By aventure his way he gan to hold,
To maken him a gerlond of the greves,
Were it of woodbind or of *hawthorn* leves.

Id. *The Knightes Tale*, v. 1510.

In somer he lyveth by *hawys*,
That on *hawthorne* growth by schawys.

Sir Orpheo, l. 241. In *Ritson*, vol. ii. p. 258.

And in the drye I set fyrrer trees, elmes, and *hawthornes* together.
Bible, Anno 1551. *Essaye*, ch. xli.

I sely *haw*, whose hope is past,
In faithful, true, and fixed minde,
To her whom that I served last,
Have all my joyfulness resign'd.

Uncertaine Auctors. *The Testament of the Hawthorne.*

It is an observation amongst countrey people, that years of store of *hawes* and hips do commonly portend cold winters; and they ascribe it to God's providence, that, as the Scripture saith, reacheth even to the falling of a sparrow; and much more is like to reach to the preservation of birds in such season.

Bacon. *Natural History*, sec. 737.

WIL. Seest thou not thilke same *hawthorne* stude
How bragly it begins to budde,
And utter his tender head?

Spenser. *Shepherd's Calendar. March.*

Giues not the *hawthorne* bushe a sweeter shade
To shepheards, looking on their sillie sheepe,
Then doth a rich imbroidered canopie
To kings, that feare their subjects' treacherie?

Shakspeare. *Henry VI. Third Part*, fol. 156.

The *hawthorn* whitens; and the juicy groves
Put forth their buds.

Thomson. *Spring.*

The *hawthorn* bush, with seats beneath the shade,
For talking age and whisp'ring lovers made.

Goldsmith. *The Deserted Village.*

HAW-HAW, said to be a reduplication of *haw*, a hedge or fence, though none is visible. Walpole gives the following account of the origin of the word.

The capital stroke, the leading step to all that followed, was (I believe the first thought was Bridgman's) the destruction of walls for boundaries, and the invention of fossés, an attempt then deemed so astonishing, that the common people called them *Ha! Ha's!* to express their surprise at finding a sudden and unperceived check to their walk.

Walpole. *Works*, vol. ii. p. 535. *On Modern Gardening.*

HAWK, v.

HAWK, n.

HA'WKER,

HA'W KING,

HAWK-LIKE,

HAWK-NOSE,

HAWK-TRIBE,

HA'W KING-POLE.

A. S. *haf-oc*; D. *havick*; Ger. *habich*; Sw. *hoek*. It seems (says Wachter) to have its name from *having* or *holding*, *ut accipiter ab accipiendo*, and thus to be from the A. S. *habban*; Ger. *hab-en*; to *have* or *hold*. Vossius (in *v. accipiter*) derives the

Ger. *habbik*, from *happen*, *arripere*, *apprehendere*, to seize, to seize hold. To *hawk*,

To hold, or seize hold, (as the *hawk* does,) to hunt with the *hawk*.

And *haukes* and *hondes*, as mony as he wolde.

R. Gloucester, p. 275.

Haukyng op' hontyng. yf eny of hem hit usie
Shall lese þ' foxe hus lyve lode.

Piers Ploughman. *Vision*, p. 61.

But on his lust present was all his thought,
And for to *hauke* and hunt on every side.

Chaucer. *The Clerkes Tale*, v. 7957.

With empty hand, men may na *haukes* tull. (allure.)

Id. *The Reves Tale*, v. 4132.

And thus he loketh on his flesshe,
Right as an *hauke*, which hath a sight
Upon the fowle, there he shall light.

Gower. *Conf. Am.* book v. fol. 123.

The kyng had a xxx faukoners a horsbacke, with *haukes*, and a lx couple of houndes, and as many greyhounds, so that nere every daye he hunted or *hawked* at the ryuer, as it pleased hym: and diuers other of the great lordes had houndes and *haukes* as well as the kyng.

Lord Berners. *Froissart. Cronycle*, ch. 210.

As for *haukyng*, I can finde no notable remembrance, that it was used of auncient tyme amonge noble pryncis.

Sir Thomas Elyot. *The Governour*, book i. ch. xviii.

Crokyng or bowyng inwarde, like as the bil of an egle, or of an *hauke*, and such we call in scorne or derision *haukenoses*.

Udall. *Flowers of Latine Speakyng*, fol. 192.

In all that long space of 300 yeares, they intermingled very few French-Norman words, except some termes of law, hunting, *hawking*, and dicing.

Camden. *Remains. Languages*, p. 30.

STE. Nay, looke you now, you are angrie, uncle: why yo know, an' a man have not skill in the *hawking* and hunting languages now a dayes, I'll not give a rush for him.

Ben Jonson. *Every Man in his Humour*, act i. sc. 1.

Ne is there *hauke* which mantleth her on pearch,
Whether high tow'ring or accoasting low,
But I the measure of her flight doe search,
And all her pray and all her diet know.

Spenser. *Faerie Queene*, book vi. can. 2.

Thus flat noses seem comely unto the Moor, an aquiline or *hawked* one unto the Persian, a large and prominent nose unto the Roman.

Sir Thomas Brown. *Vulgar Errours*, book vi. ch. xi.

On the other side, the *hawkers* and foulers when they have caught the foule, divide the bootie with the *hawkes*.

Holland. *Plinie*, book x. ch. viii.

Now during that ninth yeare (whiles the inundation of the lake continueth) these canes prove so bigge and strong withall, that they serve for *hawking-poles*, and fowlers' *pearches*.

Id. *Ib.* book xvi. ch. xxxvi.

He fled in feare the hand
Of that feare master, who *hawk-like*, ayres swiftest passenger,
That holds a timorous dove in chace, and with command doth beare

HAW-
HAW.
—
HAWK.

HAWK. His fierie onset: the dove hastes, the *hawke* comes whizzing on, This way, and that, he turnes and windes, and cuffes the pigeon; And till he trusse it, his great spirit lays hot charge on his wing.
Chapman. Homer. Iliad, book xxii. fol. 301.

But if it should prove (as I find some men think) that we live only by the day; and content ourselves to patch up things as they break out, and to fly at the game as it rises; it is at the best but like birding or *hawking*, which may furnish a dish or two, but can never keep the house.

Sir William Temple. To my Lord Arlington.

I remember at one time the taking of tobacco, at another the drinking of warm beer, proved for universal remedies; then swallowing of pebble stones, in imitation of falconers curing *hawks*.

Id. Of Health and Long Life.

At that rate your pretensions would parallel his mirth, who boasted a descent from the first Cæsars barely upon his being (like the most of them) almost deformedly *hawk-nosed*, deriving his interest in their blood, only from his sympathy with their defects.

Boyle. Works, vol. vi. p. 14. A Discourse against Customary Swearing.

The Earl of Pembroke hath been forgotten, who abhorred the war as obstinately as he loved hunting and *hawking*, and so was like to promote all overtures towards accommodation with great importunity.

Clarendon. History of the Rebellion, vol. i. p. 122.

In the 34 of Edward III. it was made felony to steal a *hawk*; to take its eggs, even in a person's own ground, was punishable with imprisonment for a year and a day, besides a fine at the King's pleasure.

Pennant. British Zoology. Falconry.

The hooked beak of the *hawk-tribe* separates the flesh from the bones of the animals which it feeds upon, almost with the cleanness and precision of a dissector's knife.

Paley. Natural Theology, ch. xii. Comparative Anatomy.

HAWK, v. } *Hawkers* (says Skinner) are so
HA'WKER. } called, because like *hawks*, wandering about, they hunt for gain or prey. The Ger. *hoker*, Wachter calls *propola*, a retailer, and derives it from Ger. *auchen*; A. S. *eacan*, *augere*, to increase, because he sells for more than the first traders, or venders. As *hawkers* carry their wares from place to place, and cry them for sale, to *hawk* is, consequentially,

To carry about, from place to place; to expose to sale; to public view.

To *hawker* is used by Butler.

That [Act] against pedlars and *hawkers*, &c. will have its second reading to-morrow.

Marvell. Letter to the Corporation of Hull, let. 151.

He calls it a seditious paper,
Writ by another patriot Drapier;
Then raves and blunders nonsense thicker
Than aldermen o'ercharg'd with liquor;
And all this with design, no doubt,
To hear his praises *hawk'd* about.

Swift. A Friendly Apology.

But was implacable and awkward
To all that interlop'd and *hawker'd*.

Butler. Hudibras, part iii. can. 3. v. 620.

They seem, indeed, to have been a very poor mean set of people, who seemed to travel about with their goods from place to place, and from fair to fair, like the *hawkers* and pedlars of the present times.

Smith. Wealth of Nations, book iii. ch. iii.

These people are like the *hawkers* in the street, they disperse whatever comes to their hand, good or bad; if it be but news, it is all one to them, by which means they often do a great deal of mischief, without being chargeable with any formed malice or design to injure.

Sherlock. Discourse 36.

HAWK, } *Hawk*, Skinner thinks from the Ger.
HA'WKING, } *haucken*, *spirare*, which he and Wachter
HA'WING. } agree is, *vox a sono ficta*. A word formed from the sound.

To force or eject any thing noisily from the throat.

I PA. Shal we clap into 't roundly, without *hawking*, or spitting, or saying we are hoarse, which are the onely prologues to a bad voice.

Shakspeare. As you like it, fol. 205.

As, when shall I enjoy God as I used to do at a conventicle? when shall I meet with those blessed breathings, those heavenly hummings, and *hawings*, that I used to hear at a private meeting, and at the end of a table.
South. Sermons, vol. i. p. 307.

HAWK.
HAY.

HAWORTHIA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Asphodeli*. Generic character: calyx petal-formed, straight, mouth revolving into two lips, the base stamiferous; ribs of the capsule very prominent.

This genus, divided from *Aloe*, contains the smaller stemless herbaceous species, as the Pearl Aloes, &c.

HAWSE. See **HALSE.**

HAY, Fr. *haye*; D. *haeghe*; A. S. *hæg*; (g softened into y) a hedge or *haw*, q. v. Fr. *hayer*; A. S. *heg-ian*; Ger. *haeghen*, *sepire*, to enclose, to surround.

That which *hedgeth*, encloseth, or surroundeth.

A net, by which rabbits or other animals were enclosed, and thus caught, was also called a *hay*. See *Minshew*.

The roser was withouten dout
Closed with an hedge without,
As ye to forne haue herd me saine,
And fast I besieged and would faine
Haue passed the *hay*, if I might
Haue gotten in.

Chaucer. The Romant of the Rose, fol. 129.

None of you all there is, that is so madde
To seke for grapes on brambles, or on bryers,
Nor none I trow, that hath a wit so badde,
To set his *hay* for conies ouer riuers.

Wyatt. The Meane and Sure Estate.

And if it chaunced that they whipt off, or snapt any asunder, yet the steele and truncheon thereof being sharp still at the point (headlesse though it were) among the other pikes that were headed, served to make a fense as it were an *haie* or *palaisade*.

Holland. Livius, fol. 819.

Said commonly it is, that if a man do set an hedge or *hay* thereof round about a grange or ferme house in the countrey, there will n kites nor *hawks*, nor any such ravening birds of prey, come neare.

Id. Plinie, book xxiii. ch. i.

SUR. O, I looked for this.

The *hay* is a pitching.

Ben Jonson. The Alchemist, act ii. sc. 3.

HAY,
HA'YING,
HAY-COCK,
HAY-GRASS,
HAY-LOFT,
HAY-MAKING,
HAY-MOW,
HAY-RICK,
HAY-SEED,
HAY-TIME,
HAY-WARD.

Goth. *hau*; A. S. *heg*, *hig*; D. *houwe*, *haw*; Ger. *heu*; Sw. *hoe*. Casaubon from *eia*, *gramen* Junius, says *Ihre*, and a great number of followers, from the D. *houwen*; Ger. *hauen*, *secare*, to cut. *Quid enim est fœnum, nisi gramen sectum.* Wachter. A. S. *heaw-ian*, to *hew*, or cut.
Grass cut.

Vitaile inouh at weld, þei fond of corn and *hay*.

R. Brunne, p. 160.

Oþ have an horne and be *hayward* and ligen out a nyghtes.

Piers Plouhman. Vision, p. 76.

And he comaundide to hem that thei schulden make alle men sitte to mete by cumpanyes on grene *hey*.

Wiclif. Mark, ch. vi.

For if ony bildith ouer this foundement gold, siluer, precious stoonys, stickis, *hey* or stobil eueri mannys werk schal be open.

Id. 1 Corinthians, ch. iii.

If onye man bylde on thys foundacion, golde syluer, precious stones: tymbre, *haye*, or stobbe: euery mannes worcke shall appere.

Bible, Anno 1551.

SIL. Prethee content thy self, we shall scout here, as though we went a *hay*ing.

Beaumont and Fletcher. The Coxcombe, act i.

HAY.

Whereby a man may see how manie bloudie quarels a bralling shbuckler maie picke out of a bottle of haie, namelie when his braines are forebitten with a bottle of nappie ale.

Holinshed. *Chronicles of Ireland*, Anno 1528.

And his men, and his other prouision came from all partes, and arrayed in Flaundys, both wyne, salt, fleshe, fishe, otes, hay, onyons, &c. Grafton. *Richard II. The tenth Yere.*

Or, if the earlier season lead,
To the tann'd haycock in the mead.

Milton. *L'Allegro*, l. 50.

The latter part being always fixt, did so hinder hay-seed and har-vest following, that either the course of it must be shortned, or it must still usurp upon the time allotted by nature to collect the fruits of the earth.

Spelman. *The Original of the Four Terms*, ch. xiv.

As soon as he knew one of them, he easily concluded in what condition they both were; and presently carried them into a little barn full of hay; which was a better lodging then he had for himself.

Clarendon. *History of the Rebellion*, vol. iii. p. 414.

The sides and top of the house are filled up with boughs coarsely wattled between the poles, and all is covered over with long grass, rushes, and pieces of hides; and the house at a distance appears just like a hay-cock.

Dampier. *Voyages*, Anno 1691.

That Careless should presently be gone; and should within two days, send an honest man to the King, to guide him to some other place of security; and in the mean time his Majesty should stay upon the hay-mow.

Clarendon. *History of the Rebellion*, vol. iii. p. 414.

A rustic in Germany, being accidentally covered with a hay-rick, slept there for all the autumn, and the winter following, without any nourishment.

Wilkins. *The Discovery of a New World*. Proposition 14.

There is not a single article of provision for man or beast, which enters that great city (Paris) and is not excised; corn, hay, meal, butcher's-meat, fish, fowls, every thing.

Burke. *Observations on a late State of the Nation*.

Our ever verdant lawns, rich vales, fields of hay-cocks, and hop-grounds, are neglected as homely and familiar subjects.

Walpole. *Anecdotes of Painting*, vol. iv. ch. iv. p. 141.

And crown'd with bearded grain,
And hay-grass breathing odours bland,
Bold summer comes in manhood's lusty prime.

Mickle. *Vicissitude*. Ode 3.

This species [White Owl] is almost domestic; inhabiting for the greater part of the year, barns, hay-lofts, and other out-houses; and is as useful in clearing those places from mice, as the congenial cat.

Pennant. *British Zoology*. White Owl.

In the summer, they took a journey into Kent, and procured a precarious livelihood by hay-making, harvest work of all kinds, and picking of hops.

Knox. *Winter Evenings*, even. 31.

The shrew inhabits old walls, heaps of stones and holes in the earth; is frequently found near hay-ricks, dunghills, and necessary-holes.

Pennant. *British Zoology*. Fetid Shrew.

The demand for country labour is greater at hay-time and harvest than during the greater part of the year; and wages rise with the demand.

Smith. *Wealth of Nations*, book i. ch. x.

HAY, to dance the hay, (says Skinner,) from the Fr. hay, a hedge, (or hay,) in orbem ad figuram sepi cho-reas ducere: to dance in a circuit to the form or figure of a hedge or hay. See HEYDIGYES. The French have a dance which they call Olivettes, because performed after the gathering of the olives; the Hay may take its name from a similar custom upon getting up the hay-harvest.

Mr. Douce observes on the passage cited below from Shakspeare, that the Hay was a dance borrowed from the French, and that it is classed among Brawls in the *Orchesographie* of Thomas Arbeau.

JEN. No; we'll have "the hunting of the fox."

JACK SLIME. "The hay! the hay!" there's nothing like "the hay."

Heywood. *A Woman kill'd with Kindness*.

DULL. I'll make one in a dance or so, or I will play on the taber to the worthies, and let them dance the hey.

Shakspeare. *Love's Labour Lost*, fol. 137.

HA'ZARD, v. } Fr. hazarde; It. azarro, zara;
HA'ZARD, n. } Sp. azar; Low Lat. azardum.
HA'ZARDABLE, } Menage from the Lat. tessara, q. d.
HA'ZARDER, } tessara, tsara, zara, azara az-
HA'ZARDOUS, } zardo.
HA'ZARDRY. } To hazard (as commonly ap-
plied) is

To put or place at risk, sc. at risk of danger or loss; to risk, to expose to chance; to venture rashly; to game.

Her ydelnesse hem ssal brynge to synne lecherye,
To tauerne, and to sleupe, and to hasarderje.

R. Gloucester, p. 195.

Sendeth som other wise embassadours,
For by my trouthe, me were lever die,
Than I you shuld to hasardours allie.

Chaucer. *The Pardoner's Tale*, 12550.

And whan he came, it happed him par chance,
That all the gretest that were of that land
Yplaying at husard he hem found.

Id. *Ib.* v. 12542.

And now that I have spoke of glotonie,
Now wol I you defenden hasardrie,
Hasard is veray mother of lesinges, (lying.)

Id. *Ib.* v. 12524.

Amongst whom there were a great many that did desire our gene-rall to set them on land, making their choise rather to submit them-selves to the mercie of the sauages or infidels, then longer to hazard themselves at sea.

Hakluyt. *Voyages*, &c. vol. iii. fol. 473. Miles Philips.

At the first he was sore encountred, and put in great hasarde of repulse, but at length he vanquished and ouerthrew his enemies.

Brende. *Quintus Curtius*, book ii. fol. 17.

Suspition of friend, nor feare of foe,
That hazardeth his health, had he at all,
But walkt at will, and wandred to and fro,
In the pride of his freedome principall.

Spenser. *Muioptomos*.

These mighty actors, sons of change,
These partizans of factions often try'd,
That in the smoke of innovations strange
Build huge uncertain plots of unsure pride;
And on the hazard of a bad exchange,
Have ventur'd all the stock of life beside.

Daniel. *History of the Civil War*, book ii.

How to keep the corps seven dayes from corruption by anointing and washing, without exenteration, were an hazardable peece of art, in our choicest practise.

Sir Thomas Brown. *Urne-Buriall*, ch. iii.

Live, and alleagaunce owe
To him, that gives thee life and liberty;
And henceforth by this daies ensample trow,
That hasty wroth, and heedlesse hazardry,
Do breede repentaunce late, and lasting infamy.

Spenser. *Faerie Queene*, book ii. can. 5.

* Perhaps thou lingrest in deep thoughts detain'd
Of the enterprize so hazardous and high.

Milton. *Paradise Regained*, book iii. l. 228.

Lycurgus was in his nature hazardous, and by the lucky passing through many dangers, grown confident in himself.

Sidney. *Arcadia*, book i.

These fight like husbands, but like lovers those:
These fain would keep, and those more fain enjoy.
And to such height their frantick passion grows,
That what both love, both hazard to destroy.

Dryden. *Annus Mirabilis*, 1666, stan 29.

HAY.

HAZARD

HAZARD. Hence passionate and unreasonable men ignorantly call it courage, to hazard their lives in their own private quarrels; where contempt of danger is, on the contrary, neither reasonable nor just; because, neither is the danger at all needful to be run into, nor is the benefit proposed to be obtained by it, in any manner equal to the evil hazarded.

Clarke. Sermon 17. vol. iii.

I would plead a little merit, and some hazards of my life from the common enemies; my refusing advantages offered by them and neglecting my beneficial studies, for the King's service; but I only think I merit not to starve.

Dryden. To the Earl of Rochester.

Too vast and hazardous the task appears,
Nor suited to thy strength, nor to thy years.

Addison. Ovid. Metamorphoses, book ii.

I am always willing to run some hazard of being tedious, in order to be sure that I am perspicuous.

Smith. Wealth of Nations, book i. ch. v.

Ev'n daylight has its dangers; and the walk
Through pathless wastes and woods, unconscious once
Of harmless flocks, is hazardous and bold.

Cowper. The Task, book iv.

The mysteries of the Game of HAZARD, which has become a by-word of abomination, are by no means clearly explained in the following extract from Hoyle; but we have not any thing better to offer, nor indeed is the subject one on which we regret our incapacity to afford fuller information.

"Any number of persons may play. The person who takes the box and dice throws a main, that is to say, a chance for the company, which must be above four, and not exceed nine, otherwise it is no main, consequently he must keep throwing till he brings five, six, seven, eight, or nine; this done, he must throw his own chance, which may be any above three, and not exceeding ten; if he throws two aces, or trois-ace, (commonly called crabs,) he loses his stakes, let the company's chance, called the main, be what it will. If the main should be seven, and seven or eleven is thrown immediately after, it is what is called a nick, and the caster (the present player) wins out his stakes: also if eight be the main, and eight or twelve is thrown immediately after, it is also called a nick, and the caster wins his stakes. The caster throwing any other number for the main, such as is admitted, and bringing the same number directly afterwards, that is likewise termed a nick, and he then also wins whatever stakes he has made."

HAZE, v. Ray says, It hazes, it misles, or
HAZE, n. rains, small rain. Skinner, hazy wea-
HA'ZY, ther, aer nebulosus et caliginosus, a
HA'ZINESS. cloudy and gloomy atmosphere, and suggests the Ger. *hassen*, to hate; from the disagreeableness of such weather. It is not improbably from the A. S. *has-ian*, to be hoarse, (the *r* has not been intruded either into German, Dutch, or Swedish,) *hoarse* being applied to the thickness of the voice, and *haze*, to the thickness of the atmosphere. To haze, then, will mean,

To thicken, to become cloudy or gloomy; sc. threatening rain; to misle, to drizzle.

In the morning hazy weather frequently, and thick mists.

Dampier. Voyages, Anno 1684.

But instead of encouraging us to trust ourselves to the haze and mists and doubtful lights of that changeable week, on the answerable part of the opposite page, he [Rider] gives us a salutary caution.

Burke. On a Regicide Peace.

From all these fears we were relieved at six in the morning, by the arrival of Mr. Morrison, who acquainted us that he was sure he

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beheld land very near; for he could not see half a mile, by reason of the haziness of the weather.

Fielding. A Voyage to Lisbon.

Indeed the sky was, in general, so cloudy, and the weather so thick and hazy, that he had very little benefit of sun or moon.

Cook. Voyage, &c. vol. iii. book i. ch. iv.

HA'ZEL,
HA'ZELLY,
HA'ZEL-BOWER,
HA'ZEL-COPSE,
HA'ZEL-EYED,
HA'ZEL-GOAD,
HA'ZEL-GROVE,
HA'ZEL-GROUND,
HA'ZEL-NUT,
HA'ZEL-PLANT,
HA'ZEL-TWIG.

A. S. *hæsl*, *hæsl-nutu*; D. *haseler*; Ger. *hasel*; Sw. *hassel*. Wachter, with less truth than ingenuity, in the opinion of Ihre, asserts that *hazel* is met. the calyx of the nut, from A. S. *hæsl*, *galerus*, a hat: and that from the calyx the fruit and the tree receive their name. The A. S. *hæsl*, he seems to consider as a derivative (or diminutive) of *hæt*, a hat, q. v.

Hazel, *hazelly*, (applied to colour,) the colour of the *hazel-nut*, that is, brown, of a light brown.

A ring (qd. he) ye *hasel* wodes shaken.

Chaucer. Troilus and Cressida, book iii. fol. 171.

As for other nuts, their meat is solide and compact, as we may see in filberds and hazels, which also are a kind of nut, and were called heretofore *Abellinæ*, of their native place, from whence came good ones at first.

Holland. Plinie, book xv. ch. xxii.

The willows and the *hazel-copses* green,
Shall now no more be seen
Fanning their joyous leaves to thy soft lays.

Milton. Lycurgus, l. 42.

They their holly whips have brac'd,
And tough *hazel-goads* have got;
Soundly they your sides will baste,
If their courage fail them not.

Drayton. The Shepherd's Sirena.

It may manifestly appear, how much more congenial some soil is then other, to yield the best cider-fruit from the kernel; and the *hazle-ground*, or quicker mould, much better then the more obstinate clay or ranker earth.

Evelyn. Pomona, ch. i.

Why does the world report that Kate doth limpe?
Oh sland'rous world! Kate like the *hazle-twigg*
Is straight, and slender, and as brown in hue
As *hazle-nuts*, and sweeter than the kernels

Shakspeare. Taming of the Shrew, fol. 216.

With *hazel* Phyllis crowns her flowing hair;
And while she loves that common wreath to wear,
Nor bays, nor myrtle boughs, with *hazle* shall compare.

Dryden. Virgil. Pastoral 7

Among the roots
Of *hazel*, pendent o'er the plaintive stream,
They frame the first foundation of their domes,
Dry sprigs of trees, in artful fabric laid
And bound with clay together.

Thomson. Spring.

Close in the covert of an *hazel-copse*,
Where winded into pleasing solitudes
Runs out the rambling dale, young Damon sat.

Id. Summer.

He [Marvel] was of a middling stature, pretty strong set, roundish faced, cherry cheeked, *hazel-eyed*, brown haired.

Grainger. Biographical History of England.

Two *hazel-nuts* I threw into the flame,
And to each nut I gave a sweetheart's name;
This with the loudest bounce me sore amaz'd,
That in a flame of brightest colour blaz'd.

Gay. The Shepherd's Week. Pastoral 6.

The playful lamb, the distant water-fall
Now faintly heard, now swelling with the breeze,
The sound of pastoral reed from *hazel-bower*.

Warton. The Enthusiast.

When Daphnis fell by fate's remorseless blow,
The weeping nymphs pour'd wild the plaint of woe;
Witness, O *hazel-grove*, and winding stream,
For all your echoes caught the mournful theme.

Beattie. Pastoral 5.

HAZEL.

HE.

Here then suspend the sportsman's hempen toils,
And stretch their meshes on the light support
Of *hazel-plants*, or draw thy lines of wire
In five-fold parallel; no danger then
That sheep invade thy foliage.

Mason. *The English Garden*, book ii.

The superstitious use of HAZEL-NUTS alluded to in the above extract from Gay, is practised with many others on Allhallow Even, which in the North (from this custom) is known as *Nutcrack Night*. Whether this matrimonial divination by Nuts is derived from their Epithalamic use among the Romans, is a question which may very fairly be raised, and some remarks upon it may be found in a note in Brand's *Pop. Ant.* i. 301. We must here content ourselves with offering the brief account given of the custom by Burns (one of the *συγγοι*) in his *Halloween*. "Burning the Nuts is a favourite charm. They name the lad and lass to each particular Nut as they lay them in the fire, and accordingly as they burn quietly together, or start from beside one another, the course and issue of the courtship will be."

HE, Goth. *ha*; A. S. *he*; Ger. *hee*; D. *hy*; Sw. *han*. As the pronoun *it* (*q. v.*) so *he* is, by our old writers, applied to the feminine and neuter, as well as to the masculine, and to the plural as well as to the singular. *He* is no doubt from a similar, if not from the same, source with *it*, or *hit*, or *het*, (for so was the word anciently written,) and had, as *it* had, one uniform meaning, warranting the usages to which it has been applied. Tooke has shown *it*, *the*, and *that* to have such uniform meanings; and from the principle he has established, a necessary consequence is that the other pronouns had one also. *The* and *that* he contends to be parts of the same word, the A. S. *the-an*, to *the*, to get, to take, to assume; the first being the imperative, the second the past participle of that verb. *It*, or *hit*, or *het*, he considers to be the past participle of the A. S. *hæt-an*, *nominare*, and to mean, *nominatum*, *the said*; a meaning perfectly corresponding with every use of the word *it* in our language. A conjecture, at least, may be admitted, that *he* may have been formed from some part of the same word, as their application and usage were precisely the same, and the difference between them *now* is no more than what arises from their being restricted grammatically, *he* to words masculine, and *it* to words neuter. Mr. Tyrwhitt has noticed some of the (to modern ears) peculiar usages of *he*;—that it is frequently used in all its cases for *it*.

From Souþ to Norþ *he* [it, viz. England] ys long eigte hondred mýle.
R. Gloucester, p. 1.

Wateres *he* [it] haþ eke gode ynow.

Id. p. 2.

þe see goth hym [Engelond] al a boutte, *he* stont as an yle.

Id. p. 1.

First lord *he* [Bruyt] was in Engolond, of wham me spekeþ zet.

Id. p. 11.

And nuste wat folk it was, to hem he sende hys sonde,
To wyte, weþer *he* [they] wolde pes, oþer heo nolde non.

Id. p. 16.

& fro þien *he* went vnto þe courte of Rome,
For to take his penance & of his synnes dome.
Whan he was asoýled of þe pape Sergie,
He died & was biried in Rome solemplicie.

R. Brunne, p. 1.

This was preued in a yonglyn of the kynges which he muche loued,
which heo [she, the queen] with her poysen sloughe.

Id. p. 12, note.

Thenne Charles, of *he* [her, the queen] answeved, saide thus.

Id. Ib.

A suýnhird smote *he* [him, Sibriht] to dede vnder a thorn busk.
R. Brunne, p. 9.

Nowe *he* [Peter] lofte with love. as oure Lorde wolde
Amonges four vertues. most vertuose of vertues
That cardinales ben callid.

Piers Plouhman. *Vision*, p. 7.

And *he* seide to hem come ye after me, and I schal make ye to be
maad fisheris of men. And anoon thei leften the nettis and sueden
hym.
Wiclif. *Matthew*, ch. iv.

At every cours in came loude minstralcie
That never Joab tromped for to here,
Ne *he* Theodomas yet half so clere
At Thebes, whan the citee was in doute.

Chaucer. *The Marchantes Tale*, v. 9594.

For every labour somtime moste han reste,
Or elles longe may *he* [it] not endure.

Id. Ib. v. 9737.

For all reason wolde this,
That vnto him, whiche the head is
The membres buxome shall bowe,
And *he* shulde eke their trouthe alowe
With all his herte.

Gower. *Conf. Am.* *The Prologue*.

And every day dame Triamour
Sche come to syr Launfal bour,
A day when hyt was nyght,
Of all that ever wer ther tho
Segh *he* [she] non but they two,
Gyfre and Launfal the knyght.

Launfal, v. 503. in *Ritson*, vol. i. p. 191.

Bot yette hir to the chirche-dore,
And on knes she sat adoun,
And seid wepeand her orisoun:
"O Lord, *he* [she] seyde, Jesu Crist."

Lay Le Freine, v. 161. in *Weber*, i. 363.

The maiden turned oyain anon,
And tok the waye *he* [she] hadde er gon.

Id. Ib.

If thou beest *he*: but O, how fall'n! how chang'd
From *him*, who, in the happy realms of light,
Cloth'd with transcendent brightness, didst outshine
Myriads though bright!

Milton. *Paradise Lost*, book i.

He can requite thee; for *he* knows the charms
That call fame on such gentle acts as these,
And *he* can spread thy name o'er lands and seas,
Whatever clime the sun's bright circle warms.

Id. Sonnet 8.

Ev'n now, she [the Muse] shades thy ev'ning-walk with bays,
(No hireling she, no prostitute to praise,)
Ev'n now, observant of the parting ray,
Eyes the calm sunset of thy various day,
Thro' fortune's cloud one truly great can see,
Nor fears to tell, that Mortimer is *he*.

Pope. *Epistle to the Earl of Oxford*.

Nor second *he*, that rode sublime
Upon the seraph wings of ecstasy,
The secrets of the abyss to spy.
He pass'd the flaming bounds of place and time:
The living throne, the sapphire-blaze,
Where angels tremble while they gaze,
He saw; but blasted with excess of light
Clos'd his eyes in endless night.

Gray. *The Progress of Poetry*.

HEAD, v.

HEAD, n.

HE'ADED,

HE'ADER,

HE'ADFUL,

HE'ADLESS,

HE'ADLONG,

HE'ADY,

HE'ADINESS,

HE'ADSHIP.

Goth. *haubith*; A. S. *heafod*, *hoo-*
fod, *heafud*, *heafd*; D. *hoofd*; Ger.
haufet; Sw. *hufwud*. Junius de-
rives from the Gr. κεφαλή. Wachter
derives the Ger. *haubt*, *pars hominis*
sublimis, from the verb *heben*, *levare*,
erigere, *tollere in altum*. Ihre, the
Sw. *hufwud*, from *haf*, high; *hæfwa*,
to raise on high. Tooke; *head* is
heaved, heav'd, the past participle of

HEAD. the verb to *heave*, (as the A. S. *heaf-od* was the past participle of *heaf-an*,) meaning,

That part (of the body, or any thing else) which is *heav'd*, raised, or lifted up, above the rest. It was anciently written *heved*. See HEAVE.

It is used emphatically, as being the chief or principal part, for the whole body or person; also, for the contents of the *head*; *sc.* the brains, the powers of the mind, the thoughts; consequentially,

The chief or principal person or thing, the leader, guider, director, commander; the leading, guiding, directing, or commanding place or station; the highest place, the first place, forepart, front, height. To *head* is,

To lead, guide, direct, or command; to make *head*, to keep *head* forward, to front or face, to advance. To gather *head*,

To gather means to make *head*; force or power to front, or face, or advance. To give *head*,

To give up the restraint upon the *head*; to give liberty to advance at speed. To *head* is also

To *behead*; *i. e.* to take off, cut off, strike off, the *head*. To *head* up; to put on the *head*; *sc.* of a cask or vessel.

Headlong; (anciently also written *headling*;) *head* forwards; *sc.* without care or caution, precipitate; heedless.

Heady, heedless, giddy, precipitate; rash, violent, acting upon the *head*, causing giddiness, dizziness, stupor.

Head, *i. e.* chief, principal; is much used in composition.

Corineus was þo somdel wroþ, ys axe on hey he drow
And smot hym vpon þe *hed* mid god earnest y now,
And for clef al þat *hed*, & the bodi a non to grounde.

R. Gloucester, p. 17.

Heo sleþ & destruyeh al, þat þer nys noþing bi leued,
Warbi men mow libbe, & al for defaut of *heued*.

Id. p. 101.

Sebrygt and þe kyng of Kent, þo al þys was y do,
At Londone of Seyn Poul an *heued* chýrche gonre rere.

Id. p. 232.

I rede we chese a *hede*, that us to werre kan dight
& to that ilk *hede* I rede we us býnd
For werre withouten *hede* is not well, we fynde.

R. Brunne, p. 2.

Ion said, þei suld *hedeles* hop.

Id. p. 211.

For ich am *hefd* of lawe
And ge ben bote membris.

Piers Plouhman. Vision, p. 391.

And Jhesus seide to him, foxis han dennes, and briddis of hevene
han nestis: but mannes sone hath not where he schal reste his *hed*.

Wiclif. Matthew, ch. viii.

And Jesus said vnto him: the foxes haue holes, and the byrdes of
the ayer haue nestes, but the sonne of man hath not where on to rest
his *hed*.

Bible, Anno 1551.

And he seid to hem, go ye; and thei geden out and wenten into
the swyn, and lo in a gret bire al the drove wente *heedlyng* in to the
see: and thei weren dede in the watris.

Wiclif. Matthew, ch. viii.

And he said vnto them, go your waies: Then went they out, and
departed into the heerd of swyne. And beholde the whole heerd of
swyne was caried with violence *hedlyng* into the sea, and peryshed
in the water.

Bible, Anno 1551.

And at a stert he was betwix hem two,
And pulled out a swerd and cried, ho!
No more, up peine of lesing of your *hed*.

Chaucer. The Knightes Tale, v. 1709.

And as he wolde haue passed by,
She cleped hym, and bad him abide,
And he his hors *head* aside
Tho torned, and to hir he rode.

Gower. Conf. Am. book i. fol. 16.

Duryng his reygne there was *hedyd* & put to dethe by jugement
vpon xxviii. baronys and knyghtys, ouer ye noble men that were
slayne in Scotlande by his infortunyte.

Fabyan. Anno 1326.

Boniface the thyrd of that name bishop of Rome, toke vpon hym
to be the *head* bishop of all the worlde, and God's only vycar in
earthe.

Bale. Image, part i. sig. L. 1.

And as for their *headnesse*, see whether they be not prone, bold
and runne *headlög* vnto al mischief, without pitie & compassion or
caryng what misery and destruction should fall on other men, so they
may haue their present pleasure fulfilled.

Tyndall. Answer to M. More's first Boke, fol. 290

Here Mercury with equal shining winges
First touched; and with body *headling* bette [bent]
To the water thend took he his descent.

Surrey. Virgil. Æneis, book iv.

Then the earle began to repent him of his *headie* rashness, but it
was too late.

Hakluyt. Voyages, &c. vol. ii. fol. 35. *Wil. Longespee.*

Nor William Duke of Suffolke, who,
Exilde, on seas was met
And, hated, *headed*.

Warner. Albion's England, book ix. ch. xlv.

They have compelled him to lay his hand upon the helme, for to
set all streight and upright againe in security, rejecting in the meane
while green *headed* generals of armies, eloquent oratours also.

Holland. Plutarch, fol. 521.

Who, thrusting boldly twixt him and the blow,
The burthen of the deadly brunt did beare
Upon his shield, which lightly he did throw
Over his *head*, before the harme came neare.

Spenser. Faerie Queene, book iv. can. 8.

He was ten thousand foot and a thousand horse strong, and had
five and thirtie tall ships of war, *headed* with brasen pikes before.

Holland. Livius, fol. 717.

And this is the onely cause why all the statues and images of him
[Pericles] almost, are made with a helmet on his *head*; because the
workmen, as it should seem, (and so it is most likely) were willing
to hide the blemish of his deformity. But the Attican Poets did call
him Schinocephalos, as much as to say, *headed* like an onion.

Sir Thomas North. Plutarch, fol. 133. *Pericles*.

England endured (by God's iust iudgements) many bitter and
heauie stormes through some *headnesse*, ambition, or other sicknesses
of minde in the princes thereof.

Speed. Edward II. Anno 1308. book ix. ch. xi. sec. 1.

But Timias him lightly overhent,
Right as he entring was into the flood,
And strooke at him with force so violent,
That *headlesse* him into the foord he sent.

Spenser. Faerie Queene, book iii. can. 5.

— This would surpass
Common revenge, and interrupt his joy
In our confusion, and our joy upraise
In his disturbance; when his darling sons,
Hurl'd *headlong* to partake with us, shall curse
Their frail original, and faded bliss,
Faded so soon.

Milton. Paradise Lost, book ii. l. 375

— The monstrous sight
Strook them with horror backward, but far worse
Urg'd them behind; *headlong* themselves they threw
Down from the verge of heav'n.

Id. Ib. book vi. l. 864.

Now they began much more to take stomacke and indignation, in
case that after Tarquinius, the kingdome should not returne to them
and their line, but should still run on end, and *headlongwise* fall into
such base varlets.

Holland. Livius, fol. 29.

I can see no ground, why his [Aristotle's] reason should be textuary
to ours; or that God, or Nature, euer intended him an universal
headship.

Glanvil. Vanity of Dogmatizing, ch. xv.

HEAD.

HEAD.

Will the ministerial *headship* infer any more, then that when the church in a community or a public capacity should do any act of ministry ecclesiasticall he shall be first in order?

Taylor. Liberty of Prophesying, sec. 7.

The moles may be taken in traps as every woodman knows: it is certain they are driven from their haunts by garlick for a time, and other *heady* smells buried in their passages.

Evelyn. On Forest Trees, ch. xxvi. sec. 16.

At this good time now, if your lordship were not here,
To awe their violence with your authority,
They would play such gambols.

Gov. Are they grown so *heady*?

Beaumont and Fletcher. The Pilgrim, act v.

The other party I *headed* myself.

Ludlow. Memoirs, vol. i. p. 119.

Though if that assertion could be supposed to be true, yet even still 'twould unavoidably follow, that the self-existent being must needs be intelligent; as shall be proved in my fourth argument upon this present *head*.

Clarke. On the Attributes, p. 52.

True religion requires both a warm heart and a cool *head*; good service in his function.

Waterland. Works, vol. vi. p. 377. *Regeneration stated and explained*.

And Henry Lord Stafford, to shew his compliance with these times, translated two Epistles of Erasmus, wherein was undertaken to be shown the brain-sick *headiness* of the Lutherans.

Styrie. Memorials. Queen Mary, Anno 1554.

It is also very necessary for preserving the unity and communion of the parts of the catholic church; seeing single persons are much fitter to maintain correspondence, than *headless* bodies.

Barrow. Sermon 24. vol. iii.

Here on pois'd pinions stoop'd the panting God;
Then, from the steep, shot *headlong* to the flood.

Pitt. Virgil. Æneid, book iv.

If there was any found to be in the least tainted, as sometimes happened, it was separated from the rest, which was repacked into another cask, *headed* up, and filled with good pickle.

Cook. Voyages, vol. iv. book iii. ch. viii.

A reform proposed by an unsupported individual, in the presence of *heads* of houses, public officers, doctors, and proctors, whose peculiar province, it would have been urged, is to consult for the academic state, would have been deemed even more officious and arrogant than a public appeal.

Knox. Works, vol. iv. p. 256. *Liberal Education*.

When now Gradasso on the field display'd
The *headless* trunk of Agramant survey'd,
(What ne'er till then befel) a sudden dread
Benumb'd his veins, his shifting colour fled.

Hoole. Orlando Furioso, book xlii.

What slave so passive, what bigot so blind, what enthusiast so *headlong*, what politician so hardened, as to stand up in defence of a system calculated for a curse to mankind.

Burke. A Vindication of Natural Society.

Both ways deceitful is the wine of Power,
When new, 'tis *heady*, and, when old, 'tis sour.

Harte. The Charitable Mason.

HEAD, in Composition.

I would shee should knowe remedies for such diseases as come often, as the cough, the murre, and gnawing in the bellie, the laske, costifnes, the worme, the *headache*, &c.

Vives. Instruction of a Christian Woman, sig. X. 8.

The Minion was made redie to auoide, and so leeing her *hedfasts* and hayling away by the sternefasts, she was gotten out.

Hakluyt. Voyages, &c. vol. iii. fol. 524. *M. John Hawkins*.

From this island, wee set ouer to the other side of the bay, and went Southwest, and fell with an *headland* called Foxenose, which is from the said island 25 leagues.

Id. Ib. vol. i. fol. 311. *M. Anth. Jenkinson*.

In y^e meane while y^e wicked priestes, phariseis & *headmen* of the people, freatted at the mattier, but the simple people easie to be instructed, cried ioifully vpon him.

Udall. Mark, ch. xi.

Your blankettes shall be of fustyane,
Your shetes shall be of clothe of rayne,
Your *head-shete* shall be of pery pyght,
With dyamondes set, and rubyes bryght.

The Squyr of Lowe Degre, in Ritson, vol. iii. p. 180.

These are the things worthy of relation from the *head-springs* of this riuier Tlacamama vnto the sea.

Hakluyt. Voyages, &c. vol. iii. fol. 497. *The Port of Tecuanaha*.

And what is the common welth worth, when the lawe which is indifferent for all men shall be wilfully and spitefully broken of *head-strong* men.

Sir John Cheke. Hurt of Sedition, sig. C. ii.

Let not a puppet abuse thy sprite, kings' crowns do not help them
From the cruel *headach*, nor shoes of gold do the gout heal.

Sidney. Arcadia, book i.

Oh how miserable was the estate of our countrie vnder the French and Normans, wherein the British and English that remained, could not be called to any function in the commonwealth, no not so much as to be constables and *headburowes* in smal vilages, except they could bring 2. or 3. Normans for suerties to the lords of the soile for their good behaiour in their offices!

Holinshed. Description of Britaine, ch. iv.

From the utmost ends of the *head-branches* [of the Indian fig-tree] there issueth out a gummy juice, which hangeth downward like a chord or sinew, and within a few months reacheth the ground.

Ralegh. History of the World, book i. ch. iv. sec. 2.

That the king should have the *head-city* of the kingdome, Dublin, with the adjacent cantreds, with all the coast townes and castles.

Speed. Henry II. Anno 1171. book ix. ch. vi. sec. 59.

Oh, monstrous! Why I'll undertake, with a handful of silver, to buy a *headful* of wit at any time.

Ford. 'Tis Pity She's a Whore, act. i. sc. 2.

Sir, shall we sowe the *head-land* with wheate?

SHAL. With red wheate Dauby.

Shakspeare. Henry IV. Second Part, fol. 96.

Josephus understands Ophir to be one of those great *head-lanas* in India, which by a general name are called Chersonesi or Peninsulæ.

Ralegh. History of the World, book i. ch. viii. sec. 3.

What have you done?

Tigers, not daughters, what have you perform'd?

A father, and a gracious aged man,

Whose reverence the *head-lugg'd* bear would lick,

Most barbarous, most degenerate! have you madded.

Shakspeare. Lear, act iv. sc. 2.

Sir George Ascough, with nine of his *head-most* ships, charged through the Dutch fleet, and got the weather-gage of them, and charged them again.

Baker. Charles II. Anno 1652.

For if their [the English] *heads* had any intellectual armour, they could never weare such heauie *head-pieces*.

Shakspeare. Henry V. fol. 82.

Both armies rendezvous'd on the 24th of May at Blewbury in Berkshire, and kept their *head-quarters* that night at Abington within five miles of Oxford.

Baker. Charles I. Anno 1644.

That you at such time seeing me, neuer shall
With armes encombred thus, or this *head-shake*;
Or by pronouncing of some doubtfull phrase;
As well, we know, or we could and if we would.

Shakspeare. Hamlet, fol. 258.

CLE. We linger time; the King sent for Philaster and the *heads-man* an hour ago.

Beaumont and Fletcher. Philaster, act. v.

Come *headesman*, off with his head.

Shakspeare. All's Well that Ends Well, fol. 251.

That see is the *headspring* of our belief.

Stapleton. Fortr. of the Faith, (1565) fol. 149. b.

Another, that would seeme to have more wit,

Him [the horse] by the bright embrodered *hedstall* tooke.

Spenser. Faerie Queene, book v. can. 3.

This speech all Trojans did applaud; who from their traces losde
Their sweating horse; which severally with *headstalls* they reposde,
And fastned by their chariots.

Chapman. Homer. Iliad, book viii. fol. 115.

Such was the furie of these *head-strong* steeds,
Soon as the infant's sunlike shield they saw,
That all obedience both to words and deeds
They quite forgot, and scorn'd all former law.

Spenser. Faerie Queene, book v. can. 8.

Others seldom hurt themselves any further than to gain weak eyes
and sometimes *head-aches*.

Spectator, No. 54.

HEAD.

HEAD.

Farm'd out all cheats, and went a share
With th' headborough and scavenger.

Butler. *Hudibras*, part iii. can. 3.

It was given out among all the gay people of this place, that on the Tuesday following, several damsels, swift of foot, were to run for a sute of head-clothes at the old wells.

Tatler, No. 36.

This holy man travelled from place to place to preach down this monstrous commode; and succeeded so well in it, that as the magicians sacrificed their books to the flames upon the preaching of an apostle, many of the women threw down their head-dresses in the middle of his sermon, and made a bonfire of them within sight of the pulpit.

Spectator, No. 98.

So when some beauteous dame, a reigning toast,
The flower of Forth, and proud Edina's boast,
Stands at her toilet in her tartan plaid,
In all her richest head-gear trimly clad,
The curious hand-maid, with observant eye,
Corrects the swelling hoop that hangs awry.

Somerville. *To Allan Ramsay*.

Awkwardly gay, and oddly merry,
Her scarf pale pink, her head-knot cherry.

Prior. *Alma*, can. 2.

The greater islands, as Hispaniola, Jamaica, and Cuba, have only some particular capes or headlands, expos'd to currents.

Dampier. *Voyages*, &c. part iii. p. 101. *Of Tides and Currents*.

The Spaniards came away quartering on us; and our ship being the headmost, the Taro came directly towards us, designing to board us.

Id. *Ib.* Anno 1667.

Ulysses preferred him [Diomedes] before Ajax, when he chose him for the champion of his nightly expedition; for he had a head-piece of his own; and wanted only the fortitude of another, to bring him off with safety.

Dryden. *Dedication to the Æneis*.

What are our separatists and purity-pretending schismatics, but the tame brood and successors of the Donatists? only with this difference, that they had their head-quarters in Meridie, in the Southern parts of the world, whereas ours seem to be derived to us from the North.

South. *Sermons*, vol. vii. p. 296.

For if after the mizan is halld up and furled, if then the ship will not wear, we must do it with some head-sail, which yet sometimes puts us to our shifts.

Dampier. *Voyages*, &c. vol. ii. p. 364. *Of Storms*.

And though St. Peter had been head of the apostles, yet as it is not certain that he was ever in Rome, so it does not appear that he had his headship for Rome's sake, or that he left it there; but he was made head for his faith, and not for the dignity of any see.

Burnet. *History of the Reformation*, Anno 1534.

He drew the dragging body down with haste,
Then cross a rower's seat the neck he plac'd;
There, awkward, haggling, he divides the bone,
(The headsman's art was then but rudely known.)

Rowe. *Lucan*, book viii.

Ev'n I their headstrong fury scarce restrain,
When they grow warm and restive to the rein.

Addison. *Ovid. Metamorphoses*, book ii.

In one instance of expence, however, the modern ladies seem to exceed the ancient, and though there appears an infinite variety of head-dresses upon busts, statues, and medals, yet it is learnedly debated among the antiquaries, whether the Roman ladies were so costly in that point as the English.

Melmoth. *Pliny to Calvisius*, letter xx. book ii.

Annigait having with these sentiments consoled his grief, and animated his industry, found that they had now coasted the headland and saw the whales spouting at a distance.

Johnson. *The Rambler*, No. 187.

The corporation was to pay the head-master thirty pounds a year, and the usher twenty.

Pennant. *London*, p. 246.

The carving upon the stern and head ornaments of the inferior boats, which seem to be intended wholly for fishing, consists of the figure of a man, with a face as ugly as can be conceived.

Cook. *Voyage*, vol. ii. book iii. ch. i.

This and several head-pieces in the same book were designed by Holbein, and probably some of them cut by him; one has his name.

Walpole. *Anecdotes of Painting*, vol. i. p. 156.

Mr. Thrale took him to his house at Streatham; and Johnson from that time became a constant resident in that family. He went occasionally to the Club in Gerard Street, but his head-quarters were fixed at Streatham.

Murphy. *Life of Johnson*.

HEAL, v. or

HELE,

HEAL, n.

HE'ALER,

HE'ALING,

HEALTH,

HE'ALTHFUL,

HE'ALTHFULLY,

HE'ALTHFULNESS,

HE'ALTHLESS,

HE'ALTHLESSNESS,

HE'ALTHSOME,

HE'ALTHY,

HE'ALTHILY,

HE'ALTHINESS.

whole." To heal,

To cover; to be or caused to be whole or sound; to close up, to cure, to recover. See To HILL.

Heal, or hele, is used as a noun by Chaucer, Gower, &c.

þe kyng hoped wel to hym, and lette hym helie faste.

R. Gloucester, p. 151.

This kyng was but of mene stature. his other eye lede hangyd so myche a doun, that hit heled half the blake of his eye.

Id. p. 521, note.

And nom with hym spicery, þat to fysik drow,
And wende hym to Wynchestre quoyntoliche y now,
And seyde þe kynges þat he wold hym to hele brynge.

Id. p. 151.

þo ilk fiue sorowes he calles fiue woundes,
þat ere not git haled, ne salle be many stoundes.

R. Brunne, p. 7.

Menye of þe bryddes
Hudden and heleden. durnelyche here egges
For no foul sholde hem fynde.

Piers Plouhman. *Vision*, p. 223.

In an hote heruest. wenne ich hadde myn hele.

And lymes to labore with.

Id. *Ib.* p. 75.

Zut hit [poverty] moder of myȝth. and of mannes helth.

Id. *Ib.* p. 270.

And Jhesus seide to the centurien go, and as thou hast bileeved so be it doon to thee, and the child was heeled fro that our.

Wiclif. *Mattheu*, ch. viii.

Then Jesus said vnto the centurion, go thy waye, and as tho beleuest so be it vnto the. And his seruant was healed the selfe houre.

Bible, Anno 1551.

Whethir alle men han grace of heelyngis.

Wiclif. *1 Corinthians*, ch. xii.

Haue all the gyftes of healynges?

Bible, Anno 1551.

To a nothir grace of heelthis in oo spirit.

Wiclif. *1 Corinthians*, ch. xii.

Parde we women connen nothing hele,
Witnesse on Mida; wol ye here the tale.

Chaucer. *The Wif of Bathes Tale*, v. 6532.

And fell in speche of Telephus the king,
And of Achilles for his queint spere,
For he coude with it bothe hele and dere.

Id. *The Squieres Tale*, v. 10554.

And songen with o voice, heale and honour
To trouth of womanhede.

Id. *The Legende of Gode Women*, fol. 198.

Cupides sonn, ensample of goodlihede
Oswerde of knighthode, sours of gentillesse,
How might a wight in turment and in drede
And healelesse you send, as yet gladnesse.

Id. *The fifth Booke of Troilus*, fol. 192.

The great clerkes were assent,
And come at his commaundement
To trete vpon this lordes hele.

Gower. *Conf. Am.* book ii. fol. 45.

HEAL.

HEAL.

Y am he that sche gaf the ryng,
For to be oure tokenynge,
Now *heyle* hyt for the rode.
The Erle of Tolous, l. 1038. *In Ritson*, vol. iii. p. 136.

But the *healinge* agayn of this mortal wounde is like to mar all, and make the last errour worse than the first.

Bale. Image, part ii. sig. G. 6.

The egall frend; no grudge, no strife;
No charge of rule, nor governaunce
Without disease, the *healthful* life;
The household of continuance.

Surrey. The Meanes to attaine Happy Life.

Their dinners be very short; but their suppers be somewhat longer, because that after dinner followeth labour; after supper, sleep and natural rest; which they think to be of more strength and efficacy to wholesome and *healthful* digestion.

More. Utopia, by Robinson, vol. ii. book ii. ch. v.

And they are suche, as ascrybe al their perfightness, vertue, and godlynes, not vnto their owne workes, nor yet vnto their owne fulfylling of the lawe, wherein they must nedes knowledge themselves gyltye and synful: but all together vnto the merites of the *healthsome* passion of Christ.

Udall. Reuelacion, ch. viii.

Where when she came, she found the faery knight
Departed thence; albee (his woundes wyde
Not throughly *heald*) unready were to ryde.

Spenser. Faerie Queene, book i. can. 5.

Plantaine is a great *healer* of any sore whatsoever, but principally of such ulcers as bee in the bodies of women, children, and old folke.

Holland. Plinie, book xxvi. ch. xiv.

To *heal*, to cover, *Sus*. Hence in the west, he that covers a house with slates, is called a *healer* or *hellier*.

Ray. South and East Country Words.

There Alma, like a virgin queene most bright,
Doth flourish in all beautie excellent;
And to her guesstes doth bounteous banquet dight,
Attempted goodly well for *health* and for delight.

Spenser. Faerie Queene, book ii. can. 11.

It was an iland, (hugg'd in Neptune's armes,
As tending it against all forraigne harmes)
And Mona hight: so amiably fayre,
So rich in soyle, so *healthfull* in her ayre.

Browne. Britannia's Pastorals, book ii. song 1.

Then as a snake, benumb'd and fit t' expire,
If laid before the comfortable fire
Begins to stir, and feels her vitals beat
Their *healthful* motion, at the quick'ning heat:
So my poor Muse.

Brome. Answer to the Epistle to C. C. Esq.

We ought, in the choice of a situation, to regard above all things the *healthfulness* of the place, and the *healthfulness* of it for the mind, rather than for the body.

Cowley. Essays in Prose and Verse, ess. 8.

If men would imitate the early rising of this bird [the lark], it would conduce much unto their *healthfulness*.

Fuller. Worthies. Bedfordshire.

And yet after all this, sickness leaves in us appetites so strong, and apprehensions so sensible, and delights so many, and good things in so great a degree, that a *healthless* body and a sad disease do seldom make men weary of this world, but still they would fain find an excuse to live.

Taylor. Holy Dying, ch. iii. sec. 3.

It [fasting] is the best in many respects, and remains such, unless it be altered by the inconveniences of *healthlessness* of the person.

Id. Rule of Conscience, book ii. ch. iii. rule 8.

And truly as the bodily meate cannot feed the outward man, unlesse it be let into a stomacke to be digested, which is *healthsome* and sound; no more can the inward man be fed, except his meate be received into his soule, and heart, sound and whole in fayth.

Homilies. Sermon on the Sacrament, part i.

So loathly flye that lives on galled wound,
And scabby festers inwardly unsound,
Feeds fatter with that poys'nous carrion,
Than they that haunt the *healthy* limbs alone.

Hall. Satire 3. book iii.

But Vane opposed this with much zeal: he said, would they *heal* the wound that they had given themselves, which weakened them so much? The setting them at quiet could have no other effect, but to *heal* and unite them in their opposition to their authority.

Burnet. Own Times, vol. i. p. 75. *Before the Reformation.*

Ah Sylvia! thus in vain you strive
To act a *healer's* part,
'Twill keep but ling'ring pain alive,
Alas! and break my heart.

Otway. The Complaint.

Oh, fool! to think God hates the worthy mind,
The lover and the love of human kind,
Whose life is *healthful*, and whose conscience clear,
Because he wants a thousand pounds a year.

Pope. Essay on Man, epist. v. l. 191.

In the latter end of the month of July, I find our archbishop at his house at Bokesbourn, near Canterbury, a place of retirement, *healthfully* and pleasantly seated, which he took a great deal of delight in.

Strype. Life of Parker, Anno 1653.

That learned author, who writ *Historiam Naturalem Brasilie*, to prove not only the habitableness, but *healthfulness*, of that climate and country, exhibits the account of every day's weather, observed by him for many years together, and so the agreement of it to that temper which we account *healthful*.

Boyle. The General History of the Air, vol. v. p. 643.

He [Charles of Sweden] is of a very vigorous and *healthy* constitution, takes a pleasure in enduring the greatest fatigues, and is little curious about his repose.

Burnet. Own Times. Queen Anne, Anno 1709.

If by his stripes we are *healed*, we may surely avoid censorious quarrels about the particular manner in which the effect is produced.

Cogan. On the Passions, sect. 2. *The Mediatorial Office of Christ.*

Among the innumerable follies by which we lay up in our youth repentance and remorse for the succeeding part of our lives, there is scarce any against which warnings are of less efficacy than the neglect of *health*.

Johnson. The Rambler, No. 48.

Begin the song, and let it sweetly flow,
And let it wisely teach thy wholesome laws:
"How blest, the fickle fabric to support
Of mortal man; in *healthful* body how
A *healthful* mind the longest to maintain."

Armstrong. Of Preserving Health, book i.

A few cheerful companions in our walks will render them abundantly more *healthful*: for, according to the ancient adage, they will serve instead of a carriage, or, in other words, prevent the sensation of fatigue.

Knox. Essays, No. 100.

This Pythagoric regimen, though it be generally represented, and even by Jambichus himself, as a superstitious practice, yet, by reason of its *healthfulness*, he will have to be a course of physic.

Warburton. The Divine Legation, book iv. sec. 3.

It is but a little while before we shall all, the strongest and *healthiest* amongst us, certainly be convinced that the best thing we can have done in this world, was to prepare our souls for a better.

Gilpin. Sermon 3. vol. iii.

I must now observe that all these advantages were greatly enhanced by the *healthiness* of its climate, by the almost constant breezes which prevail there, (Tinian) and by the frequent showers which fall there.

Anson. Voyage round the World, book iii. ch. ii.

HEAP, v. } A. S. *heap-ian*; Ger. *heaff-en*; D.
HEAP, n. } *hoop-en*; which Junius derives from
HE'APING, } the A. S. *heaf-an*, and Wachter from
HE'APV. } the Ger. *heb-en*, to *heave* or raise up.

To throw up, to lay up, in *heaps*, or raised and elevated masses; to accumulate, to pile.

An *hep* of eremites. henten hem spades.

Piers Ploughman. Vision, p. 137.

Now is not that of God a ful fayre grace,
That swiche a lewed mannes wit shall pace
The wisdom of an *hepe* of lered men?

Chaucer. The Prologue, v. 577.

Fortune *heaped* together that one day the chaunces of a whole world.

Brende. Quintus Curtius, fol. 100

HEAP. And so all these gentylmen strangers with them of the country assembled togyder, and dyde sette on these people wher they might fynde the, and slewe and hanged them vpon trees by *heapes*.
 HEAR. Lord Berners. *Froissart. Cronycle*, ch. 183.

And thou beeing fallen in despayre of thy selfe, doest thou neither addresse to hang thyself as Judas did, or els art thou an *heaper* of sinnes vpon sinnes.
 Udall. *Luke*, ch. xxiii.

That geauntesse Argantè is behight,
 A daughter of the Titans which did make
 Warre against Heven, and *heaped* hils on hight
 To scale the skyes and put Jove from his right.
 Spenser. *Faerie Queene*, book iii. can. 7.

The lists were closed fast, to barre the rout
 From rudely pressing on the middle center;
 Which in great *heapes* them circled all about,
 Wayting how fortune would resolve that dangerous dout.
 Id. *Ib.* book v. can. 5.

Sandius has gone yet much farther; labouring to *heap* up all the scandal that was possible against this councill.

Nelson. *Life of Bull.*

I have seen two volumes in folio, written with his own hand (Cranmer), containing, upon all the heads of religion, a vast *heap* both of places of scripture, and quotations out of ancient fathers, and later doctours and schoolmen.

Burnet. *History of the Reformation, Anno 1534.*

THYR. With *heapy* fires our cheerful hearth is crown'd;
 And firs for torches in the woods abound.

Dryden. *Pastoral 7.*

Where'er the weaker banks opprest retreat,
 And sink beneath the *heapy* waters' weight,
 Forth gushing at the breach, they burst their way,
 And wasteful o'er the drowned country stray.
 Rowe. *Lucan*, book vi.

The whole performance is not so much a regular fabrick, as a *heap* of shining materials thrown together by accident, which strikes rather with the solemn magnificence of a stupendous ruin, than the elegant grandeur of a finished pile.

Johnson. *The Life of Savage.*

In the text to God does particularly signify, to trust and rely upon his providence for our life and support, in opposition to relying on treasures of our own *heaping* up, or large barns of our own building and filling.

Sherlock. *Discourse 29.* vol. i.

HEAR, v. } The verb to *hear* (differing from the
 HE'ARER, } noun *ear*, only in the aspirate) is, in the
 HE'ARING, } Goth. *haus-jæn*; A. S. *hyr-an*; Ger.
 HE'ARSAY. } *horen*; D. *hoor-en*; Sw. *hoera*; Fr. *ouir*;
 Sp. *oyr*; It. *udire*; and Lat. *audire*. See EAR.

To have or receive feelings or sensations by the *ear*;
 to feel or be sensible of sounds; to use the *ear*, to
 hearken, to listen, to attend to sounds made, to what is
 spoken.

To *hear* ill or well, (B. Jonson,) like the Latin *malè*
aut benè audire, and the Gr. *εὖ, ἢ κακῶς ἀκούειν*, to *hear*
 a good or ill character of themselves, to have a good or
 bad character, to be well or ill spoken of.

To hym he wende hastelyche, and by þe wey ȝwys
 He hurde angles syng an heȝ by the lyste þys:
 "þe kyng Edred nou aslepe in oure Louerd ys."
 R. Gloucester, p. 279.

He brouht þe kyng Anlaf arȝued vp in Humbere,
 Seuen hundreth schippes & fiftene, so fele were þe numbere.
 Athelstan herd say of þer mykelle oste,
 He & Edmunde his broþer dight þam to þat coste.
 R. Brunne, p. 31.

Reuthe hit is to *huyre*.

Piers Plouhman. *Vision*, p. 261.

And we witen that God *herith* not synful men: but if ony be a
 worschipere of God, and doith his wille, he *herith* him.

Wiclif. *John*, ch. ix.

For we be sure that God *heareth* not synners. But yf any man be
 a worshipper of God and do his wyl, him *heareth* he.

Bible, Anno 1551.

For if ony man is an *heerer* of the word, and not a doer, this schal
 be lickened to a man that biholdeth the cheer of his birthe in a myr-
 rour.
 Wiclif. *James*, ch. i.

And treuli thei schulen turne awei the *heeryng* fro treuthe, but to
 fablis thei schulen turne.
 Id. 2 Timothy, ch. iv.

And with that word we riden forth our way;
 And he began with right a mery chere
 His tale anon, and saide as ye shul *here*.
 Chaucer. *The Prologue*, v. 860.

And yet he geueth almesse,
 And fasteth ofte, an *hereth* messe.
 Gower. *Conf. Am.* book i. fol. 12.

They by a vertue inexplicable, do drawe vpon them the myndes and
 consent of the *herers*, being therewith eyther persuaded, meued, or to
 delectation induced.

Sir Thomas Elyot. *The Governour*, book i. ch. xiii.

JOHN. I will lay oddes, that ere this yeare expire,
 We beare our ciuill swords, and natue fire
 As farre as France. I *heare* a bird so sing,
 Whose musicke (to my thinking) pleas'd the king.
 Shakspeare. *Henry IV. Second Part*, fol. 100.

Hence is it, that I now render my selfe gratefull, and am studious
 to justifie the bounty of your act: to which, though your mere authority
 were satisfying, yet, it being an age, wherein poetry, and the pro-
 fessors of it, *heare* so ill, on all sides, there will a reason be lookt for
 in the subject.
 Ben Jonson. *The Fox. Dedication.*

They are these make mee *heare* so ill, both in towne and countrey,
 as I doe; which, if they continue, I shall be the first shall leave 'hem.
 Id. *Masques. Love restored.*

It is enough that I in silence sit,
 And bend my skill to learne your layes aright;
 Nor strive with you in ready straines of wit,
 Nor move my *hearers* with so true delight.
 Browne. *Britannia's Pastorals*, book ii. song 3.

It hath been anciently held, and observed, that the sense of *hearing*,
 and the kinds of musick, have most operation upon manners: as to
 encourage men, and make them warlike; to make them soft and effe-
 minate; to make them grave; to make them light; to make them
 gentle and inclin'd to pity, &c. The cause is, for that the sense of
hearing striketh the spirits more immediately than the other senses.

Bacon. *Natural History*, sec. 114.

We may note heere, that a preacher may speake by *hearesay*; as
 St. Paul doth here. I speake unto you since I came into this country
 by *hearesay*. For I *heard say* that there were some homely theeves,
 some pickers in this worshipful house.

Latimer. *Sermon on the Gospel on St. Andrewe's Day*, fol. 243.

Hear, all ye Trojans, all ye Grecian bands!
 What Paris, author of the war, demaunds.

Pope. *Homer. Iliad*, book iii.

In a word, the apostle's preaching was therefore mighty and suc-
 cessful, because plain, natural, and familiar, and by no means above
 the capacity of their *hearers*; nothing being more preposterous, than
 for those, who were professedly aiming at men's hearts, to miss the
 mark by shooting over their heads.

South. *Sermons*, vol. v. p. 436.

Who can assure himself or any one else, upon his own personal
 sight, *hearing*, or the report of any other of his senses, that the whole
 matter of a dissolved body passes successively into other living bodies?

Id. *Ib.* vol. iv. p. 247.

He [Thomas] would not (it seems) take a miracle upon *hearsay*,
 nor resolve his creed into report, nor in a word see with any eyes but
 his own.

Id. *Ib.* vol. v. p. 158.

The eye is not that which sees; it is only the organ by which we
 see. The *ear* is not that which *hears*; but the organ by which we
hear; and so of the rest.

Reid. *Of the Organs of Sense*, essay 2. ch. i.

But Oronthea, with a mother's love,
 Reply'd, and, every *hearer's* mind to move,
 Such reasons urg'd, that most, with one consent,
 Their suffrage yielded for the queen's content.

Hoole. *Orlando Furioso*, book xx. l. 402.

In some cases, (as in proof of any general customs, or matters of
 common tradition or repute) the courts admit of *hearsay* evidence, or
 an account of what persons deceased have declared in their life-time.

Blackstone. *Commentaries*, book iii. ch. xxiii.

HEAR.

HEARK-
EN.

HEARSE.

HE'ARKEN, } See HARK. A. S. *heorcnian*; D.
HE'ARKENER. } *harcken, horcken, auscultare*, to give
 ear to.
To hear, to give or lend ear, to listen (sc.) to sounds,
 to words spoken.

Ful litel wote Arcite of his felaw,
 That was so neigh to *herken* of his saw,
 For in the bush he sitteth now ful still.
Chaucer. The Knightes Tale, v. 1528.

My good sonne it shall be do
 Now *herken* and lay an eare to.
Gower. Conf. Am. book i. fol. 27.

And Moses told the children of Israel euen so: but they *herkned*
 not vnto Moses, for anguyshe of sprete and for cruell bondage.
Bible, Anno 1551. Exodus, ch. vi.

Now they are not onely ydle, but also babling tale-tellers & curious
herkeners. *Udall. Timothy*, ch. v.

Almyghte God that made mankyn,
 He schilde his servandes out of syn,
 And maynteyne tham, with might and mayne,
 That *herkens* Ywayne and Gawayne.
Ritson. Metrical Romances, vol. i. p. 1. *Ywayne and Gawin*.

Thence, forth she past into his dreadfull den,
 Where nought but darksome dreriness she found,
 Ne creature saw, but *harkned* now and then
 Some little whispering and soft groning sound.
Spenser. Faerie Queene, book iv. can. 7.

A prince when wrong'd should not vile traitours wooe,
 But when entreated (*hearkning* to their cares)
 Is (if he graunt of grace that they may live)
 Milde if he doe forgive, just not to give.
Stirling. Doomes-day. The sixth Houre.

CLE. Yes, why thou art a stranger, it seemes, to his best trick, yet
 He has imployd a fellow this halfe yere, all over England, to *harken*
 him out a dumbe woman.

Ben Jonson. The Silent Woman, act i. sc. 2.

SUR. Must I needs cheat my selfe,
 With that same foolish vice of honestie?
 Come let us goe, and *harken* out the rogues.
Id. The Alchemist, act v. sc. 5.

But here she comes; I fairly step aside
 And *hearken*, if I may, her business.
Milton. Comus, l. 168.

Being by custom captivated and enslaved to sin, they are resolved
 beforehand not to *hearken* to any thing, that will oblige them to for-
 sake their accustomed vices.

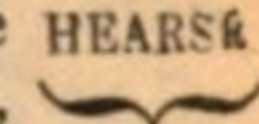
Clarke. Sermon 8. vol. viii.

We should contemplate with care every dispensation of providence,
 that may warn us against so fatal a mistake, (seeking our happiness
 where God hath not placed it) and *hearken* diligently to the voice,
 which God hath appointed that every thing on earth shall cry aloud to
 us: Arise ye, and depart: for this is not your rest.

Secker. Sermon 3. vol. v.

HEARSE, v. } *Hearse*, in Tooke's opinion, is
HEARSE, n. } the past participle of the A. S.
HE'ARSE-CLOTH, } verb *hyrstan, ornare, phalerare,*
HE'ARSELIKE. } *decorare*. At present only applied
 to

"An ornamented carriage for a corpse," formerly, as
 Minshew says, a monument or emptie tombe erected or

set up at the moneth's or yeere's end, for the honourable **HEARSE**
 memorie of the dead. Cockeram and Bullokar call it, 
 a burial coffin, covered with black. To *hearse*,
 To lay, to bury, in a *hearse*.

Adowne I fel, whan I say the *herse*,
 Dead as a stone.
Chaucer. How Pitie is Dead, fol. 249.

What should I more hereof reherse
 Comen within, come see her *herse*,
 Where ye shall see the piteous sight
 That euer yet was shewed to knight.
Id. Dreame, fol. 363.

For whome, Phraortes made a royal *herse*, & dyd exequies after
 the maner of Prynces.
Arthur Goldyng. Justine, book xxxviii. fol. 149.

Oh, answer me,
 Let me not burst in ignorance; but tell
 Why thy canoniz'd bones *hearsed* in death,
 Haue burst their cerements.
Shakspeare. Hamlet, fol. 257.

I would my daughter were dead at my foot, and the iewels in her
 eare; would she were *hearsed* at my foote, and the duckets in her
 coffin.
Id. Merchant of Venice, fol. 173.

The house is *hers'd* about with a black wood,
 Which nods with many a heavy headed tree:
 Each flower's a pregnant poison, try'd and good.
Crashaw. Steps to the Temple.

When she with flowres lord Arnold's grave shall strew,
 And hears why Hugo's life was thrown away,
 She on that rival's *hearse* will drop a few;
 Which merits all that April gives to May.
Davenant. Gondibert, book i. can. 5.

And some flowers, and some bays,
 For thy *herse*, to strow the ways,
 Sent thee from the banks of Came,
 Devoted to thy virtuous name.
Milton. Epistle on the Marchioness of Winchester.

Or were you enamoured on his copper rings?
 His saffron jewell, with the toad-stone in't?
 Or his imbroydered sute, with the cope-stitch,
 Made of a *herse-cloth*?
Ben Jonson. The Fox, act ii. sc. 5.

Yet, even in the Old Testament, if you listen to David's harpe, you
 shall heare as many *herselike* ayres, as carols.
Bacon. Essay 5. On Adversitie.

Oh! might I paint him in Miltonian verse,
 With strains like those he sung on Glo'ster's *herse*;
 But with the meaner tribe I'm forc'd to chime,
 And wanting strength to rise, descend to rhyme.
Smith. To the Memory of Mr. John Philips.

There was an *herse* after the fashion of Spain, with black, and a
 goodly mass of requiem; the chapel wherein he was enterred hung
 with black, with a banner of arms, and coat of arms, all in gold; a
 target and an helmet, and many escutchions, and a fair *herse-cloth* of
 black, and a cross of crimson velvet down to the ground.

Strype. Memorials. Queen Mary, Anno 1554.
 Worth may be *hearsed* but Envy cannot die.
Churchill. Epistle to Hogarth.

A dream is nothing without the completion: Lodge died at Leeds;
 but as the *herse* passed by Harwood, the carriage broke, the coffin
 was damaged, and the dream happily fulfilled, the corpse being in-
 terred in the choir there, August 27, 1689.

Walpole. Catalogue of Engravers, vol. v. p. 101.

H E A R T.

HEART.

HEART, *v.*

HEART, *n.*

HE'ARTEN,

HE'ARTENER,

HE'ARTLESS,

HE'ARTEDNESS,

HE'ARTY,

HE'ARTILY,

HE'ARTINESS,

HE'ARTIST.

Goth. *hairto*; A. S. *heorte*; Ger. *herz*; D. *hert*. Sw. *hierta*. Stiernhelmus (says Wachter) deduces all from the Swedish verb *hyra*, (or *horra*, or *huera*,) *movere*, to move; (to *hurry*;) on account of the perpetual *motion* and agitation of the *heart*. Wachter adds, that he finds no such root *apud Saxones et Francos*. See Wachter in *vv. herz*,

and *horen*, *agere*. Junius tells us,—some think that *heart* is derived from *herd*, *i. e.* hard, *durus*, because we owe the *duration* of life to the continued motion of the *heart*. Wachter remarks, that the Gr. *ἡτορ*, and the A. S. *heorte*, are by metathesis interchangeable. *Heart*, the noun, is applied to

The seat or source of the passions, feelings, thoughts, affections; to these themselves; to the being in whom they exist; to the vital part;—vitality, life, spirit, courage, strength; to the central, or chief, or principal part; the seat or source of good and ill. To *heart*, or *hearten*, is To encourage, to animate, to invigorate; to give or add life, spirit, courage, strength.

Hearted; seated, deeply fixed, stored, treasured in the *heart*.

Heart is much used in composition.

Kyng Locryne's *herte* was al clene vp hire y went,
And tok hire forþ with hym mid gret honour y nowȝ,
And þogte hire to spouse, so ys *herte* to hire droȝ.

R. Gloucester, p. 24.

Ac þ' love and leautte ys. hit lykeþ nat here *hertes*.

Piers Plouhman. Vision, p. 65.

He is lowe as a lombe. and loveliche of speche

And helpeth *herteliche*. alle men of þat he may aspare.

Id. Ib. p. 170.

Ye generacioun of eddis: hou moun ye speke gode thingis whanne
ye ben yeve? for the mouth spekith of plente of the *herte*.

Wiclif. Matthew, ch. xii.

O generaciō of vipers, how can you say well, when ye your selues
are euel? For of the aboudaunce of y^e *hert*, the mouth speaketh.

Bible, Anno 1551.

For many a man so hard is of *herte*,

He may not wepe although him sore smerte.

Chaucer. The Prologue, v. 229.

Avoy [quod she] fy on you *herteles*.

Id. The Nonnes Prestes Tale, v. 14914.

Ey maister, welcome be ye by Seint John,
Sayde this wif, how fare ye *hertily*?

Id. The Sompnoures Tale, v. 7383.

For nowe a daie is many one,
Which speketh of Peter and of John,
And thynketh Judas in his *herte*.

Gower. Conf. Am. book i. fol. 12.

Lo what might any man deuise
A woman shewe in any wise,
More *hertely* loue in any stede,
Than Media to Jason dede?

Id. Ib. book v. fol. 106.

To whom (although he were a childe) he gaue both pleasaunt and
faire wordes, with *hartie* thankes, and many gratificacions, to the
great admiration of the Frenche people.

Hall. King Henry VI. fol. 119. The tenth Yere.

So am I he, that among other his graces faithful subiectes, his
highnes being in possession of his mariage, wil most *hartely* pray for
y^e prosperous estate of his grace, longe to continue to the pleasure of
God.

Sir Thomas More. Workes, fol. 1426. Letter to Mayster Thomas
Cromwell.

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And this speaking did ferthermore also declare the lustie freashnes
& *hertinesse* of spirit in him.

Udall. Luke, ch. vii.

I haue told thee often, and I retell thee againe, and againe, I hate
the Moore. My cause is *hearted*, thine hath no lesse reason.

Shakspeare. Othello, fol. 315.

Arise blacke vengeance, from the hollow hell
Yield vp (O Loue) thy crowne, and *hearted* throne
To tyrannous Hate.

Id. Ib. fol. 326.

Gov. Down with him low enough, there let him murmur,
And see his diet be so light and little,
He grow not thus high *hearted* on't.

Beaumont and Fletcher. The Island Princess, act ii.

Ye gentle ladies, in whose souveraine powre
Love hath the glory of his kingdome left,
And th' *hearts* of men, as your eternall dowre,
In yron chaines, of liberty bereft,
Delivered hath unto your hands by gift.

Spenser. Faerie Queene, book vi. can. 8.

Rise therefore with all speed and come along,
Where I shall see thee *heartn'd* and fresh clad
To appear as fits before th' illustrious lords.

Milton. Samson Agonistes, l. 1317.

Till, seeing them through suffrance *hartned* more,
Himselfe he bent their furies to abate.

Spenser. Faerie Queene, book iv. can. 10.

But as a coward's *hart'ner* in warre,
The stirring drumme, keepes lesser noise from farre,
So seeme the murmuring waves tell in mine eare,
That guiltlesse blood was never spilled there.

Browne. Britannia's Pastorals, book i. song 1.

Is there
Ever a good *heartist*, or a member-percer, or a
Small-gut man left in the town, answer
Me that?

Beaumont and Fletcher. Love's Pilgrimage, act iv.

I wont to raunge amid the maziethicket,
And gather nuttes to make my Christmas-game,
And ioyed oft to chace the trembling pricket,
Or hunt the *hartlesse* hare till she were tame.

Spenser. Shepherd's Calendar. December.

If euer man for *heartie* loue
Deserued honest meede,
Erickmon might beleuee himselfe
To be belou'd indeede.

Warner. Albion's England, book vii. ch. xxxvi.

Where leisurely doffing a hat worth a tester,
He bade me most *heartily* welcome to Chester.

Cotton. Voyage to Ireland, can. 2.

An authority enabling princes to put them to death who are ac-
cused of accidental and consecutive blasphemy and idolatry respec-
tively, which yet they hate and disavow, with much zeal and *hearti-*
ness of perswasion.

Taylor. Liberty of Prophecyng, sec. 20.

Cromwell having acquainted the king with his danger, protesting to
him, that it was not in his power to undertake for his security in the
place where he was, assuring him of his real service, and desiring
the Lord to deal with him and his according to the sincerity of his
heart towards the king, prepared himself to act his part at the general
rendezvous.

Ludlow. Memoirs, vol. i. p. 185.

Nothing exposes men more to the wrath and vengeance of God,
nor provokes him more to leave a people to their own counsels, than
false *heartedness* in religion and hypocrisie do.

Stillfleet. Sermon 4. vol. ii.

Thus *hearten'd* well, and flesh'd upon his prey
The youth may prove a man another day.

Dryden. Prologue to Circe, by Dr. Davenant, 1675.

Can you live without any sense or feeling that you have need of
communion with God? and satisfy yourselves, if now and then you
put up a few cold, formal, *heartless* prayers to him?

Sharp. Sermons, vol. vi. p. 106.

Z

HEART.

Though the saving of our souls be the great business of life, and what, it is to be hoped, we have most of us a real and *heartly* concern for in our secret retirements; yet it must, I am afraid, be owned, that there is too little mention made of it, even when it might be proper; and too general a silence and reserve about it.

Waterland. Works, vol. viii. p. 420. *A Sermon preached before the Sons of the Clergy.*

Now let no man think that he has prayed *heartily* against any sin, who does not do all that he can, who does not use his utmost diligence, nay, his best art and skill, to undermine and weaken his inclination to that sin. *South. Sermons*, vol. viii. p. 362.

Upon the prince's [of Orange] coming, the king, in a very obliging way, said to him; "Nephew, it is not good for man to be alone, I will give you a help meet for you." And so he told him he would bestow his niece on him, and the duke, [of York] with a seeming *heartiness*, gave his consent in very obliging terms.

Burnet. Own Times. Charles II. Anno 1677.

Where, after all the *heart-burnings* and blood-sheddings occasioned by religious wars; where is the true church of Christ, but in the *hearts* of good men; the *hearts* of merciful believers, who from principle, in obedience to and for the love of Christ, as well as from sympathy, labour for peace, go about doing good, consulting, without local prejudice, the happiness of men, and instead of confining their good offices to a small part, endeavour to pour oil into the wounds of suffering human nature. *Knox. Antipolemus. Preface.*

I may be unable to lend an helping hand to those who direct the state: but I should be ashamed to make myself one of the noisy multitude to halloo and *hearten* them into doubtful and dangerous courses. *Burke. Letter to the Sheriffs of Bristol.*

Scarce had the tortur'd ear dejected heard
Rome's loud anathema, but *heartless*, dead
To every purpose, men nor wish'd to live,
Nor dar'd to die.

Shenstone. The Ruined Abbey.

The labourer and mechanic chant over their daily toil; and though they pause only to wipe the sweat from off their brow, return to their work, after a short but *heartly* meal; or sweet slumbers on a bed of straw, not only without a murmur, but with alacrity.

Knox. Christian Philosophy, sec. 58.

But, it may be, you have doubts about religion: and therefore you do not set *heartily* to practise it: seek for information properly then, and hearken to it fairly. *Secker. Sermon 17. vol. ii.*

Deign to receive the nation's public voice,
Of *heartiness* unfeign'd, who gleeful stand
In meet array, and thus express their joys
In peals of loud acclaim, and mirth's confused noise.

Thompson. Epithalamium on the Royal Nuptials.

HEART, in Composition.

The sleer of himself yet saw I there,
His *herte-blood* hath bathed all his here.

Chaucer. The Knightes Tale, v. 2008.

I thought mete to forewarne you hereof, that when these discommodities falleth upon you, ye may the more pacientely and with lesse *hert-breaking* beare them. *Udall. John*, ch. xvi.

It is also good for him that is *hart-burned*, and hathe moche spittel. *Sir Thomas Elyot. Castel of Helth*, book iii. ch. iv. fol. 55.

And that veray poynt was euen now already a great *hert-burning* to the Phariseis, that Jesus vtterly refusing them, tooke vnto him publicanes. *Udall. Luke*, ch. v.

Theis twayne were at continual debate among them selues, whyche of them should be preferred before other, and at all times striued with great conteneion and *hart-burning* whyche of them should be placed hyghest.

Arthur Goldyng. Caesar. Commentaries, book v. fol. 135.

So than as often as any earnest occasion pricketh him, immediately dooeth that same semblaunce and shew of cloked holinesse vanishe quite away, and than dooeth it vtter it self, that laie vp hidden afore in the botome of the *heart-strings*. *Udall. Luke*, ch. vi.

By a sleepe, to say we end
The *heart-ake*, and the thousand naturall shockes
That flesh is heyre too? 'Tis a consummation
Deuoutly to be wish'd.

Shakspeare. Hamlet, fol. 265.

Oh deep despair! O *heart-appalling* grief!
When that doth woe increase should bring relief.

Drummond. Daphnis.

It shall then be upbraided to them by the Judge, that himself was hungry, and they refused to give meat to him that gave them his body and *heart-bloud* to feed them and quench their thirst. *HEART.*

Taylor. Sermon 2. part i.

And th' *heart-bred* lustre of his worth
At each corner peeping forth
Pointed him out in all his ways,
Circl'd round in his own rays.

Crashaw. Mr. Herrys. His Epitaph.

But 'tis no matter; better a little chiding, then a great deale of *heart-breake*.

Shakspeare. Merry Wives of Windsor, fol. 59.

Enforced hee was to put her away; and foorthwith to wed Julia, the daughter of Augustus: not without much griefe and *heart-breake*. *Holland. Suetonius*, fol. 91. *Tiberius Nero.*

We observe the threnes and sad accents of the prophet Jeremy, when he wept for the sins of his nation; the *heart-breakings* of David, when he mourned for his adultery and-murthier; and the bitter tears of St. Peter, when he washed off the guilt and baseness of his fall, and the denying his Master.

Taylor. Sermon 5. part ii.

For what greater *heart-breaking* and confusion can there bee to the one, then to haue all their secret faults layd open, and the sentence of condemnation passed vpon them in the presence of them whom they derided and vilified.

Hakewill. Apologie, book iv. ch. xiv.

BEATRICE. How tartly that gentleman lookes, I neuer can see him, but I am *heart-burn'd* an houre after.

Shakspeare. Much Adoe about Nothing, fol. 104.

Besides, there were inveterate grudges and *heart-burnings* betwixt the Netherlanders and the French.

Camden. Elizabeth, Anno 1575.

On th' other side on one consort there sate
Cruell Revenge, and rancorous Despight,
Disloyall Treason, and *hart-burning* Hate.

Spenser. Faerie Queene, book ii. can. 7.

We must beware also of the slanderer's mouth and backbiter's tongue, whose lying reports and malicious tales, if they get in, would sow in thine heart the seeds of *heart-burning* spight and mental murthier, which in that sinfull soil will fructifie very rankly.

Mede. On Texts of Scripture, book i. disc. 33.

Two from th' *heart-city* bend their silent pace.

P. Fletcher. The Purple Island, can. 2.

Bid her that *heart-confounding* reason tell,
Why looks so sweet such cruel wiles disguise;
Why in a cherub's lips deceit should dwell,
Or murd'ring lightning flash from angel's eyes.

Id. Piscatory Eclogues, ecl. 3.

Fair day to her seems nothing but a mist
Through which no hopes can dawn on her desire:
Still night, which to all others sealeth rest,
Wakes and alarms her *heart-consuming* fire.

Beaumont. Psyche, can. 1. st. 218.

The time was, father, that you broke your word,
When you were more endear'd to it, then now,
When your owne Percy, when my *heart-deere*
Threw many a northward looke, to see his father Harry
Bring vp his powres; but he did long in vaine.

Shakspeare. Henry IV. Second Part, fol. 81.

Who mad that sorrow should his use control,
Or keep him from *heart-easing* words so long,
Begins to talk.

Id. Rape of Lucrece.

They live solitary, alone, sequestred from all company, but *heart-eating* melancholy.

Burton. Anatomy of Melancholy, fol. 153.

In such disquiet and *heart-fretting* payne
He all that night, that too long night, did passe.

Spenser. Faerie Queene, book iv. can. 5.

But Radigund, full of *heart-gnawing* griefe
For the rebuke which she sustain'd that day,
Could take no rest, ne would receive reliefe.

Id. Ib. book v. can. 4.

HEART. For it was a violent example and a mightie motiue to the people to maligne the Jewes; as also a *heart-greefe* to them in respect of their reiection, when the prince gave them so discourteous a repulse.
Holinshed. England. Richard I. Anno 1189.

Whilst yet this deep *heart-goring* wound is green.
Drayton. The Barons' Wars, book i.

My (sometime) Generall,
I haue seene thee sterne, and thou hast oft beheld
Heart-hardning spectacles.
Shakspeare. Coriolanus, fol. 20.

By so much the more shall I to morrow be at the height of *heart-heauinesse*, by how much I shall thinke my brother happie, in hauing what he wishes for.
Id. As you like it, fol. 204.

From whence in most delicious drops did fall
Down to the floor *heart-melting* tears.
Beaumont. Psyche, can. 3. st. 42.

Fly, O Pyrochles, fly the dreadful warre
That in thyselfe thy lesser partes do move;
Outrageous Anger, and wee-working Jarre,
Direfull Impatience, and *heart-murdring* Love.
Spenser. Faerie Queene, book ii. can. 5.

And for my selfe, foe as he was to me,
Might liquid teares or *heart-offending* groanes,
Or blood-consuming sighes recall his life;
I would be blind with weeping, sicke with grones.
Shakspeare. Henry VI. Second Part, fol. 133.

This great *heart-quaking* dolour wail and mourn,
Ye that long since him saw by might of faith,
Ye now that are, and ye yet to be born.
Drummond. Flowers of Sion.

And let fair Venus, that is queen of love,
With her *heart-quelling* son upon you smile.
Spenser.

Heart-rending grief did pull
Her from herselfe, and she abandon'd all
To cryes and teares, fruits of a funerall.
Browne. Britannia's Pastorals, book i. song 1.

Drawne with the powre of an *heart-robbing* eye,
And wrapt in fetters of a golden tresse.
Spenser. Faerie Queene, book v. can. 8.

MIR. It shall be *heart's-ease*, Eustace, ere I have done.
Beaumont and Fletcher. The Elder Brother, act v.

Alexander hasteth to their succour, and presents himself with thirty thousand foot, all old soldiers, and three thousand horse, before the city, and gave the inhabitants some days to resolve, being even *heart-sick* with the desire of passing into Asia.

Raleigh. History of the World, book iv. ch. ii. sec. 1.

Turning upon her *heart-side*, which, with vehement panting, did summon her to consider her fortune, she thus bemoaned herself.
Sidney. Arcadia, book iii.

VAL. To be in loue; where scorne is bought with grones:
Coy looks, with *heart-sore* sighes: one fading moment's mirth,
With twenty watchfull, weary, tedious nights.
Shakspeare. Two Gentlemen of Verona, fol. 20.

Wherever he that godly knight may find
His only *heart-sore* and his only foe.
Spenser. Faerie Queene.

BUC. You clowdy-princes, and *heart-sorowing* peeres,
That beare this heauie mutuall loade of moane,
Now cheere each other, in each other's loue.
Shakspeare. Richard III. fol. 184.

These means, as frets upon an instrument,
Shall tune our *heart-strings* to true languishment.
Id. Rape of Lucrece.

Both Telephus
And Peleus, if they seeke to *heart-strike* us
That are spectators, with their miserie,
When they are poore, and banish'd, must throw by
Their bombard-phrase, and foot and halfe-foot words.
Ben Jonson. Horace, Art of Poetrie.

KENT. But who is with him?
GENT. None but the foole, who labours to out-iest
His *heart-strook* iniuries.
Shakspeare. Lear, fol. 296.

HEART. He added not, for Adam at the news
Heart-strook with chilling gripe of sorrow stood,
That all his senses bound.
Milton. Paradise Lost, book xi. l. 264.

I sing of deadly dolorous debate,
Stirr'd up through wrathfull Nemesis despight,
Betwixt two mighty ones of great estate,
Drawne into armes, and prooue of mortall fight,
Through proud ambition and *heart-swelling* hate.
Spenser. Muipotmos.

Is thy honour wrong'd? Forgive, and it is vindicated. Ay, but this kind of *heart-swelling* can brook no poultice but revenge! Take heed, my soul; the remedy is worse than the disease.
Quarles. Judgment and Mercy. Revengeful Man.

He smote his courser in the trembling flank,
And to him threatned his *heart-thrilling* speare.
Spenser. Faerie Queene, book ii. can. 3.

And there did him the *heart-trew* king
Most kindly intertayne,
And thence dismiss with gifts, when he
No longer would remayne.
Warner. Albion's England, book xi. ch. lxxviii.

It may be said of him that Cupid hath clapt him o'th' shoulder,
but Ile warrant him *heart-hole*.
Shakspeare. As you like it, fol. 200.

Against the thing he sought he would exclaim;
When he most burnt in *heart-wish'd* luxury,
He preach'd pure maid, and prais'd cold chastity.
Id. A Lover's Complaint.

Vein-healing veruen, and head-purging dill
Sound savory, and basil *heartly-hale*.
Spenser. Faerie Queene.

They want the care of man, their want they know,
And dress to please with *heart-alluring* show.
Parnell. The Rise of Women.

Our most gracious Saviour, for our sake, hath voluntarily sustained most bitter pains, and shameful contumelies; having sacrificed his dearest *heart-blood* to redeem us from intolerable slaveries, and from extremities of horrible misery.

South. Sermon 3. vol. iii.

Can he [a sinner] take any satisfaction from the cringes of the people, or the compliments of his friends, when his mind is ruffled with a great many secret and almost *heart-breaking* disappointments.
Sharp. Works, vol. vi. Sermon 3.

Whilst men will forsake the merits of the cause, and unmanly fall to railing and disparaging men's persons, and scraping together all the ill that can be said of them, they blow the coals of contention, they so imbitter and envenom the dispute, that it rankles into incurable disasters and *heart-burnings*.
Id. Ib. vol. i. Sermon 11.

Heart-bury'd in the rubbish of the world!
Young. The Complaint. Night 2.

None ever yet did, or ever shall, go to heaven, whom God does not vouchsafe these *heart-changing* impressions of his Spirit more or less to.
South. Sermons, vol. vi. p. 287.

O'er the pale corse we saw him gently bend;
Heart-chill'd with grief.
Shenstone. Elegy 15.

Yet let not grief and *heart-consuming* care
Prey on your soul; but let your constant mind
Bear up with strength and manly hardiness.
Edward. Sonnet 38. Canons of Criticism.

To have a large task enjoyned, and but a poor pittance of time to discharge it in, to have a large tale of brick required, and a small allowance to prepare it with, cannot but be a great *heart-discouraging* disadvantage.
South. Sermons, vol. vii. p. 322.

Proudly prefer them to the servile pomps,
And to the *heart-embitter'd* joys of slaves.
Thomson. Liberty, part iv.

Adieu! the *heart-expanding* bowl,
And all the kind deceivers of the soul.
Pope. Horace, book iv. ode 1.
z 2

HEART.

When in large bowls fair boys produce
The *heart-exhilarating* juice,
Then all our sorrows are resign'd,
They fly, and mingle with the wind.
Fawkes. Odes of Anacreon, ode 41. line 12.

If I solicit still in vain the sky,
Nor power, nor all the wealth this globe contains,
Can never mitigate my *heartfelt* pains.
Grainger. Elegies of Tibullus, book iii. elegy 3.

Of the violet, daisy, and rose,
The *heart's-ease*, the lily, and pink,
Did my fingers a garland compose,
And crown'd by the rivulet's brink.
Rowe. Reply to Colin's Complaint.

When from the highest angel, to the lowest saint, they are all so
tied together by the *heart-strings*, that every one is every one's dear
friend, what inexpressible content and complacency must they needs
take in one another!

Scott. Christian Life, part i. ch. iii.

There through the pensive dusk
Strays in *heart-thrilling* meditation lost
Indulging all to love. *Thomson. Spring.*

Then he turns every tale, and applies it with art,
But constant and *heart-whole* young Gyges appears,
And deafer than rocks the tale-teller hears.
Francis. Horace. Ode 7.

We are to remember that I shew at first that the subjects of these
excessive *heart-wounding* troubles were both the elect and the repro-
bate, both the godly and the wicked.

South. Sermons, vol. ix. p. 30.

Thrice happy Collinet, who can relieve
Heart-anguish sore, and make it sweet to grieve!
Philips. Pastoral 4.

Fill my eyes with *heart-felt* tears,
Fill my breast with *heart-born* fears,
Half-utter'd vows and half suppress'd,
Part look'd and only wish'd the rest.
Hamilton. Ode 1.

The Helots of Laconia, the Regardants to the Manor in Russia and
in Poland, even the Negroes in the West Indies, know nothing of so
scorching, so penetrating, so *heart-breaking* a slavery.
Burke. On a Regicide Peace.

Be grief my share;
But, if your Heav'n has mercy, pour it there
On yon *heart-broken* king, on yon distracted fair.
Whitehead. Alys and Andrastus.

I was truly happy to find one good effect of our civil distractions,
that they had put an end to all religious strife and *heart-burning* in
our own bowels.

Burke. Speech at Bristol previous to the Election.

These are the themes of simple, sure effect,
That add new conquests to the boundless reign
And fill with double force her *heart-commanding* strain.
Collins. An Ode to Mr. John Home.

But what shall we say of the multitude of all ranks constantly
engaged in pleasure pursuits, or in anxious, *heart-corroding* quest of
gain and advancement in life?
Knox. Works, vol. vii. p. 478. Considerations on the Lord's Supper.

But Celia scorn'd the plaintive moan,
And *heart-dissolving* show'r;
With flashing eye, and angry tone
She best maintain'd her power.
Jago. Female Empire.

Methinks the train
Of fair Euphrosyne, *heart-easing* smiles,
Hope, and her brother Love, and young Delight,
Come to invite me to ambrosial feasts.
Cooper. The Power of Harmony, book ii.

And, whilst the Theban bard to thee
Shall yield the *heart-elating* lyre,
Horace shall hear attentively
Thy finger touch his softer wire
To more familiar harmony.

Cooper. The Call of Aristippus. Epist. 4.

Let it not, however, be supposed that any thing here said is meant
to depreciate that most heavenly virtue, charity, or to rob those that
exercise it of that fair fame, that *heartfelt* satisfaction, and those
glorious rewards hereafter, which, through the merits of their Re-
deemer, cannot fail to recompense their generous labours.

Porteus. Sermon 6, vol. ii.

Source undiminish'd of all chearing light
Of roseate beauty, and *heart-glad'ning* joy.
Grainger. The Sugar Cane, book iii. l. 211.

Whence he [Pythagoras] learnt
From that celestial number [the number of the planets] how to form
The lyre *heart-melting*, and the vocal shell.

Cooper. The Power of Harmony, book i.

Then turning towards the knight, with scoffings lewd,
Heart-piercing insults, and revilings sore,
Loud bursts of laughter vain, and hisses rude,
As through the throng he pass'd, his parting steps pursued.
West. Education.

Me, *heart-rejoicing* goddess, lead
To the tann'd haycock in the mead.
Warton. Odes. On the Approach of Summer.

It branches considerably, with large *heart-shaped* leaves, and
jointed stalks.

Cook. Voyage, vol. v. book ii. ch. viii.

In vain, a friend his mind disturbs,
In vain a childish trouble gives,
When sage physicians to the couch,
Of *heart-sick* love-lorn wight, he brings.

Jones. An Ode of Jami, (in the Persian form and measure.)

Every man, who has been placed in a situation to observe it, is
surprised with the change which has been wrought in himself, when
he compares the view which he entertains of death upon a sick-bed
with the *heart-sinking* dismay with which he should some time ago
have met it in health.

Paley. Natural Theology, ch. xxvi. The Goodness of the Deity.

Ah! Muse, forbear that last sad scene to draw,
This homage, due to virtue, let me pay,
These *heart-sprung* tears, inspir'd by filial awe,
These numbers warbled to the silver Cray.

Fawkes. Aurelius. An Elegy.

But there is one loss, which I confess is almost too grievous to be
borne with patience; I mean the loss of those we love, the loss of
children, dear relatives, or any others closely allied by friendship or
consanguinity. It is a separation which rends the *heart-strings*.

Knox. Works, vol. vi. p. 20. Hope in God.

To try the *heart-subduing* strains,
Anon the vernal scenes impel,
O'er lofty rocks and rilly plains
Soft warbled from th' Eolian shell.
Hamilton. To a Young Lady on her Singing.

The vessel rides sublime in air,
High on the surging billows, or again
Precipitous through yawning chasms descends,
Heart-thrilling plaints, and hands uprear'd to heaven,
Speak well their anguish, and desire to live.
Harte. Psalm 108th paraphrased.

See Phœbus' self two happy bards atween;
See how the god their song attentive hears;
This Spenser hight, that Milton, well I ween!
Who can behold unmov'd sike *heart-tormenting* scene?
Lloyd. The Progress of Envy.

When fell Oppression in his harpy-fangs
From Want's weak grasp the last sad morsel bears,
Can ye allay the *heart-wrung* parent's pangs,
Whose famish'd child craves help with fruitless tears?
Beattie. The Triumph of Melancholy

HEART.

HEARTH.
HEAT.

HEARTH,

HEARTH-MONEY,

HEARTH-PENNY,

HEARTH-TAX.

A. S. *heorthe*, *heorth-pening*.—*Hertha*, or *Herthus*, i. e. Terra, Earth, was worshipped as a Goddess byour Northern ancestors, (see Tacitus, *de Moribus Ger.*) and in honour of her, her name was given not only to the place on which the family fire was kindled, but to the whole house. The Roman *Lar* was used in a similar manner. See Junius and Wachter, (in *vv. Hearth* and *Herthe*;) and also Spelman, (in *v. Harthpenny*.)

The place or spot upon which the fire was kindled; now, under and immediately before the grate or stove in which the fire is kindled.

He [Jehudi] cut the boke in pieces with a penne knyfe, and cast it into y^e fire upō the *hearth*, untill the boke was all brente in the fyre upon the *hearth*. Bible, 1551. *Jeremye*, ch. xxxvi.So blyth and bonny now the lads and lasses are,
That ever as anon the bag-pipe up doth blow,
Cast in a gallant round about the *hearth* they go.Drayton. *Poly-olbion*, song 27.For me if e'er I had least spark at all
Of that which they poetic fire do call,
Here I confess it fetched from his *hearth*;
Which is gone out, now he is gone to earth.

Mr. R. B. In Memory of Dr. Donne.

W. R. His Majesty having been informed that the revenue of the *hearth-money* is very grievous to the people, is therefore willing to agree either to a regulation of it, or to the taking of it wholly away, as this house shall think most convenient.

Parliamentary History. William and Mary, Anno 1688-9.

In the mean time to gratify the people the *hearth-tax* was remitted for ever.Evelyn. *Memoirs*, March 8, 1689.Let us imagine that we behold a great dictator giving audience to the Samnite ambassadors, and preparing on the *hearth* his mean repast with the same hand, which had so often subdued the enemies of the Commonwealth, and borne the triumphal laurel to the Capitol.Bolingbroke. *Reflections upon Exile*.

The HEARTH-MONEY, or *Chimney-money*, mentioned in the above citation, was a duty to the Crown, first imposed by Parliamentary authority, by 14 Car. II. c. 10. of 2s. upon every *Hearth* in each house paying to Church and Poor. By a subsequent statute, certain persons were empowered, once every year, to view the inside of every house, to secure the more regular assessment of this odious impost. By the statute 1 William and Mary, c. 10., following the above-cited Declaration, *Hearth-money* was admitted to be, "not only a great oppression to the poorer sort, but a badge of slavery upon the whole people; exposing every man's house to be entered into and searched at pleasure, by persons unknown to him; and therefore, to erect a lasting monument of their Majesties' goodness in every house in the kingdom, the duty of *Hearth-money* was taken away and abolished." These duties, however, are still levied in Ireland under the same name, and in England they are only disguised under the window tax, and the poundage on inhabited houses.—In *Domesday Book* a similar rate is mentioned, called *Fumage* or *Fuage*, and known vulgarly as *Smoke-farthings*: and Edward the Black Prince imposed a florin upon every *Hearth* in his French dominions, in imitation of the English custom.

HEAT, v.

HEAT, n.

HE'ATER,

HE'ATING,

HE'ATLESS,

HE'AT-OPPRESSED.

A. S. *hæt-an*; D. *heet-en*;Ger. *heitzen*; Sw. *hetta*, *cale-**facere*. See the Quotation from

Locke; and see Hor.

To cause the sensation of

heat; to warm; to inflame; tokindle; met. to inflame, to give or cause ardour, or fervour; to enkindle, to animate, to agitate, with warm or burning feelings or passions. *Heat*, the noun, is also applied toAny continued violent effort or exertion; as a *heat* at a race.This yere [Ao. xxxvi. H. III.] was a gret *hete* and droughthe in Engeland, that fro the first day of Marche anon to the Assumcion of our Lady non rayne felle on erthe.

R. Gloucester, p. 520, note.

For with that one, encreased all my feare,
And with that other gan my hart to bolde,
That one me *het*, that other did me colde.Chaucer. *The Assemblie of Foules*, fol. 245.The dewe also like siluer in shyning
Upon the leaues, as any Baume swete
Til fire Titan with his persant *hete*
Had dried vp the lustie licour newe.Id. *The Complaint of the Blacke Knight*, fol. 270.The cheles bothe, and eke the *hetes*.Gower. *Conf. Am.* book vii. fol. 145.All these burne in aduoutrye, as it were an ouen that the baker *heateth*, when he hathe lefte knedyng, tyll the dowe be leuenedBible, Anno 1551. *Oseas*, ch. vii.[Therefore] he charged and commanded that they shulde *heate* the fornace at once seuen times more then it was wonte to be *heate*.Geneva Bible, 1561. *Daniel*, ch. iii. v. 19.For the outrageous encrease of their hope, is no very right hope, though it be a greater hope then it should be, no more then the *heate* of a feuer is a right natural *heate*, though the body be more *hote* then it was in helth.Sir Thomas More. *Workes*, book iv. fol. 572. *The Second Parte of the Confutacion of Tyndale*.GRATI. Let me play the foole,
With mirth and laughter let old wrinckles come,
And let my liuer rather *heate* with wine,
Then my heart coole with mortifying grones.Shakspeare. *Merchant of Venice*, fol. 163.Loe, by my troth, the instrument is cold,
And would not harme me.HUB. I can *heate* it, boy.Id. *King John*, fol. 14.Let Brontes, and black Steropes,
Sweat at the forge, their hammers beating;
Pyramon's houre will come to give them ease,
Though but while mettall's *heating*.Jonson. *The Vnder-wood. Ode to the Earle of Desmond*.The iron of itselfe, though *heate* red hot,
Approaching neere these eyes, would drinke my teares,
And quench this fierie indignation,
Euen in the matter of mine innocence.Shakspeare. *King John*, fol. 14.And fury ever boyles more high, and strong,
Heat with ambition, than revenge of wrong.Ben Jonson. *Sejanus*, act iii. fol. 351.It is certain, that of all powers in nature *heat* is the chief; both in the frame of nature, and in works of art.Bacon. *Natural History*, sec. 99.But he them all from him full lightly swept,
As doth a steare, in *heat* of sommer's day,
With his long taile the bryzes brush away.Spenser. *Faerie Queene*, book vi. can. 1.One made answer, that he affirmed not universally, that wine did cause *heat*; and a little after, (for it seemeth that wine is not universally a *heater*;) but rather, that such a quantity of wine may be said to enchafe and set such an one in *heat*.Holland. *Plutarch*, fol. 909.But heeres yet in the word hereafter, the kneading, the making of the cake, the *heating* of the ouen, and the baking.Shakspeare. *Troilus and Cressida*, fol. 78.MEM. My blood lost, and limbs stiff; my embraces
Like the cold stubborn bark, hoarie, and *heatless*.Beaumont and Fletcher. *The Mad Lover*, act iii.

HEAT.
—
HEATH.

Art thou not, fatall vision, sensible
To feeling, as to sight? or art thou but
A dagger of the minde, a false creation,
Proceeding from the *heat-oppressed* braine?
Shakspeare. Macbeth, fol. 136.

Thus camphire swallowed, is, in the dose of a very few grains, a great *heater* of the blood.

Boyle. Works, vol. v. p. 104. Of the Reconcilableness of Specific Medicines to the Corpuscular Philosophy.

What power unknown my course still upwards guides
Where Mars is seen his ruddy rays to throw
Through *heatless* skies that round him seem to glow,
And where remoter Jove o'er his four moons presides?
Hughes. The Ecstasy.

Alcibiades having revealed the origin of Polytheism and the doctrine of the unity to his companions, nothing was more natural than for men *heated* with wine, to run forth, in a kind of religious fury, and break the statues of their idols.

Warburton. The Divine Legation, book iii. notes, p. 36. (G.)

The writers of books in Europe seem to think themselves authorized to say what they please; and an ingenious philosopher among them has openly asserted, that he would undertake to persuade the whole republic of readers to believe that the sun was neither the cause of light nor *heat*, if he could only get six philosophers on his side.
Goldsmith. Citizen of the World. Letter 16.

HEATH, } Of uncertain Etymology. Goth.
HE'ATHER, } *haithya*; A. S. *hæth*; Ger.
HE'ATHY, } *heide*; Sw. *hed*. Junius suggests, that it may mean, *campus*
HEATH-CLAD, } *gramine ac floribus nitens*, from
HEATH-COCK, } *heyder, clarus, coruscus, resplendens*.
HEATH-HEN, } *Stiernhielmus* (see *Wachter*) from *hæd, i. e. high, q. d.*
HEATH-KEEPER, } *terra palustribus locis eminentior*. It is applied to
HEATH-POULT. }

A plain or tract of land on which the plant called *heath* grows; to the plant itself; and generally, as in *Bacon*, to tracts of land covered with plants, as *heaths* with the *heath*, or *Erica*.

Whan Zephirus eke with his sote brethe
Enspired hath in every holt and *hethe*
The tendre croppes.

Chaucer. The Prologue, v. 6.

The destroyers come ouer the *heeth* euerye waye.
Bible, Anno 1551. Jeremie, ch. xii.

As when heaven's fire
Hath scath'd the forest oaks, or mountain pines,
With singed top their stately growth though bare
Stands on the blasted *heath*.

Milton. Paradise Lost, book i. l. 615.

It is true, that some woods of oranges, and *heaths* of rose-mary, will smell a great way in the sea, perhaps twenty miles.

Bacon. Natural History, sec. 834.

Whereas, many inconveniences are observed to happen in divers counties of this realm, by moore-burnings, and by raising of fires in moorish grounds and mountaneous countries, for burning of ling, *heath, hather, fures, gorsse, &c.*

Evelyn. Fumifugium, part i.

The next morning, the King put his army into battalia. Prince Rupert, who was now declared general, led the van, and got possession of the *heath*, on the back side of the castle; from which a small party might have kept him, the entrance into it being very steep, and the way narrow.

Clarendon. History of the Rebellion, book viii. p. 551.

Betuwe signifies in the old German, fat earth, as *veluwe* (a great *heathy* country on the other side of the Rhine) does coarse or barren earth.

Sir William Temple. Memoirs from 1672 to 1679, vol. ii. ch. ii. p. 350.

O'er the trackless waste
The *heath-hen* flutters, pious fraud! to lead
The hot pursuing spaniel far away.

Thomson. Spring.

In the peak of Derbyshire was found an eagle's nest made of great sticks, resting one end on the edge of a rock, the other on two birch trees; upon which was a layer of rushes, and over them a layer of *heath*, and upon the *heath* rushes again; upon which lay one young one, and an addle egg; and by them a lamb, a hare, and three *heath-poults*.

Pennant. British Zoology. The Black Eagle.

[*Buccinum Whelk*] inhabits *heathy* ground, upon the roots of grass and under moss on Barham downs.

Id. Ib. The Buccinum Whelk.

Not a leaf has leave to stir,
Nature's lull'd—serene—and still!
Quiet e'en the shepherd's cur,
Sleeping on the *heath-clad* hill.

Cunningham. Day, a Pastoral.

The next were the *heath-keepers*, who attended to the right of the beam-heath, anciently called the *creach*; and took care to preserve it from all incroachments, or trespassers.

Pennant. Journey from Chester, p. 33.

HE'ATHEN, *n.* } Goth. *haithnai*; A. S. *hæth-*
HE'ATHEN, *adj.* } *ne*; D. *hedninge*; Ger. *heyde-*
HE'ATHENISH, } *nen*; Sw. *hedning*; Gr. *ἔθνικος*; Lat. *ethnicus*, from the Gr.
HE'ATHENISHLY, } *ἔθνος*, a nation; applied empha-
HE'ATHENISHNESS, } tically to the *ἔθνεα*, or nations,
HE'ATHENISM, } not Jews. But Vossius would
HE'ATHENIZE. } give the word a Northern origin, (in *v. Pagus*), viz. the Ger. *heydenen, loca agrestia imprimis quæ ericis plena*; places overgrown with *heath*. Because when the Christian Religion was prevailing in cities, the rites of the *Ethnici* continued in *locis agrestibus*. And see PAGAN: also the Quotation from Bentley. The *Heathens* were

The nations, or Gentiles, as distinguished from Jews; from believers; and, thus, a *Heathen*,

A Gentile, or Pagan; a worshipper of *heathen* gods; an unbeliever in Christ.

þis noble erl with þe Britones ageyn ys fou went biliue,
And fast, and slow faste, and þe *heþene* al so god,
Ac naþeles þe *heþene* folker faster a gen stod.

R. Gloucester, p. 162.

Constantyne þis vnderstod, *heþene* þai he were.
A crois, in stude of ys baner, ys men bi fore hym bere.

Id. p. 86.

And the scripture seyng after that God iustifieth the *hethene* (*gentes*) of bileue toolde tofore to Abraham, that in thee alle the *hethene* (*gentes*) schulen be blessed.

Wiclif. Galathies, ch. iii.

For the scripture sawe afore hande, that God wolde iustifie the *hethen* thorow faith, and therefore shewed before hande glad tydynges vnto Abraham: in the shall all nacions be blessed.

Bible, Anno 1551.

Jhesus sente these twelve and commaundide hem, and seide, go ye not in to the wei of *hethen* men, and entre ye not in to the citees of Samaritans: but rathir go ye to the schepe of the hous of Israel that han perischid.

Wiclif. Matthew, ch. x.

Almighty God, that saved all mankind,
Have on Custance and on hire child som mind,
That fallen is in *hethen* hond eftsone
In point to spill, as I shall tell you sone.

Chaucer. The Man of Lawes Tale, v. 5328.

Jesus had affirmed vnto them that a time should come, whan sucne as by the Jewes estimacion wer reputed for *heathen* and for sinners, should through the commendacion of feith be receiued vnto the dignitie of the nacion of Israel.

Udall. Luke, ch. vii.

The other that haue no religion at all but liue as brute and *heathenish* people, without God in the worlde, they cal *Dikoy* Lapary, or the wilde Lappes.

Hakluyt. Voyages, &c. vol. i. fol. 592. The Laps, &c.

CHOR. Go, and the Holy One
Of Israel be thy guide
To what may serve his glory best, and spread his name
Great among the *heathen* round.

Milton. Samson Agonistes, l. 1430.

HEATH.
—
HEATH-
EN.

Nor that, which that wise King of Jurie framed
With endlesse cost to be th' Almightyes See;
Nor all, that else through all the world is named
To all the *heathen* gods, might like to this be clamed.
Spenser. Faerie Queene, book iv. can. 10.

Redwald's religious sons; who for their Saviour dear,
By cruel *heathenish* hands unmercifully slain,
Amongst us evermore remember'd shall remain.

Drayton. Poly-olbion, song 11.

MAR. 'Tis *heathenishly* done of 'em in my conscience, thou deserv'st it not.

Beaumont and Fletcher. A King and no King, act i.

The obscenity, ribaldry, amorousnesse, *heathenishnesse*, and prophanenesse of most play-bookes, Arcadias, and fained histories that are now so much in admiration, is such, that it is not lawful for any so much as once to reade them.

Prynne. Histriomatrix, p. 913.

Hence, therefore, we see the desire of children is honest and pious; if we be not less zealous in our Christianity, than Plato was in his *heathenism*; who, in the sixth of his laws, counts offspring therefore desirable, that we may leave in our stead sons of our sons, continual servants to God.

Milton. Of Nullities in Marriage.

It has always been my thought, that *heathens* who never did, nor without miracle could, hear the name of Christ, were yet in a possibility of salvation.

Dryden. Preface to Religio Laici.

Who [the living God] in times past suffered all nations to walk in their own ways: Παῖτα τὰ ἔθνη, not all nations, but all the *heathen*, (the word *heathen* comes from ἔθνη) all the Gentiles, distinguished from the Jews, as the same words are translated Rom. xv. 11. and 2 Tim. iv. 17. and ought to have been so, Rom. i. 5. and 16. 26. but much more in our text [Acts xiv. 15. &c.] which according to the present version seems to carry a very obscure, if not erroneous meaning.

Bentley. Confutation of Atheism. Sermon 6.

All religions, whether true or false, not only those of Moses and Christ, but even the *heathenish* superstitions of every kind, have, at their first setting out, endeavoured to countenance themselves by real, or pretended miracles.

Atterbury. Sermon 8, vol. iii.

For the other sort of new converts, they were such as had been converted from *heathenism* and idolatry, and consequently looked upon every thing in use among these *heathens* with a suspicion and a jealousy so strong, that, considering the wickedness of human nature, it was impossible presently to remove it.

South. Sermons, vol. iii. p. 193.

The continuance of these unscriptural terms, without an exact application of them in sermons and catechisms, *heathenizes* all the common people, nay and great numbers of not unlearned persons.

Account of Mr. Firmin's Religion, 1698, p. 63.

A professed Christian preacher, addressing a professed Christian audience, should remember, that, however beautiful his discourse, if it is no more than a moral discourse, he may preach it, and they may hear it, and yet both continue unconverted *heathens*.

Knox. Essays, No. 174.

It was a custome among the Jews when they travelled into any foreign country, to shake the dust off their feet when they returned home, lest they should pollute their own holy ground with the soil of a *heathen* country.

Gilpin. Sermon 29, vol. iv.

They [certain passages of scripture] have been forcibly detached from the connections, which rendered them peculiarly applicable; have been made the subjects of disputation; have been converted into fundamental articles of faith: and that moral preaching, which they were adduced to enforce, has been stigmatized as a *heathenish* deviation from Christianity.

Cogan. On the Passions, vol. v. p. 485. Conclusion.

He [Enoch Wyat] altered and covered the King's statues, which during the troubles were thrust into Whitehall-garden, and which, it seems were too *heathenishly* naked to be exposed to the inflammable eyes of that devout generation.

Walpole. Anecdotes of Painting, vol. ii. p. 249.

When Julian attempted to set up preachers of *heathenism*, in opposition to those of Christianity, it was immediately foretold him, and one event verified the prediction, that what had proved so effectual to establish truth, would only serve to expose and ruin error.

Secker. Sermon 21, vol. i.

HEAVE, v.

HEAVE, n.

HEAVING,

HEAVE-OFFERING.

To lift, to raise, to throw up, to elevate, to rise or swell out.

Our herten hebbeþ vp, & in our strong myȝte
Opup, & eke in God, & eke in our ryȝt.

R. Gloucester, p. 455.

He was short shuldered brode, a thikke gnarre,
Ther n'as no dore, that he n'olde heve of barre.

Chaucer. The Prologue, v. 552.

But thereon was to *heauen* and to done
Considering al thing, it may nat be
And why? for shame, and it were eke to sone
To graunten him so great a liberte.

Id. Troilus, book ii. fol. 164.

This is the *heave-offryng* that ye shall geue to be *heaved*.

Bible, Anno 1551. Ezechiel, ch. xlv.

Heave-offringes, because they were *houen* vp before the Lord.
Tindall. Table expounding certaine Wordes of the Second Booke of Genesis. (Exodus.)

For, as his hand was *heaved* up on hight,
The villaine met him in the middle fall,
And with his club bet backe his brond-yrone bright.

Spenser. Faerie Queene, book vi. can. 8.

And indeed my lord
The wretched animall *heau'd* forth such groanes
That their discharge did stretch his leatherne coate
Almost to bursting.

Shakspeare. As you like it, fol. 190.

Lift vp thy brow (renowned Salisbury)
And with a great heart *heave* away this storme.

Id. King John, fol. 19.

NORF. If it doe, Ile venture one *haue* [heave] at him.

Id. Henry VIII, fol. 214.

KING. There's matter in these sighes.

These profound *heaves*

You must translate: 'Tis at we understand them.

Id. Hamlet, fol. 272.

'Tis such as you
That creepe like shadowes by him, and do sighe
At each his needlesse *heauings*: such as you
Nourish the cause of his awaking.

Id. Winter's Tale, fol. 284.

A *heave-offering* was a tribute of thankfulness unto God, and withall of acknowledgement of his supreme lordship and dominion over all.

Mede. On Texts of Scripture, book i. disc. 45.

Back to th' assembly roll'd the thronging train,
Desert the ships, and pour upon the plain.
Murmuring they move, as when old Ocean roars,
And *heaves* huge surges to the trembling shores.

Pope. Homer. Iliad, book ii.

Amid the lungs was fix'd the winged wood,
And quivering in his *heaving* bosome stood.

Id. Ib. book iv.

Thus they continued *heaving* down, and often righting the ship from a suspicion of their careening tackle, till the 3d of March, when, having compleated the paying and sheathing the bottom, which proved to be every where sound, they, for the last time, righted the ship, to their great joy.

Anson. Voyage round the World, book iii. ch. vii.

The ship also was so leaky that I doubted it would be necessary to *heave* her down at Batavia, which was another reason for making the best of our way to that place.

Cook. Voyages, vol. ii. book iii. ch. vii.

HE'AVEN,

HE'AVENLY, adj.

HE'AVENLY, adv.

HE'AVENLINESS,

HE'AVENIZE,

HE'AVEN-KISSING.

From the verb *heaf-ian*, to raise, (to *heave*, q. v.) because it is placed on high, or because we raise our eyes to contemplate it, Skinner. And Tooke, *heaven*, subaud. some place,

HEAVE.

HEAVEN.

HEAVEN. any place; *Heaven*, or *heaved*. See the Quotation from Verstegan. Applied to

The regions raised above us; the mansion or abode of God and his angels; of holy persons. Also to the Sovereign or Supreme God: in the plural, to the Gods. *Heaven* is much used in Composition.

To Kȳng Cadwallad an angel auȳsyon broȳte
Fram *hevene*, and bad hȳm wyȳdrawe of þat he þoȳte.
R. Gloucester, p. 254.

And broughte þȳne blessedde fro þennes. in to þe blȳsse of *hevene*.
Piers Plouhman. Vision, p. 117.

And he saw the Spirit of God comyng down as a dowve and comynge on him. And lo a voice fro *hevenes* seiynge, This is my loved sone in whiche I have plesid to me.

Wiclif. Matthew, ch. iii.

And John saw the Spirite of God descēde lyke a doue, and light vpon hym. And lo, there came a voice frō *heauen* sayinge: Thys is my beloued sonne in whom is my delyte. *Bible, Anno 1551.*

The firste man of erthe is ertheli, the secunde man of *hevene* is *heuentli*, such as the ertheli man is, such ben the ertheli men, and such as the *heuentli* man is, such ben also the *heuentli* men, therefore as we han born the ymage of the ertheli man, bere we also the ymage of the *heuentli*.
Wiclif. 1 Corinthians, ch. xv.

The fyrst man is of the earth, earthly: The secunde man is the Lord from *heauē*. As is the earthy, such are they that are earthy. And as is the *heauēly*, such are they that are *heauenly*. And as we haue borne the ymage of the earthy, so shall we beare the ymage of the *heauenly*.
Bible, Anno 1551.

But natheles by God our *heven* king,
I thoughte not to axe of him no thing.
Chaucer. The Shipman's Tale, v. 13323.

This Chanon was my lord, ye wolden wene;
Sire hoste, in faith, and by the *heven quene*,
It was another Chanon, and not he,
That can an hundred part more subtiltee.
Id. The Chanones Yemannes Tale, v. 16557.

These thynges than forsooth much bringen vs to the full knowledg-
yng soothe, and to the parfyte loue of the maker of *heauenlye*
thynges. *Id. Testament of Loue*, fol. 285. *The Prologue.*

And forth with all out of his sight
Thei passen vp in to the *heuen*.
And he awoke out of his sweuen.
Gower. Conf. Am. book ii. fol. 46.

So that he thorough know aright,
What is the *heuenlyche* might,
And be made humble to the wille
Of him, which maie all saue and spille.
Id. Ib. book i. fol. 23.

But the blessed creatures in *heauen* geue honour to Christ for man's redempcion, for that ioy and pleasure that their charitie taketh in the societie and felowship of saued soules.
Sir Thomas More. Workes, book ii. fol. 320. *The Supplicacion of Soules.*

That musike with his *heauenly* harmonie,
Do not allure a *heauenly* minde from *heauen*,
Nor set men's thoughts, in worldly melodie.
Gascoigne. The Steele Glas.

The birds with *heavenly*-tuned throats,
Possess woods' echoes with sweet notes;
Which to your senses will impart
A music to inflame the heart.
Raleigh. Imitation of Marlowe.

Wherefore in case he would haue them; being menne farre aboue the common sorte, or as you woulde saye, *heauenlyke* felowes, to belieue in hym, they requyred hym to shewe some sygne from *heauen*.
Udall. Marke, ch. viii.

The name of *heauen*, albeit it was of our ancestors written *heofen*, yet carried it like sence or signification as now it doth, being as much as to say as *heaven*, or *heaved* up, to wit, the place that is elevated.

Verstegan. Restitution of Decayed Intelligence, ch. vii.

Love, lift me up upon thy golden wings
From this base world unto thy *heaven's* hight,
Where I may see those admirable things
Which there thou workest by thy souveraine might,
Farre above feeble reach of earthly sight,

That I thereof an *heavenly* hymne may sing
Unto the God of Love, high *heaven's* king.
Spenser. Hymne 3. On Heavenly Love.

Goddess of women, sith your *heavenliness*
Hath now vouchsaf'd itself to represent
To our dim eyes.

Sir John Davies. Orchestra.

But, O my soul, if thou be once soundly *heaveniz'd* in thy thoughts and affections, it shall be otherwise with thee.
Hall. Soliloquy 80.

I say again, let no man deceive you with vain words, or with vain hopes, or with false notions of a slight and suddain repentance: as if *heaven* were an hospital founded on purpose to receive all sick and maimed persons, that, when they can live no longer to the lusts of the sinful pleasures of this world, can but put up a cold and formal petition to be admitted there.
Tillotson. Sermon 54.

To Jove th' eternal (power above all powers!
Who wings the wind, and darkens *heaven* with showers,)
The flames ascend: till evening they prolong
The rites, more sacred made by *heavenly* song.
Pope. Homer. Odyssey, book xiii.

In the night the Aurora Australis made a very brilliant and luminous appearance. It was seen first in the East, a little above the horizon; and in a short time spread over the whole *heavens*.
Cook. Voyages, vol. iii. book i. ch. iii. p. 49.

Were a man, say they, to stop the course of the *heavenly* bodies, which is above the reach of all the powers of his nature; this would be a miraculous operation: but were a superior being, who had power equal to such a work, to suspend the motion of the *heavenly* bodies; this would be no miracle at all.
Farmer. On Miracles, ch. i. sec. 1.

HEAVEN, in Composition.

The staring wizzard never yet could by
His mumbling charms, his *heav'n-affronting* wand,
His barbarous words and figures, form a Lye
Able against the face of Truth to stand.
Beaumont. Psyche, can. 10. st. 6.

————— Pour your blessing on these streams,
Which rolling down from *heaven-aspiring* hills,
And now united in the fruitful vales,
Bear all before them, ravish'd with their joy,
And swell in glory, till they know no bounds.
Beaumont and Fletcher. The Masque of the Gentleman of Gray's Inn.

————— So these the late
Heav'n-banish't host, left desert utmost Hell
Many a dark league, reduc'd in careful watch
Round their metropolis, and now expecting
Each hour their great adventurer from the search
Of forrein worlds.
Milton. Paradise Lost, book x. l. 437.

And free there's none from all this worldly strife
Except the shepherd's *heaven-blest* happy life.
Browne. Britannia's Pastorals, book ii. song 2.

He gaue to all, the blest Phaeacian's lawes;
And, like a *heaven-borne* powre in speech, acquir'd
The people's eares.

Chapman. Homer. Odyssey, book vii. fol. 98.
And thus through all th' unfruitfull ayre, an iron sound ascended
Up to the golden firmament, when strange effects contended
In these immortall *heaven-bred* horse of great *Æacides*.
Id. Homer. Iliad, book xvii. fol. 245.

He whose *heav'n-daring* looks proclaim him fit
Not to request and sue, but to disdain.
Beaumont. Psyche, can. 5. st. 73.

What *heaven-entreated* heart is this?
Stands trembling at the gate of bliss,
Holds fast the door, yet dares not venture
Fairly to open it and enter.
Crashaw. To the Countess of Denbigh.

Where all yet left of that revolted rout
Heav'n-fall'n, in station stood or just array,
Sublime with expectation when to see
In triumph issuing forth their glorious chief.
Milton. Paradise Lost, book x. l. 535.

Satan from hence now on the lower stair
That scal'd by steps of gold to *heaven-gate*
Looks down with wonder at the sudden view
Of all this world at once.

Milton. Paradise Lost, book iii. l. 541.

Why was my breeding order'd and prescrib'd
As of a person separate to God,
Design'd for great exploits; if I must die
Betray'd, captiv'd, and both my eyes put out,
Made of my enemies the scorn and gaze;
To grind in brazen fetters under task
With this *heav'n-gifted* strength?

Id. Samson Agonistes, l. 36.

For, both in minde, and soule, I know, that there shall come a day,
When Ilium, Priam, all his powre shall quite be worne away;
When *heaven-inhabiting* Jove shall shake his fierie shield at all
For this one mischiefe.

Chapman. Homer. Iliad, book iv. fol. 54.

The people met, the rites and prayers all past,
Behold! the *heaven-instructed* lot is cast.
'Tis taught by *heaven* its way, and cannot miss;
Forth Benjamin, forth leaps the house of Cis.

Cowley. Davideis, book iv.

A station, like the herald Mercurie
New lighted on a *heaven-kissing* hill.

Shakspeare. Hamlet, fol. 271.

But oh why didst thou not stay here below
To bless us with thy *heav'n-lov'd* innocence.

Milton. Ode on Death of a Fair Infant, stan. 10.

But what owe I to his commands above
Who hates me, and hath hither thrust me down
Into this gloom of Tartarus profound
To sit in hateful office here confin'd,
Inhabitant of *heav'n*, and *heav'nlie-born*.

Id. Paradise Lost, book ii. l. 860.

Of him, t' whose happy-making sight alone
When once our *heav'nly-guided* soul shall clime,
Then all this earthly grossness quit,
Attir'd with stars, we shall for ever sit,
Triumphing over Death, and Chance, and thee, O Time.

Id. Ode on Time, l. 19.

Making such difference betwixt wake and sleepe,
As is the difference betwixt day and night,
The houre before the *heavenly-harneis'd* teeme
Begins his golden progresse in the East.

Shakspeare. Henry IV. First Part, fol. 62.

His grandame's wrongs, and not his mother's shames,
Drawes those *heaven-mouing* pearles frō his poor eies.

Id. King John, fol. 4.

Alas what will they do
When stubborn rocks shall bow,
And hills hang down their *heav'n-saluting* heads
To seek for humble beds.

Crashaw. On the Name of Jesus.

Altho' thus smartly check'd, *heaven-spurred*, he
Dreads not his second dream to represent;
Yet wisely takes the opportunity
Of Jacob's presence.

Beaumont. Psyche, can. 1. stan. 94.

You sun-bred ayry, whose immortal birth
Bears you aloft beyond the sight of earth,
The *heaven-touch'd* feathers of whose sprightly wings
Strikes (from above) the palaces of Kings.

Drayton. The Owl.

——— [God] them beholding soon,
Comes down to see their city, ere the tower
Obstruct *heav'n towers*, and in derision sets
Upon their tongues a various spirit to rase
Quite out their native language, and instead
To sow a jangling noise of words unknown.

Milton. Paradise Lost, book xii. l. 52.

——— Where is then that flame
That added warmth and beauty to thy frame?
Fled *heaven-ward* to repaire, with its pure fire,
The losses of some maim'd seraphick quire?

Habington. Castara, part iii.

None among the choice and prime
Of those *heaven-warring* champions could be found
So hardie as to proffer or accept
Alone the dreadful voyage.

Milton. Paradise Lost, book ii. l. 424.

A *heaven-born* soul would scarce think it worth while to fly here
below, if its work must be, not to employ the body, but to tend it.
Boyle. Works, vol. ii. p. 458. Occasional Reflections, reflec. ix. sec. 6.

Patroclus, cease! this *heaven-defended* wall
Defies thy lance, not fated yet to fall.

Pope. Homer. Iliad, book xvi.

O sacred weapon! left for truth's defence,
Sole dread of folly, vice, and insolence;
To all but *heaven-directed* hands deny'd,
The Muse may give thee, but the Gods must guide.

Id. Epilogue to the Satires of Donne. Dialogue 1.

But the design of Christianity is to make men as good as they can
possibly be: as devout, as humble, as charitable, as temperate, as con-
tented, as *heavenly-minded*, as their natures will allow of in this world.

Sharp. Works, vol. i. Sermon 7.

With how much difficulty may we imagine a man to get humility
or *heavenly-mindedness*, while all the appetites, and the very nerves
of his soul, strive against it, and endeavour to pull down as fast as he
can build up.

South. Sermons, vol. vii. p. 54.

Can you renounce a fortune so sublime,
Such glorious hopes your backward steps to steer,
And roll, with vilest brutes, thro' mud and slime?
No! no!—Your *heaven-touch'd* heart disdains the sordid crime!

Thomson. Castle of Indolence.

I do not deny but that those heats of passion are good opportunities
to begin our religion in, and if wisely improved will very much con-
tribute to our voyage *heaven-wards*, and, like a brisk gale of wind,
render it much more expedite and easy.

Scott. The Christian Life, part i. ch. iv.

But ye, most impious *heaven-abandon'd* villains,
What and whence are ye, that so proudly dare
The lists to enter with the mighty Gout,
Whose power not Jove himself can overcome?

West. Triumph of the Gout.

Let every generous youth his praise proclaim;
Who, wand'ring through the world's rude forest wide,
By him hath been taught his course to frame
To Virtue's sweet abodes, and *heaven-aspiring* Fame.

Id. Education, can. 1.

Popes, Emperors, and Kings courted his [Erasmus] favour; and
through dread of his *heaven-bestowed* power paid him a sincerer and
more reverential homage than they ever extorted from their myrmi-
dons.

Knox. Preface to Antipolemus, vol. v. p. 412.

The hero stood, transported in his mind
To times, when God held converse with mankind,
When simple Virtue taught her *heaven-born* lore,
And Truth commanding bad e'en Kings adore.

Lloyd. The Henriade.

God was his guide, and 'mid the tempest's roar,
The tossing vessel reach'd the neighbouring shore,
Where Jersey rises from the ocean's bed,
There, *heaven-conducted*, was the hero led.

Id. Ib.

These passages are to be found only in St. John's gospel, and who-
ever reads them with attention will discover in them plain indications
not only for a *heaven-directed* hand, but for a feeling and grateful
heart.

Porteus. Sermon 18. vol. i.

The authors of such poems must be content with the approbation
of those *heaven-favoured* geniusses, who, by a similarity of taste and
sentiment, are enabled to penetrate the high mysteries of inspired
fancy, and to pursue the loftiest flights of enthusiastic imagination.

Langhorne on Collins. Ode on the Poetical Character.

——— He her proffer'd hand
In hue, in purity like snow, receiv'd.
A *heav'n-illum'd* dignity of look
On him she fixed.

Glover. Leonidas, book vii.

That the bishop (Lowth) thought proper to select a trivial ballad to
show the force of poetry, when he was to treat of *heaven-inspired*
poetry, evinces that he deemed ballads capable of producing wonderful
effects on the human heart.

Knox. Winter Evenings, even. 7.

HEAVEN.

HEAVY.

Society! our being's noblest end!
To thee, with claims unequal, all pretend:
From angels or the heaven-instructed man
To the wild Tartar's unconnected clan.

Cambridge. *Learning, a Dialogue.*

Hail, golden Lyre! whose heaven-invented string
To Phœbus and the black-hair'd Nine belongs;
Who in sweet chorus round their tuneful King,
Mix with thy sounding chords their sacred songs.

West. *Pythian Odes. Decade 1.*

Yet great numbers of them [our Ecclesiastics] did, notwithstanding,
preserve themselves pure and undefiled from the vices of the Age, and
were exemplary in their manners, temperate, charitable, meek, and
heavenly-minded.

Porteus. *Sermon 7. vol. ii.*

How was I late by his indulgence blest,
Cheer'd with his smiles and by his precepts taught!
My fancy deem'd him some angelic guest,
Some heaven-sent guide with blissful tidings fraught.

Fawkes. *Aurelius, an Elegy.*

And, forces new
Gathering from toil, and ardour from the throng
Of rival youths, outstripp'd the labouring crew,
And to the true Parnasse and heaven-throng'd glory flew.

West. *Education.*

Hither descend from yonder orient sky,
Cloath'd in the heav'n-wove robe of harmony.

Mason. *Ode 1. For Music.*

HE'AVY, *v.*

HE'AVY, *adj.*

HE'AVILY,

HE'AVINESS,

HE'AVY-ARMED,

HE'AVY-HANGING,

HE'AVY-HARNESSED,

HE'AVY-HEADED,

HE'AVY-LOADED,

HE'AVY-SKIRTED.

A. S. *heaf-ig, hef-ig, gravis,*
met. tristis. Heavie or waightie,
says Minshew, because *heavie*
things must be *heaved* up.
See HEAVE.

Weighty or of great weight;
ponderous, cumbrous, oppres-
sive; *met. weighed* down,
sunk, depressed, dejected, sad,
or sorrowful; loaded, bur-
thened, burthensome, troubled or troublesome; oppres-
sive, not easily moved; sluggish, dull, stupid, inani-
mate.

þe kȳng fro ðaȳ to ðaȳ he *heuyed* more and more,
Nerhand his endȳng sekenes greued him sore.

R. Brunne, p. 65.

He felt him *heuy* & ferly seke his body wexe alle seere,
His childre he wild auance, till he o lyue were.

Id. p. 18.

Take to stronge men. and in Temese cast hem
And boþe naked as anelde. here noþr *heuyjour* þan oþer.

Piers Plouhman. *Vision, p. 285.*

And eftsone he gede and preide and seide the same word. And
turnede agen eftsoone and foound hem slepinge for her yghen weren
heuyed and they knewen not what they schulden answer to him.

Wiclif. *Mark, ch. xiv.*

But Jhesus seyde suffre ye hir what ben ye *hevy* to hir? Sche bath
wrought a good werk in me.

Id. *Ib.*

But there weren summe that boren it *hevyly* withynne hemsilf and
seiden, wherto is this losse of oynement maad?

Id. *Ib.*

And whanne he was risen fro preier, and was comun to hise disci-
plis: he foound hem slepyng for *heuynesse*.

Id. *Luke, ch. xxii.*

Hire frendes, which that knew hire *hevy* thought,
Comforten hire in all that ever they may:
They prechen hire, they telle hire night and day,
That causeles she sleth hireself, alas!
And every comfort possible in this cas
They don to hire, with all hir besinesse,
All for to make hire leve hire *heuynesse*.

Chaucer. *The Frankleines Tale, v. 11134*

And said: O good father dere,
Why make ye thus *heuy* chere.

Gower. *Conf. Am. book i. fol. 25.*

My good sonne yet there is
A vice reuers vnto this,

Whiche enuious taketh his gladnes
Of that he seeth the *heuynesse*
Of other men.

Gower. *Conf. Am. book ii. fol. 28.*

From God these *heuy* cares ar sent for our unrests,
And with suche burdens for our welth he frauteth well our brestes.

Surrey. *Ecclesiastes.*

Our mariners complained *heavily* against the people, and said that
my lenitie and friendly vsing of them gave them stomacke to mischiefe.

Hakluyt. *Voyages, &c. vol. iii. fol. 105. M. John Davis.*

He did choose out sixe thousand horsemen, & added to them iii. C.
called Dimichas y^t were footemen, *heauye-harnised*, but yet rydyng
on horsebacke.

Brende. *Quintus Curtius, book v. fol. 133.*

Moreover, his colleague Arbetio, under a faire shew of counterfeit
courtesie, and by calling him many times a valiant warriour, (as hee
was passing skilfull in laying traines for to entrap a man of plaine and
simple conversation, and withall in those daies of great authoritie)
proved his *heavie* friend, and set himsele sore against him.

Holland. *Ammianus, fol. 30. Constantius.*

The stroke upon his shield so *heavie* lites
That to the ground it doubleth him full low.

Spenser. *Faerie Queene, book i. can. 8.*

So by him Cæsar got the victory,
Through great bloodshed and many a sad assay,
In which himsele was charged *heavily*
Of hardy Nennius, whom he yet did slay.

Id. *Ib. book ii. can. 10.*

The ioyous nymphes and lightfoote faeries
Which thether came to heare their musick sweet,
And to the measure of their melodies
Did learne to move their nimble shifting feete:
Now, hearing them so *heavily* lament,
Like *heavily* lamenting from them went.

Id. *The Teares of the Muses.*

And all that els was wont to worke delight
Through the divine infusion of their skill,
And all that els seemed faire and fresh in sight,
So made by nature for to serve their will,
Was turned now to dismall *heaviness*,
Was turned now to dreadfull ugliness.

Id. *Ib.*

But let thy spiders, that suck vp thy venome,
And *heauie-gated* toades lye in their way,
Doing annoyance to the trecherous feete,
Which with vsurping steps do trample thee.

Shakspeare. *Richard II. fol. 34.*

For sorrow, like a *heavy-hanging* bell,
Once set on ringing, with his own weight goes.

Id. *Rape of Lucrece.*

The *heavie-headed* plane-tree, by whose shade
The grasse growes thickest, men are fresher made.

Browne. *Britannia's Pastorals, book i. song 2.*

He was fain to force and compell some that had taken their load of
wine, and were *heavie-headed* and sleepeie, to arme themselves, and to
bridle their horses.

Holland. *Livius, fol. 735.*

Howere it be
I cannot but be sad: so *heavie* sad, &c.

Shakspeare. *Richard II. fol. 30.*

Entellus wastes his forces on the wind;
And thus deluded of the stroke design'd,
Headlong and *heavy* fell.

Dryden. *Virgil. Æneis, book v.*

If he be above Virgil and is resolved to follow his own verve (as the
French call it) the proverb will fall *heavily* upon him: Who teaches
himself, has a fool for his master.

Id. *Dedication to the Æneis.*

He would not violate that sweet recess,
And found besides a welcome *heaviness*,
That seiz'd his eyes; and slumber, which forgot
When call'd before to come, now came unsought.

Id. *Sigismonda and Guiscardo.*

Listning to these admonitions, and tempering the vivacity of youth
with a proper mixture of serious thought, you may ensure cheerful-
ness for the rest of life; but by delivering yourselves up at present to
giddiness and levity, you lay the foundation of lasting *heaviness* of
heart.

Blair. *Sermon 11. vol. i.*

HEAVY.

HEAVY. Kerns are light-armed and gallow-glasses *heavy-armed* soldiers.
Johnson. *Observations on Macbeth*, note 2. sc. ii.

HECATEA

Nought around
Strikes his sad eye, but deserts lost in snow,
And *heavy-loaded* groves.

Thomson. *Winter*.

And then, of sadder hue,
Emerg'd the deepen'd indigo, as when
The *heavy-skirted* evening droops with frost.

Id. *To the Memory of Sir Isaac Newton*.

HE'BDOMAD, } Lat. *hebdomas*; Gr. *ἑβδομας*,
HEBDO'MADAL, } from *ἑβδομος*, the seventh. Used,
HEBDOMA'TICAL. } by Ecclesiastical writers especially,
to denote

A week or space of *seven* days.

But in that tyme I Daniel was so *heuey* by thre *hebdomads* of
dayes that I ate no delicate meatis and nether flesh nor wyne came
into my mouthe.

Joye. *Exposicion of Daniel*, ch. x.

Those of creation being concluded within the first *hebdomade*,
accordingly as is exprest in the history, that God on the seventh day
rested from all his works.

Glanvil. *Præ-Existence of Souls*, ch. ii.

As for *hebdomadal* periods or weeks, although in regard of their
sabbaths, they were observed by the Hebrews, yet it is not apparent.

Sir Thomas Brown. *Vulgar Errours*, book iv. ch. xii.

Far from the conceit of a deambulatory, *hebdomatical*, or perad-
venture, ephemeral office.

Bishop Morton. *Episcopacy asserted*, p. 142.

All this from listening to variable, *hebdomadal* politicians, who ran
away from their opinions without giving us a month's warning.

Burke. *On a Regicide Peace*.

HE'BEN, } Fr. *hebene*; ebony, q. v.
HE'BEN-WOOD. }

We killed likewise a gray conie in shape like unto those of Nuova
Espanna, and another as blacke as *heben-wood*.

Hakluyt. *Voyages*, &c. vol. iii. fol. 422. Francisco de Villosa.

A gentle youth, his dearely loued squire,
His spere of *heben-wood* behind him bare,
Whose harmfull head, thrice heated in the fire,
Had riven many a breast with pikehead square.

Spenser. *Faerie Queene*, book i. can. 7.

HEBENSTRIETIA, in *Botany*, a genus of the class
Didynamia, order *Angiospermia*. Generic character:
calyx spathe-like, bursting longitudinally beneath; co-
rolla tubular, unequal, upper part of the lip four-cleft;
stamens produced from a cleft in the lower part of the
corolla; capsule two-seeded; one seed convex, the
other flat.

Nine species, natives of the South of Africa.

HE'BETATE, } Fr. *hebeté*; Lat. *hebes*, dull. Of
HE'BETE, } uncertain Etymology. *Hebete*, as
HE'BETUDE. } the Fr.

"Dull, sottish, witless, blockish, blunt, slow, sense-
lesse, heavy-headed; also, dulled, blunted." Cotgrave.

Examine and try the commonalty in almost every place, and you
must observe how *hebeté* and dull they are, how strangely unac-
quainted with what they profess to believe.

Ellis. *Knowledge of Divine Things*, p. 325.

Beef, it is true, may confer a robustness on the limbs of my son,
but will *hebetate* and clog his intellectuals.

Memoirs of Martinus Scriblerus, ch. iv.

The body is perfectly free from pain, oppression, *hebetude*, and
every species of uneasiness; and a certain vivacity and vigour, not
to be described, reign through the system.

Cogan. *On the Passions*, vol. i. p. 293.

HECATEA, in *Botany*, a genus of the class *Monoe-
cia*, order *Monodelphia*. Generic character: male
flower, calyx five-parted; corolla none, disk fleshy;
anthers three, aggregated into a fungous mass; female
flower, calyx five-parted; corolla none; one style;
berry three-seeded.

One species, *H. biglandulosa*, a tree of 20 feet, native HECATEA
of Madagascar.

HECATOMB, Lat. *hecatombe*; Gr. *ἑκατόμβη*, from
ἑκατόν, a hundred, and *βῆς*, *bos*, an ox. Applied to

HECTOR.

A sacrifice of a *hundred oxen*, and generally a *hun-
dred* of any kind of victims; a great sacrifice.

And here, sir, she offers, by me, to the altar of your glory, whole
hecatombs of most happy desires, praying all things may prove pros-
perous unto you.

Drummond. *Speech to Prince Charles*.

Let us aske some prophet, priest, or prove
Some dreame-interpreter, (for dreames are often sent from Jove,)
Why Phoebus is so much incenst? If unperform'd vows
He blames in us, or *hecatombs*.

Chapman. *Homer. Iliad*. book i. fol. 2.

But let some prophet, or some sacred sage,
Explore the cause of great Apollo's rage;
Or learn the wasteful vengeance to remove,
By mystic dreams, for dreams descend from Jove;
If broken vows this heavy curse have laid,
Let altars smoke, and *hecatombs* be paid.

Pope. *Homer. Iliad*, book i.

Yet still he wander'd, and with looks intent,
The fatal road his darling Atys went.
There to averted heav'n he tells his pain,
And slaughter'd *hecatombs* decrees in vain.

Whitehead. *Atys and Adrastus*.

HECATONIA, in *Botany*, a genus of the class *Do-
decandria*, order *Polygynia*. Generic character: calyx
five-leaved, inferior, reflexed; corolla, petals five, ovate,
striated, spreading; no pericarp; seed many, leticular.

Two species, natives of China. Loureiro.

HE'CTICK, adj. } *Hectica febris*, *ἐκτικὸς πυρετός*,
HE'CTICK, n. } an habitual or constitutional
HE'CTICAL, } fever, because it is *ἐν τῇ εἴξει*, in
HE'CTICALLY. } the habit of the body.

Habitual or constitutional; and, consequentially,
feverish, heated.

Do it England,
For like the *hecticke* in my blood he rages,
And thou must cure me.

Shakspeare. *Hamlet*, fol. 273.

This said, he paus'd; and now the *hecticke* heate
Of Oswald's blood doubled their pulses' pace;
Which high, as if they would be heard, did beate,
And hot ambition shin'd in either's face.

Davenant. *Gondibert*, book ii. can. 5.

Thus I have a little run over these accidents unto you, enough
only to break out of that silence which I will not call a symptome of
my sickness, but a sickness itself. Howsoever, I will keep it from
being *hectical*.

Reliquiæ Wottoniæ, p. 433. Letter to Sir E. Bacon.

The *hecticke* of the soul produces one in the body, the man from an
inward falls into an outward consumption; and death itself gives
the finishing stroke, and closes all with a sad catastrophe.

South. *Sermons*, vol. iv. p. 109.

Unartful tears, and *hecticke* looks, that show
With silent eloquence the lover's woe,
Boldness unfledg'd, and stolen raptures new,
Half trembling stands, and scarcely dares pursue.

Guardian, No. 127. (from Claudian.)

Again, the dropsey's bloated mask they steal;
Or, "melt with minings of the *hectic* fire."

Grainger. *The Sugar Cane*, book v. l. 305.

He was for some years *hectically* feverish; and though he found
some alleviation of his distemper, never obtained a perfect recovery
of his health.

Johnson. *Life of Ascham*.

HE'CTOR, v. } *Hector*, the brave son of Priam,
HE'CTOR, n. } appears to have gained by tradition
HE'CTORING, } the undeserved character of
HE'CTORLY, } A vainglorious blusterer, a bully,
HECTORE'AN. } a braggadocio, a threatener; whence
to *hector*,

HECTOR. To bully or bluster, to menace, to threaten.

HEDGE. Thus he [the Erle Douglas] went euer forwarde lyke a hardy
Hector, wyllyng alone to conquere the felde, and to dyscomfyte his
enemyes.

Lord Berners. *Froissart. Cronycle*, vol. ii. ch. 143.

Now I could quarrel heav'n, and be
Ringleader to a mutiny,
Like that of the gigantic wars,
And hector my malignant stars.

Cotton. *An Elegy*.

But his majesty was not so to be hector'd out of his right, as
appears by the honourable provision he has made to secure it, in the
late treaty with the Dutch.

Evelyn. *On Navigation and Commerce*, sec. 54.

Thus the hectors use to do, and to give the lye at adventure, when
they have a mind to try a man's courage.

Marvell. *The Rehearsal Transposed*, vol. ii. p. 109.

'Twas he that brought upon his knees
The hectoring kill-crow Hercules.

Butler. *Hudibras*, part ii. can. 1.

But when huffing and hectoring must be looked upon as the only
badges of gallantry and courage, what can recommend the exercise
of patience against the disgrace of it?

South. *Sermons*, vol. x. p. 121.

If there be any imprecation added to it, (as there is in all the damn-
me's and confound-me's, that are used among us) it is a downright
braving and hectoring God Almighty, and challenging him to do the
worst he can to us.

Sharp. *Works*, vol. iv. *Sermon 17*.

Those who seek glory from evil things, (who glory in their shame)
from presumptuous transgression of God's law, (hectorly profaneness
and debauchery) from outrageous violence, from over-reaching craft,
or from any bad quality, are not only vain-glorious, but impudent.

Barrow. *Sermon 31*. vol. iii.

In vain I charg'd him soon to quit the plains
And warn'd to shun Hectorean force in vain.

Pope. *Homer. Iliad*, book xviii.

HEDERA, in *Botany*, a genus of the class *Pentan-*
dria, order *Monogynia*, natural order *Araliæ*. Generic
character: calyx five-toothed; corolla, petals five;
broadest at the base; berry encompassed by the calyx;
seeds five.

Of this genus the most remarkable species is *H. helix*,
the common Ivy; there are two other species natives
of Jamaica, and one of Ceylon.

HEDGE, *v.* } A. S. *heg-ian*; Ger. *haeg-an*; D.
HEDGE, *n.* } noun, *haeghe*; Sw. *hag*. See HAW,
HE'DGER } and HAY.

To enclose, to surround, to encompass, to circum-
scribe; to shut or fence in or out; also, to lurk under
a hedge; and, thus, to hide, to conceal.

Toward þe wode, from wanne he come, þe Brutons gonne to fle.
Ac þo hii come among narwe heggys, hii stode aȝen anon,
And turnde þe breste aȝen, & vaste slow her fon.

R. Gloucester, p. 211.

— Oþr shep oþr kýne kepe
Eggen oþr harwen. oþr swýne oþr gees drýve.

Piers Plouhman. *Vision*, p. 76.

— The meseles in heggys
Lýggeth bý hure wenne hem luste.

Id. *Ib.* p. 46.

There was an housbondeman that plauntide a vineyard and heggide
it about.

Wiclif. *Matthew*, ch. xxi.

There was a certayne housholder, which planted a vyneyard, and
hedged it round aboute.

Bible, Anno 1551.

A man plauntyde a vineyard and sette an hegge about it.

Wiclif. *Mark*, ch. xii.

A certayne mā planted a vyneyard, and compased it with an hedge.

Bible, Anno 1551.

The hegge as thicke as a castel wall
That who that list without to stond or go
Though he would all day prien to and fro
He should not see if there were any wight
Within or no.

Chaucer. *The Floure and the Leafe*, fol. 366.

For this worde [wife] in the first proposition, is *hedged* with her
circumstaunce, that is to say, adulterie, which causeth diuorcement.

Wilson. *Arte of Logike*, fol. 74.

Howbeit they be wysely ordered, and alonge the way they haue
fortified strongly the *hedges* and bushes; one part of their archers
are along by the *hedge*, so that none can go nor ryde that way, but
must past by them.

Lord Berners. *Froissart. Cronycle*, vol. i. ch. 160.

There were ordeyned a xxv. hundred hewers of woodes, *hedgers*,
and dykers, to make playne the wayes.

Id. *Ib.* vol. ii. ch. 138.

There shal the *hedghoge* builde, digge, be there at home, and
bringe forthe his young ones.

Bible, Anno 1551. *Isaiah*, ch. xxxiv.

If thou *hedge* thy close as high as the middle region of the air
in all other places, and leave but one gap, all thy grass will be gone.

Mede. *On Texts of Scripture*, book i. disc. 50.

CAS. Brutus, baite not me,
Ile not endure it: you forget your selfe
To hedge me in.

Shakspeare. *Julius Caesar*, fol. 124.

HEL. Nay this shall not *hedge* vs out, wee le heare you sing cer-
tainely.

Id. *Troilus and Cressida*, fol. 89.

I, I my selfe sometimes, leauing the feare of heauen on the left
hand, and hiding mine honor in my necessity, am faine to shuffle: to
hedge, and to lurch.

Id. *Merry Wives of Windsor*, fol. 45.

While he with heates doth dying glow
Above he sees
The other *hedg'd* in with his snow
And enries him his ice, although he freeze.

Habington. *Castara*, part iii.

Here, in this garden only, springs the rose,
In ev'ry common *hedge* the bramble grows.

Drayton. *England's Heroical Epistles. Edward IV. to Mrs. Shore*.

COM. Two such I saw, what time the labour'd ox
In his loose traces from the furrow came,
And the swink *hedger* at his supper sat.

Milton. *Comus*, l. 293.

Could they be happier without it, the law, as an useless thing,
would of itself vanish; and that ill deserves the name of confinement
which *hedges* us in only from bogs and precipices.

Locke. *Of Civil Government*, book ii. ch. vi. *Of Paternal Power*.

To a man under the difficulties of his nature, beset with tempta-
tions, and *hedged* in with prevailing custom; 'tis no small encourage-
ment to set himself seriously in the courses of virtue, and practice of
true religion, that he is from a sure hand, and an Almighty arm, pro-
mised assistance to support and carry him through.

Id. *The Reasonableness of Christianity*, vol. ii. p. 537.

[Sir Ralph Hopton] with very easy contention, beat them off their
ground; they having lined the *hedges* behind them with their re-
serve, by which they thought securely to make their retreat into the
town.

Clarendon. *History of the Rebellion*, vol. ii. p. 133.

Beneath the *hedge*, or near the stream,
A worm is known to stray,
That shows by night a lucid beam,
Which disappears by day.

Couper. *The Glowworm*.

HEDGE, in *Composition*.

He should (if I were worthy to be judge)
Be quite degraded, like a *hedge-borne* swaine
That doth presume to boast of gentle blood.

Shakspeare. *Henry VI. First Part*, fol. 110.

For, what can be more direct to that effect, than to hide themselves
[hares] in *hedge-bottoms*, or in woods.

Digby. *Of Bodies*, ch. xxxvi.

The worst sallys may be planted so neer yet, as to be instead of
stakes in a *hedge*, and then their tops will supply their dwarfishness;

HEDGE, and to prevent *hedge-breakers* many do thus plant them; because they cannot easily be pull'd up, after once they have struck root.
 —
 HEDJAS. Evelyn. *On Forest Trees*, ch. xix. sec. 7.

1 LORD E. He can come no other way but by this *hedge-corner*.
 Shakspeare. *All's Well that Ends Well*, fol. 245.

Unlesse some base *hedge-creeping* Collybist
 Scatters his refuse scraps on whom he list.
 Hall. *Satire* 4. book iv.

Who whilst in hand it gryping hard he hent,
 Into a *hedgehogge* all unwares it went,
 And prickt him so that he away it threw
 Spenser. *Faerie Queene*, book v. can. 9.

The magicians, who were of the sect of Zoroastres, honored above all living creatures upon the earth the urchin or *hedghock*.
 Holland. *Plutarch*, fol. 583.

1. Thrice the brinded cat hath mew'd.
 2. Thrice and once the *hedge-pigge* whin'd.
 Shakspeare. *Macbeth*, fol. 143.

To chase and banish all odde *hedge-priests*, wizzards, tellers of fortunes, and magicians out of the common place, out of the shew place and theatre, yea, and quite out of the cittie.
 Holland. *Livius*, fol. 1033.

And soon the tempest so outrageous grew,
 That it whole *hedge-rows* by the roots upthrew.
 Drayton. *The Moon-Calf*.

Hence as I went, I chanc'd to look aside
 And near at hand I happily espy'd
 The *hedge-sparrow*, and her compeer the wren.
 Id. *The Owl*.

To him she granted also a cottage with a garden near the parish church of Eltham, and all other lands, tenements, rents, reversions, services, liberties, courts, &c. with reasonable fire-boot, cart-boot, plow-boot, *hedge-boot*, within the woods of the said manner.
 Strype. *Memorials*. *Queen Mary*, Anno 1553.

The *hedghog* being an helpless, slow, and patient animal, is accordingly guarded with prickles, and a power of rolling itself in them.

Derham. *Physico-Theology*, book iv. ch. xiv. note 5.

When they begin to be somewhat better bred, and were entering, as I may say, into the first rudiments of civil conversation, they left these *hedge-notes* for another sort of poem, somewhat polished, which was also full of pleasant raillery, but without any mixture of obscenity.
 Dryden. *On the Origin and Progress of Satyre*.

But the Cornish so briskly bestirr'd themselves and press'd them so hard on every side, being indeed excellent at *hedge-work*, and that kind of fight, that they quickly won that ground too.

Clarendon. *History of the Rebellion*, vol. ii. p. 133.

Haye-bote or *hedge-bote* is wood for repairing of *hays*, *hedges*, or fences.
 Blackstone. *Commentaries*, book ii. ch. iii.

And deek'd (as after ages more shall see)
 With poor *hedge-flow'rs*, y-clept simplicity!
 Harte. *The Charitable Mason*.

Who spends too oft in indolence the day,
 Soon sees his farm his base neglect betray;
 His useless *hedge-greens* docks and nettles bear,
 And the tough cammoc clogs his shining share.
 Scott. *Amæbean Eclogues*.

No effort of the animal could determine the clothing of its skin. What conatus could give prickles to the porcupine or *hedgehog*, or to the sheep its fleece?
 Paley. *Natural Theology*, ch. xxiii.

Her *hedge-row* shrubs, a variegated store,
 With woodbine and wild roses mantled o'er.

Cowper. *Retirement*.

Hundreds of waggon loads of Birmingham goods have been sold in Germany, and in other parts of the continent, from stirring a pot of melted brass with an *hedge-stake*, which would not have been saleable at all had the pot been stirred with an iron instrument.

Anecdotes of Bishop Watson, vol. i. p. 266.

He then traced them from place to place, till at last he found two of them drinking together, with a third person, at a *hedge-tavern* near Aldersgate.
 Fielding. *History of a Foundling*, ch. x.

H E D J A S.

HEDJAS, or, as Niebuhr spells it, Hedsjas, is the German mode of expressing the Arabic word Hhijáz, (pronounced Hhejáz,) which is the name of the Holy Land of the Moslims, that Province of the Arabian Peninsula in which the two sacred cities (*el hharemēn*) of Mecca and Medinah are situated. It consists of a narrow strip of land, lying between the elevated central Deserts and the sea, together with the mountainous ascent leading to them. A large portion of its soil is, therefore, nearly as uneven and as productive as the vales and declivities of Yemen. As, with the exception of Jiddah, Yanbo', and a few places on the coast, no part of its sacred soil can be trodden by the feet of unbelievers, it has rarely been visited by any Western Europeans. Alí Beg el-'Abbásí, i. e. Don Diego de la Badía, and Louis Burckhardt, are the only modern travellers who have been able to penetrate into the interior of it; but the ostentatious style in which the former travelled, rendered him an object of suspicion, and effectually checked the freedom of his inquiries. Being, moreover, too indolent to acquire more than a mere smattering of the Arabic language and literature, he could neither command the respect of the Arabs, nor avail himself of the opportunities which his position offered. Burckhardt, on the contrary, set out on his pilgrimage, prepared by an acquaintance with the literal and spoken Arabic, seldom attained by any but natives, and having assumed the character and appearance of a

merchant, neither excited jealousy, nor experienced interruption from the crowds of pilgrims with whom he mixed. He had ample leisure, and was well prepared to inquire and observe with advantage. His travels in Arabia, Nubia, and the Peninsula of Mount Sinaï, have also sufficiently shown his talent for observation, and care in recording his remarks, so that much new information may be expected from his account of Hhijáz; till the publication of which, Niebuhr, and the materials collected by M. Jomard, are almost the only authorities for this unknown and unexplored part of Arabia.

Having the Desert and Yemen on the North and South, with Nejd and the Red Sea on the East and West, lying between the 19th and 26th parallels of Northern latitude, and possessing no permanent stream of any size, the low lands of this Province are subject to all that excess of heat and aridity for which Arabia is noted; but its mountainous districts enjoying, in consequence of their elevation, a lower temperature, have the advantage of a moister atmosphere, and in many cases, a supply of water from wells and brooks throughout the year. Its principal towns are its seaports, the sacred cities of Mecca and Medinah, and Táyif, Khaibar, and Bedr. Besides many roadsteads, it has the harbours of Yanbo' and Jiddah.

Yanbo', (pronounced Yambo', and signifying "a Yambo, spring,") in 24° 7' 6" North, and 38° 27' 15" East, is

HEDJAS. now the port of Medínah, as Jár, lying to the South East of it, was formerly. It is a walled, but ill-built town of some size, at the foot of Mount Ridwá, (*Abú'l-fedá's Tacwim el boldán.*) It is much frequented by pilgrims on their return from Mecca, as they usually go to visit the Prophet's tomb at Medínah on their way home. Yambo', the *Iambia vicus* of Ptolemy, is frequently called Yambo'-el-bahr (*i. e.* the maritime) by the Arabs, to distinguish it from Yanbo' el-berr, (the inland,) or Yanbo' el-nakhl, (the town of palms,) which is one day's journey East $\frac{1}{4}$ North-East from the port.

Djidda, or
Gedda.

Jiddah, in $21^{\circ} 30'$ North, and $39^{\circ} 13' 15''$ East, is surrounded by a wall, so neglected in Niebuhr's time, (A. D. 1762,) that there were several large breaches in its Southern side, and the battery at the extremity of the point forming the harbour was perfectly unserviceable; but since the town has been occupied by Mohammed 'Alí, the present Páshá of Egypt, its fortifications have been doubtless restored and improved. The whole of the Red Sea is beset with shoals of coral rock, and the harbour of Jiddah is so much obstructed by them, that at certain seasons there is not water enough near the shore for the draft of boats, and ships are obliged to anchor at a considerable distance from the town; to the North-West, also, large hills of coral-rock, covered with sand and shells, show how far the sea has retired. These hills, however, supply a convenient material for building, and from them all the more substantial houses are constructed; the rest are mere Arab hovels. As the port of Mecca, Jiddah is a place of great resort, and almost the only spot in Hhijáz on which Christians were allowed to set their foot, till Mohammed 'Alí sent some European officers with his troops on their expedition against the Wah-hábies. It is the great emporium of Arabia, to which the Southern monsoon, from November to April, brings fleets of merchantmen from the Indian Ocean, laden with the produce of Asia and Africa; and the Northern, during the remainder of the year, sends the productions of Europe, from Caíro and Suez. The gate and road leading to Mecca are the only parts of the town and neighbourhood prohibited to infidels. There are several okéls (wakkáls) or caravansarais for the accommodation of merchants, and a few neat houses built of coral-rock. The water is all brought by camels from the hills; throughout Hhijáz, it is scarce, somewhat brackish, (Burckhardt's *Nubia*, p. lx.) and peculiarly unwholesome. Among the European articles in demand at Jiddah, are Venetian zecchines and Imperial dollars, much used in mercantile transactions both in Yemen and Hindústán. Coffee and a little senna are the only articles brought from the former of those Countries. All goods pay a duty of 10 per cent. *ad valorem*, often raised to 12 or 15 by the Custom-house officers, who overrate their value. The English pay only 8 per cent.; but all these regulations, as far as the natives are concerned, have undoubtedly been changed by Mohammed 'Alí. Formerly the duties collected in this port were divided between the Páshá, appointed by the Grand Signior, and the Sheríf or Prince of Mecca; but that chief was deposed and sent to Caíro, by the present Páshá of Egypt, and the whole revenue is now probably received by him. As no coin is struck in this territory, the money of Constantinople and Caíro is current. Párahs (pronounced paráhs) are called *faddah*, (*i. e.* silver,) and imaginary coins, such as crúsh (curúsh, or ghurúsh, *i. e.* dollars) and díwánies, are used in calculation. In 1762, 1 Imperial dollar = 85

párahs at Caíro, and 92 at Jiddah; and 4 párahs = 5 díwánies; 40 díwánies = 1 kirsh or piaster; and 1 Imperial dollar = 2 crúsh and 35 díwánies; 1 díwání = 20 jedid, a very small, unstamped morsel of copper. Niebuhr has given a plan of the town and harbour, (*Reise*. tab. lv.) and plates to show the costume of the common people. (*Ib.* tab. lvi. lvii.) The higher classes dress as in Turkey.

Kunfudeh (pronounced Gumfudeh) is an ill-built town of moderate size, on the coast of the Red Sea, in $19^{\circ} 7'$ North and $40^{\circ} 50'$ East. Its houses are mere huts, but it has good water, and, being the port at which ships from Yemen are obliged to stop and pay duty on approaching Hhijáz, has some trade. The governor (formerly appointed by the Sheríf of Mecca, and independent of the Porte) resides in a small island called Sarúm el Kakhmeh, just opposite to the town. (See Niebuhr's plate, tab. lviii.) A guard-house near the town, and a round tower, with some cannon at its foot, are the only remarkable objects. The roadstead between the island and the main is only open to the South, its Northern entrance being obstructed by coral-reefs.

Of Mekkah, which is placed, according to M. de la Badía's observations in $21^{\circ} 28' 17''$ North, and $40^{\circ} 24'$ East: the best description is that given by Joseph Pitts,* who performed his pilgrimage about A. D. 1690. "It is a town," he says, (p. 121,) "situated in a barren place, (about one day's journey from the Red Sea,) in a valley, or rather in the midst of many little hills. 'Tis a place of no force, wanting both walls and gates. Its buildings are (as I said before) very ordinary, insomuch that it would be a place of no tolerable entertainment, were it not for the anniversary resort of so many thousand Haggés (*Hájjís*) or pilgrims, on whose coming the whole dependance of the town (in a manner) is; for many shops are scarcely open all the year besides. The people, here, I observed, are a poor sort of people, very thin, lean, and swarthy. The town is surrounded for several miles with many thousands of little hills, which are very near one to the other. I have been on the top of some of them near Mecca, where I could see some miles about, but was not able to see the farthest of the hills. They are all stony rock and blackish, and pretty near of a bigness, appearing at a distance like cocks of hay, but all pointing towards Mecca. Some of them are half a mile in circumference, but all near of one height. Between these hills there is good and plain travelling, though they stand near one to another. There is upon the top of one of them a cave, which they term *Hira*, *i. e.* 'a blessing,' (*hhará* signifies the court round which a house is built, but *Hhirá*, or *Hhari*, for according to the Cárnús it may be pronounced in either way, is merely a proper name,) into which they say Mahomet did usually retire for his solitary devotion, meditation, and fastings; and here they believe he had a greater part of the Alcoran brought him by the Angel Gabriel. I have been in this cave, and observed that it is not at all beautified; at which I admired. About a mile out of Mecca is a very steep hill, and there are stairs made to go to the top of it, where is a cupola, (a *cubbeh*, or oratory,) under which is a cloven rock; into this, they say, Mahomet, when very young, *viz.* about four years of age, was carried by the Angel Gabriel,

* This man, who was made a very unwilling convert to Moham-medanism at an early age, exposed himself to considerable risks, and sacrificed some flattering prospects, in order to return home and again profess his real faith: his whole narrative bears the stamp of truth.

HEDJAS.

Ghumfudé,
or Ghom-
fodé.

Mecca,
Mekkié,
Mucca.

Hira.

HEDJAS. who opened his breast, and took out his heart, from which he picked some black specks,* which was his *original corruption*; then put it into its place again, and afterward closed up the part; and that during this operation Mahomet felt no pain. Into this very place I myself went, because the rest of my company did so, and performed some *erkaets*, (*rikáts*;) as they did. This town hath plenty of water, and yet but few herbs, unless in some particular places. Here are several sorts of good fruits to be had, viz. grapes, melons, water-melons, cucumbers, pumpkins, and the like; but these are brought two or three days' journey off, where there is a place of very great plenty, called, if I mistake not, Habbash. Likewise sheep are brought hither and sold. So that, as to Mecca itself, it affords little or nothing of comfortable provisions. It lieth in a very hot country, insomuch that people run from one side of the streets to the other to get into the shadow, as the motion of the sun causes it. The inhabitants, especially men, do usually sleep on the tops of the houses for the air, or in the streets before their doors. Some lay the small bedding they have on a thin mat on the ground; others have a slight frame, made much like drink-stalls on which we place barrels, standing on four legs, corded with palm-cordage, on which they put their bedding. Before they bring out their bedding, they sweep the streets and water them. As for my own part, I usually lay open without any bed-covering, on the top of the house; only I took a linen-cloth, dipt in water, and after I had wrung it, covered myself with it in the night; and when I awoke, I should find it dry; then I would wet it again; and thus I did two or three times in a night. Secondly, I shall next give you some account of the Temple of Mecca. It hath about 42 doors (19 according to the *Jihán-numá*, p. 518) to enter into it, not so much, I think, for necessity, as figure; for in some places they are close by one another. The form of it is much resembling that of the Royal Exchange in London, but I believe it's near ten times bigger. 'Tis all open and gravelled in the midst, except some paths that come from certain doors, which lead to the Beat-Allah, (*Beit-Allah*, i. e. House of God,) and are paved with broad stones. The walks, or cloisters, all round are arched over head, and paved beneath with fine broad stone; and all round are little rooms, or cells, where such dwell as give themselves up to reading, studying, and a devout life, who are much akin to their dervises or hermits. The Beat-Allah, (i. e. the Ka'beh, or square building,) which stands in the middle of the Temple, is four square, about 24 paces each square, and near 24 feet in height. 'Tis built with great stone, all smooth and plain, without the least bit of carved work on it. 'Tis covered all over from top to bottom with a thick sort of silk. (*kisweh sherifeh*.) Above the middle part of the covering, are embroidered all round, letters of gold, the meaning of which I cannot well call to mind, but I think they were some devout expressions. (They are texts from the Corán relative to the Temple and the pilgrimage to it. D'Ohsson,

son, *Tableau de l'Empire Ottoman*, V. 7, § 4. tom. iii. p. 221. 8vo.) Each letter is near two feet in length and two inches broad. Near the lower end of this Beat are large brass rings fastened into it, through which passeth a great cotton rope; and to this the lower end of the covering is tacked. The threshold of the door that belongs to the Beat, is as high as a man can reach; and therefore when any person enters into it, a sort of ladder-stairs are brought for that purpose. The door is plated all over with silver, and there's a covering hangs over it, and reaches to the ground, which is kept turned up all the week, except Thursday night and Friday, which is their sabbath. The said covering of the door is very thick embroidered with gold, insomuch that it weighs several score pounds. The top of the Beat is flat, beaten with lime and sand; and there is a large gutter, or spout, (the *mizáb*, or *allún blúc*, D'Ohsson, iii. 230.) to carry off the water when it rains; at which time, the people will run, throng and struggle to get under the said gutter, that so the water that comes off the Beat may fall upon them, accounting it as the *dew of heaven*, and looking on it as a great happiness to have it drop upon them: but if they can recover some of this water to drink, they esteem it to be yet a much greater happiness. Many poor people make it their endeavour to get some of it, and present it to the Haggas, for which they are well rewarded. In Mecca, there are thousands of blue pigeons, which none will affright or abuse, much less kill them; and they are, therefore, so very tame, that they'll pick meat out of one's hand. I myself have often fed them in the house where I resided, while there. They come in great flocks to the Temple, where they are usually fed by the Haggas: for the poor people of Mecca come to them with a little sort of dish made with rushes, with some corn in it, begging them to bestow something on *Hammamet metta Nabee*. (*Hamámet mtá' n-nebí*.) I have heard some say, that in their flight they'll never fly over the Beat-Allah, as if they knew it to be the House of God: but it is a very great mistake, for I have seen them oftentimes fly over it. This Beat-Allah is opened but two days in the space of six weeks, (only six times in the year, D'Ohsson, iii. 208.) viz. one day for the men, and the next day for the women. As I was at Mecca about four months, I had the opportunity of entering into it twice; a reputed advantage, which many thousands of the Haggas have not met with: for those that come by land make no longer stay at Mecca than 16 or 17 days. I found nothing worth seeing in it, (the Beit-Allah,) only two wooden pillars in the midst to keep up the roof, and a bar of iron fastened to them, on which hanged three or four silver lamps, (which are, I suppose, but seldom, if ever, lighted.) The floor of the Beat is marble, and so is the inside of the walls, on which there is written something in Arabic, which I had no time to read. The walls, though marble on the inside, are hung all over with silk, (striped brocade of pink and silver, according to Badía,) which is pulled off before the Haggas enter. Those that go into the Beat tarry there but a very little while, (viz. scarce so much as half a quarter of an hour,) because others wait for the same privilege; and while some go in, others are going out. After all is over, and all that will, have done this, the Sultán of Mecca, who is a Shirreef, (Sherif,) i. e. one of the race of Mahomet, accounts himself not too good to cleanse the Beat; and, therefore, with some of his favourites,

* "Three drops of blackish blood, the dregs of the contagion of original sin;" says Mahomet Rabadan, in *Mahometism explained*, (ii. 46.) where the whole story is given at length, as related by Mohammed to his nurse. It is remarkable, that the tradition there recorded, says nothing of any cleft in the rock. "We beheld Mahomet sitting upon the grass," says his nurse, (p. 44;) "they laid me very gently upon the ground," says Mohammed himself, (p. 45;) yet the cleft was shown to Pitts and his companions.

HEDJAS.

cloth wash and cleanse it. And first of all, they wash it with the holy water Zem Zem, (from the well called Zemzem,) and after that, with sweet water. The stairs, which were brought to enter in at the door of the Beat, being removed, the people crowd under the door, to receive on them the sweeping of the said water; and the besoms, wherewith the Beat is cleansed, are broken in pieces, and thrown out amongst the mob; and he that gets a small stick or twig of it, keeps it as a sacred relique. The compass of ground round the Beat, where people exercise themselves in the duty of *To-waaf*, (*tawáf*, i. e. circuit,) is paved with marble about 50 feet in breadth; and round this marble pavement stand pillars of brass, (the *hhatim*;) about 15 feet high and 20 feet distant from each other; above the middle part of which iron bars are fastened, reaching from one to the other, and several lamps made of glass are hanged to each of the said bars, with brass wires in the form of a triangle, to give light in the night season; for they pay their devotions at the Beat-Allah as much by night as by day, during the Haggas' stay at Mecca. . . . On each of the four squares of the Beat (i. e. opposite to each of its sides) is a little room built, and over every one of them is a little chamber, with windows all round it, in which chambers the *Emaums*, (*Imáms*;) together with the *Mezzins*, (*Muezzins*;) perform *sallah* (*saláh*, i. e. prayer) in the audience of all the people which are below. The four chambers are built one at each square (side) of the Beat, by reason that there are four sorts of Mahometans. The first are called *Haniffee*, (*Hanifi*;) most of them are Turks. The second, *Shaffee*, (*Sháfí*;) whose manners and ways the Arabians follow. The third, *Hambelee*, (*Hhanbali*;) of which there are but few. The fourth, *Malekee*, (*Málíkí*;) of which are those that live Westward of Egypt, even to the Emperor of Morocco's country. These all agree in fundamentals, only there is some small difference between them in the ceremonial part.

"About twelve paces from the Beat is (as they say) the sepulchre of Abraham, who, by God's immediate command, they tell you, built this Beat-Allah; which sepulchre is enclosed with iron grates. 'Tis made somewhat like the tombstones which people of fashion have among us, (he probably means altar-tombs,) but with a very handsome embroidered covering. Into this persons are very apt to gaze. A small distance from it, on the left hand, is a well, which they call *Beer el zem zem*, (*Bír el zemzem*, i. e. the well of Zemzem,) the water whereof they call holy water, and as superstitiously esteem it as the Papists do theirs. In the month of Ramadan, they'll be sure to break their Fast with it. They report that it is as sweet as milk; but for my part, I could perceive no other taste in it, than in common water, except that it was somewhat brackish. The Haggas, when they come first to Mecca, drink of it unreasonably, by which means they are not only much purged, but their flesh breaks out all in pimples; and this they call the purging of their spiritual corruptions. This Beer, or well of Zem Zem, is in the midst of the little rooms before-mentioned, at each square of the Beat, distant about 12 or 14 paces from it, out of which four men are employed to draw water, without any pay or reward, for any that shall deserve it. Each of these men have two leathern buckets tied to a rope, on a small wheel, one of which comes up full, while the other goes down empty." After saying that they often bathe themselves with the water of Zemzem,

and carry some of it home, to give a little to their friends, he adds: "The reason of their putting such an high value upon the water of this well, is because (as they say) it is the place where Ishmael was laid by his mother Hagar."

The white stone at the foot of the North side of the Ka'beh, which is believed to be Ishmael's tomb, the golden belt, the treasury, and the *cubbeh* of Al 'Abbás, are not mentioned by Pitts. The belt is a broad black silk band, which is folded round the *kisweh*, or hangings for the Ka'beh, when sent to Mecca, and covered, like them, with texts from the Corán, embroidered in gold letters of enormous dimensions; when attached to the building, it forms a broad band round the upper part of it. The golden spout, four cubits long, is, as before observed, on the North side of "the Holy House," and carries off the rain water from its flat roof; it was at first only cased with gold, but was entirely formed of that precious metal by order of Ahhmed (Achmet) the first. The treasury and the *cubbeh* of Al 'Abbás are small buildings, similar to that placed over the well of Zemzem: the use of the first is obvious from its name; it is also called *cubbeh shem' i-dán*, (i. e. the repository of the candlesticks,) being the place where the sacred plate and vessels are kept; in the second, the holy mats and carpets are deposited. The *Hhatim*, or sacred enclosure, round the Ka'beh, is venerated as the place at which 'Ayisheh performed her devotions immediately after Mecca was taken by the Prophet. (D'Ohsson, iii. 76.)

"The sacred territory (*Hharem*) of Mecca extends," Territory. says Hhájí Khalífeh, (*Jihánumá*, p. 520,) "for three days' journey towards Medínah, seven miles towards Yemen and 'Irác, and ten towards Jiddah." Many of its hills are venerated on account of their connection with the history of the Patriarchs. To Jebel Abú Cubeis, the Almighty himself is believed to have brought the black stone, (*hajar el aswad*,*) afterwards set in a silver case at one corner of the Ka'beh, and supposed to be turned black "by reason of the sins of the multitudes of people who kiss it." (Pitts, p. 119.) There also Adam was buried; thence Abraham called all the sons of men to perform the pilgrimage; and there the Prophet split the moon in half by waving his hand, in commemoration of which a grotto, called *Mahalli Shaccu'l camar*, (the place of the splitting of the moon,) was formed near its summit. Batn-wadí, (i. e. Belly of the Valley, or Bed of the Stream,) between Safá and Merweh, the place where Hagar suffered such dreadful thirst, is now within the city, and must be visited by the pilgrims. There are likewise some public buildings, as the Sheríf's Palace, the Mahhkemah, or Court of Justice, with some Colleges, Baths, and Bezesteins. The aridity of the soil of Mecca is proverbial; and, except the Mu'allá bághcheh-sí, to the West of Mount Abú Cobeis, there is not a single garden in or near it. The valley of Miná, the plain of Muzdelifeh, and Mount Arafat, are about five miles from each other, and the first is two or three from Mecca; these are the most important places, next to the Ka'beh, which the pilgrims are required to visit, nor have they any right to the title of Hhájí, or Hhájí, (the word is spelt both ways,) till they have performed the appointed devotions on some part of that sacred hill.

Abou Koo-kays.

Batn Wadee

Mina.

Arafat.

* Supposed by M. de Hammer (*Wiener Literatur. Zeitung*, 1816, col. 108.) to be a meteoric stone, but reported by M. de la Badía to be volcanic basalt with crystals of feldspar.

HEDJAS. (Pitts, p. 138.) Plates of Mecca are given from drawings by Musulman artists in the *Tableau de l'Empire Ottoman*, and from his own designs by Don Diego de la Badia, in his travels, published under the assumed title of 'Alí Beg el 'Abbási.*

Medeena,
Medeenat
en nabee,
Medina tal
nabi.

Medínah (more fully, Medínatu 'l nabí, or Medínatu'l-rasúl, i. e. the city of the Prophet) is about 10 easy days' journey from Mecca, and is placed by M. Jomard, from the calculations of different Itineraries, in $25^{\circ} 13'$ North, and $40^{\circ} 3' 15''$ East, being about 225 miles North of it. "It is but a little town and poor," says Pitts, (p. 156,) "yet it is walled round, and hath in it a great Mosque," (of which Niebuhr has given a plate, (*Beschreibung*, tab. xxii.) and D'Ohsson, another,) "but nothing near so big as the Temple at Mecca. In one corner of the Mosque is a place built about 14 or 15 paces square. About this place are great windows fenced with brass grates. In the inside it is decked with some lamps and ornaments. It is arched all overhead." (It is the grated enclosure on the left hand in the second court, in Niebuhr's plate.) "I find some relate that there are no less than 3000 lamps about Mahomet's tomb; but it is a mistake, for there are not, as I verily believe, an hundred; and I speak what I know, and have been an eye-witness of. In the middle of this place is the Tomb of Mahomet, where the corpse of that bloody impostor is laid, which hath silk curtains all around it like a bed; which curtains are not costly, nor beautiful. There is nothing of his tomb to be seen by any, by reason of the curtains round it; nor are any of the Haggas permitted to enter there: none go in but the eunuchs who keep watch over it, and they only to light the lamps which burn there by night, and to sweep and cleanse the place. All the privileges the Haggas have, is only to thrust in their hands at the windows, between the brass grates, and to petition the dead juggler, which they do with a wonderful deal of reverence, affection, and zeal. My patron had his silk handkerchief stole out of his bosom, while he stood at his devotions here. It is storied by some, that the coffin of Mahomet hangs up by the attractive virtue of a loadstone to the roof of the Mosque; but believe me, 'tis a false story. When I looked through the brass grate, I saw as much as any of the Haggas; and the top of the curtains, which covered the tomb, were not half so high as the roof or arch; so that 'tis impossible his coffin should be hanging there. I never heard the Mahometans say any thing like it. On the outside of the place where Mahomet's tomb is, are some sepulchres of their reputed Saints; among which is one prepared for Christ Jesus, when he shall come again personally into the world. . . . Medina is much supplied by the opposite Abyssine country, which is on the other side of the Red Sea; from thence they have corn and necessities brought in ships; an odd sort of vessels as ever I saw, their sails being made of matting, such as they use in their houses and mosques to tread upon." The proper name of Medínah is Yathrib, but it can hardly be the *Iatrippa* of Ptolemy, as he places that town in $23^{\circ} 30'$

* The plate of the Ka'beh, published in Sale's *Introduction to the Corán*, is borrowed, without acknowledgment, from Reland, who copied his from an Arabian drawing brought from the East by Professor Enemann, of Upsala, having corrected the distances, &c. on the authority of Arabian writers. It is also copied, together with another plate of Reland's, without any hint as to their origin, in the third edition of Pitts's *Religion and Manners*, &c.; but this was probably done by the London booksellers without the author's knowledge.

North, nearly two degrees to the South of Medínah. HEDJAS. It owes its present name to the devotion of its inhabitants to Mohammed, who was by them received when he was driven from Mecca by the Coreish; he subsequently, therefore, often made it his residence, died, and was buried there; circumstances abundantly sufficient to establish its sanctity in the estimation of his votaries, who think the visiting it, after they have been at Mecca, a meritorious act, though it be not required as a necessary part of their pilgrimage. The account of his tomb, collected by Niebuhr during his residence among the Arabs, exactly agrees with that given above. The story about the grave left open for Seyyidná 'Isá, (Our Lord Jesus,) who will die at Medínah a short time before the end of the world, he at first supposed to be a fiction; but having been informed of it by respectable and credible Mohammedans, without any previous question on his part, he justly concludes that such a grave really exists, and that such is the creed of the Musulmans. The building above the grave of the Prophet contained vast treasures, the accumulated donations of the faithful, reserved to cover the expenses of a war against the infidels, whenever absolutely wanted; and the grave is guarded by 40 eunuchs, to prevent impurities from being thrown upon it, and to keep the devout from stealing strips of the sacred curtains to serve as amulets, which will preserve them from all calamities. The outside of the building containing the grave was covered, in Niebuhr's time, with rich green silk hangings, ornamented with texts embroidered in gold, in the style of the hangings which cover the Ka'beh. Beside the Prophet lie the bodies of the two first Khalifs, Abú Bekr and 'Omar, a circumstance signified in the drawing given to Niebuhr, by three small gilt parallelograms marked on the grating, on one side of the building containing these tombs. The coffins there appear suspended, one above the other; and this peculiarity that judicious traveller thinks, may have given rise to the absurd story of the suspension of Mohammed's coffin by means of a loadstone. (*Beschreibung*, p. 373.) The Mosque consists of two courts, surrounded, as usual, by a cloister; the centre of one being occupied by a circular building, which is doubtless used as a *Cubbeh*, or sepulchral chapel, and the other, on one side of which is the *Cubbet-en-nebí*, (Prophet's Tomb,) serving as a burial ground for his immediate followers. In the centre of it there is a minber, or pulpit, for the *Khatib* (Preacher) to pronounce the *Khotbah*, (prayer said on Friday for the Commander of the Faithful, Mohammed's temporal successor,) and the whole is, doubtless, used, like the sacred Mosque at Mecca, as an Hypæthrum, or uncovered temple. The style of this building is more clumsy and antique (if Niebuhr's artist can be trusted) than that of Mecca, which is probably owing to the frequent inundations to which that place is liable; the most modern edifice having been more than once destroyed. Another peculiarity, noticed by Niebuhr himself, is the use of crosses as ornaments on the top of some of the minarets, and also as loopholes in the lower part of the two largest.

Those resolute and fanatical reformers, the Wahhábies, who, in 1801, spoiled the holy tombs at Kerbelá, and carried off the accumulated offerings of the followers of 'Alí, in 1810 violated the sanctuary at Medínah, and sold or distributed its treasures; what their amount must have been, may be conjectured from a remarkable passage in M. Mengin's *History of Mohammed 'Alí*.

HEDJAS.

HEDON.

Spoliation
by the
Wahabees.

"When 'Abd-allah ibn Su'úd, the last of the Wah-hábi chiefs, was presented," he says, (ii. 140.) "to the Páshá, (Mohammed 'Alí,) on his arrival at Caíro, he had a small ivory case in his hand, which contained, he said, the treasures which his father So'úd had taken from the tomb of the Prophet. On being opened, there were found in it three splendid MSS. of the Corán, the covers of which were set with rubies, 300 large pearls, and an emerald attached to a gold chain. The Páshá set his seal upon the box, and desired 'Abd-allah to deliver it himself to the Sultán on his arrival at Constantinople."*

Taif,
Thayef.

Táyif, called the Garden of Mecca, is between 50 and 60 miles (two days' journey) to the South-East of that city. Placed on the declivity of Ghazwán, supposed to be a part of Mount Kharrah, in the midst of orchards and vineyards, it possesses advantages, the value of which must be peculiarly felt in the neighbourhood of so parched and barren a tract as the country round Mecca. Its great height may be inferred from its temperature, being, as Háji Khalífeh says, (p. 519,) the coldest place in Hhijáz, so that water sometimes freezes on the top of the mountain. It is extremely healthy, and supplies Mecca with abundance of fruit, particularly grapes, oranges, and lemons. The Poet Temirí says, that Zeíneb, the sister of the celebrated conqueror Hijáj, "luxuriously passed the winter at Mekkah, and the summer at Táyif." From its founder, the son of 'Abdu-'l Hhaí, it was called Wejj, till it was surrounded by walls, from whence it received the name of Táyifah, (an enclosure.) The territory in which it stands is called Bilád Thackíf, from the Tribe occupying it, or Wádí-el-'Abbás, from Mohammed's uncle, who lived there. (Golius in *Alfergani Astron.* 99.)

Bedr
Honein.

Bedr Hhoneín, so called from the spring of Hhoneín, just opposite to it, and in order to distinguish it from another Bedr near Táyif, is a fertile valley, four days' journey distant from Rábigh, (Robogh, in Niebuhr's map,) and two from the road of the Syrian and Egyptian pilgrims to Mecca. It has two pools of spring water, on the banks of which palms, bananas, and grapes are cultivated. Near it, in the second year of the Hijrah, (A. D. 624,) Mohammed gained a very de-

cisive victory over his enemies from Mecca, to which he often alludes in the Corán, (ch. iii. &c.) as a proof of his having received the divine aid. "The spot is now," says Háji Khalífeh, (p. 524,) "a palm grove, and below it are the tombs of the martyrs," (*shuhadá mezár-lerí.*)

"Khaíbar," says the same geographer, (p. 522,) "six days' journey North-East of Medínah, is a very populous place, remarkable for the abundance and excellence of its dates. The country round it is occupied by the Bení 'Anezeh," (a Tribe, part of which frequents the neighbourhood of Tedmor and Hhamáh,) "and its name signifies 'a castle' in the Jewish tongue." It was in Mohammed's time a very flourishing colony of Jews, from whom he met with great opposition, but he at last defeated them, and took Khaíbar in the seventh year of the Hijrah. (A. D. 628.) The inhabitants of this district were still Independent Jewish Tribes in Niebuhr's time. They consist of the Bení Mizzeyád, or Mizyád, Shahhám, and 'Anezeh; and live, like other Arab Tribes, by pasturage and plunder, being abhorred by the Mohammedans, and accused of many robberies in which they have no concern. They are uniformly called Jews by the Musulmans, but are disowned by their brethren established in Egypt, Syria, and the towns on the Red Sea. Niebuhr, therefore, suspects that they are Caraítes, who adhere to the written and reject the oral law, and are, for that reason, mortally hated by all the followers of the Rabbins.

Niebuhr, *Reisebeschreibung*, Kopenhagen, 1774, 2 vols. 4to.; Niebuhr, *Beschreibung von Arabien*, Kopenhagen, 1772, 4to.; *Voyages d' Ali Beg el 'Abbási*, Paris, 1814, 3 tom. 4to.; Háji Khalífeh, Kátib Chelebi's *Jihán-numà*, Constantinople, 1732, fol.; Mengin, *Histoire de l'Egypte sous Mohammed Aly*, Paris, 1823, 2 tom. 8vo.; Mouradgea D'Ohsson, *Tableau Général de l'Empire Ottoman*, Paris, 1788-1824, 7 tom. 8vo.; Pitts, *Account of the Religion and Manners of the Mahometans*, London, 1731, 12mo.; Morgan, *Mahometanism Explained*, London, 1723-1725, 2 vols. 8vo.; Pococke, *Specimen Historiæ Arabum*, Oxon. 1605, 4to.; Golii *Alfergani Elementa Astronomica*, Amstelod. 1669, 4to.; Sale, *Korán*, London, 1734, 4to.; Relandus, *De Religione Mohammedicâ*, Trajecti, 1717, 12mo.

HEDJAS.

HED-
WIGIA.

Khybar.

HEDON, or HEYDON, a Borough and Market Town in the County of York, pleasantly situated on a small creek of the river Humber, in a level and fertile country, and until its haven became blocked up, and its commerce was principally transferred to Hull, a place of considerable note. Tradition states, that it was much exposed to the Danish ravages, and in later times it has twice suffered greatly from fire, once in 1656, when the larger portion of the town was consumed, and again about 1810, when many houses in the market-place were burned. The new buildings, in consequence of these calamities, have given an air of regularity to the

streets, which they would not otherwise have possessed. On the South-East of the Town, a cut has been made, which secures such part of the old Haven as is remaining, but the occupations of its inhabitants are much more agricultural than maritime. Of the three Churches which Hedon once possessed, only one, that of St. Austin, is yet standing. The Borough returns two Members to Parliament. Population, in 1821, 902. Distant from Hull 8 miles East, from London 182. In the village of *Paul*, about two miles and a half nearly South of Heydon, is a considerable Dock-yard, in which 74-gun ships have occasionally been built.

HEDWIGIA, in *Botany*, a genus of the class *Oc-tandria*, order *Monogynia*. Generic character: calyx four-toothed; corolla tubular, four-cleft; capsule three-lobed, three-celled, nuts solitary.

* This anecdote, though not very improbable, is not very probable, and M. Mengin would have done well had he told his readers on what authority it rests.

HED-
WIGIA. One species, *H. balsamifera*, a lofty tree, native of Hispaniola.

HEDY-
SARUM. HEDYCARYA, in *Botany*, a genus of the class *Dioecia*, order *Icosandria*. Generic character: male flower, calyx flat, eight or ten cleft; corolla none, anthers about fifty, sessile, bearded; female flower, calyx and corolla as the male; germens numerous; nuts six to ten.

One species, *H. dentata*, native of New Zealand; the nuts are sweet and eatable.

HEDYCHIUM, in *Botany*, a genus of the class *Monandria*, order *Monogynia*, natural order *Cannæ*. Generic character: calyx one-leaved, double, five-parted; style very long; nectary two-leaved.

One species, *H. coronarium*, native of the East Indies.

HEDYCHRUM, in *Zoology*, a genus of stingless *Hymenopterous* insects, belonging to the family *Chrysidæ*, established by Latreille.

Generic character. Abdomen formed of three external segments, half circular, vaulted, smooth, and not toothed at the ends; jaws toothed on the inner side, tongue nicked; maxillary *palpi* much longer than the labial; *scutellum* simple, point-like.

The bodies of these insects are generally brilliant and metallic. They are found in various parts of Europe, and several species are natives of England.

The type of the genus is *Chrysis lucidula* of Fabricius.

HEDYCREA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Rosaceæ*. Generic character: calyx five-toothed, inferior; no corolla; drupe, soft, one-seeded, nut one-seeded, covered with fibres.

One species, *H. incana*, a small tree, with eatable fruit, native of Guiana.

HEDYOSMUM, in *Botany*, a genus of the class *Monoeica*, order *Polyandria*. Generic character: male flower, catkin naked, anther imbricated; female flower, calyx three-toothed; berry three-angled, one-seeded.

Two species, *H. nutans* and *arborescens*, natives of high mountains in Jamaica.

HEDYOTIS, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: calyx four-toothed; corolla of one petal, funnel-shaped; capsule two-celled, many-seeded, inferior; partitions of the receptacle all joining.

Sixteen species, mostly natives of the East Indies.

HEDYPNOIS, in *Botany*, a genus of the class *Syn-
genesia*, order *Polygamia-æqualis*. Generic character: receptacle naked, punctated; calyx imbricated with scales at the base; down feathery, sessile, unequal.

All the species of this genus are natives of the Northern hemisphere. *H. hispidum*, *hirtum*, *Taraxici*, and *autumnalis* are natives of England. *Eng. Bot.*

HEDYSARUM, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx five-cleft; keel of the corolla transversely obtuse; pod many-jointed, joints one-seeded, compressed, mostly hairy.

An extensive genus, containing more than one hundred and fifty species, spread over both hemispheres. The most remarkable are, *H. coronarium*, the French Honeysuckle, native of Italy, a biennial; *H. onobrychis*, the Saintfoin, native of England, generally cultivated as food for cattle; *H. gyrans*, growing on the banks of the river Ganges, has engaged the attention of vegetable

physiologists; the leaves are ternate, the smaller leaves are constantly in motion, in jerks similar to the minute hand of a clock; this wonderful motion is most active when the sun shines on the plant about noon.

HEED, v.

HEED, n.

HE'EDFUL,

HE'EDFULLY,

HE'EDFULNESS,

HE'EDLESS,

HE'EDLESSLY,

HE'EDLESSNESS,

HE'EDINESS.

To be careful or cautious, to mark, to attend to, to mind; to regard, to look after.

A. S. *hed-an*; D. *hoeden*; Ger.

huten. "Cavere, curare, accu-
rare, attendere, to take heed, to
have a care of, to attend, mark
or give heed unto, to regard or
look to." Somner. It admits of
conjecture that *heed* is a conse-
quential usage of *head*.

'To be careful or cautious, to

Who taketh *hede*

For fresh aray, as men may see

Without pride may oft be.

Chaucer. *The Romant of the Rose*, fol. 126.

That man should be punished who little *heedeth* the maintenaunce
of his tillage.

Wilson. *Arte of Rhetorique*, p. 54.

But now take *hede* what damage ensued to hym [Cesar] by his
decre, wherin he cōmanded, that no man shulde be so hardy to ap-
proche or speke to hym.

Sir Thomas Elyot. *The Governour*, book ii. ch. v.

God wil not clene forsake his chosē, but he loueth wakeful &
hedeful perones.

Udall. *Mark*, ch. xi.

Pamela, without show either of favour or disdain, either of *heeding*
or neglecting what I had said, turned her speech to Mopsa.

Sidney. *Arcadia*, book ii.

For now the Duke of Bedford being dead,

He is ordain'd the Regent to succeed

In France, for five years: where he travailed

With ready hand, and with as careful *heed*.

Daniel. *History of the Civil Wars*, book v.

And Publicola took great *head*, not only to get his goods most
justly, but had regard that those which he had, he spent most
honestly in helping the needy.

North. *Plutarch. -Solon and Publicola*.

At other times he casts to sew the chace

Of swift wilde beastes, or runne on foote a race,

T'enlarge his breath, (large breath in armes most needfull)

Or els by wrestling to wex strong and *heedfull*.

Spenser. *Mother Hubbard's Tale*.

The bloody Borgio did conduct the rere,

Whom sullen Vasco *heedfully* attends;

To all but to themselves they cruel were,

And to themselves chiefly by mischief friends.

Davenant. *Gondibert*, book i. can. 3.

They that look into them, with less *heedfulness* and judgment
then such a matter requires, are too apt to impute them to myste-
rious causes, above the reach of humane nature to comprehend.

Digby. *Of Bodies*, ch. xxiii.

In humble dales is footing fast,

The trode is not so tickle,

And though one fall through *heedless* hast,

Yet is his misse not mickle.

Spenser. *Shepherd's Calendar*. July.

Certainly if we do not buckle our spiritual armour close to us, but
suffer the joints of it by our *heedlessness* to lye open, the Devil may
easily wound us, wheresoever, and in whatsoever part he pleaseth.

Hopkins. *Sermons*, fol. 290.

And evermore that craven coward knight

Was at his backe with heartlesse *heedinesse*,

Wayting if he unwares him murther might:

For cowardize doth still in villany delight.

Spenser. *Faerie Queene*, book vi. can. 7

With tears and blandishments I sought to move

The Sire of heav'n, and thwart the Queen of love;

But at her suit the partial Thund'rer nods,

Rejects our prayers nor *heeds* the suppliant gods.

Lewis. *The Thebaid of Statius*, book v. l. 402.

HEDY-
SARUM.

HEED.

HEED.

HEEL.

He that considers what Tacitus, Suetonius, Seneca, *de Benef.* l. iii. c. xxvi. say of Tiberius and his reign, will find how necessary it was for our Saviour, if he would not dye as a criminal and a traitor, to take great *heed* to his words and actions; that he did, or said, not any thing that might be offensive, or give the least umbrage to the Roman government.

Locke. *Works*, vol. ii. fol. 507. *The Reasonableness of Christianity, &c.*

And there he led him, and he taught him there,
And safely kept him with a watchful care;
The tender apples of our *heedful* eye,
Not more in guard, nor more securely lie.

Parnell. *The Gift of Poetry*.

He seems in that place, (2 Pet. iii. 17.) if it be *heedfully* considered to have a special respect to St. Paul's Epistle to the Romans, which indeed hath more of those *δυσόνοια*, or difficult passages, than any other of his epistles.

Bishop Bull. *Works*, vol. ii. p. 161. *Discourse 3*.

Nothing can be more evident than that there are many virtues which upon these accounts have a natural tendency to the increasing of man's estate, as diligence in our callings, the diligent hand maketh rich; *heedfulness* to improve all fitting opportunities of providing for ourselves and families.

Wilkins. *Natural Religion*, book ii. ch. iv.

Through every part most diligently pierce,
And weigh the sound and sense of every verse,
Unless your strictest caution you display,
Some words may lead the *heedless* bard away.

Pitt. *Vida. Art of Poetry*, book iii.

And therefore to have no apprehension of mischief at hand; nor to make a just estimate of the danger, but *heedlessly* to run into it, be the hazard what it will, without considering of what use or consequence it may be, is not the resolution of a rational creature, but brutish fury.

Locke. *Of Education*, sec. 115.

The gay Corinna, who sets up for an indifference and becoming *heedlessness*, gives her husband all the torment imaginable out of mere insolence, with this peculiar vanity, that she is to look as gay as a maid in the character of a wife.

Spectator, No. 194.

A thousand objects recall ideas, and excite sensations in my mind, which seem to be not perceived, or not *heeded*, by other men.

Hurd. *On Retirement. Dialogue 2*.

Now the most natural, and most obvious inference, from what you have been taught concerning the inspiration of the penmen of the Holy Scriptures, is, that therefore every christian is bound to give diligent *heed* to the reading, and the study of them.

Pearce. *Sermon 11*. vol. iii.

Attentive she doth scarce the sounds retain;
But to herself first cons the puzzling strain
And tracing, *heedful*, note by note repays,
The shepherd in his own harmonious lays.

Philips. *Pastoral 5*.

"I therefore," says he, "so run," not as uncertainly, not *heedlessly* and ignorantly, but with a perfect knowledge of the course I am to pursue, the rules I am to observe, the prize I am to aim at, and the conditions on which it is to be attained.

Porteus. *Sermon 13*. vol. ii.

To rush into the more immediate presence of God with the same *heedlessness* that you enter a tavern or a theatre, is a great indecency; and argues a levity of mind, incompatible with devotional sentiment.

Knox. *On the Duties of the Preacher and the Hearer*.

HEEL, *v.* A. S. *hyldan*; D. *helden*; Ger. *halden*. "A. S. *hylding*, *curvatura*, a bowing, hooking, crooking, bending, or inclining: a leaning, as we say, the ship *heel*s, when it lies or leans on one side." Somner, with whom Junius and Skinner concur.

The Spaniards do report, that there was once a very rich ship driven ashore here in a calm, for want of wind to work her. As soon as ever she struck she *heel'd* off to sea, 7 or 8 fathom water, where she lies to this day; not having attempted to fish for her, because she lies deep and there falls in here a great high sea.

Dampier. *Voyage round the World*, Anno 1684.

HEEL, *v.*HEEL, *n.*

HEEL-BLOCK,

HEEL-PIECE.

A. S. *hele*; D. *heel*; Sw. *hael*;Tooke thinks from A. S. *hel an, tegere*, to cover.

That part of the foot which is covered by the leg. To *heel*,

To use the *heels*, to perform with the *heels*, to dance.

Not headlong half so swift, doth coursing steeds bestyr their *heels*,
Whan for their wager fast with all their force they flye with wheelles.

Phaer. *Virgil. Aeneidos*, book v. p. 113.

I cannot sing,

Nor *heel* the high Lauolt.

Shakspeare. *Troilus and Cressida*, fol. 96.

His looser garment to the ground did fall,

And flew about his *heel*s in wanton wize,

Not fit for speedy pace or hardy exercise.

Spenser. *Faerie Queene*, book ii. can. 12.

But as we drew neerer unto him, he discerned we were not those he looked for, he took to his *heels*, and fled from his houses.

Sir Francis Drake Revived, fol. 27.

Between thee and the woman I will put

Enmitie, and between thine and her seed;

Her seed shall bruise thy head, thou bruise his *heel*.

Milton. *Paradise Lost*, book x. l. 181.

He was no whirligig lect'rer of the times,

That from a *heel-block* to a pulpit climbs.

Brome. *On the Death of Mr. Josias Shute*.

He thus: nor insolent of word alone

Spurn'd with the rustic *heel* his King unknown.

Pope. *Homer. Odyssey*, book xvii.

Major-Gen. Harrison, Col Croxton, and the forces of Cheshire, entered the place at their *heels*; and, being followed by the rest of the army, soon finished the dispute, and totally defeated the enemy.

Ludlow. *Memoirs*, vol. i. p. 314.

And then it griev'd me sore to look

Just at the *heel-piece* of his book.

Lloyd. *The Cobbler of Tessington's Letter*.

HEFT, *i. e.* *haft*, *q. v.* that which is *haved*, *hav'd*, or *haft*, or *held*.

If the *heft* belonged to Walworth, the blade, or point thereof, at least, may be adjudged to Cavendish.

Fuller. *Worthies. Suffolk*.

HEFT, *n.* Mr. Steevens, who produces the passage from Gorges' Lucan, says, "*Hefts* are *heavings*, what is *heaved* up."

But if one present

Th' abhorr'd ingredient to his eye, make knowne

How he hath drunke, he cracks his gorge, his sides

With violent *hefts*; I haue drunke, and seene the spider.

Shakspeare. *Winter's Tale*, fol. 282.

But if a part of heaven's huge sphere

Thou chuse thy pond'rous *heft* to beare.

Sir Arthur Gorges. *Lucan*, 1614.

HEGEMONICAL, Gr. *ἡγεμονικός*, from *ἡγεμῶν*, a leader, from *ἡγεῖσθαι*, to lead.

Leading, guiding, directing.

The judgment being the *hegemonical* power, and director of action, if it be led by the overbearings of passion, and stor'd with lubricious opinions instead of clearly conceived truths, and be peremptorily resolved in them, the practice will be as irregular, as the conceptions erroneous.

Glanvil. *The Vanity of Dogmatizing*, ch. xxiii.

HEGETER, in Zoology, a genus of *Heteromerous*, *Coleopterous* insects, belonging to the family *Blapsidæ*.

Generic character. Body oval; *thorax* perfectly square, flat, margin reflexed; *antennæ* filiform, short, formed of eleven joints; maxillary *palpi* filiform. Wing none; legs simple, thin.

The type of the genus is the *H. striatus* of Latreille, pl. ix. fig. 11. found in Madeira. Their habits are like those of the *Blaps*.

HEEL.

HEGETER

HEIFER. **HEIFER**, A. S. *heah-fore, heah-fur, juvenca, bu-cula, vitula*; of uncertain Etymology: written by Skinner, Junius, and Minshew *haifer*: and Skinner derives from *heah*, high, and *fore*, *gressus*, a step, *utpotè quæ altum graditur, i. e. superbè incedit toto tam corpore et cornibus adulta*. Junius from the same, *heah*, and *fore*, a corruption of *fodre*, q. d. *heah-fodred, summe pastam*. The name is given to

A female calf, from the completion of its first year, till it has itself borne a calf.

Let the elders of that citie which is nexte vnto the slayne man, take an *heyffer* that is not laboured wyth, nor hath drawen in the yocke, and let them brynge her vnto a valeye, where is nether earing nor sowing, and strike of her head ther in the valey.

Bible, Anno 1551. Deuteronomium, ch. xxi.

But heare me, faire lady, I doe also love to see her, whom I shall choose for my *heifar*, to be the first and principall in all fashions.

Ben Jonson. The Silent Woman, act ii. sc. 5.

They mutter bloody deeds,
And, groaning deep, th' impetuous battle mix
While the fair *heifer*, balmy breathing, near,
Stands kindling up their rage.

Thomson. Spring.

HEIGH-HO.

When that I was and a little tyme boy,
with *hey, ho*, the winde and the raine:
A foolish thing was but a toy,
for the raine it raineth euery day.

Shakspeare. Twelfth Night, fol. 275.

BEAT. 'Tis almost fve a clocke cosin, 'tis time you were ready,
by my troth I am exceeding ill, *hey ho!*

Id. Much Adoe about Nothing, fol. 113.

For faine would I leave a single life
If I could get me a good wife,
Hai-ho for an husband, cries she.

Burton. Anatomy of Melancholy, p. 561.

HEIGHT, } Formerly also written *heygth*;
HE'IGHTEN, } by Milton, *highth*; (see **HIGH**);
HE'IGHTENING. } Goth. *hauhitha*; A. S. *hihthe*.

Tooke asserts it to be the third person singular *heafeth*, of the verb *heaf-an, extollere*, to *heave* or *raise*. Our other terms of admeasurement, *length*, *breadth*, *width*, *depth*, still retain the final *h*, probably from the difficulty of pronouncing the words without it. To *heighten*,

To *heave* or *lift up*, to *raise*, to *elevate*, to *extol*, to *exalt*, to *promote*.

Keepe the residue, and adde thereto thy *height* vnto thine eye, to the residue, and that shall be the very *height* of the toure.

Chaucer. Of the Astrolabie, fol. 269.

And stode vpon a foote on *highte*
Of borned golde.

Gower. Conf. Am. fol. 22.

But they within made a coutermure as highe as the olde walle: yet that coude not streche to y^e *height* of the toures made vpon the mount, so that the inner partes of y^e citie were subiect to shotte.

Brende. Quintus Curtius, book iv. fol. 69.

That ye being rooted and grounded in loue myghte be able to comprehend wyth all saynctes, what is that *breadth*, and *length*, and *depth* & *heygth*.

Bible, Anno 1551. Ephesians, ch. iii.

And hact beneath trembling doth bend his top,
Till yold with strokes, geuing the latter crack,
Rent from the *height*, with ruine it doth fall.

Surrey. Virgil. Æneis, book ii.

That rourne that the ryver enclosed not, (whych was the space of not aboue six hundred foote) was fortified with a hyll of a great *heygth*, so that the foote of it on both sydes touched the very brym of the ryuer.

Arthur Goldyng. Cæsar. Commentaries, book i. fol. 29.

And thus th' Almighty taught just Noah the same.
Three hundred cubits the whole length to be,
Fifty the breadth, the *height* (least of the three)

Full thirty cubits; only with one light
A cubit broad, and just so much in *height*.

Drayton. Noah's Flood.

This hill is of that *heighth*, that if a man be upon the top of it in the darke night season, at the reliefe of the fourth watch, he may behold the sunne arising.

Holland. Plinie, book v. ch. xxii.

I rais'd him, and I pawn'd
Mine honor for his truth; who being so *heighten'd*,
He watered his new plants with dewes of flattery,
Seducing so my friends.

Shakspeare. Coriolanus, fol. 29.

The nature of imperfect animals is such, that they are apt to have but a dull and sluggish sense, a flat and insipid taste of good, unless it be quickned and stimulated, *heightned* and invigorated, by being compared with the contrary evil.

Cudworth. Intellectual System, book i. ch. iv.

Every sin against the duty we owe to our parents is unnatural: but they have their *heightenings* and diminutions from other accounts, and in this they have variety.

Taylor. Rule of Conscience, book ii. ch. i. rule 6.

After him came the Swiss Matthew Miriam, who, had he performed his *heightenings* with more tendernes, and come sweetly off with the extremities of his hatchings, had proved an excellent master.

Evelyn. Sculptura, ch. iv.

Behold yon mountain's hoary *height*
Made *higher* with new mounts of snow;
Again behold the winter's weight
Oppress the labouring woods below.

Dryden. Horace, book i. Ode 9.

So far it [a life of religion] is from abridging us of any of our earthly delights, (as its enemies slanderously represent it) that it abundantly *heightens* them.

Sharp. Works, vol. i. Sermon 2.

But I delight not to dwell on the sad object; let this part of the landscape be cast into shadows, that the *heightenings* of the other may appear more beautiful.

Dryden. Dedication to Plutarch's Lives.

Such taxes [upon the necessities of life] when they have grown up to a certain *height*, are a curse equal to the barrenness of the earth and the inclemency of the heavens; and yet it is in the richest and most industrious countries that they have been most generally imposed.

Smith. Wealth of Nations, book iv. ch. ii.

Fancy enervates, while it soothes, the heart,
And, while it dazzles, wounds the mental sight:
To joy each *heightening* charm it can impart,
But wraps the hour of woe in tenfold night.

Beattie. The Minstrel.

The adulation of Virgil, which has given so much offence, and of Horace, who kept pace with him, was, we see, but the authorized language of the times; presented indeed with address, but without the *heightenings* and priviledged licence of their profession.

Hurd. Works, vol. i. p. 332. Notes on the Epistle to Augustus.

HEIMIA, in *Botany*. a genus of the class *Dodecandria*, order *Monogynia*, natural order *Lythrarieæ*. Generic character: calyx six-cleft; corolla, petals six, alternating with the calyx; capsule four-celled, many-seeded; seeds minute.

Two species, natives of South America. *Decandolle*.

HE'INOUS, or } Fr. *haineux*, from *haine*, hate;
HA'INOUS, } *haine* from *hair*, and that from the
HE'INOUSLY, } inus. *odire*, (*odisse*), to hate. Me-
HE'INOUSNESS. } nage.

Hateful, detestable, odious, abominable; and, consequently, wicked or atrocious in the extreme.

He rong hem out a proces like a bell
Upon her foe, that highte Poliphete
So *heinous*, that men might on it spete.

Chaucer. Troilus and Cressida, book ii. fol. 165.

But well perceyung that theyr malicious purpose is to bring you to destruccion, ye like good Chrysten people auoidyng theyr false traines & grinnes, geue none eare to their *haynous* heresies, nor walke sedicious wayes.

Sir Thomas More. Works, book i. fol. 313. The Supplication of Soules.

HEIGHT.

HEINOUS.

HEINOUS.

HEIR.

This very lawe is often transgressed, and that *haynously* euen in the church: notwithstanding both the church, and also heathen men doe acknowledge it to be most iust and good.

Hakluyt. Voyages, &c. vol. i. p. 581. The True State of Ireland.

For he is all disposed to bloody fight,
And breathes out wrath and *hainous* crueltee;
Hard is his hap, that first fals in his ieopardie.

Spenser. Faerie Queene, book ii. can. 5.

I would not spit to quench the fire they're in,
For they are guilty of much *hainous* sin.

Donne. Elegy 12. On the Loss of his Mistress's Chain.

The earle immediatlie followed, and as *heinouslie* as the lord iustice accused him of felonie, Kildare no lesse appealed him of treason.

Holinshed. Chronicles of Ireland, Anno 1294.

And verily this inward sorrow, & grieve being conceived in the heart fore the *heynousnesse* of sinne, if it be earnest, and unfained, is as a sacrifice to God, as the holy prophet David doth testifie.

Homilies. Sermon of Repentance, part ii.

On the other side he waited long for the repentance of the Canaanites, but would not destroy them, because their sins, though very *heinous*, admitted a place for repentance.

Sharp. Works, vol. i. Sermon 8.

You have received all that you have, and your own being from him, and why should you take it so *heinously*, if he is pleased to resume something back again.

Wilkins. Natural Religion, book i. ch. xvii.

There are many authors who have shown wherein the malignity of a lie consists, and set forth, in proper colours, the *heinousness* of the offence.

Spectator, No. 507.

How *heinous* must be the offence of them, who, not content with neglecting those religious ordinances which conduce to the preservation of good order and virtue, exercise that authority which their situation gives them, in preventing their dependents from the performance of duties in which they would otherwise delight; who force them from God, to employ them in luxury!

Knox. Works, vol. vi. p. 230. On the Duty of Servants.

A sinner truly affected with the *heinousness* of his guilt, and with the eternal punishment it deserves, will account all mortification to be a light burthen.

Jortin. Remarks on Ecclesiastical History, vol. iii. p. 364.

HEIR, v.	} Fr. <i>hoir</i> ; It. <i>herede</i> ; Sp. <i>here-dero</i> ; Lat. <i>hæres</i> ; which (says Junius) is commonly derived from the Gr. <i>ἀρ-εῖν</i> , <i>capere</i> , to take. Vossius leaves all in uncertainty. Dryden uses
HEIR, n.	
HE'IRDOM,	
HE'IRESS,	
HE'IRLESS,	
HEIR-APPARENT,	
HEIR-LOOM,	
HEIR-MATE,	To <i>heir</i> , to take, or receive, or be entitled to, as <i>heir</i> ; to inherit.
HE'IRSHIP.	Also applied to

One who takes, or receives, from any one deceased.

Com Edward, Eilred sonne, out of Normundie,
& Hardeknoute's brother on his moder side,
Right *heyre* of þe lond, þorgh grace that *may* betide.

R. Brunne, p. 56.

Kepeth this child, al be it foule or faire,
And eke my wif, unto min home coming
Crist whan him list may senden me an *heire*,
More agreable than this to my liking.

Chaucer. The Man of Lawes Tale, v. 5186.

And as they went,
Shaded with branching palme, each order bright,
Sang triumph, and him sang victorious king,
Son, *heir*, and lord, to him dominion giv'n,
Worthiest to reign.

Milton. Paradise Lost, book vi. l. 877.

If a gentleman contracts with a slave whom he thinks to be a free woman, with a bastard whom he thinks to be legitimate, with a beggar whom he thinks to be a great *heiress*, the contract is naturally valid.

Taylor. Rule of Conscience, book ii. ch. i. rule 7.

LEO. Whiles I remember

Her, and her vertues, I cannot forget
My blemishes in them, and so still thinke of
The wrong I did my selfe, which was so much
That *heire-lesse* it hath made my kingdome.

Shakspeare. Winter's Tale, fol. 298.

FAL. I knew ye as well as he that made ye. Why heare ye my masters, was it for me to kill the *heire-apparent*?

Shakspeare. Henry IV. First Part, fol. 57.

He [Edward the Confessor] of Almighty God obtain'd by earnest pray'r,
This tumour by a king might cured be alone:
Which he an *heir-loom* left unto the English throne.

Drayton. Poly-olbion, song 11.

That himselfe there present, was that very Richard duke of Yorke, brother of that vnfortunate prince, king Edward the fift, now the most rightfull, and lineall suruiuing *heire-male* to that victorious and most noble Edward of that name the fourth, late king of England.

Speed. Henry VII. Anno 1493. book ix. ch. xx. sec. 42.

But this old peaceful prince [Latinus] as heaven decreed,
Was bless'd with no male issue to succeed:
His sons in blooming youth were snatch'd by fate:
One only daughter *heird* the royal state.

Dryden. Virgil. Æneis, book vii.

Some time after the duke's return, Harold, son to earl Godwin, and *heir* of his great possessions and dependencies in England, was forced by a storm (as he at least pretended) upon the coast of Normandy.

Sir William Temple. An Introduction to the History of England.

Go, sordid slaves! one lordly master gone,
Like *heir-looms* go from father to the son.

Rowe. Lucan, book ix.

The last duke had no power to dispose of that duchy from his nephew; because, if the Salique law had place in Lorrain, it was unalienable from the next *heir-male*; if the feminine succession, then the duke himself had no title at all to it.

Sir William Temple. Memoirs, vol. ii. p. 335.

An *heir* therefore is he upon whom the law casts the estate immediately on the death of the ancestor: and an estate, so descending to the *heir*, is in law called the inheritance.

Blackstone. Commentaries, book ii. ch. xiv.

The second offence, more immediately affecting the personal security of individuals, relates to the female part of his majesty's subjects; being that of their forcible abduction and marriage; which is vulgarly called stealing an *heiress*.

Id. Ib. book iv. chap. xv.

Thus an *heir-loom*, or implement of furniture, which by custom descends to the *heir* together with an house, is neither land, nor tenement, but a mere movable: yet being inheritable is comprised under the general word hereditament.

Id. Ib. book ii. chap. ii.

I shall first review the laws of *heirship* by proximity of blood; and, secondly, the laws of *heirship* by appointment, which is either by adoption during life, or by testamentary disposition.

Sir William Jones. A Commentary on Isæus, vol. ix. p. 302.

The HEIR is one, in Law, who succeeds by descent to lands, tenements, and hereditaments; being an estate of inheritance, the Estate must be Fee, and, by the Common Law, a man cannot be Heir to Goods and Chattels. *Heir Apparent* is he on whom the succession is so settled, that he cannot be set aside without altering the laws of inheritance. *Heir Presumptive* is he whose immediate right may be defeated by the contingency of a nearer Heir being born. *Heir at Law*, or *Heir general*, is he who, after his Father's or Ancestor's death, hath a right to, and is introduced unto, all his lands, &c. *Special Heir* is the issue in tail claiming *per formam doni*. *Heir by custom* is the Heir according to rules of descent prevailing in particular places, as Gavelkind, &c. *Heir by devise* is Heir under a Will. The Eldest Son, after the death of his Father, is, at Common Law, his Heir. If a man having issue only a daughter, dies leaving his wife with child of a son, which is afterwards born, the son after his birth is Heir to the land, but till then the daughter is to have it. There are some persons who cannot be Heirs, as a Bastard born out of lawful wedlock; an alien born out of the King's allegiance; nor may one made denizen by Letters Patent, though it is otherwise of a person naturalized by Act of Parliament; a man attainted of Treason or Felony; but Idiots or Lunatics may be Heirs. The Heir at

HEIR. Law is bound by all conditions which run with the land. Goods and Chattels annexed to the Freehold, go to the Heir; so do deer in a Park, conies in a warren, doves in a dove-cote, fish in a pond or piscary, fruit growing at the death of the ancestor, roots within the soil, ancestral coat armour, pennons, tombstones, and monuments in a Church, for the Parson, though he has the freehold of the Church, and these be annexed to it, is liable to action if he takes or defaces them; Charters, Deeds, and Evidences of Lands, with the chests in which they are preserved; and any particular article by which the tenure is held, as an ancient horn where the tenure is by Cornage. A Creditor may sue either the Heir or Executor for his debt, but the Heir shall be reimbursed by the Executor if there be assets, and the personal Estate must pay to keep the inheritance free. *Heir-looms* are such Goods and personal Chattels as, by special custom, go to the Heir together with the inheritance; some of them we have mentioned above; and others appear to depend upon local and immemorial custom.

HEISTERIA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Aurantia*. Generic character: calyx large, coloured, five-cleft; corolla, petals five; seed vessel a drupe.

One species, *H. coccinea*, native of Martinique.

Surface.

HELENA, (the Island of Saint,) situated in longitude $5^{\circ} 43'$ West, latitude $15^{\circ} 55'$ South, in the great solitude of the Atlantic Ocean, is distant 400 leagues West from the Coast of Africa, and 600 from that of America. A mere point in the expanse of waters which surrounds it, this Island has only $10\frac{1}{2}$ miles in its greatest length, $6\frac{3}{4}$ in breadth, and a circumference of 28 miles. Perpendicular cliffs, from 600 to 1200 feet in height, form round it a natural rampart nearly impregnable. A chain of mountains, from East to West, cut across by deep narrow valleys, divide the Island into two unequal portions. At the Eastern extremity of this chain, the Peak of Diana rises to the height of 2700 feet above the level of the sea. Several other summits attain a nearly equal elevation. There are several landing-places or coves at the opening of the valleys: but, owing to the reefs of rocks and dangerous sea round the Island, the only secure anchorage is on the North-West, or leeward side, in James's Bay, where the Town is situated. The landing-place is like a half-moon, scarce 500 paces wide between the two points. Close by the sea-side are strong batteries extending from one end of the bay to the other. The lofty headlands between which the town is placed, are Rupert's Hill on the East, and Ladder Hill on the West. The road from the landing-place leads over a drawbridge between double rows of guns, and through an arched gateway, under the rampart, into the Town. The Government House, Theatre, and Church are good edifices, but the dwelling-houses of the better class, who reside chiefly in the country, are seldom occupied, except when the shipping has arrived, on which event every house becomes a hotel. The heights commanding James's Bay, as well as every accessible portion of the coast, are all strongly fortified.

Town.

Soil and
produc-
tions.

A rich mould forms the general soil of the country, and nourishes a great variety of plants. There are about a dozen species of indigenous trees, including three species of gum-tree, now nearly extirpated, the red-wood, a kind of ebony, and the cabbage-tree. This last is a palm, affording very valuable timber. The furze, introduced from Europe, and the red-wood furnish

the chief supply of fuel. The choicest flowers of Europe and Africa here attain full perfection, and the most valuable fruits and vegetables of the Old World are cultivated with success. Towards the sea the Island presents a picture of absolute sterility; but vegetation increases from the shores to the heart of the Island, where it is in the highest degree luxuriant. The lands are almost wholly devoted to pasturage, on account of the great demand for live stock, and the gardens to culinary roots and vegetables. Experiments, not without success, have been made on the capabilities of the soil and climate: the sugar-cane, cotton-tree, and indigo have been advantageously cultivated, but still the great purpose of rearing cattle and useful herbs has finally predominated. Not even the cultivation of corn has been much attended to. The vegetables produced here are said to be peculiarly serviceable in scorbutic diseases. The British oak has been introduced, and is found to grow rapidly. Figs, oranges, and pines grow well near the shore, and English fruit, including even the apple, are produced in abundance. The yam plantations were formerly extensive, but that vegetable has given way to the potato, which is generally preferred, as the equability of the climate allows, in general, two crops to be gathered in the year. The whole surface of the Island is about 30,000 acres, of which 14,000 are bare rock or otherwise unimprovable, 8000 are waste lands, fit for trees or pasture, and only 3000 are considered fit for the plough; but the quantity of productive soil may evidently be increased by the proper distribution of water, and the construction of terraces to catch the vegetable mould as it is washed along.

The hills abound with springs, which, however, are so widely apart as to furnish no large stream, and many of them dry up in the long absence of rain. One of these rivulets falls from a height of 260 feet perpendicular, forming in the rainy season a fine cascade. Two streams, one in Fisher's Valley, the other at the Briars, are thought to increase in volume after a continuance of dry weather. Severe droughts were formerly observed to take place once in seven or eight years, but we have not, latterly, heard of their recurrence. Great apprehensions appear to have been felt on the Island that the destruction of the woods lessened the quantity of rain. The theory which cherished the alarm, however, is now called in question, while, on the other hand, the plantations of European timber, oaks, and firs are rapidly increasing. The rain falls here with great regularity, the annual quantity being about 33.38 inches, and no part of the year can be called a dry season.

Water.

The climate of this Island is unusually temperate and serene; hurricanes or thunder-storms are hardly known. The summer temperature is, in general, about 72° , consequently lower than in England, and it never exceeds 80° ; while in winter the thermometer never sinks below 55° . Fresh breezes continually blow from the sea, and there is but a single instance in the History of the Island of a vessel being either wrecked or weather-bound in the harbour. The climate appears to be particularly well adapted to the European constitution, and disease is rare. In 1823, the first and only year in which an official medical return was made from the Island, the deaths were only one per cent., in a population of 4381, including the garrison.

Climate.

The base of the Island is basalt, and the lava and scoria, abundantly scattered over it, attest its volcanic

Minerals.

HELENA.

origin. The geological character of the Island increased the alarm occasioned in 1736 by a slight shock of an earthquake, which was repeated afterwards in 1782. In a philosophical account of St. Helena, written in 1805, the writer attempted to disprove the likelihood of such a calamity recurring; but in September, 1817, a smart shock, with a loud explosion, awakened the former fears of the inhabitants. Good lime-stone, being a concretion of shells and sand, is found in sufficient abundance. During the search for this useful mineral some marcasites were found which were mistaken for gold; and, in consequence, a reward of £250 was offered for the discovery of a mine of this precious metal, but without effect. Iron is said to have been found, but the ores of this metal would be worthless from the want of abundant fuel.

stock. The cattle on the Island are of the English breed, and, in general, of a good description. Goats had formerly multiplied to a surprising degree, and used to be hunted as game: they were afterwards divided into *ranges* or *flocks*, of which proprietors had a right to a certain number. They proved, however, so injurious to plantations and to a regular rural economy, that in 1810 their destruction was resolved on, and none are allowed at present to rove at large. Pheasants and partridges are abundant as well as rabbits: but the guinea-fowl is nearly extirpated. Great improvements have, it is said, been made in the husbandry of the Island, from the exertions of the present Governor, (Walker,) who has established Agricultural and Horticultural Societies.

There are neither snakes nor toads on the Island. In the valleys near the sea, scorpions and centipedes are found, but their sting is not dangerous. Bees have, at different times, been brought to the Island, but have, in every instance, disappeared; being carried off, probably, by high winds. Of fish it is computed that 76 species frequent the coast. Flying fish, of more than ordinary size, are frequently found upon the rocks. Whales are often seen, and have, in a few instances, been killed by South-sea whalers in the roads. Turtle make their appearance on the shores between December and March. The coast of the Island abounds in sea-fowl, which deposit their eggs in the cliffs and detached rocks round the coast.

Population

From the inefficiency of slave labour, it was thought advisable to procure from Canton, in 1810, 50 Chinese labourers, and their number was shortly after increased to 200. Subsequent arrivals made them amount to above 600, a number which has since declined. The free negroes are found to increase but slowly, and are said to be of an indolent and licentious character. The following Table shows the state of the population in the years 1805 and 1823 respectively.

	1805.	1823.
White inhabitants	504	1201
Civil and military establishment	1314	911
Slaves	1231	1074
Free Blacks	329	729
Chinese	—	442
Lascars	—	24
	3378	4381

The importation of slaves ceased in 1792; but no direct attempt was made to abolish slavery in the Island till the Government of Sir H. Lowe, who, in 1818, introduced a law that the children of female slaves, born after Christmas in that year, should be free, but that they should be considered as the apprentices of their

mothers' proprietors, males till 18, and females till 15 years of age. At the same time regulations were made enforcing the attendance of free-born children at the schools.

The number of vessels which touched here annually for 19 years, previous to 1805, was 165; it is, probably, at present much increased. From the nature of the trade-winds, within the limit of which the Island is placed, it is hard to make it on the outward-bound voyage; but as a resting-place for vessels homeward-bound, it is invaluable. For this reason the East India Company is willing to pay a large sum annually for its support, for the Island has never been able to bear its own expenses, and even provisions were, till recently, sold by the Company at discount prices; for as the supply of fresh meat to the shipping is of paramount importance, no one is allowed to kill an ox without the Governor's permission. Water for the ships is conducted from the hills to a large reservoir near the landing-place, and the supply has been lately increased so as to furnish 300 tons in 24 hours. The water, as well as the vegetables of the Island, is said to be singularly efficacious in removing scorbutic complaints.

When this Island was discovered in 1502, the interior was one great forest, and the gum-trees grew to the very edge of the precipices which overhang the sea. Fernando Lopez, a Portuguese, who, in 1513, obtained leave to live in exile at St. Helena, in commutation of a heavier sentence, was the first to stock it with goats, hogs, pheasants, peacocks, partridges, and domestic fowls of various kinds. He planted a variety of fruit-trees and esculent vegetables. The Island remained in the possession of the Portuguese until, being forgotten by them while they were engaged in the attempt to colonize the South-East of Africa, it came into the hands of the Dutch, and was again abandoned by them in 1651, for the Cape of Good Hope. The English then took possession of it, and, from that time, until the Cape of Good Hope also fell into their power, it was the only watering-place in the Atlantic Ocean possessed by the British East India Company.

The sovereignty of St. Helena is vested in the East India Company by repeated charters. The supreme and executive authority is vested in the Governor and a Council, composed of two senior Civil servants. These possess the legislative and judicial powers, and represent the Lords proprietors in all their concerns. The military force consists of a battalion of artillery and one of infantry, with four companies of militia, composed principally of negroes.

St. Helena has acquired no small share of Historical importance from its being selected for the place of Napoleon's captivity. That extraordinary man arrived there on the 15th October, 1815. Longwood, the highest and most extensive plain on the Island, being 1760 feet above the sea, was shortly after selected as the place of his residence. He was pleased with the choice, and for some time appeared to bear his reverses with perfect equanimity. His health, however, rapidly declined, and he breathed his last on the 5th May, 1821. His remains were interred in a spot near Longwood, which he had himself selected for his grave, and the turf which covers him is shaded by a few willows. The arrival of Buonaparte was a most unexpected event at St. Helena, and caused no small alarm, as the conversion of the Island into a State prison was likely to diminish the intercourse with shipping, from which the inhabitants derived their chief gains. The Island, how-

HELENA.

History

Government.

HELENA. ever, was not absolutely ceded to Government as was expected; the Company retained all its rights, except that of appointing the Governor: at the same time the increase of population which ensued, with the large expenditure of public money, gave such a stimulus to industry as more than overbalanced the loss arising from the restricted communication with trading vessels.

See Forster's and Valentia's *Voyages*; Beatson's *General Tracts on Saint Helena*; Brooke's *History of Saint Helena*, London, 1823.

HELENIS, in *Zoology*, a genus of chambered univalve shells, established by De Montfort.

Generic character. Shell univalve, free, chambered, twisted in a flat disk; spire apparent, excentric on each side; whorls, front edge keeled; mouth very long, covered by a dissepiment pierced with small pores like a sieve.

De Montfort believes that each pore of this shell is furnished with a distinct animal; there is no other shell which has a similar kind of animal, and there is more reason to think that it is an internal shell like the bone of a Cuttlefish.

The type of the genus is *H. spatosa*, which is a white shell about two lines in diameter. Fichtel figures the species under the name *Nautilus aduncus*, pl. xxiii. fig. Aa.

HELENIUM, in *Botany*, a genus of the class *Syngenesia*, order *Superflua*. *Generic character*: calyx one-leaved, many-parted; radial florets semitrifid; receptacle naked, chaffy; seeds villose; down five-leaved, chaffy.

Three species, natives of Portugal and North America.

HELEUS, in *Zoology*, a genus of *Heteromerous Coleopterous* insects, established by Latreille.

Generic character. *Antennæ* gradually enlarging; head exposed, placed in a nick in the front edge of the thorax; the body is oval and flattened. This genus is nearly allied to *Cossyphus*. Latreille describes six species, all found in New Holland and the Pacific Islands. The type is *H. perforatus*.

HELE, to cover, see HEAL, and HILL, v.

HELIACAL, } Lat. *heliacus*, from the Gr. ἥλιος,

HELIACALLY, } the sun. See the Quotations below explaining the usage of the word.

The cosmical ascension of a star we term that, when it ariseth together with the sun, or the same degree of the ecliptick wherein the sun abideth: and that the *heliacal*, when a star which before for the vicinity of the sun was not visible, being further removed, beginneth to appear.

Sir Thomas Brown. *Vulgar Errors*, book iv. ch. xiii.

Now from the rising of this star, [Sirius] not cosmically, that is, with the sun, but *heliacally*, that is, its emersion from the raies of the sun, the ancients computed their canicular daies. Id. Ib.

The *heliacal* rising of a constellation is, when it comes under the rays of the sun, and begins to appear before daylight.

Dryden. *A Discourse on Epick Poetry*.

He [Orion] is tempestuous in summer, when he rises *heliacally*. Id. Ib.

HELIANTHEMUM, in *Botany*, a genus of the class *Polyandria*, order *Monogynia*, natural order *Cisti*. *Generic character*: calyx five-leaved, the two external leaves smallest; corolla, petals five; capsule three-valved. A genus divided from *Cistus*. Decandolle. Prod.

HELIANTHUS, in *Botany*, a genus of the class *Syngenesia*, order *Frustranea*, natural order *Corymbifera*. *Generic character*: calyx imbricated, scales

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spreading, leafy; receptacle chaffy, flat; down two-seeded, caducous.

A genus of more than thirty species, mostly natives of North America. *H. annuus*, the common Sunflower, native of Mexico, and *H. tuberosus*, the Jerusalem Artichoke, native of Brazil, are well-known inhabitants of English gardens.

HELICIA, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*. *Generic character*: calyx four-cleft, inferior, small; corolla, petals four, linear, spirally revolute; drupe ovate, one-furrowed; germen ovate.

One species, *H. Cochinchinensis*, native of the woods of Cochinchina. Loureiro.

HELICONIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Musæ*. *Generic character*: spathe general and partial; calyx none; corolla, petals three; nectary two-leaved; capsule three-celled, cells one-seeded.

Of this genus of magnificent herbaceous plants, ten species have been described natives of the West Indies and South America.

HELICTERES, in *Botany*, a genus of the class *Monadelphia*, order *Decandria*, natural order *Malvaceæ*. *Generic character*: calyx tubular, obliquely five-cleft; corolla, petals five; germen on a long foot-stalk; style slightly five-cleft; capsules five, one-celled, many-seeded, twisted spirally.

Thirteen species have been described, shrubs and small trees, natives of the East and West Indies.

HELIGOLAND (the Island of) lies on the coast of Holstein, at nearly an equal distance (28 miles) from the mouths of the Jahde, the Weser, the Elbe, the Eider, and the Hever, which last runs between the Island Nordstrand and the Peninsula of Eiderstadt. Its situation near the entrances of so many rivers, and on a low and dangerous coast, renders it of great importance as a station for pilots. It is said by some to derive its name, which signifies *Holy Island*, from its having been the seat of worship of the goddess Phoseta, who was adored by the *Sicambri*; while others suppose it originated in the early conversion of the Island to Christianity.

Heligoland, two miles in circumference, may be divided into the rock or cliff, or, as it is called, the *Land*, from 84 to 220 feet high, to which a flight of steps conducts, and on which the wealthier inhabitants reside in about 350 low houses built of brick; and the *Downs*, or more properly the beach, where the poorer and more numerous portion of the population dwells, and often suffers from the inundations of the sea. A narrow channel separates the rocks from sand-banks, stocked with rabbits, which with birds of passage afford the islanders a considerable proportion of their animal food. These rabbits, it is said, are reduced in winter to feed on fish bones. Whenever a flight of thrushes, larks, snipes, or woodcocks, alights on the Island, the inhabitants immediately commence the destruction of them, and forget every other occupation, so long as game is to be found; even if assembled in church when the birds arrive, the whole congregation rushes out immediately with the pastor at its head, and the sport is begun without delay. This Island, which in the IXth century had nine Parishes, and supported two Monasteries, is now obliged to draw almost all its provisions from the main. The sea has swallowed up the fields and meadows, so that there are no longer either cows or horses in the Island; a few sheep, tethered to prevent their falling

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down the cliffs, find hardly grass enough to support them. A little oats, barley, and pulse is reared in patches. The sea daily undermines and gains further on the rock, the ultimate destruction of which appears inevitable. The downs, however, or *borlande*, appear to increase, so that the rock of Heligoland may hereafter be replaced by a low and extensive sand-bank. Tradition assigns the years 800 and 1300 as the dates of the greatest encroachments made on the Island by the waters of the ocean. But the same calamity was repeated in 1664 and 1720.

Heligoland has two small havens on the North and South defended by batteries; they admit small vessels only. The lighthouse, formerly kept by the Ham-burghers, is now supported by the English. The tower is a massive and handsome edifice, with iron staircase and gallery; the light, made by a coal fire, is equal to the lustre of 20 Argand lamps, and is said to be visible at the distance of 30 miles. The tower itself is a mark of great importance to seamen. As the vessels which enter the Elbe, Weser, Eiser, and Yade make this point first, the Island is the station whence the navigation of those seas may be most easily watched, and the pirates of the middle Ages were as well acquainted with its advantages as are the British of the present day.

It is possible to walk round Heligoland at low water on the beach; but the attempt is attended with danger, owing to the frequent falling of rocks undermined by the sea. Shipwrecks are here spoken of as especial favours of Providence, and a tempestuous winter is as welcome to the inhabitants as a good harvest to the husbandmen of other Countries. This bleak and uninviting rock has had in latter times many illustrious visitors. Gustavus IV., the Comte d'Artois, (Charles X., the present king of France) and the Duc de Berri spent a few months here. The price of lodgings and provisions on the Island at that period were extravagantly high, and the influx of money is said to have been prejudicial to the simple manners of the people.

The inhabitants of Heligoland, 2200 in number, are of Frisian descent, and the old Frisian dialect, which is rapidly disappearing in Friesland, is still spoken here. The people are in most respects as rude as the rock they dwell upon. An old and sensible custom renders it infamous for a man to marry a foreign woman; without this provision the chances of matrimony would be unequally divided between the sexes. The women remain always at home, performing all the labour of the field and of domestic economy; while the men are at sea, or if not, either watching from the cliffs the approach of vessels, or lying in a state of intoxication. They are all fishermen or pilots, and their practised eyes can distinguish the ships of different nations while they are as yet hardly visible to the landsman. The Islanders are a tall, strong people, with handsome features and florid complexions. They convey an adequate idea of the physical superiority of the ancient Normans. This Island belonged to the crown of Denmark as a dependancy of Holstein, until 1807, when it was taken possession of by the British, to whom it was finally ceded by Denmark in 1814. During the war an English garrison of 500 men was maintained here. Great magazines of colonial goods were formed on the Island in order to be smuggled to the Continent as occasions offered, and it is so favourably situated to be the centre of a contraband trade, that it rendered nearly nugatory the exclusive system in the North of Europe. At that

time the population was from 4000 to 5000. The Governor and garrison have been withdrawn, only a Commandant residing there as the British Consul. The people are allowed to govern themselves. The Lighthouse is in $7^{\circ} 53' 13''$ East longitude, and $54^{\circ} 11' 34''$ North latitude.

HELIOCARPUS, in *Botany*, a genus of the class *Dodecandria*, order *Digynia*, natural order *Cisti*. Generic character: calyx four-leaved; corolla, petals four; style simple; capsule two-celled, compressed, longitudinally radiated on both sides.

One species, *H. Americanus*, native of Vera Cruz. Decandolle.

HELIOPHILA, in *Botany*, a genus of the class *Tetradynamia*, order *Siliquosa*, natural order *Cruciferae*. Generic character: pod entire or moniliform; cotyledons incumbent, curved, linear; the short filaments toothed at the exterior of the base when the pod is entire.

Nineteen species, herbaceous plants, mostly natives of the South of Africa.

HELIOPSIS, in *Botany*, a genus of the class *Syngenesia*, order *Superflua*, natural order *Corymbiferae*. Generic character: calyx imbricated, scales subovate; rays large, linear; receptacle chaffy, conical, chaff lanceolate; seeds four-sided; down none.

One species, *H. laevis*, native of North America. Nuttall.

HELIOTROPIUM, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Boraginæ*. Generic character: corolla salver-shaped, five-cleft, with intermediate teeth, orifice of the tube naked; stigma emarginate.

More than eighty species have been described, natives of both hemispheres: South America possesses a large proportion. *H. Peruvianum*, the Peruvian Turnsole, is generally cultivated for its very fragrant flowers.

HELIX, in *Zoology*, a genus of spiral, univalve shells, established by Linnæus for all the univalve shells which have semilunar mouths, but restricted by Lamarck to the terrestrial *mollusca*, which have globular shells, while Ferussac has extended it to all the terrestrial *mollusca* which have four retractile *tentacula*; but as he appears to mistake a family for a genus, we shall use Lamarck's character, so modified as to contain his genus *Carocolla*.

Generic character. Shell globular or conical; spire short, conical; whorls rapidly enlarging; last generally keeled when young, and sometimes so when full grown; the mouth semilunar, the edge of the mouth reflexed and thickened internally; axis perforated, often covered when full grown.

The species of this genus are very numerous, and every traveller who takes the trouble to save the kinds which fall in his way, is almost sure of adding to their number; for more than a dozen new species have been added by the last importation from Madeira alone.

De Montfort and others have divided this genus into several genera, as *Caprinus*, *Polydontis*, *Acavus*, *Zonites*, and *Cepolus*.

Several experiments have been made on the property which snails possess of reproducing a part which may have been amputated. Spallanzani was the first to observe that when the head was cut off, it was, after a short time, reproduced. Adanson, in a most positive manner, denied this fact, after trying the experiment on 1500

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HELIX. individuals; but he admitted that the wound would heal if the head was left attached by a portion of the skin. Cotte and Valmont de Bomare make the same remark. Bonnet, on trying the experiment, succeeded. In his *Memoirs*, published in the *Journal de Physique*, vol. x., he gives a figure of the amputated part and of the progress of the reproduction of the head; he compares the growth of the head to a kind of vegetation. The experiments were repeated by Mr. George Farenne, who published an account of them in 1808.

Like most terrestrial shells, only a few species have been found fossil. Brongniart has described seven species, found in the neighbourhood of Paris.

HELIXANTHERA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx oblong, truncated; corolla five-parted; anthers spiral; berry enclosed in the calyx.

One species, *H. parasitica*, growing on cultivated trees in the gardens of Cochinchina; the calyx, flowers, and berry are scarlet coloured. Loureiro.

HELIXARION, in *Zoology*, a genus of terrestrial spiral univalves, belonging to the family *Helicidae*, established by Ferussac; very nearly allied to the *Vitrinae*, and forming the passage from them to the *Parmacellæ*.

Generic character. Shell very thin, transparent, brittle, polished externally; spire nearly flat; whorls few, rapidly enlarging; *operculum* none; animal much larger than the shell, truncated behind; neck covered with a shield.

Ferussac describes two species, both found in New Holland, *H. Cuvieri*, and *H. Freycinetti*, figured in his beautiful and costly work on land and fresh water shells.

HELL, } A. S. *helle*; D. *hel*; Ger. *helle*.
HE'LLISH, } Skinner and Wachter concur with
HE'LLISHLY, } other Etymologists, (see Wachter,) that *hell* is from A. S. *hel-an*, Ger.
HE'LLISHNESS, } *hullen*, to cover. Tooke makes it
HE'LLWARD, } the past participle of the A. S. verb
HE'LLY. } *hel-an*. Old English, to *hele*, *heal*, or *hil*. See also the

Quotations from Verstegan, Clarke, and Horsley.

Any place or some place covered over. Applied, emphatically, to the place of the damned; and, to

1. An obscure dungeon in any of our prisons.
2. The dark place into which a tailor throws his shreds.
3. A place under the Exchequer Chamber, where the King's debtors were confined. Steevens, who produces the passages from the *Counter Rat*, and Decker's Play.

Also to the place or hole to which those who were caught in the game of Barley-break were brought, as in the extract below from Suckling. See BARLEY-BREAK, subjoined to the word *Break*.

Spenser uses *hell* as a verb.

& vor holi Thursday was ney, thoughtes he adde inowe,
Leste the deuelen of *helle* al quic to *helle* him drowe.

R. Gloucester, p. 506.

Sodom & Gomor fulle vile synne þat stank,
Boþe for euer more down tille *helle* þei sank.

R. Brunne, p. 289.

In wonderwýse holý wrýt. telleth how þei fullen
Some in erþe some in aier. some in *helle* dupe
Ac Lucifer lowest. lith of hem alle.

Piers Plouhman. Vision, p. 19.

Out of þe west as it were. a weynche as me þhouhte
Cam walkýnge in þe way. to *helleward* he lokede.

Id. Ib. p. 315.

It is better to thee to enter crokid into everlasting lyf than to have tweyn feet and be sent into *helle* of fire that nevere schal be quenched.

Wiclif. Mark, ch. ix.

It is better for the to goo halte into lyfe, then hauyng two fete to be cast into *hell*, into fyre that neuer shal be quēched.

Bible, Anno 1551.

Wherfore, as sayth Seint Anselme; ful great anguish shal the sinful folk have at that time: ther shal be the sterne and wroth juge sitting above, and under him the horrible pitte of *helle* open, to destroy him that wolde not beknownen his sinnes.

Chaucer. The Persones Tale, vol. ii. p. 289.

To heare those *hellishe* fiendes in raging blasphemie,
Defye our onely Sauour, were this no miserie.

Gascoigne. Flowers. Deuise of a Maske.

Else would the waters ouer flowe the lands,
And fire deuoure the ayre, and *hell* them quight,
But that she holds them with her blessed hands.

Spenser. Faerie Queene, book iv. can. 10.

Me miserable! which way shall I flie
Infinite wrauth, and infinite despaire?
Which way I flie is *hell*; myself am *hell*;
And in the lowest deep a lower deep
Still threat'ning to devour me opens wide,
To which the *hell* I suffer seems a heav'n.

Milton. Paradise Lost, book iv. l. 75.

Hell hath like apt appellation, (sc. as heaven) as being *helled* over, that is to say, *hidden* or *covered* in low obscurity.

Verstegan. Restitution of Decayed Intelligence, ch. vii.

In Wood-street's hole, or Poultry's *hell*.

The Counter Rat, a Poem, 1658.

Tailors ——— 'tis known

They scorn thy *hell*, having better of their own.

Decker. If this be not a good Play, the Devil is in it, 1612.

Love, Reason, Hate, did once bespeak
Three mates to play at barley-break;
Love, Folly took; and Reason, Fancy;
And Hate consorts with Pride; so dance they;
Love coupled last, and so it fell
That Love and Folly were in *hell*.

Sir John Suckling.

The fear whereof, O how doth it torment
His troubled mynd with more then *hellish* paine!
And to his fayning fansie represent
Sights never seene, and thousand shadowes vaine,
To breake his sleepe, and waste his ydle braine.

Spenser. Hymn 1. In honour of Love.

No snaky Fiends with more remorseless spight
Reud one another's breasts, than man doth man's:
Wounds, shrieks, and gaspings are his proud delight;
And he by *hellishness* his prowess scans.

Beaumont. Pysche, can. 11. st. 27.

Free Helicon and franke Parnassus hilles,
Are *hellie* haunts, and ranke pernicious illes.

Mirror for Magistrates, fol. 455.

Whenever the place of torment is spoken of, the word *hell*, in the original, is always *Gehennah*: but when only the state of the dead in general is intended, 'tis always expressed by a quite different name, which though we render by the same word *hell*, yet its signification is at large the invisible state.

Clarke. Sermon 14. vol. v.

Still my revenge shall take its proper time,
And suit the baseness of your *hellish* crime.

Croxall. Ovid. Metamorphoses, book vi.

Be all but virtuous; Oh! unwise to live
Unfashionably good, and hope to thrive!
Trees that aloft with proudest honours rise,
Root *hell-ward*, and thence flourish to the skies.

Brome. Epistle to Mr. Fenton.

These solemn vows and holy offerings paid
To all the phantom-nations of the dead;
Be next thy care the sable sheep to place
Full o'er the pit, and *hell-ward* turn their face.

Pope. Homer. Odyssey, book x.

The English word "*hell*," in its primary and natural meaning, signifies nothing more than "the unseen and covered place;" and is properly used, both in the Old and New Testament, to render the

HELL

Hebrew word in the one, and the Greek word in the other, which denote the invisible mansion of disembodied souls, without any reference to sufferings.
Horsley. Sermon 20. vol. ii.

From Anger, fell Revenge, and Discord free
He [the King of Righteousness] bad war's *hellish* clangour cease.
Smart. Ode to Dr. Webster.

HELL, in Composition.

And after sewed an *helle-brethe*, as hit semed, and derkenesse, so that the monekes toke holy water, and drof away the maner deuellenesse.
R. Gloucester, p. 415, note.

And so taking our iourney directly toward the north, me thought that wee had passed through one of *hell-gates*.

Hakluyt. Voyages, &c. vol. i. fol. 102. The Tartars.

Burchardus the prouoste of Tryere in Germany, was marryed to the prince of the Russians sister, by dyspensacyon of pope *Helhoude*, Hildebrande I shulde say, anon after prestes marriages were forbydden.
Bale. Apology, fol. 125.

With that, he from his angry bosome drew
A golden banner, in whose stately lap
His Lord's almighty name wide open flew,
Of *hell-appalling* majesty made up.
Beaumont. Psyche, can. 2. st. 122.

Well may'st thou come from that infernal seat,
Thou all the world with *hell-black* deeps dost fill.
P. Fletcher. The Purple Island, can. 8.

Or like the *hell-borne* Hydra, which they faine
That great Alcides whylome overthrew.
Spenser. Faerie Queene, book vi. can. 12.

Retire, or taste thy folly, and learn by proof,
Hell-born, not to contend with Spirits of heav'n.
Milton. Paradise Lost, book ii. l. 687.

Hart cannot thinke, what outrage, and what cries,
With foule enfouldred smoake and flashing fire,
The *hell-bred* beast threw forth vnto the skyes,
That all was couered with darknesse dire.
Spenser. Faerie Queene, book i. can. 11.

For a charme of powrefull trouble,
Like a *hell-broth*, boyle and bubble.
Shakspeare. Macbeth, fol. 143.

The whoreson old *hell-cat* would have given me the brain of a cat once in my handkerchief.

Middleton. The Witch, act. ii. sc. 2.

'Tis strange! 3. And sauors of the diuell, strongly!
I ha' the sulphure of *hell-coale* i' my nose.
Ben Jonson. The Diuell is an Asse, act v. sec. 7.

And reck'n'st thou thyself with Spirits of heav'n,
Hell-doom'd, and breath'st defiance here and scorn
Where I reign king, and to enrage thee more,
Thy king and lord?
Milton. Paradise Lost, book ii. l. 697.

Here perhaps
Some advantageous act may be achiev'd
By sudden onset, either with *hell-fire*
To waste his whole Creation, or possess
All as our own, and drive as we were driven
The punie habitants.
Id. Ib. l. 364.

And now great deeds
Had been achiev'd, whereof all *hell* had rung;
Had not the snakie sorceress that sat
Fast by *hell-gate*, and kept the fatal key,
Ris'n, and with hideous outcry rush'd between.
Id. Ib. l. 724.

O Earth gape open wide, and eate him quicke,
As thou dost swallow vp this good king's blood,
Which his *hell-gouern'd* arme hath butchered.
Shakspeare. Richard III. fol. 175.

Backe do I tosse these treasons to thy head,
With the *hell-hated* lye, ore-whelme thy heart.
Id. Lear, fol. 308.

We might have done some fine thing
To have made thy *hel-hood* laugh.
Beaumont and Fletcher. The Little Thief, act ii.

But Epaminondas would in no wise suffer the Thebans, through his means, to make league with such an *helhound*.
Sir Thomas North. Plutarch, fol. 251. Pelopidas.

All my pretty ones?
Did you say all? Oh *hell-kite*! all?
Shakspeare. Macbeth, fol. 147.

In which regard,
Though I do hate him as I do *hell-paines*,
Yet, for necessitie of present life,
I must show out a flag, and signe of loue.
Id. Othello, fol. 311.

There are many among us that live according to that *hell-bred* proverb, that plain dealing is a jewel, but he that useth it shall die a beggar.

Bates. Works, vol. iii. ch. xiv. p. 215. On the Fear of God.

A corroding disease it [envy] is; an *hel-hag* that feeds upon its own marrow, bones, and strongest parts.

Bishop Richardson. On the Old Testament, p. 281.

EM. By cruel charms, dragg'd from my peaceful bower,
Fierce Osmond clos'd me in the bleeding bark;
And bade me stand expos'd to the bleak winds,
And winter storms, and heav'n's inclemency,
Bound to the fate of this *hell-haunted* grove.
Dryden. King Arthur, act iv. sc. 1.

ARTH. Now I perceive a danger worthy me.
'Tis Osmond's work, a band of *hell-hir'd* slaves:
Be mine the hazard, mine shall be the fame.
Id. Ib. act iii.

Envy, hypocrisy, deceit,
Fierce party-rage, and warm debate;
And all the *hell-hounds* that are foes
To friendship and the world's repose.
Somerville. To Allan Ramsay.

Within was Discord with her *hell-born* train
Stirring to war the league, and haughty Mayne,
The people, and the church: and from on high,
Call'd out to Spain, rebellion's prompt ally.
Lloyd. The Henriade, book i.

O shall I never feel
The meltings of thy love?
Am I such *hell-hardned* steel
That mercy cannot move?

Watts. Lyric Poems, book i. Confession and Pardon.

This woe is, that the offenders shall be cast into *hell-fire*, where their worm dieth not, and the fire is not quenched: and it is subjoined three times, in the same awfull words, to so many instances of supposed criminal indulgence, in the case alleged.

Hurd. Sermon 11. vol. vi. p. 162.

Yes, ye faithless crew,
His Muse's vengeance shall your crimes pursue,
Stretch you on Satire's rack, and bid you lie
Fit garbage for the *hell-hound*, infamy.
Mason. An Heroic Postscript to the Public.

HE'LLEBORE, } Fr. *ellebore*; It. *elleboro*; Sp.
HE'LLEBORISM. } *elleboro*; Lat. *helleborus*; Gr.
ἐλλέβορος, παρὰ τὸ ἐλεῖν τὴ βόρᾶ, quod esu interimat; if taken, Martinius adds, in too large a dose.

Here mercury, here *hellebore*,
Old ulcers mundifying,
And shepherd's-purse, the flux most sore
That helps by the applying.

Drayton. The Muses' Elysium. Nymphal 6.

Who hath not heard of Melampus that famous divinour and prophet? he it was of whom one of the *Ellebore*s tooke the name, and was called Melampodion: and yet some there be who attribute the finding of that hearbe unto a shepherd or heardman of that name, who observing well that his shee goats feeding thereupon, fell a scouring, gave their milke unto the daughters of K. Proetus, whereby they were cured of their furious melancholie, and brought againe to their right wits.
Holland. Plinie, book xxv. ch. v.

In vain should the physician attempt, with all his medicines and *helleborisms*, the cure of those that are sick with love, or any the like passions.
Ferrand. Love Melancholy, 1640, p. 169.

The root of white *hellebore* and staves-acre, powdered and mixed with meal, is a certain poison to them.

Pennant. British Zoology. Meadow Mouse.

HELLEBORINE, in Botany, a genus of the class *Gynandria*, order *Diandria*, natural order *Orchideæ*. Generic character: calyx ringent, five-leaved, the two

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interior leaves narrow, conniving; lip of the corolla concave; anthers joined to the elongated style; stigma concave.

Three species, natives of the South of Europe and Barbary.

HELLEBORUS, in *Botany*, a genus of the class *Polyandria*, order *Polygynia*, natural order *Ranunculaceæ*. Generic character: calyx none; petals five or more; nectary tubular, two-lipped; capsule erect, many-seeded.

Ten species, natives of the Northern hemisphere.

H. hyemalis, the winter Aconite, whose brilliant yellow flowers are protruded through the surface of the ground in gardens as soon as the snow has melted, is a native of Italy. *H. viridis*, and *fætidus*, are natives of England.

HELLENIA, in *Botany*, a genus of the class *Monandria*, order *Monogynia*, natural order *Scitamineæ*. Generic character: calyx spathe formed, bell-shaped, two-cleft; corolla, border double, exterior slightly three-cleft; nectary two-leaved, or two-cleft; capsule three-celled, coriaceous, inflated.

Four species, natives of the East Indies and China. Willdenow.

HE'LLENIZE,

HE'LLENICK,

HE'LLENISM,

HE'LLENIST,

HELLENISTICAL,

HELLENISTICALLY.

Gr. ἡλληνίζ-ειν, to follow or imitate the Greeks; to use the Greek language.

So saith Phavorinus, ἡλληνίζω, ἡλληνικῶς φηγομαι, καὶ τὰ ἑλληνικὰ φρονῶ, to hellenize is to speak Greek, and to have skill in the Greek learning.

Hammond. *Annotation on Acts*, ch. vi. v. 1.

So great an injury they then held it to be depriv'd of *hellenic* learning; and thought it a persecution more undermining, and secretly decaying the church, than the open cruelty of Decius or Dioclesian.

Milton. *Areopagitica*.

These Jews understood Greek, and used the Greek Bible, and therefore are called *Hellenists*.

Hammond. *Annotation on Acts*, ch. vi. v. 1.

Into the importance of the *hellenistical* dialect he had made the exactest search.

Fell. *Life of Hammond*.

It may bear the same signification *hellenistically* in this place.

Gregory. *Notes on Scripture*, p. 60.

Virgil is full of the Greek forms of speech, which the critics call *hellenisms*, as Horace in his Odes abounds with them much more than Virgil.

Spectator, No. 285.

HELLUO, in *Zoology*, a genus of *Carnivorous*, *Pentamerous*, *Coleopterous* insects, belonging to the family *Carabidæ*, established by Professor Bonelli, allied to *Anthia*.

Generic character. Middle lobe of the chin one-toothed; tongue slightly produced beyond the origin of the labial *palpi*, nearly square, round at the ends; *elytra* transversely truncated; outer *palpi* ending by a large obconic joint.

The type of the genus is *H. costatus*, of Bonelli, the *Anthia truncata* of Latreille. It is found in New Holland. The *Galerita hirta* of Fabricius, also, appears to be a species of this genus.

HELM, v.

HELM, n.

HE'LMET,

HE'LMETTED,

HE'LMETTIERS,

HE'LMET-GRACED.

A. S. *helm*; D. and Ger. *helm*; Sw. *hiælm*; Fr. *heaume*; It. *elmo*, *elmetto*; Sp. *yelmo*, *almete*; Low Lat. *helmus*. It is probable enough (says Skinner) that *helm* descends from

hel-an, to cover; that which *covereth* or *protecteth*, sc. the head.

To *helm*, to put on, to wear or use, to provide with a *helm*, or *helmet*; *covering* or *protection*. HELM.

He smot hym vpon hys *helm*, þat he fel down to hys fet.

R. Gloucester, p. 437.

But we that ben of the dai ben sobre, clothid in the haburion of feith and of charite, and in the *helme* of hope of heelthe.

Wiclif. 1 *Thessal.* ch. v.

But let vs which are of the day, be sober, armed with the brest plate of fayth and loue, and with hope of saluaciō as an *helmet*.

Bible, Anno 1551.

He throweth on his *helm* of huge weight
And girt him with his sword, and in his hond
His mighty speare, as he was wont to feight.

Chaucer. *The Complaint of Mars and Venus*, fol. 325.

And she that *helmed* was in starke stoures,
And wan by force tounes strong and toures,
Shal on hire hed now were a (vitremite?)

Id. *The Monkes Tale*, v. 14376.

They came togyder as streyght as they could deuise, and strake eche other in the syght of the *helmes*, in such wyse y^t bothe were *unhelmed*; they passed forth their course frake and frely: anone, they were agayne *helmed*, and ranne togyder, and strake eche other on their sheldes, and brake eche their speares withoute any other dōmage.

Lord Berners. Froissart. *Cronycle*, vol. ii. ch. 168.

And ouer this, there hangs much enmies harneis fixt on height,
And spoyles, and captiue chares, and halberd axes, huge of weight,
And *helmet* crestes, and brasen boltyng barres of conquer'd townes,
With speares, and battrid sheelds, & topps of ships, and garland crownes.

Phaer. *Virgil. Æneidos*, book vii.

They astonisht all resistance lost,
All courage; down their idle weapons drop'd;
O're shields and *helmes*, and *helmed* heads he rode
Of Thrones and mighty Seraphim prostrate.

Milton. *Paradise Lost*, book vi. l. 840.

They hew'd their *helmes*, and plates asunder brake,
As they had potshares bene.

Spenser. *Faerie Queene*, book vi. can. 1.

Upon his head he wore an *helmet* light,
Made of a dead man's skull, that seem'd a ghastly sight.

Id. *Ib.* book ii. can. 11.

THES. Oh no knees, none widow;

Unto the *helmeted* Bellona use them
And pray for me your souldier.

Beaumont and Fletcher. *Two Noble Kinsmen*, act i.

Item, he ordeined that the *helmettiers* or morioners should stand upon their feet, having their shields upright before them.

Holland. *Livius*, fol. 1191.

The *helme-grac't* Hector answer'd him: Renowned Telamon,
Prince of the souldiers came from Greece; assay not me like one,
Yong and immartiall, with great words, as to an Amazon dame.

Chapman. *Homer. Iliad*, book vii. fol. 100.

Thus having spoke, th' illustrious chief of Troy
Stretch'd his fond arms to clasp the lovely boy,
The babe clung crying to his nurse's breast,
Scar'd at the dazzling *helm* and nodding crest.

Pope. *Homer. Iliad*, book vi.

What late thou saw'st when Turnus took the field,
His prancing courser, *helm* and golden shield;
That courser, shield and *helm* of skill divine,
Exempt from lot, brave Nisus, shall be thine.

Pitt. *Virgil. Æneid*, book ix.

He [the clown] is as smart above
As meal and larded locks can make him; wears
His hat or his plum'd *helmet* with a grace:
And, his three years of heroship expired,
Returns indignant to the slighted plough.

Cowper. *The Task*, book iv.

The **HELMETS** of the Greeks were, probably, for the most part, little more than variously shaped skull-caps; though the more distinguished warriors, as is plain from Homer's epithets, adorned them with horse-hair crests, nodding most portentously from their summits. The crest is stated by Herodotus (i. 171.) and Strabo (xiv.) to have been first introduced by the Carians; and hence, says Plutarch, (*in Artax.*) the Persians call the Carians

HELMET. Cocks. Φάλος is often distinguished from λόφος, the first being the cone which was part of the substance of the Helmet, the second the plume attached to it, but they are scarcely less often used synonymously. These crests frequently, among the Chieftains, had more than one plume; we read of an ἀμφίφαλος, a πρυφάλεια, and even of a τετράφαλος; nay, Pyrrhus, besides a towering crest, bore Goats' horns as an augmentation. (Plut. *in vit.*) Suidas, from some such custom, informs us that κέρας was used synonymously with τρίχωσις. The common soldiers had either smaller crests, or none at all, and sometimes the leaders adopted a similar mode of arming; the Helmet thus ἀφαλός τε καὶ ἄλοφος was called καταίτυξ, (Il. K. 258.) and such a one was worn by Diomedes in his night expedition with Ulysses. The principal animals which supplied their skins, mentioned by Homer, are the Bull, the Fox, the Lion, the Goat, the Weasel, and most commonly the Dog, the Water Dog according to Eustathius. The hair was left shaggy upon them, and in the case of Ulysses, though a Dog furnished the leather, the tusks of a white-toothed Boar thickly studded it without. (Id. K. 261.) A thong (ὄχευς) fastened the Helmet to the neck, and the flap, which projected over the brow, was named γείσων, (a pent-house.) The Bœotians were held to manufacture the best Helmets, (Pollux, i. 20.) the Lacedæmonians to have discovered their use; (Plin. vii. 56.) but this most probably should be understood only of the peculiar Helmets (whatever they might be) which were worn by that people. Montfaucon admits that he never saw an ancient Helmet with a vizor, yet he inclines to an opinion that some such contrivance was used; and Ammianus Marcellinus, while describing a charge of Persian cavalry, at Maranga, during Julian's retreat, uses words which can scarcely be interpreted unless as meaning vizored Helmets. All the troops he says were clad in complete scale armour, *humanorumque vultuum simulacra ita capitibus diligenter apta, ut, imbracteatis corporibus solidis, ibi tantum incidentia tela possint hære, quæ per cavernas minutas, et orbibus oculorum affixas parcius visitur, vel per supremitates narium angusti spiritus emittuntur.* (xxv. 1.) Wagner, in his note on this passage, plainly understands it as we do,—*humanorum vultuum simulacra, larvæ ferreæ.* In two Grecian Helmets, (one of which was found on the field of Cannæ in 1752, and is supposed to have belonged to some Greek in the Carthaginian army,) preserved in Sir William Hamilton's collection in the British Museum, and engraved by Grose, (*Mil. Ant.* vol. ii. p. 1.) the nose is protected by a bar, (*sila*), and the cheeks are completely covered by *bucculæ*.

Among the Romans, Isidorus (xviii. 14.) distinguishes between *Cassis*, the metallic Helmet, and *Galea*, the leathern; and the words are manifestly used with some such difference by Tacitus. (*Germ.* 6.) Silius Italicus has naturalized *Cudo* from the Greek. Brass, as in Greece, was the metal first used in Rome, and such is mentioned by Livy and by Dionysius of Halicarnassus, in the *Census* of Servius Tullius. Camillus, however, employed iron against the Gauls. (Plut. *in vit.*) The Crests are vividly described by Polybius: (vi. 21.) they were crowned with three black or purple (φοινικίους) plumes, towering to the height of a cubit, raising the stature to double its natural dimension, and striking terror into the enemy. The Crests of the Centurions, as a mark of distinction, were plated with silver, (*argentati*), and oblique, if such be the meaning of *trans-*

versi in the passage in Vegetius to which we are indebted for this information. (ii. 16.) In most other points the Grecian habits were adopted and imitated. The Chapter in Lipsius *de Militiâ Romanâ*, (iii. 5.) which treats of Roman Helmets, contains almost every thing which can be collected on the subject, and has accordingly been largely used by most later writers on Classical Antiquity, and generally without acknowledgment. The figures which he gives from ancient sculpture, and which have been transferred to the pages of Archbishop Potter, may be found far better engraved in the Latin translation of the Tract by du Choul, *De Castramet. et Disc. Mil. Rom.* p. 79. The III^d volume of the Comte de Caylus's *Recueil d'Antiq.*, illustrates, by references to works of Art, many of the particulars which we have above mentioned from ancient writers.

The different kinds of Helmets in more modern use are not very accurately separated from each other, but Grose (*ut supra*, ii. 241.) has given the following varieties. 1. The *Chapelle de fer*, (sometimes called *Armet*), mentioned in the Statute of Winchester, 13 Edward I. 6. (otherwise known as the Assize of Arms,) and frequently occurring in Froissart, was a light Helmet without vizor or gorget. It was worn chiefly by the light horse and footmen, and occasionally by Knights while not actually engaged in combat. The conical and cylindrical headpieces on ancient seals may be referred to this species. 2. The *Bourguinote*, or *Burgonet*, succeeded the first iron hat, but we gain little information respecting it, by the sentence which Grose has translated from Fauchet, (*De l'ordonnance, armes et instrumens desquels les François usé en leurs guerres*, ii. 42.) "When Helmets better represented the human head they were called *Bourguinotes*, possibly from being invented by the Burgundians." The same writer says, that the Italians named Burgonets, *Armets*, *Salades*, or *Celates*. 3. The *Bacinet*, a light Helmet, so called from its resemblance to a basin; generally, but not always, without a vizor, worn by Knights like the *Chapelle de fer*, when in half armour, and during the reigns of Edward II. and III. and Richard II. by most of the English infantry. 4. The *Salade*, *Salet*, or *Celate*, is defined by Père Daniel (*Hist. Mil. Fran.*) to be a light casque, without crest, with or without a vizor. Sallets for Archers on horseback, Sallets with grates, old Sallets with vizards, Salettes and skulls, Salotts with vysars and bevers, and Salets with bevers, are mentioned in a MS. inventory, referred to by Grose, of Royal stores in the different arsenals 1 Edward VI. 5. The *Skull*, a headpiece without vizor or bever. 6. The *Hufken*, seems to be a light headpiece worn by Archers. 7. The *Castle*, perhaps a figurative name of a close headpiece, or a corruption (much more probably) of *casquetel*, a small, light Helmet. 8. The *Morion*, an open Helmet, without vizor or bever, somewhat resembling a hat, worn by harquebussiers and musqueteers. 9. The *Pot*, an iron hat with broad brims.

This account, it must be confessed, is very far from being satisfactory, but the Plates annexed to it in Grose's Work may be consulted with better result for various specimens of different kinds of Helmets. Meyrick, in the *Glossary* appended to his *Critical Account of Ancient Armour*, (ad v.) has added a few particulars. The jousting Helmet, *heaume à broches*, sometimes consisted only of leather, stuffed inside, and was made to fasten on to the body armour. The original Helmet he believes to have been no more than a skull-cap; it next assumed

HELMET. the *nasal*, and afterwards the *ventaile*, (*aventail*, a movable front, *quâ ventus hauritur*.) A skull-cap was worn on ordinary occasions, and in battle a Helmet over it. Movable vizors, crests, mantlings, and coiffures, were introduced in the reign of Henry III.; feathers in that of Henry V.; scrolls in that of Henry VII. Kings' Helmets were often distinguished by a golden crown, those of Noblemen by the coronet of their degree.

The vizor (*viser*, to take aim) lifted up by pivots over each ear. The bever (*bever*, to drink) lifted up in like manner, or (which was less common) consisted of several plates one shifting over the other, and let down when the wearer wished to eat or drink. Mr. Douce (*Illust. of Shakspeare*, i. 442.) does not admit that the bever ever let down.

HELM, v. } As *helm*, or *helmet*, is the highest
HELM, n. } part of the whole armour, so the *helm*
HELMS-MAN. } of a ship is the highest part of the
rudder. Skinner. To *helm*, consequentially and met.
To steer, to guide, to direct, to manage.

The William had her sterne post broken, that the rudder did hang cleane besides the sterne, so that she could in no wise port her *helm*.
Hakluyt. Voyages, &c. vol. i. fol. 448. *Pet and Jackman*.

The very streame of his life, and the businesse he hath *helmed*, must vpon a warranted neede, giue him a better proclamation.
Shakspeare. Measure for Measure, fol. 73.

But he that is of Reason's skill bereft,
And wants the staffe of wisdom him to stay,
Is like a ship in midst of tempest left
Withouten *helme* or pilot her to sway.
Spenser. The Teares of the Muses.

For in a great sea, which we often meet with, the compass will traverse with the motion of the ship; besides the ship may and will deviate somewhat in steering, even by the best *helmsman*.
Dampier. Voyage round the World, Anno 1699.

I was, at that period, far from being inclined to absent myself from the care of the republic; as I then sat at the *helm* of the commonwealth, and shared in the direction of its most important motions.
Melmoth. Cicero to Papirius Pætus, let. 11.

HELMINTHIA, in *Botany*, a genus of the class *Syngenesia*, order *Æqualis*. Generic character: receptacle naked; calyx double, interior eight-leaved, exterior three-leaved, both of the same length; seeds transversely striated; down stipitate, feathery.

Three species, natives of Europe. *H. echioides*, a native of England, is the *Picris echioides* of English Botany.

HELONIAS, in *Botany*, a genus of the class *Hexandria*, order *Trigynia*, natural order *Iunci*. Generic character: corolla six-parted, spreading, segments sessile; capsule three-celled, three-horned, seeds one or two in each cell.

A North American genus, allied to *Veratrum*, containing five species; they are hardy plants, with elegant spikes of flowers.

HELOPS, in *Zoology*, a genus of *Heteromorous*, *Coleopterous* insects, established by Fabricius.

Generic character. Jaws ending in two teeth; last joint of the maxillary *palpi* large, triangular; body thick, convex, arched, and oblong.

The *Helopes* live under bark of dead trees and in the cracks of living ones. The *larvæ* live in the soft mould and rotten wood found at the roots of old trees, and are much sought after by the Warblers and other insect-eating birds.

The type of the genus is *H. lanipes* of Fabricius, HELOPS. figured by Olivier, iii. pl. i. fig. 1—6.

HELORUS, in *Zoology*, a genus of boring *Hymenopterous* insects, belonging to the family *Ichneumonidæ*, established by Lamarck. HELP.

Generic character. Lower lip spread out, rounded, the upper edge entire; the maxillary *palpi* filiform, long, of five joints, the labial *palpi* of three joints, the last one largest, oval; *antennæ* filiform, straight, of fifteen joints, the third nearly conical, the others cylindrical; jaws long and pointed.

This genus is nearly allied to *Proctotrupes*.

The genus contains only one species, *H. ater*, Latreille, figured by Jurine, *Hymen*. pl. xiv. and by Panzer in his *Faun Germ.* 411. pl. xxiii. fig. 18. under the name of *Sphex anomalipes*.

HELP, v.

HELP, n.

HE'LPFUL,

HE'LPFULNESS,

HE'LPLESS,

HE'LPLESSLY,

HE'LPLESSNESS,

HELP-ALE,

HELP-FELLOW,

HELP-GIVER,

HELP-MATE.

Goth. *hilp-an*; A. S. *hylp-an*, *help-an*; D. *help-en*; Ger. *helff-en*; Sw. *hielpa*, *adjuvare*, *auxiliari*. The old pret. and past participle is *holpe*, *holpen*.

To aid, to assist, to relieve, to succour;—to serve, to give, furnish or supply with, aid, assistance, or relief.

þo þat to þe lasse Brutayne þe kyng sone sende
To Howwel, kyng of þe lond, þat he to hym wende
To *helpe* hym in such nede.

R. Gloucester, p. 169.

Ac ich sende to Rome, to abbe *help* of the.

Id. p. 503.

þe Brutones, þat weré *helples*, come aboute hem faste.

Id. p. 134.

Sipen he went aboute, kirkes vp to raise
Abbeyes for to *helpe*, were fallen in miseýse.

R. Brunne, p. 35.

Richard bade, "hale vp hie zour sailes, þer God vs lede,
Our men at Acres lie, of *help* þei haf grete nede."

Id. p. 171.

Trywe charite
That most *helpeþ* men to hevene.

Piers Plouhman. Vision, p. 27.

And anon the fadir of the child cryed with teeris & seyð lord y beleve lord *helpe* thou myn unbileve.

Wiclif. Luke, ch. ix.

The lord is an *helper* to me, I schal not drede what a man schal do to me.

Id. Ebrewis, ch. xiii.

The Lord is my *helper*, and I will not feare what man doth vnto me.

Bible, Anno 1551.

Aftirward vertues, aftirward gravis of heelyngis, *helpyngis*.

Wiclif. 1 Corinthians, ch. xii.

And wel I wot, withouten *helpe* or grace
Of thee, ne may my strengthe not availle:
Than *helpe* me, lord, to-morwe in my bataille.

Chaucer. The Knightes Tale, v. 2402.

Sone after the midnight, Palamon,
By *helping* of a frend brake his prison,
And fleeth the cite faste as he may go.

Id. Ib. v. 1470.

He which that hath no wif I hold him shent;
He liveth *helples*, and al desolat.

Id. The Marchantes Tale, v. 9194.

To euery crafte of man's *helpe*
He had a redy witte to *helpe*
Through naturall experience.

Gower. Conf. Am. book v. fol. 89.

HELP.

There passeth no moment of tyme, in whiche we haue not great nede of the *helpe* & assistaunce of almightie God.

Fisher. On Prayer, sig. B. 2.

Wherefore the kynge sayd after in game, that seynt Martyn was a good *helper* at nede.

Fabyan. Works, vol. i. ch. xcix.

Therefore we taried still alone at Athenes, and from thence sente Tymothe our brother, a tryed minister of God, and an *helpfellowe* of our office.

Udall. 1 Thessalonians, ch. iii.

Who trauailes by the wearie wandring way,
To come unto his wished home in haste,
And meetes a flood, that doth his passage stay;
Is not great grace to *helpe* him over past,
Or free his feet that in the myre sticke fast?

Spenser. Faerie Queene, book i. can. 9.

On their heads
Main promontories flung, which in the air
Came shadowing, and opprest whole legions arm'd,
Their armor *help'd* their harm, crusht in and bruis'd
Into their substance pent.

Milton. Paradise Lost, book vi. l. 656.

LUC. Indeed you have cause to love those wanton motions,
They having *holpe* you to an excellent whipping.

Beaumont and Fletcher. Love's Cure, act i.

The cōmon people much lamented, y^t warre should arise betwene the king & the emperor, and especiall theyr consideration was, because the emperor's dominions had *holpen* them with corne, & relieued them with grayne, when they could haue no corne, or little out of Fraunce.

Grafton. Henry VIII. The nineteenth Yere.

EPH. ANT. A man is well *holpe* vp that trusts to you.

Shakspeare. Comedy of Errors, fol. 93.

And first, for you my lord, in grief we see
The miserable case wherein you stand;
Void here of succour, *help*, or majesty,
On this poor promontory of your land.

Daniel. History of the Civil Wars, book ii.

Look on this son, O Jupiter, our *helper*,
And Romulus, thou father of our honour.

Beaumont and Fletcher. Valentinian, act v.

But Ajax Telamonius, had many *helpfull* men
That when sweat ran about his knees, and labour flow'd, would then
Helpe beare his mighty seven-fold shield.

Chapman. Homer. Iliad, book xiii. fol. 182.

God ordain'd it in love and *helpfulness* to be indissoluble, and we in outward act and formality to be a forc'd bondage.

Milton. Tetrachordon.

LOR. But if he be thus *helplessly* distract,
'Tis requisite his office be resign'd,
And given to one of more discretion.

Anonymous. Spanish Tragedy, act iv.

With them the superfluous number of idle waks, guilds, fraternities, church-ales, *helpe-ales*, and soule-ales, also called dirge-ales, with the heathnish rioting at bride-ales, are well diminished and laid aside.

Hotunshed. Description of England, ch. i.

O my God, my sole *help-giver*,
From the wicked me delyver,
From this wrongfull spightfull man.

Sidney. Psalm 71.

I might have made you such a fellow
As should have carried my umbrella,
Or lay the cloth, or wait at table,
Nay, been a *helper* in the stable.

King. The Art of Love, part iii.

Even the most wild, most fierce, most ravenous, most venomous creatures shall, if there be need, prove friendly and *helpfull*, or at least harmles, to us: as the ravens to Elias, the lions to Daniel, the viper to Saint Paul, the fire to the three children.

Barrow. Sermon 2. vol. i.

We are all of us desirous that others should be just to us, ready to *help* us, and do good to us, and because 'tis a principle of the highest equity and reason, that we should be willing to do to others, as we desire and think them obliged to deal with us, this must therefore oblige us to the same acts of charity and *helpfulness* towards them.

Wilkins. Natural Religion, book i. ch. xvi.

Ah! too forgetful of thy wife and son,
Too daring prince! Ah whither dost thou run?
And think'st thou not how wretched we shall be,
A widow I, an *helpless* orphan he.

Pope. Homer. Iliad, book vi.

You see plainly here because God made man first, and out of him created woman; and declared withal, that he therefore created her that she might be a *help-mate* for the man; St. Paul doth from hence conclude the perpetual obligation of women to be subject to the man.

Sharp. Works, vol. iv. *Sermon 12*.

In reality, a great clearness *helps* but little towards affecting the passions, as it is in some sort an enemy to all enthusiasms whatsoever.

Burke. On the Sublime and Beautiful, sec. 3.

To speak it [a foreign language] readily, and pronounce it rightly, is still more difficult: it is what many persons can never accomplish, though they have all the proper *helps*, as we may see every day, nor can any study and application acquire this habit, unless there be an opportunity of conversing frequently with them whose tongue it is.

Jortin. Remarks on Ecclesiastical History, vol. i. p. 201.

Let us give a faithful pledge to the people, that we honour, indeed, the crown, but that we belong to them; that we are their auxiliaries, and not their task-masters; the fellow-labourers in the same vineyard, not lording over their rights, but *helpers* of their joy.

Burke. On the Economical Reform.

An endeavour to preserve its being, makes part of the essential constitution of every created thing. Hence, in the inanimate, a resistance to outward force; in the animate, a pursuit or an abhorrence of what is *helpful* or hurtful; and, in man, that first and strongest passion of nature, self-love.

Warburton. Works, vol. ix. p. 57. *Sermon 3*.

While Cook is lov'd for savage lives he sav'd
See Cortez odious for a world enslav'd!
Where wast thou then, sweet Charity? where then,
Thou tutelary friend of *helpless* men.

Cowper. Charity.

No one can be barbarous enough to desire the continuance of poor wretches in error and *helplessness*, that he may tyrannize over them with impunity.

Secker. Works, vol. v. *Sermon 12*.

In Minorca the ass and the hog are common *help-mates*, and are yoked together in order to turn up the land.

Pennant. British Zoology. The Hog.

HELSTONE, a Borough and Market Town in the County of Cornwall, situated on the side of a hill sloping to the river Cober. It contains four principal streets, meeting at right angles, with a water-course through each. The Church, a modern building with a lofty tower, stands on an eminence to the North, and forms a well known sea-mark. Helstone is one of the original Stannary towns, and it has returned two Members to Parliament since the reign of Edward I. Its chief buildings are a Market House and Guildhall; and Leland mentions vestiges of a Castle which are no longer to be seen. There once also existed in it a Priory of Knights of St. John of Jerusalem, on the site of which a Methodist Meeting-house has been erected. Population, in 1821, 2671. Distant 9½ miles West from Penryn; 274 West from London. The Duke of Leeds is Patron of the Borough.

In the LXth Volume of the *Gentleman's Magazine*, (p. 520, June 1790,) is an account of a Holiday called *Furry day*, (Flora's day?) celebrated at Helstone annually on the 8th of May. A rabble, during the morning, parade the streets with noisy music and songs in honour of May, and wearing hawthorn flowery branches in their hats. After much rude sport and revelry, they collect money from house to house, and dance, hand in hand, through the streets, till dark, to a particular tune. This is termed a *Faddy*.

HELTER-SKELTER. Skinner prefers, *D. heel*, wholly, and *schetteren*, to scatter. Mr. Grose says that *ketter* or *kilter* (in the North) is frame, order, condition. Hence *helters-ketter*, a corruption of *helter*, to hang, and

HELP.

HELTER
SKELTER

HELTER-SKELTER. *keller*, order; i. e. *hang order*, or in defiance of order. In good *keller*, (he adds,) in good case or condition. *Keller* is thought by D. Th. H. (in Skinner) to be culture.

And *helter-skelter* haue I rode to thee,
And tydings do I bring.
Shakspeare. Henry IV. Second Part, fol. 98.

Or run *helter-skelter*
To his harbour for shelter
Where all goes to ruin
The Dean has been doing.

Swift. My Lady's Lamentation, &c. against the Dean.

HELVE, n. A. S. *helf*; Ger. *helve*; *manubrium*, the handle. Skinner derives from *heald-an*, to hold. Still common in Suffolk. See Moor.

To throw the *helve* after the hatchet.

Ray. Proverbial Phrases.

The prophet borrows an axe to cut an *helve* for the lost axe; why did he not make use of the handle which had cast the head?

Hall. Contemplations, book xix. Elisha raising the Iron.

Their ax is but small, and so made that they can take it out of the *helve*, and by turning it make an adds of it.

Dampier. Voyages, Anno 1686.

HELVINGIA, in Botany, a genus of the class *Dioecia*, order *Triandria*. Generic character: male flower, calyx three-cleft; corolla none; stamens inserted into the calyx. Female flowers unknown.

One species, *H. ruscifolia*, native of Japan. Willdenow.

HEM, v. } A. S. *hem*. Spelman derives *ham*, do-

HEM, n. } *mus*, (*home*), from *ἡμα*, *fascia*; and adds, *inde oram vestimenti etiam hodie*, the hem, *appellamus*. Minshew derives from the same Greek word. Skinner from *ambire*. It has, probably, the same origin with *ham*, i. e. *home*, in the A. S. *hæm-ian*, *coire*, to come or go together, to bring together. To *hem* is

To bring together; to close down and fasten together; consequentially, (as the Ger. *hemmen*,) to confine, to surround, to enclose. The *hem* (sc. of a garment) is

The edge folded over, or doubled down, and sewed down. Generally, the edge or border.

And thei preiden hem that thei schulden touche the *hemme* of his clothing, and who evere touchiden weren maad saaf.

Wiclif. Matthew, ch. xiv.

And they besought him, that they myghte touch y^e *hemme* of hys vesture only. And as manye as touched it were made safe.

Bible, Anno 1551.

He goeth walkyng vp and downe in hys habite garded or *hemmed* with hys brode phylacteries.

Udall. Luke, ch. vi.

There she received was in goodly wize
Of many priests, which duely did attend
Upon the rites and daily sacrifice
All clad in linnen robes with silver *hemd*.

Spenser. Faerie Queene, book v. can. 7.

See, see! he cries, where your Parthenia fair,
The flour of all your army, *hemm'd* about
With thousand enemies now fainting stands,
Ready to fall into their murd'ring hands.

P. Fletcher. The Purple Island, can. 12.

MES. My noble Generall, Timon is dead,
Entomb'd upon the very *hemme* o'th' sea
And on his grauestone, this insculpture.

Shakspeare. Timon of Athens, fol. 98.

Pylos, for Nestor's city after fam'd,
And Trœzen, not as yet from Pitheus nam'd:
And those fair cities, which he *hemm'd* around,
By double seas within the Isthmian ground.

Crowall. Ovid. Metamorphoses, book vi.

Orlando, who the shining band perceiv'd
That *hemm'd* him round, his knotty weapon heav'd
With twofold strength.

Hoole. Orlando Furioso, book xxxix.

HEM, v. } D. *hemmen*. A word (says Skinner)
HEM, n. } formed from the sound.

We should orderly obserue circumstaunces, and tell one thing after an other, from time to time, not tumbling one tale in another's necke, telling halfe a tale, and so leauing it rawe, hacking and *hemming*, as though our wittes and our senses were a woll-gathering.

Wilson. Arte of Rhetorique, p. 109.

CEL. *Hem* them away.

ROS. I would try if I could cry *hem*, and haue him.

Shakspeare. As you like it, fol. 188.

Now play me Nestor; *hum* [*hem*] and stroke thy beard

As he, being drest to some oration.

Id. Troilus and Cressida, fol. 82.

PRIS. *Hem, hem.*

WITTY. He's dry, he *hems*, on quickly.

Beaumont and Fletcher. Wit at Several Weapons, act i.

Young Lalus took a text of excellent matter,
And did the same expound, but marre the latter,
His tongue so vainly did and idly chatter,
The people nought but *hem*, and cough, and spatter.

Sir J. Harrington. Epigram 25. book ii.

I was no sooner come into Gray's Inn walks, but I heard my friend upon the Terrace *hemming* twice or thrice to himself with great vigour, for he loves to clear his pipes in good air, (to make use of his own phrase) and is not a little pleased with any one who takes notice of the strength which he still exerts in his morning *hemms*.

Spectator, No. 269.

HEMARTHRIA, in Botany, a genus of the class *Triandria*, order *Digynia*, natural order *Gramineæ*. Generic character: spike compressed, jointed; joints two-flowered; glume two-flowered, two-valved; stigmas plumose.

Two species, natives of New South Wales.

HEMEROBIUS, in Zoology, a genus of *Neuropterous* insects, forming the family *Hemerobidæ*, established by Linnæus, and restricted by modern authors.

Generic character. *Antennæ* setaceous; *palpi* four; no false eyes; first segment of the *thorax* very short; *tarsi* of five joints; wings equal, shelving one against the other.

The *Hemerobii* are sometimes called *Land Demoiselles*. Their body is soft, and their eyes are globular and often ornamented with a metallic colour, so that they are often trivially called *Golden eyes*; their wings are large, broad, and transparent like gauze, exhibiting their green and often metallic body through them.

They are generally found in gardens, and they emit a disagreeable odour.

Reaumur has given an interesting account of the habits and manners of these insects. Their eggs are supported on a thin, hair-like pedicle, placed on the back of leaves, which give them so much the resemblance of the longer stalked mould, that some Botanists have described them as *Fungi*; the pedicles are rarely straight, they are usually bent in different ways on the leaf. The *larvæ*, on account of the great destruction which they make amongst the Plant-lice, have been called *Plant-lice Lions*; their body is flattened and long, tapering behind. The *thorax* is slightly extended; their mouth is armed with two hooks, by which they seize and immediately kill the Plant-lice: their habits are so voracious that if their food be scarce, they attack and eat others of their own species. At the end of about fifteen days they hide themselves under or between two leaves, and form for themselves a round, white, silky cocon, about the size of a pea.

The *larvæ* of some of the species cover themselves over with a case like the *larvæ* of the smaller Moths, formed of the dried skins of the Plant-lice which they have destroyed.

HEM
HEMERO-
BIUS.

HEMERO-
BIUS.HEMIPO-
DIUS.

The type of the genus is *H. chrysops* of Linnæus, common in London. There are several other species found in England and on the Continent of Europe.

HEMEROCALLIS, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Asphodeli*. Generic character: corolla bell-shaped, tube cylindrical; stamens declining.

The species of this genus, which are all hardy, are frequently cultivated in gardens. *H. flava* is a native of Siberia; *H. fulva* of the Levant; *H. Japonica* and *H. cœrulea* are natives of Japan.

HEMIANDRA, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*, natural order *Labiata*. Generic character: calyx compressed, two-lipped, inferior lip slightly two-cleft; corolla two-lipped, superior lip flat, two-cleft; inferior lip three-lobed, middle lobe two-cleft; one lobe of each anther without pollen.

One species, *H. pungens*, native of New South Wales.

HEMIANTHUS, in *Botany*, a genus of the class *Diandria*, order *Monogynia*. Generic character: calyx tubular, four-toothed; lower lip of the corolla three-parted, middle segment incurved; filaments two-cleft; style two-cleft; capsule one-celled, two-valved, many-seeded.

One species, *H. micranthemoides*, a small creeping plant, native of marshes in North America. Nuttall.

HEMICYCLE, Gr. ἡμικύκλος, a half circle; from ἥμις, half, and κύκλος, a circle.

Besides, upon the right hand of her, but with some little descent; in a *hemicycle* was seated Esychia, or Quiet, the first hand-maid of Peace. Ben Jonson. *Part of the King's Entertainment*, &c.

HEMIDESMUS, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Asclepiadæ*. Generic character: masses of pollen twenty granular; filaments connected at the base; corolla wheel-shaped.

One species, *H. Indicus*, native of Ceylon.

HEMIGENIA, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*, natural order *Labiata*. Generic character: calyx five-cleft, five-angled; corolla ringent, middle segment of the lower lip slightly two-cleft; only one lobe of each anther bearing pollen.

One species, *H. purpurea*, native of New South Wales.

HEMIMERIS, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*. Generic character: calyx five-parted; corolla wheel-shaped, one of the segments large, obcordate; cells of the corolla nectariferous; filaments shining; capsules two-celled, one of the cells gibbous.

Five species, natives of the Cape of Good Hope and South America. Willdenow.

HEMIONITIS, in *Botany*, a genus of the class *Cryptogamia*, natural order *Filices*. Generic character: capsules inserted into the reticulated veins of the frond; indusium none.

A genus of *Ferns*, natives of the West Indies.

HEMIPODIUS, from the Greek ἥμις, half, and ποῦς, a foot, Tem. *Turnix*. In *Zoology*, a genus of animals belonging to the family *Gallinacidæ*, order *Gallinacæ*, class *Aves*.

Generic character. Beak slender, longish, straight, and much compressed; the upper mandible slightly arched at the tip; nostrils longitudinal, reaching to the middle of the beak, and covered with a naked skin; tail short, and hidden by the feathers of the rump; *tarsi* long, and having three toes distinctly divided and straight, but no hind toe.

This genus of birds, described by Lacepede under

the name *Tridactylus*, and by Illiger under that of *Ortygis*, was included by Linnæus among his *Tetraones*, and by Latham in the *Perdrices*. They are the smallest of gallinaceous birds, not being larger than a Thrush, and more nearly resemble the Quails, from which, however, they are remarkably distinguished by their short tails, consisting of ten quill feathers. There is but little difference between the male and female plumage. They are polygamous, but both young and old birds are solitary; their habits are not well known, but they feed principally on insects, and are found on barren lands; two or three species in the Southern parts of Europe, but the greater number in the warm regions of Asia and Africa. They do not fly much, but run with great speed; and when pursued, commonly hide themselves under any tuft of grass which may be in their way. They are believed, though not certainly, to be birds of passage.

H. Tachydromus, Tem.; *Tetrao Andalusicus*, Gmel.; *Perdrix Andal.*, Lath.; *Swift-running Turnix*. About six inches long; belly white; back and scapulars marked with zigzags of red and black, each feather being also edged with white; wing-coverts yellowish, their inner webs marked with a red, and the outer with a black spot, the quills ashy, and the outermost edged with white: head blackish brown, marked with three longitudinal yellow stripes; throat white; front of the neck and chest red, inclining to yellow on the sides, the feathers of which parts are marked with black at some distance from their tips. Native of the South of Spain.

H. Lunatus, Tem.; *Tetrao Gibraltarius*, Gmel.; *Perd. Gib.* Lath.; *le Caille de Gibraltar*, Sonnini; *Gibraltar Turnix*. Rather larger than the last species; has its brown back striped transversely with black; the wing-coverts light red edged with white, and each feather marked with a black spot circled by white; primaries black; the throat black dashed with white; the breast feathers ferruginous in the middle, edged with black, and a streak of white between the two colours; tail quills radiated with black and white, and edged with white; beak and feet yellow. Native of Gibraltar and the Southern parts of Spain.

H. Nigrirostris, Tem.; *Black-fronted Turnix*. About the size of the *H. Tachydromus*; is distinguished by three broad stripes across the forehead; the first, which is white, extends on the base of the beak as far as the nostrils; the second, twice its breadth, is black, and the third white: the top of the head light red, and each feather streaked down the middle with little black stripes; the back of the neck clouded with olive green: the back and the upper parts are reddish yellow mingled with yellow and black; the middle and lesser wing-coverts more yellow, and each feather marked near its tip with a black spot; primaries and secondaries ashy; the throat light reddish yellow, as are also the neck and chest, but the two latter sprinkled with little semicircular black spots; belly, thighs, and legs white; beak red; legs light red, claws brown. Native of India.

H. Pugnax, Tem.; (*Bouron Gemma* of Java;) *Fighting Turnix*. Not exceeding the last species in size; the back, rump, tail-coverts, and scapulars brown varied with red, and the tip of each feather transversely with deep black, zigzag lines, some of the scapulars being also spotted irregularly with black, and all edged with white; the throat deep black; the front of the neck, the chest, upper part of the belly, and wing-coverts, striped at equal distances with broad black and

HEMIPO-
DIUS.

HEMIPO-
DIUS.

white bands; lower belly and thighs mostly red; primaries and secondaries brown, the first primary white on its outer edge; top of the head blackish brown mingled with red; the forehead, eyebrows, cheeks, and spaces behind the eyes varied with black and white spots; occiput red; beak yellowish, and brown at the point; legs yellowish brown. Native of Java, where it is much sought after for fighting, after the manner of English Cock and Chinese Quail fighting: as much as twenty-five piastres are given for such birds as are valiant, and whose prowess is known. The natives are greatly addicted to this sport, and will lay very heavy bets, often a hundred piastres, on their favourite bird. It is a curious fact, that birds, timid as these and the other gallinaceous birds are, can be induced to fight with such fury as they manifest; but, as Temminck justly observes, *l'amour seul est la cause; faire la guerre et l'amour sont à la vérité des actions fort communes chez les animaux.*

H. Nigricollis, Tem.; *Cagan Turnix*. About six inches and a half in length; the top of the head, cheeks, and sides of the neck irregularly marked with black, white, and a little red; the front of the neck, from the base of the lower mandible to the upper part of the chest, deep black; the occiput, back of the neck, and the upper parts rayed transversely with ash, black, and red, the black rays being the broadest; the scapulars also edged with white; sides of the chest bright red; its middle, the belly, and other under parts light ash; wing-coverts ash and red mingled, but the red predominating, also spotted with round white spots, bearing each a small black semicircle; primaries and secondaries ashy brown, the first four of the former edged externally with yellowish white; tail quills marked as the body. Native of Madagascar.

H. Thoracicus, Tem.; *Redbreasted Turnix*. Size of the last species; head, cheeks, and neck covered with black and white feathers, the former most numerous; throat feathers white, edged with black; lower part of the neck and the upper part of the chest bright red; other under parts light yellow; upper parts greyish brown, marked with very delicate black zigzags; wing-coverts marked with large black spots on a yellowish white ground, and above each a transverse stripe of bright red: primaries ashy brown and spotless. Native of the Philippines.

H. Maculosus, Tem.; *Spotted Turnix*. About five inches long, is distinguished from the other species by the extreme shortness of its tail, which does not reach below the wings, and beyond it extend the feathers of the rump, which are very numerous; the black feathers on the top of the head are margined with ashy red, and a white stripe, passing from before to behind, divides them longitudinally; sides of the neck and back of the head clear bright red; throat and cheeks reddish white; under parts of the neck and body and sides light red, the latter being marked also with streaks of white and black; the feathers at the upper part of the back and on the shoulders have a large black badge, are red near the tip, and margined with white; the back and rump feathers deep black, marked with little red zigzags, surrounded with a delicate yellow band which fades to bluish grey; wing-coverts reddish yellow, with a black spot at some distance from their extremity; the longest are red, spotted with black on their inner webs; primaries and secondaries light ash, margined with reddish white; beak and feet yellow. Native of Australia.

H. Fasciatus, Tem.; *Striped Turnix*. About five inches long; has the back and rump brown, mingled with black and red; the belly pure red; the side of the head, front of the neck, and chest striped alternately with black and reddish white; top of the head black; ocular circle striped alternately with black and white; back of the neck bright red; wing-coverts striped alternately with white and black; the longer feathers near the body are tipped with grey, and have their outer webs black; primaries grey; feet and beak yellowish. Native of the Philippines.

H. Hottentottus, Tem.; *Hottentot Turnix*. Is the smallest species of this genus, not exceeding a Lark in size. The throat is white, and each feather tipped with light red, and the cheeks are of the same colour; the sides and front of the neck and chest are reddish white, and a broad short black band crosses each feather near its tip, which is edged with yellowish white; the middle of the belly also yellowish white, spotted with brown; the top of the head black, and the feathers tipped with deep red, and a fine streak divides the head by passing to the back of the neck, which is ash colour, clouded with a deep tinge of the same; the back, rump, and scapulars marked with deep red stripes and spots in zigzag on a black ground, the latter edged with a broad white stripe, and another of deep black; wing-coverts marked with red, black, and white, the red on the inner, and the black and white spots on the outer web; primaries and secondaries light brown, tipped with yellowish white; tail quills marked with black and red zigzags, and large white spots. It lives on the confines of deserts, and is a native of the South of Africa, and was first discovered by Le Vaillant near the Cape of Good Hope. It runs with difficulty, but hides itself so well as only to be met with by accident; it is so fat that it cannot often fly, and is easily taken with the hand when found.

See Temminck, *Histoire Naturelle Générale des Gallinacés*; Cuvier, *Regne Animal*; Latham's *General History of Birds*.

HEMIPTERA, in *Zoology*, an order of sucking insects, established by Linnæus, but restricted by Degeer, answering exactly to the order *Rhyngotes* of Fabricius.

Ordinal character. Wings two, covered with *elytra*; mouth proper for suction, without distinct jaws; mandibles formed of a tubular, jointed, cylindrical, or conical trunk, curved on the front of the chest, containing three bristles, forming together a needlelike sucker.

According to Savigny, the mouths of these insects are only modifications of those of the other orders. He says, that the two upper bristles fill the place of the mandibles, the two lower threads (which are united together) represent the jaws, and the longest bristle represents their lower lip; while the sheath of their sucker is simply an elongation of their upper lip; so that the *palpi* are the only parts which are truly wanting, and even vestiges of these are to be found in the genus *Thrips*.

The *elytra* of some of the families are partly coriaceous and partly membranaceous, from whence the name of the order, *Half-winged*; in others they are netted, strong, and of an uniform texture. These insects live by sucking the juices of animals and plants, which they obtain by piercing them with their trunks. The *Hemiptera*, like most other insects, undergo three changes, but they have nearly the same form in all

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their stages; for the only change which they undergo is occasioned by the developement of their wings and the growth of the body, which requires that they should be furnished with a fresh skin. This order has been divided into two groups: first, those with the beak growing from the forehead, and the end of the *elytra* membranaceous, and placed horizontally; when folded together called *Heteroptera*, containing the family *Cimicidæ*, or Bugs, living on animals, and *Geocorisidæ*, or Water Bugs, living on vegetable juices. The other, called *Homoptera*, have the beak growing from the under side of the head near the chest, and the *elytra*, half membranaceous or coriaceous, of the same texture throughout, and placed slopingly: these all live on vegetable juices. This group contains three families; the *Cicadidæ*, the *Aphides*, and the *Coccidæ*.

HEMISPHERE, } Fr. *hemisphere*; It. *emispero*;
HEMISPHERE'Rick, } Sp. *emispherio*; Lat. *hemisphae-*
HEMISPHERE'rical. } rium; Gr. *ἡμισφαῖρον*, from
ἡμις, half, and *σφαῖρα*, a sphere or globe.

Half of a *sphere* or globe; (in Geometry) when such a *sphere* is divided by a plane passing through its centre.

Lowly betweene their dainty *hemisphaeres*,
(Their *hemisphaeres* the heav'nly globes excelling),

A path more white than is the name it beares,
The lacteal path, conducts to the sweet dwelling
Where best Delight all ioyes sits freely dealing.

Spenser. *Britain's Ida*, can. 3.

That we call a fayrie stone, and is often found in gravel-pits amongst us, being of an *hemispherical* figure, hath five double lines arising from the center of its basis, which, if no accretion distract them, do commonly concur and meet in the pole thereof.

Sir Thomas Brown. *Vulgar Errors*, book ii. ch. i.

Without this circular motion of the earth, here could be no living: one *hemisphere* would be condemn'd to perpetual cold and darkness, the other continually roasted and parched by the sun-beams.

Ray. *On the Creation*, part i.

And in creatures, whose eyes are without motion, as in divers insects, in this case either they have more than two eyes, or their eyes are nearly two protuberant *hemispheres*, and each *hemisphere* often consisting of a prodigious number of other little segments of a sphere.

Derham. *Physico-Theology*, book iv. ch. ii.

Water, oyl, and, in short, all liquids run nearly in a *spherical* form, when hung on a small surface, as at the point of a pin; or into an *hemispherical* figure, on a broader surface; their self-attraction causing the former, as that of the earth, and the surface on which they lye doth the latter.

Id. *Astro-Theology*, book vi. ch. i.

Ech. of a *hemispherical* form, covered with sharp strong spines, above an inch long.

Pennant. *British Zoology*. *Echinus*.

When Columbus had engaged King Ferdinand in the discovery of the other *hemisphere*, the sailors with whom he embarked in the expedition had so little confidence in their commander, that, after having been long at sea looking for coasts which they expected never to find, they raised a general mutiny, and demanded to return.

Johnson. *The Adventurer*, No. 99.

Ech. *hemisphaeric*, depressed, with five linear flexuous ambulacra or avenues.

Pennant. *British Zoology*. *Echinus*.

HEMISTEMMA, in *Botany*, a genus of the class *Polyandria*, order *Monogynia*, natural order *Dilleniaceæ*. Generic character: calyx five-leaved; corolla, petals five, obtuse, or emarginate; stamens numerous, arranged in a straight line, the exterior stamens sterile.

A genus allied to *Cistus*, containing two species. Natives of Madagascar. Decandolle.

HEMISTICH, } Fr. *hemistique*; It. and Sp.
HEMISTICHAL. } *emistico*; Lat. *hemistichium*; Gr.
ἡμιστίχιον, from *ἡμις*, half, and *στίχος*, a verse.

Half of a verse.

HEMI-
STICH.
—
HEMOR-
RHIDS.

Virgil seems to endeavour to keep up his versification to an harmonious dignity; and therefore, when fit words do not offer with some ease, he will rather break off in an *hemestich*, than that the line should be lazy and languid.

Garth. *Ovid. Metamorphoses. Preface*.

The reader will observe, the constant return of the *hemistichal* point, which I have been careful to preserve and to represent with exactness; as I suspect that it shows how these poems were sung to the harp by the minstrels.

Warton. *History of English Poetry*, vol. i. a. ii. p. 5. *Emendations and Additions*.

The accent, or tone, is understood to be an elevation or sinking of the voice in reciting; the pause is a rest that divides the verse into two parts, each of them called an *hemistich*.

Goldsmith. *Essay* 18.

HEMLOCK, A.S. *hemleac*, *hymlice*, *cicuta*. Junius, Skinner, and Minshew say nothing about the origin of this word. It has not obtained in the cognate languages.

But cursed speaking set out in the image of godlynes, what is it elles than the poison of *humlocke* myxed with wyne? so that the venome is more presently strong, in that it is myngled with a most holosome matter.

Udall. *James*, ch. iii.

Here henbane, poppy, *hemloc* here,
Procuring deadly sleeping,
Which I do minister with fear,
Not fit for each man's keeping.

Drayton. *The Muses' Elysium*, *Nymphal* 6.

As touching *hemlocke*, it is also a ranke poyson, witnesse the publicke ordinance and law of the Athenians, whereby malefactors, who have deserved to die, were forced to drinke that odious potion of *hemlocke*.

Holland. *Plinie*, book xxv. ch. xiii.

The ruin'd wall, compos'd of stinking mud,
O'ergrown with *hemlock*, on supporters stood.

Pomfret. *Love triumphant over Reason*.

Alas! the drops which morning sheds
With dewy fingers on the meads,
The pink's and vi'let's tubes to fill,
Alike the noxious juices fed
Of deadly *hemlock's* pois'nous weed,
And give 'em fatal pow'r to kill!

Cooper. *The Apology of Aristippus*.

HEMORRHAGE, } Fr. *hemorrhagie*; Gr.
HEMORRHAGY. } *αἱμορραγία*; *sanguinis erup-*
tio, a breaking or bursting forth of the blood, from
αἷμα, the blood, and *ῥήγνυ-ειν*, to break.

Others wear [bloodstones] against *hemorrhages*.
Byrle. *Works*, vol. iv. p. 767. *Essay of the Porousness of Animal Bodies*.

That the maternal blood flows most copiously to the *placenta uterina* in women, is manifest from the great *hemorrhagy* that succeeds the separation thereof at the birth.

Ray. *On the Creation*, part i.

Inflammatory and bilious fevers, *hemorrhages*, apoplexies, inflammation of the brain, mania, have arisen from the increased impetuosity it [anger] has given to the vascular system.

Cogan. *On the Passions*, vol. i. p. 301 *Anger*.

HEMORRHIDS, } Fr. *hemorrhoides*; It. *emor-*
HEMORRHIDAL. } *roidi*; Lat. *hemorrhoids*; Gr.
αἱμορροῖς; *sanguinis fluxus*, a flowing of the blood,
from *αἷμα*, the blood, and *ῥέ-ειν*, to flow. Also written
emerods, q. v.

Hemorroides be vaynes in the foundement, of whome do happen sundry passions, sometyme swellng, without bledynge, sometyme superfluous blood by the puissance of nature, is by them expelled, and than be they very conuenient.

Sir Thomas Elyot. *Castel of Helth*, book iii. ch. x.

Or, as some thought, for that his bodie was dried up, by reason that certaine passages, which now we tearme *hemorrhoides*, were closed up and grown to a verie hard crust, they were so bound with cold.

Holland. *Ammianus*, fol. 392. *Valentinianus and Valens*.

HEMOR- Eusebius, an holy writer, affirmeth, there grew a strange and un-
RHODS. known plant near the statue of Christ, erected by his hæmorrhoidal
— patient in the Gospel, which attaining unto the hem of his vesture,
HEMP. acquired a sudden faculty to cure all diseases.

Sir Thomas Brown. *Vulgar Errours*, book vii. ch. xviii.

To these useful stones I might add the warming-stone, digged in
Cornwal, which, being once well heated at the fire, retains its warmth
a great while, and hath been found to give ease and relief in several
pains and diseases, particularly in that of the internal hæmorrhoids.

Ray. *On the Creation*, part i.

And I shall proceed to take notice of a distemper, that physicians
generally reckon among diseases, I mean the flowing of blood at the
hæmorrhoidal veins.

Boyle. *Works*, vol. v. p. 233. *A Free Enquiry into the received
Notion of Nature*.

[The Leech] inhabits standing waters. The best of phlebotomists,
especially in hæmorrhoids.

Pennant. *British Zoology*. *Hirudo*. *Leech*.

HEMP,
HEMPEN,
HEMPY,
HEMP-BEATER,
HEMP-OIL,
HEMP-PLANT,
HEMP-SEED.

A. S. *heenep*, *canabis*; Ger.
hanf; D. *hennep*; Sw. *hampa*;
which the Etymologists agree to
be from the Gr. *κάνναβις*; Lat.
cannabis; whence the Fr. *chanvre*;
Sp. *cannamon*; It. *cannapa*.

And she had on a suckeny
That not of *hempe* herdes was
So faire was none in all Arras.

Chaucer. *The Romant of the Rose*, fol. 121.

Yet could not he (good man) for all his art the culuer smight,
But hyt the *hempe* corde, and of the knot the bands he brast,
Wherby the byrd was bound, and by her fote did hang at mast.

Phaer. *Virgil*. *Æneidos*, book v.

A man in deepe despaire, with *hempe* in hand,
Went out in haste to ende his wretched dayes;
And where he thought the gallo tree should stand
He found a pot of gold.

Turbervile. *Of Two Desperate Men*.

The *hempe* groweth about Smolensko vpon the Polish border, 300
miles in compasse; muche of the soile is so imployed.

Hakluyt. *Voyages*, &c. vol. i. fol. 364. *Distances of Places*.

Hemp in effect secureth itself from thieves, not because it is omi-
nous for them to steal that which is the instrument of their execution,
but because much pains (which idle persons hate at their hearts) is
required to reduce *hemp* to profit.

Fuller. *Worthues*. *Dorsetshire*.

— And to increase his feares,
In fowle reproch of knighthoodes fayre degree,
About his necke an *hempen* rope he weares,
That with his glistring armes does ill agree:
But he of rope, or armes, has now no memoree.

Spenser. *Faerie Queene*, book i. can. 9.

'Twixt the rind and the tree (called maguais) there is a cotton or
hempe kind of moss, which they wear for their clothing.

Howell. *Letter* 54. book ii.

— Now your thump,
A thing deriv'd first from your *hempe-beaters*,
Takes a man's wind away most spitefully.

Beaumont and Fletcher. *The Passionate Madman*, act iii.

The juice of greene *hempe-seed* being dropped into the eares,
driveth out any wormes or vermin therein engendred, yea, and what
earewigs or such like creatures that are gotten therein: but it will
cause headach withall.

Holland. *Plinie*, book xx.

It is said, that they make cordage here of *hemp*; but if they have
any such manufactory, it is some distance from the town, for here is
no sign of any such thing.

Dampier. *Voyages*, Anno 1685.

The ships do commonly hire of the merchants here each two cables
to moor by all the time they lie here, to save their own *hempen* cables.

Id. *Ib.* Anno 1699.

I was told by a colonel, that the soldiers this winter making use
of sallad oil to keep their locks from freezing, found they could not
discharge; but being advised to use *hemp oil*, they froze not.

Boyle. *Works*, vol. ii. p. 716. *Experiments and Observations re-
lating to the History of Cold*.

At eve last Midsummer no sleep I sought,
But to the field a bag of *hemp-seed* brought;
I scattered round the seed on every side,
And three times, in a trembling accent, cry'd,
This *hemp-seed* with my virgin hand I sow,
Who shall my true love be the crop shall mow.

Gay. *Pastoral* 4. l. 23.

If the *hemp* and flax of Riga are purchased with the tobacco of
Virginia, which had been purchased with British manufactures, the
merchant must wait for the returns of two distinct foreign trades,
before he can employ the same capital in repurchasing a like quantity
of British manufactures.

Smith. *Wealth of Nations*, book ii. ch. v.

The former of these are made of the bark of a pine-tree beat into
a *hempen* state.

Cook. *Voyages*, vol. ix. book iv. ch. iii.

Except the flax, or *hemp plant*, and a few other plants, there is
very little herbage of any sort, and none that was eatable, that we
found; except about a handful of water-cresses, and about the same
quantity of celery.

Id. *Ib.* vol. vi. book i. ch. v.

HEMPSEED, according to Pliny, is very efficacious in
medicine. Among other qualities it is an admirable
cosmetic, it strengthens the sight, subdues inflamma-
tions, and quiets colics. When roasted it is an astrin-
gent; mixed with vinegar it cures dysenteries, and
eaten with raisins it is a specific in liver complaints.
It may be exhibited very usefully in consumptions; cal-
losities and tumours are softened by it; and if it be
mixed with the root of the wild cucumber, it draws out
stings and thorns. Broken bones, herpetic sores, and
eruptions, are under its control. It is good for the
nails, and may be beneficially employed in complaints
of the stomach and throat. (xx. 92.)

But the use to which it is applied by the love-sick
maiden in the above extract from Gay was unknown to
the Roman Philosopher. The superstition is practised in
Scotland, but the time at which the charm is to be tried
is transferred from Midsummer eve to that night of
wonders, the Hallow e'en, the vigil of All Saints Day,
on the first of November. Burns, who no doubt had
often witnessed and practised the ceremony, and most
probably believed in its efficacy, has very accurately
described it in the notes on his Poem *Halloween*. —
“Steal out unperceived, and sow a handful of Hemp-
seed, harrowing it with any thing you can conveniently
draw after you. Repeat, now and then, ‘Hempseed I
saw thee, Hempseed I saw thee; and him (or her) that
is to be my true love come after me and pou thee.’
Look over your left shoulder, and you will see the ap-
pearance of the person invoked in the attitude of pull-
ing Hemp. Some traditions say, ‘Come after me and
shaw thee;’ that is, show thyself; in which case it simply
appears. Others omit the harrowing, and say, ‘Come
after me and harrow thee.’”

HEN,

HEN-COOP,

HEN-HARRIER,

HEN-HEARTED,

HEN-PECKED,

HEN-ROOST,

HEN-TURKEY.

A. S. *hæn*, a hen; *han*, *hana*, a
cock; D. *henne*, *hinne*, a hen;
haen, a cock; Ger. *henne*, a hen;
han, a cock; Sw. *hæna*, a hen;
hane, a cock. Ihre observes, that
he has seen two Etymologies de-
serving of notice: the one, that
hanē (a cock) is from the Lat. *can-ere*, or the Gr.
χαύειν, *clamare*; as it is peculiar to that bird to warn
men of their duty by their noisy crowing: the other,
that *hane* is from the pronoun *han*, he, and *hæna*, from

HEMP
—
HEN.

HEN. *hon*, she, (κατ'ἐξοχήν.) Junius supplies two more, the Gr. *áva*, the vocative of *ávaξ*, a king; or *áva*, by apocope, for *ávaστα*, *surge*, arise.

And an *hen* to *výftene ssylllynges*.

R. Gloucester, p. 404.

Hou ofte wolde I gedre togider thi children as an *henne* gederith togidere here chyken undir hir wyngis, and thou woldist not.

Wiclif. Matthew, ch. xxiii.

How often would I haue gathered thy childre together, as y^e *henne* gathereth her chickens vnder her wynges, but ye would not.

Bible, Anno 1551.

This gentil cok had in his governance
Seven *hennes*, for to don all his plesance,
Which were his susters and his paramoures,
And wonder like to him, as of coloures.

Chaucer. The Nonnes Preestes Tale, v. 14872.

But as a cocke among the *hennes*.

Gower. Conf. Am. book viii, fol. 174.

I my selfe, with many other moe, haue seene the cocke swan kill his *hen*; because she followed another cocke.

Vives. Instruction of a Christian Woman, sig. S. viii.

He is reconed a lowte and a *hennehearted* rascall, that maketh no querell whan wrong is done vnto him.

Udall. James, ch. i.

A man shall know a good and kindly *hen* by her comb, when it is streight and upright: otherwhiles also double crested: also by the pinion feathers blacke, the upper plume reddish.

Holland. Plinie, book x. ch. lvi.

And now (saith he) the souldiours are comforted and refreshed well ynough, and none there is but my brother consull that would have the battaile differred; who no doubt is more *hen-hearted* than bodily hurt.

Id. Livius, fol. 423.

Captain Swan, to encourage his men to eat this coarse flesh, would commend it for extraordinary good food, comparing the seal to a roasting pig, the boobies to *hens*, and the penguins to ducks.

Dampier. Voyages, Anno 1684.

So that with provision chests, *hen-coops* and parrot cages, our ships were full of lumber, with which we intended to sail.

Id. Ib. Anno 1676.

This sort of good man is very frequent in the populous and wealthy city of London, and is the true *hen-peck* man, the kind creature cannot break through his kindnesses so far as to come to an explanation with the tender soul, and therefore goes on to comfort her when nothing ails her, to appease her when she is not angry, and to give her his cash when he knows she does not want it.

Spectator, No. 176.

It would show his reading, if the poet put a *hen-turkey* upon a table in a tragedy; and therefore I would advise it in *Hamlet*, instead of their painted trifles.

King. Art of Cookery, let. 6.

A common *hen*, if moderately fed, will lay above a hundred eggs from the beginning of spring to the latter end of autumn.

Goldsmith. Animated Nature, part iii. book iii. ch. ii.

The *hen-harrier* weighs about twelve ounces: the length is seventeen inches; the breadth three feet three inches.

Pennant. British Zoology. The Hen Harrier.

Thus we, who lead poetic lives,
The *hen-peck'd* culls of vixen wives,
Receive their orders, and obey,
Like husbands in the common way.

Lloyd. On Rhyme. Epistle to a Friend.

Gipsies, who ev'ry ill can cure,
Except the ill of being poor,
Who charms 'gainst love and agues sell,
Who can in *hen-roost* set a spell,
Prepar'd by arts, to them best known,
To catch all feet except their own.

Churchill. The Ghost, book i.

HENCE, v. } Very variously written. See
HENCE, adv. } the extracts from Wiclif and
HE'NCEFORTH, } Chaucer. A. S. *heonan*, *heonon*;
HE'NCEFORWARD. } D. *hen*, *hennen*; Ger. *hin*; from
the Lat. *hinc*, say Skinner and Minshew. Perhaps
from the A. S. *hig-an*, to hie, to go. It is applied to,

The time or place from which motion, remoteness, or distance is made or measured; to that from which any thing moves or begins its motion, to the source, origin, cause; from here, from this, *sc.* place or time; source, origin, or cause.

Sidney makes a verb of *hence*.

— Holynesse and love. han ben longe *hennes*.

Piers Plouhman. Vision, p. 79.

If ye have feith as a corn of Seveuev, ye schulen sey to this hil passe thou *hennes*, and it schal passe. *Wiclif. Matthew*, ch. xvii.

And I seye to you, ye schulen not se me fro *hennisforth* til ye seyen blesid is he that comith in the name of the Lord.

Id. Ib. ch. xxiii.

And therfore is I come, and eke Alein,
To griud our corn and cary it hame agein:
I pray you spede us *hene* that ye may.

Chaucer. The Reves Tale, v. 4031

And yet have I alway a coltes tothe;
As many a yere as it is passed *henne*
Sin that my tap of lif began to renne.

Id. The Reves Prologue, v. 3887.

By Seinte Marie, sayd this tavernere,
The child sayth soth, for he hath slain this yere
Hens over a mile, within a gret village.
Both man and woman, child, and hyne, and page.

Id. The Pardoner's Tale, v. 12621.

— God him graunt grace
That he may, er he *hence* pace
Contein under obedience
Through the vertue of pacience.

Id. The Romant of the Rose, v. 4922.

Such wrech on hem for fetching of Heleine
There shal be take, er that we *hence* wend.

Id. The fifth Booke of Troilus.

But *hennesforth* I wol my processe hold
To speake of adventures and of batailles,
That yet was never herd so gret mervailles.

Id. The Squieres Tale, v. 10972.

Hee [Gregorie] decreed that y^e election of the emperour shoulde continue from *henceforth* amonge the princes of Germanye.

Bale. Pageant of Popes, by Studley, fol. 70.

Go, bawling cur, thy hungry maw go fill
On yon foul flock, belonging not to me.
With that his dog he *henc'd*, his flock he curs'd.

Sidney. Arcadia, book i.

Playing on shaumes and trumpets, that from *hence*,
Their sound did reach unto the heaven's hight.

Spenser. Faerie Queene, book v. can. 5.

— Hence horrible shadow,
Vnreall mock'ry *hence*.

Shakspeare. Macbeth, fol. 142.

KING. Follow him at foote,
Tempt him with speed aboard:
Delay it not; Ile haue him *hence* to night.

Id. Hamlet, fol. 272.

Hence-banished, is banisht from the world,
And world's exile is death.

Id. Romeo and Juliet, fol. 67.

— My ships are ready, and
My people did expect my *hence-departure*
Two dayes agoe.

Id. Winter's Tale, fol. 281

Or why should ever I *henceforth* desyre
To see faire heaven's face, and life not leave,
Sith that false traytour did my honour reave?

Spenser. Faerie Queene, book ii. can. 1.

When she once could see to what end the Spanish preparations tended, she would willingly afford him [the French King] all the assistance she conveniently could, lest the adversaries *hence-forward*, as heretofore, should reap advantage by his necessity.

Camden. Elizabeth, Anno 1595.

— But first of all
How we may steale from *hence*: and for the gap
That we shall make in time, from our *hence-going*,
And our returne, to excuse: but first how get *hence*.

Shakspeare. Cymbeline, fol. 381.

HENCE.
—
HENDE-
CASYL-
LABLE.

Henrie (as if by miracle
Preseru'd by forraines long
From *hence-ment* treasons) did arriue
To right his natiues' wrong.
Warner. Albion's England, book vi. ch. xxxiii.

Now hear th' award, and happy may it prove
To her, and him who best deserves her love!
Depart from *hence*, in peace as free as air,
Search the wide world, and where you please repair.
Dryden. Palamon and Arcite.

What mortals *henceforth* shall our power adore,
Our fanes frequent, our oracles implore,
If the proud Grecians thus successful boast
Their rising bulwarks on the sea-beat coast.
Pope. Homer. Iliad, book vii.

And now having seen what the true causes of all our misapprehensions of God are, let us from *hence-forward* beware of them; and, so far as in us lies, labour to avoid them.

Scott. Christian Life, part ii. ch. vi

Not Envy base, nor creeping Gain,
Dare the Muse's walk to stain,
While bright-ey'd Science watches round;
Hence away, 'tis holy ground!
Gray. Ode for Musick.

Baptiz'd or Pagan, all that travel here,
He will'd *henceforth* should buy their passage dear,
For with their spoils, t'atone the virgin's doom,
He vow'd a thousand trophies at her tomb.
Hoole. Orlando Furioso, book xxix. l. 240.

I have survived my reputation, my fortune, my friendships, and nothing remains *henceforward* for me but solitude and repentance.

Goldsmith. The Good-natur'd Man, act v.

HE'NCHMAN, } Skinner from *hine*, a servant,
HENCH-BOY. } and *man*, *q. d. hine-man*, or *hines-*
man. Spelman from Ger. *hengst*, a war-horse. Drs.
Percy and Blackstone say, "*Henchman quasi haunch-*
man, one that goes behind another. *Pedissequus*," *sc.*
stands or follows at his *haunch*. And Mr. Steevens re-
marks that this Etymology may receive some support
from the passage already quoted, in *v. Haunch*, from
the Second Part of Shakspeare's *Henry IV*. See
HAUNCH. And see the note on the *Midsummer Night's*
Dream. Generally,

An attendant, a follower.

And every knight had after him riding
Three *hensh-men* on him awaiting.
Chaucer. The Floure and the Leafe.

Cōpare me the fewe, & poor simple disciples of Jesus, with the
solēne pompe, passing the pompe of any worldly prince, of such as
go before the bishop, of his *hensemēn*, of trumpettes, of sundry tunes,
&c.
Udall. Mark, ch. xi.

Her highnes hath of late, whereat some doo moche nīvel, dissolved
the auncient office of the *henchmen*.
Lodge, vol. i. fol. 358. *Francis Alen to the Earl of Shrewsbury*.

Fur. For my own part,
Kill or be kill'd, (for there's the short and long on't)
Call me your shadow's *hensh-boy*.
Ford. The Ladie's Trial, act i. sc. 1.

Why should Titania crosse her Oberon?
I do but beg a little changeling boy,
To be my *henchman*.
Shakspeare. Midsummer Night's Dream, fol. 149.

Three *henchmen* were for every knight assign'd,
All in rich livery clad, and of a kind:
White velvet, but unshorn, for cloaks they wore,
And each within his hand a truncheon bore.
Dryden. The Flower and the Leaf.

HENDECASYLLABLE, Gr. *ἑνδεκα*, eleven, and
συλλαβή, a syllable. Explained by the citation below.

I will only, therefore, premise further that I design to give these

trifles the title of *hendecasyllables*, (*hendecasyllabi*;) in allusion to the
measure in which the verses are composed.

Melmoth. Pliny to Pulernus, book iv. let. 14.

In þys half þere were aslawe þe noble men and *hende*,
Syre Lyger Duc of Babyloýne, & anoþer Duc al so,
And the Erl of Salesbury, and of Cýcestre þerto.

R. Gloucester, p. 216

So loveth she this *hendy* Nicholas,
That Absolon may blow the buckes horne:
He ne had for his labour but a scorne.

Chaucer. The Miller's Tale, v. 3386.

Mede ys y married more for her mechel richesse
þan fo holýnesse oþ *henderes*. oþr for hýe kýnde.

Piers Plouhman. Vision, p. 28.

And held holýnesse a jape. and *hendýnesse* a wastour.

Id. Ib. p. 399.

I *haylsede* that hirdman, and *hendeliche* I sayde.

Id. Crede, p. 9.

HENDY, Skinner says, *hend*, *hende*: feat, fine,
gentle, *q. d. handy*, or *handsome*. See HAND. *Un-*
hende (see *R. Gloucester*, p. 655) is used; fierce, cruel.

HENEAGUAS, or HENEAGAS, two of the most
Southern of the Bahama Islands. The original name
is *Inagua*, a Spanish word signifying a watering-place.
A strait of about five miles in width separates the two
Islands. Little Heneagua is not at all inhabited nor
visited, except perhaps by the *wreckers* and other wan-
dering adventurers of this Archipelago. The Great
Heneagua is about 45 miles in length from South-West
to North-East, and 16 in its average width. It is
chiefly known from the great number of shipwrecks
which it has occasioned by its position at the mouth of
the windward passage, the frequented strait between
Cuba and St. Domingo. A dangerous reef runs at
some distance off the shore, and, from the strength and
uncertainty of the currents, vessels are continually and
unexpectedly driven upon it. In 1800, the Lowestoffe
man-of-war, and eight Jamaica ships under her convoy,
were cast away and destroyed on this treacherous coast.
The land is low, and of an uninviting appearance, but
in the interior are extensive salt-ponds, which induced
some families from the Northern Islands to settle there
in 1803. But owing to the difficult navigation of the
shores, and the consequent obstruction to mercantile
adventures, the colony does not appear to have in-
creased. The Eastern coast of the Great Heneagua
lies nearly in longitude 72° 55' West, and the Southern
shore in latitude 21° 3' North. The most Westerly ex-
tremity of the Island is the promontory called Devil's
Point, on both sides of which, to the North and South,
there is good anchorage.

HENRIETTIA, in *Botany*, a genus of the class
Decandria, order *Monogynia*, natural order *Melasto-*
maceæ. Generic character: calyx bell-shaped, five-
lobed, lobes broad, obtuse; corolla, petals five, ovate,
base of the anther bifid, the apex long beaked; berry
five-celled.

Two species, natives of Jamaica and Ceylon. *De-*
candolle.

HENT, Skinner, *hent*, *henten*, to catch, *q. d. to hand*,
manu prehendere, to seize with the hand. A. S. *hend-*
an, or *hent-an*, to catch, to seize, in which sense, says
Lye, Chaucer uses *henten*; and *henters pro raptoribus*.

In Shakspeare, *Measure for Measure*, to seize, to
occupy.

Verste he was sore adrad, þat þe geaunt were þeyre neý
And naþeles he *hente* herte.

R. Gloucester, p. 204.

HENDE-
CASYL-
LABLE.
—
HENT.

HENT.

HEPIA-
LUS.

Honger *hent* in haste. Wastour by the mawe.
Piers Plouhman. Vision, p. 137.

And of this crie ne wolde they never stenten,
Till they the reines of his bridel *henten*.
Chaucer. The Knightes Tale, v. 906.

We scorne suche raueners, and *henters* of foulest things.
Id. Boecius, book i. fol. 211.

Encreasing his wrath with many a threat,
His harmefull batchet he *hent* in hand.
Spenser. Shepherd's Calenar, fol. 6.

The generous and grauest citizens
Haue *hent* the gates, and very neere vpon
The duke is ent'ring.
Shakspeare. Measure for Measure, fol. 79.

With his left foot fast forward gan he stride,
And with his left the Pagan's right arme *hent*,
With his right hand meanwhile the man's right side,
He cut, he wounded, mangled, tore, and rent.
Fairfax. Godfrey of Bulloigne, book xix. st. 16.

HEPATICA, in *Botany*, a genus of the class *Polyandria*, order *Polygynia*, natural order *Ranunculaceæ*. Generic character: involucre three-leaved, calyx-like, close to the flower, leaves entire; corolla, petals six to nine, disposed in a double or triple series.

A beautiful Alpine genus, divided from *Anemone*, containing three species, natives of Europe and North America, *H. triloba*, well known in gardens, with single and double blue, white, red, and purple varieties, is a native of Europe.

HEPATICK, Gr. ἡπατικός, from ἥπαρ, ἥπατος, the liver; Fr. *hepatique*.

Of or pertaining to the liver.

This observation can scarce be made good, without entering into the controversy, which, for its difficulty and importance, has perplexed divers modern physicians; whether there be any medicines that have a sympathy with the head, heart, liver, &c. and thereby deserve the name of cephalic, cordial, or *hepatic*, &c.
Boyle. Works, vol. v. p. 93. Of the Reconcilableness of Specific Medicines, &c.

The bile is of two sorts, the cystick, or that contained in the gall-bladder, which is a sort of repository for the gall, and the *hepatick*, or what flows immediately from the liver.
Arbuthnot. Of Aliments, p. 10.

His lordship's bilious and *hepatick* complaints seemed alone not equal to the expected mournful event.
Johnson. Life of Littleton.

HEPATUS, in *Zoology*, a genus of short-tailed crabs, established by Latreille, allied to *Calappa* of Fabricius.

Generic character. All the legs for walking hooked, and extending horizontally; shell the segment of a circle, narrowed behind and finely toothed on the edge; second joint of the first jaw-like feet sharp pointed.

These *Crustacea* are intermediate between the Crabs and the *Calappæ*. Only one species is well known.

The *Cancer princeps* of Bosc, the *Cancer annularis* of Olivier, and *Calappa angustata* of Fabricius, figured by Herbst, pl. xxxviii. fig. 2. found in the American Ocean.

HEPIALUS, in *Zoology*, a genus of *Lepidopterous* insects, belonging to the family *Bombycidæ*, established by Fabricius.

Generic character. *Antennæ* moniliform, shorter than the *thorax*; lower *palpi* very small, very hairy; trunk none or imperceptible; wings long, narrow, lanceolate, always shelving in repose.

These insects, from the rapidity of their flight, are trivially called *Swifts*. Their *larvæ* are observed with difficulty, as they live on the roots of plants; their body is generally bald, and their mouth armed

with two strong pair of jaws, by which they cut the roots. They form their cocon under ground of fine earth; their chrysalis is cylindrical, rather convex above, and enveloped by the short wing; the sides of the ring of the body are armed with teeth pointing towards the tail.

The type of the genus is *Phalæna humuli*, Linnæus, which lives on the roots of hops, and commits great ravages in their plantations. It is often found in church-yards, and, as the males are of a beautiful white, they are trivially called *Ghost Moths*.

HEPTACA, in *Botany*, a genus of the class *Polygamia*, order *Dioecia*. Generic character: hermaphrodite flower, calyx, three-leaved; corolla, petals ten; stamens numerous; style one, berry seven-celled, many-seeded. Male flower: calyx, three-leaved; corolla, petals ten; stamens about one hundred.

One species, *H. Africana*, a small tree, native of the Eastern parts of Africa.

HEPTAGON, } Gr. ἑπτα, seven, and γωνία, an
HEPTAGONAL. } angle.

A figure with seven angles, and, consequently, seven sides.

In a circle describe an *heptagonal* and equilateral figure; from whose every side shall fall equilateral triangles.
Drayton. Poly-olbion, song 11. note by Selden.

For the space about any point may be filled up either by six equilateral triangles, or four squares, or three *hexagons*; whereas three pentagons are too little, and three *heptagons* too much.

Ray. On the Creation, part viii.

HEPTARCHY, } Gr. ἑπτα, seven, and ἀρχή, a
HEPTARCHIST, } principality. For the use of the
HEPTARCHICK. } word see the Examples.

This *heptarchy* or division of this island into seven kingdoms, came not in all at once, nor yet in an equal partition, but some good distance of time one after another, and as the invader had strength to expel the natives.

Baker. Of the first known Times of this Island.

The Saxons pursued their invasion with courage and fierceness, equal to the multitudes of their nation that swarmed over this island, and with such an uninterrupted course of fortune and victories, after the year 500, that by the end of the next century, they had subdued the whole body of the province, and established it in seven several kingdoms, which were, by the writers of those times, styled the *heptarchy* of the Saxons.

Temple. An Introduction to History of England.

Seven independent thrones, the Saxon *heptarchy*, were founded by the conquerors, and seven families, one of which has been continued, by female succession, to our present sovereign, derived their equal and sacred lineage from Woden, the god of war.

Gibbon. Decline and Fall of the Roman Empire, ch. xxxviii.

HER, } A. S. *heora*, here, her; written in old
HE'RSELF. } English, *hir*, hire, here, hure, and used
plurally (*i. e.* where we now use *their*) as well as singularly. The A. S. *heora*, of which *here*, *her*, are contractions, may be compounded of *he*, (itself used with no distinction of number or gender,) and *ora*; which latter must be left to some future Etymologist. See **HE**.

þe fader was þo glad y now, and bad hire [Regan] vnderstonde,
To whom heo wolde y married be with þe threde del ys londe.

R. Gloucester, p. 30.

With *hir* [Maude] went many a knyght tille Aniowe þat cuntre.

R. Brunne, p. 107.

I was aferd of *hure* face.

Piers Plouhman. Vision, p. 13.

His modir kepte togidere alle these wordis & bare hem in *her* herte.

Wiclif. Luke, ch. ii.

HEPIA-
LUS.
—
HER.

HER.
HERALD.Sothely I sey to you *thei* han resseyved *her* meede.*Wiclif. Matthew, ch. vi.*

Ful wel she sange the service devine,
 Entuned in *hire* nose ful swetely:
 And French she spake ful fayre and fetisly,
 After the Scol of Stratford atte bowe,
 For Frenche of Paris was to *hire* unknowe.

Chaucer. The Prologue, v. 124.

And smale foules maken melodie,
 That slepen alle night with open eye
 So priketh hem nature in *hir* corages.

Id. Ib. v. 11.

And tho *hir* eie up to the heuen
 She caste, and sayde; O thou unkynde,
 Here shalt thou through thy slouth finde
 A lady dede for loue of thee.

Gower. Conf. Am. book iv. fol. 67

With that upon a grene bough
 A seynt of silke, which she there had
 She knit: and so *hir selfe* she lad,
 That she about *hir* white swere
 It dyd, and henge *hir selfe* there.

Id. Ib. fol. 67.

His doughter had a bed all bi *hirselve*,
 Right in the same chambre by and by.

Chaucer. The Reves Tale, v. 4140.

The kyng of Englande, whan he was enfourmed of the mater, sayd,
 howe that he wolde counsell therle Moütfort to haue peace, so that
 alwayes he might be duke of Bretayne, and somewhat to recöpenche the
 lady, callinge *herselfe* duchesse, with some honest thyuge, assign-
 ynge *her* some certayne rent yerely to be payd out of some place,
 wher she myght be sure to haue it wythout daunger.

Lord Berners. Froissart. Cronycle, vol. i. ch. 229.

The ioyous day gan early to appeare;
 And fayre Aurora from the deawy bed
 Of aged Tithone gan *herselfe* to reare
 With rosy cheekes, for shame as blushing red:
 Her golden locks, for hast, were loosely shed
 About *her* eares, when Una *her* did marke
 Clymbe to *her* charret, all with flowers spred,
 From heven high to chace the chearelesse darke;
 With mery note *her* lowd salutes the mounting lark.

Spenser. Faerie Queene, book i. can. 11.

HERACLEUM, in Botany, a genus of the class
Pentandria, order *Digynia*, natural order *Umbelliferae*.
 Generic character: corolla irregular, inflexed, emarginate;
 involucre caducous; fruit elliptical, emarginate,
 compressed, striated.

The species are natives of the North of Europe. *H.*
spondylium, the cow parsnep, is a native of England.

HE'RALD, *v.* Ger. *herold*; D. *heraut*; Sw.
 HE'RALD, *n.* } *hærold*; Fr. *herault*, *heraut*; It.
 HE'RALD, *adj.* } *araldo*; Sp. *heraldo*. About this
 HE'RALDRY, } name of *heralt*, divers (says Ver-
 HERA'LDICK. } stegan) have been diversly con-

ceited. For which conceits may be consulted Ver-
 stegan himself, ch. x., Menage, Spelman, Vossius, *de*
Vitiis, and Wachter. Junius and Wachter seem the
 most reasonable; viz. from the Ger. *haren*, to cry, to
 proclaim, (the same word, probably, with the A. S.
herg-an, *herian*, to *hery*, q. v.) The Fr. have the verb
her-auder, which Cotgrave explains, to blaze; publicly
 to denounce, manifest, or commend.

Shakspeare uses the verb; to *herald*, to act as *herald*
 to. And see HERALDRY, in our *Second Division*.

A crier, proclaimer, publisher, messenger.

Thus have ich beo hus *heraude*. her and in helle.

Piers Plouhman. Vision, p. 318.

An *heraude* on a scaffold made an o,
 Til that the noise of the peple was ydo.

Chaucer. The Knightes Tale, v. 2536.

The vice cleped auantance,
 With pride hath take his acquaintance.

VOL. XXIII.

HERALD.
HERAULT

So that his owne price he lasseth,
 Whan he suche mesure ouerpasseth,
 That he his owne *heraulde* is.

Gower. Conf. Am. book i. fol. 21.

And though there be no cause why,
 Yet woll he iangle, not for thy
 As he whiche hath the *herauldie*
 Of hem, that vsen for to lie.

Id. Ib. book ii. fol. 36.

Than an *haraulde* of the duke of Guerles, who coude well in the
 langage of Frenche, was enformed what he shuld say, and so he rode
 tyll he came into ye Frenche hoost; and than he drewe hym to kyng
 Philyppe, and to his counsaile, and sayd, syr, the kyng of Englande
 is in the felde, and desyreth to haue batell, power agaynst power.

Lord Berners. Froissart. Cronycle, vol. i. ch. xl.

ANG. Wee are sent,
 To giue thee from our royal master thanks,
 Onely to *harrold* thee into his sight,
 Not pay thee.

Shakspeare. Macbeth, fol. 132.

My *herald* thoughts, in thy pure bosome rest them.

Id. Two Gentlemen of Verona, fol. 29.

To tell the glory of the feast that day,
 The goodly seruice, the deuisefull sights,
 The bridegroom's state, the bride's most rich aray,
 The pride of ladies, and the worth of knights,
 The royall banquets, and the rare delights,
 Were worke fit for an *herauld*, not for me.

Spenser. Faerie Queene, book v. can. 3.

The Gaules seeing their man slain, sent immediately an *herald* to
 Rome to accuse Fabius, how against all right and reason he began
 wars with them, without any open proclamation made before.

Sir Thomas North. Plutarch, fol. 57. Numa.

Let us see whether titles of honour be either unfit in themselves to
 be given to bishops, or what the guise of Christendome hath been in
 her spiritual *heraldry*.

Taylor. Polemical Discourses, fol. 152.

And very likely, when this limit was made, that in honour of him
 [Mercury] being by name president of ways, and by his office of
heraldship, *pacifex*, i. e. peace-maker, as an old stamp titles him, they
 called it Wodensdike.

Drayton. Poly-olbion, song 3. Note by Selden.

The sound of trumpets to the voice reply'd,
 And round the royal lists the *heralds* cry'd
 "Arcite of Thebes has won the beauteous bride."

Dryden. Palamon and Arcite.

Certainly that must needs be a glorious thing, that thus gives
 titles of glory to the Prince of glory, that thus fills the *heraldry* of
 heaven, and calls gifts, graces, blessings and every good thing, after
 its own name.

South. Sermons, vol. x. p. 302.

And now the queen, to glad her sons, proclaims
 By *herald* hawkers, high heroic games.

Pope. The Dunciad, book ii.

There are several proofs which indicate that many romances of the
 fourteenth century, if not in verse, at least those written in prose, were
 the work of *heralds*.

Warton. History of English Poetry, vol. i. p. 331.

The pompous circumstances of which these *heraldic* narratives con-
 sisted, and the minute prolixity with which they were displayed, seem
 to have infected the professed Historians of the Age.

Id. Ib. p. 336.

Or chant of *heraldry* the drowsy song,
 How tyrant blood, o'er many a region wide,
 Rolls to a thousand thrones its execrable tide.

Beattie. The Minstrel, book ii.

HERAULT, a Department of the South of France,
 bounded on its Northern limits by the Departments of
 Gard and Aveyron, on the West by the Department of
 Tarn, and on the South and South-East by that of Aude
 and the Mediterranean. It takes its name from the
 river Herault, which enters the Department at Ganges,
 and falls into the sea near Agde. At some distance
 from the sea it communicates with the great *Canal du*
Midi. This river washes down from the mountains a
 considerable quantity of gold, which is found mingled

HERAULT. with talcites and granitic fragments. It is after floods and inundations that those whose trade it is to wash the sands find the richest harvest. The surface of this Department is 630,935 hectares, or about 2800 square miles, and the population, in 1827, was 339,560. The country towards the West and North is hilly or even mountainous; towards the South and East parallel to the shores of the Mediterranean, it is barren and rocky, but extensive alluvial lands, forming salt-marshes and lagoons, (*estangs*), have been in the course of Ages formed along the coast at the foot of the rocks from Lunelle to Nissau. The valley forming the central portion of the Department is tolerably fertile, and, owing to the excellence of its climate, is richly decked with vegetable productions. There is not much corn grown here, but the olive and the mulberry thrive well. Tobacco, some plants for dye stuffs, and aromatic shrubs for the distillation of perfumes and essences, are favourite objects of culture. The Department comprises the Bishoprics of Montpellier and Lodeve, both subject to the Archbishop of Toulouse. The chief places are Montpellier, BEZIERES, and AGDE; which two last have been already described.

Montpellier *Montpellier*, (*Mons puellarum*), the seat of the Departmental authorities, is situated about five miles from the sea, on an agreeable eminence, at the foot of which runs the Mosson and the Lez. The country round has a singularly luxuriant appearance. The city itself is extremely handsome, and appears much larger than it really is. The Fauxbourgs are built with regularity, but the interior is a labyrinth of narrow lanes, overshadowed by huge antique roofs, which almost exclude the light. On the summit of the hill is the celebrated *Place de Peyron*, said to be the handsomest promenade in Europe. It is formed by a terrace ornamented with fountains and temples. But its principal charm lies in the extensive prospect it commands, stretching from the Cevennes to the sea, and from the Alps to the Pyrenees. There are 21 Churches in the city, but the Cathedral or St. Peter's Church alone demands notice. The other remarkable edifices are the Theatre, the Music Hall, and the Government House. There is also a magnificent aqueduct, 10 miles in length, and in general of three rows of arches, which supplies Montpellier with water. The Academy, formerly a university, founded in 1196, numbered, in 1819, 1200 students. It has three Faculties, *viz.* of Medicine, Mathematics, and Belles Lettres. The Medical School acquired its reputation in the XIIth century, when some learned Moors, driven from Spain, established themselves here as teachers. The Anatomical Theatre is large enough to hold 2000 persons, and attached to the school is an excellent Botanical Garden, which is remarkable as having been the first public establishment of the kind in France. The Public Library contains 42,000 volumes, and the Museum, the Lyceum, and several Scientific Associations, bear witness to the culture of the place. Montpellier was formerly much resorted to by invalids, and was indeed proverbially spoken of for its salubrity, but there is reason to believe that it owes its reputation altogether to the interested representations of the Physicians established there, as it is remarkable for its liability to sudden changes of temperature, for its humidity, and its exposure to the *vent bise*. Silk, liqueurs, and essences are its commercial products. The little town of Cette, on the sea-side, is its port, but vessels of 200 tons burden can with difficulty approach.

Large sums have been expended in fruitless endeavours to make a port at Agde, at the mouth of the Herault, but the accumulations of mud and sand, carried Westward from the Rhone, have rendered the harbours unapproachable as soon as they have been formed. The little town of *Lunelle* in this Department was anciently of some importance, and the country around it is still famous for the fine muscadel wine which it produces, and which is esteemed the best in France.

HERB,
HERBA'CEOUS,
HE'RBAGE,
HE'RBAGED,
HE'RBAL, *n.*
HE'RBAL, *adj.*
HE'RBALIST,
HE'RBAR,
HE'RBARIZE,
HE'RBARY,
HERBA'RIAN,
HE'RBARIST,
HE'RBELET,
HE'RBLESS,
HE'RBOUS,
HE'RBY,
HERBI'VOROUS.

Fr. *herbe*; It. *herba*; Sp. *yerba*; Lat. *herba*. Junius adopts the Etymology proposed by Vossius, the Gr. *φῆρβ-ειν*, *pascere*, to feed, and this Scheidius derives from *φῆρβ-ειν*, to bear. *Herb*, literally, then, will mean,

That which *feeds* or nourishes (*sc.* animals, called graminivorous) pasture, (for them.)

Herbs are distinguished from shrubs or trees, by the annual growth and decay of their stems or stalks, and by their not attaining the solidity of wood.

For the erthe that drinkith reyne ofte comyng on it & bryngith forth couenable *erbe* to hem of whiche it is tild takith blessing of God.

Wiclif. *Ebrenwis*, ch. vi.

And whan she homward came she wolde bring

Wortes and other *herbes* oft,

The which she shred and sethe for hire living.

Chaucer. *The Clerkes Tale*, v. 8102.

She gethereth *herbes* soote,

She pulleth vp some by the roote,

And many with a knife she shereth

And all in to hir chaare she beareth.

Gower. *Conf. Am.* book v. fol. 105.

Wherof Osmunde beyng ware, and also beyng sure of the kyng, made a great trusse of *herbys* or grasse, wherin he wrapped the childe, and so coueyed hym out of the citie of Laoune.

Fabyan. *Works*, vol. i. ch. 186.

Well seene in everie science that mote bee,

And every secret worke of Nature's wayes;

In wittie riddles; and in wise soothsayes;

In power of *herbes*; and tunes of beasts and burds.

Spenser. *Faerie Queene*, book iv. can. 2.

The rooffe hereof was arched over head,

And deckt with flowers and *herbars* daintily.

Id. *Ib.* book ii. ch. ix. st. 46.

Ginger is the root of neither tree nor shrub, but of an *herbaceous* plant, resembling the Water-flower-de-luce, as Garcias first described; or rather the common Reed, as Lobelius since affirmed.

Sir Thomas Brown. *Vulgar Errours*, book ii. ch. vi.

God having made man, the first thing he took care of, was his life; in the appointment of his convenient food: I have given you every *herb* and every tree for meat; Gen. i. 29. Which comprehended, with the *herbage* of plants, their roots, and fruits.

Grew. *Cosmo Sacra*, book iv. ch. vii.

As Pena the French *herbarian* hath also noted in the verie end of his *herball*.

Holinshed. *Description of England*, book iii. ch. ii.

He was a curious florist, an accurate *herbalist*, throughly vers'd in the book of nature, not unseen in any kind of ingenuous knowledges, such especially as were both for delight and use.

Mede. *Works. The Author's Life*.

The *herbarists* who have written thereof, doe say that it lieth along and creepeth by the ground.

Holland. *Plinie*, book xxvii. ch. xi.

You were as flowres, now wither'd: euen so

These *herbelets* shall, which we vpon you strew.

Shakspeare. *Cymbeline*, fol. 389.

HERB.

For the cold, lean, and emaciated, such *herby* ingredients should be made choice of as warm and cherish the natural heat, depure the blood, breed a laudable juice, and revive the spirits.

Evelyn. Acetaria.

No man goes about to poison a poor man's pitcher, nor lays plots to forrage his little garden made for the hospital of two bee-hives, and the feasting of a few Pythagorean *herb-eaters*.

Taylor. Sermon 10. part ii.

MAR. Who is my principal?

Lys. Why, your *herb-woman*; she that sets seeds and roots of shame and iniquity.

Shakspeare. Pericles, act iv. sc. 6.

It is just with such a person as with an ignorant physician, though possibly he may know the shape and the colour of an *herb*, as it is set down in an *herbal*, yet neither knows its virtue nor its operation, nor how to prepare it for a medicine.

Bates. Works, vol. iii. p. 213. On the Fear of God.

As the *herbaceous* eaters (for instance) are many, and devour much; so dryland surface we find naturally every where almost carpeted over with grass, and other agreeable wholesome plants.

Derham. Physico-Theology, book iv. ch. xi.

With wholesome *herbage* mix'd, the direful bane
Of vegetable venom taints the plain;
From Pæan sprung, their patron-god imparts
To all the Pharian race his healing arts.

Pope. Homer. Odyssey, book iv.

Delicious is your shelter to the soul,
As to the hunted hart the sallying spring,
Or stream full flowing, that his swelling sides
Laves, as he floats along the *herbag'*d brink.

Thomson. Summer.

Others made it their business to collect in voluminous *herbals* all the several leaves of some one tree.

Spectator, No. 455.

The *herbal* savour gave his sense delight.

Quarles. History of Jonah, 1620. I. 3. b.

I know two or three virtuosi that are good *herbalists*, who travelling in divers parts of America, partly islands, and partly regions of the continent, found there and brought away for Europe, many scores, if not many hundreds, of undescribed plants, some of which they shewed me, and others they presented me to.

Boyle. Works, vol. vi. p. 727. The Second Part of the Christian Virtuoso, aph. 4.

Which I do not say to detract from the excellent pains and performance of that learned, judicious, and laborious *herbarist* (C. Banhins), or to defraud him of his deserv'd honour, but only to shew, that he was too much sway'd by the opinions then generally current amongst *herbarists*, that different colour or multiplicity of leaves in the flower, and the like accidents, were sufficient to constitute a specifick difference.

Ray. On the Creation, part i.

The Apothecaries' Company very seldom miss coming to Hampstead every spring, and here have their *herbarizing* feast; and I have heard them often say that they have found a greater variety of curious and useful plants near and about Hampstead than in any other place.

Soame. Analysis of Hampstead Water, 1734, p. 27.

But far remov'd in thund'ring camp is found
His slumbers short, his bed the *herbless* ground.

Dryden. Absalom and Achitophel, p. ii. l. 9.

When the earth ceased to furnish spontaneously all these primitive luxuries, and culture became requisite, separate inclosures for rearing *herbs* grew expedient.

Walpole. On Modern Gardening ch. vii.

Swift as his word, an arrow flew;
The dropping prize besprent with dew
The brothers, in contention gay,
Catch, and on gather'd *herbage* lay.

Jones. The Hindu Wife.

An *herbary*, for furnishing domestic medicines, always made a part of our ancient gardens.

Warton. History of English Poetry, vol. ii. p. 231, note n.

I speak of graminivorous and *herbivorous* birds; such as common fowls, turkeys, ducks, geese, pigeons, &c.

Paley. Natural Theology, ch. xvi.

Nor in December, if we reason close,
Are fields poetically call'd *herbose*.

Byrom. Critical Remarks on Horace, book ii. ode. 3. v. 17.

HERBER, *i. e.* arbour, so written. See ARBOUR.

Prive pride in pes es nettille in *herbere*,
pe rose is myghtles, per nettille spreadis ouer fer.

R. Brunne, p. 280.

And shapen was this *herber* roofe and all
As a prety parlour.

Chaucer. The Floure and the Leafe, fol. 366.

Til of fortune, they entred an *herbere*
With trees shadowed, fro the son shene
Ful of floures, and of hearbs grene
Wonder wholesome, of sight and aire.

Lidgate. The Story of Thebes, part iii. fol. 385.

HE'RBER, *v.*

HE'RBER, *n.*

HE'RBERGAGE,

HE'RBERGEOUR,

HE'RBOROUGH.

See HARBOUR, *ante*.

To shelter, to lodge.

Herbergeour, an harbinger, q. v.

one who looks out for a harbour
or lodging for another.

Shortly I woll *herberowe* me.

Chaucer. The Romant of the Rose, fol. 144

But of his craft to reken wel his tides
His stremes and his strandes him besides,
His *herberwe*, his mone, and his lodemauage,
Ther was non swiche, from Hull unto Cartage.

Id. The Prologue, v. 405.

The miller sitting by the fire he fond,
For it was night, and forther might they nought,
But for the love of God they him besought
Of *herberwe* and of ese, as for hir peny.

Id. The Reves Tale, v. 4117.

Wel sayde Salomon in his langage,
Ne bring not every man into thin hous,
For *herberwing* by night is perilous.

Id. The Cokes Prologue, v. 4330.

A ha (quod he) for Cristes passion
This miller had a sharpe conclusion,
Upon this argument of *herbergage*.

Id. Ib. v. 4326.

And in swiche place as thought hem advantage
For hir entente, they taken hir *herbergage*.

Id. The Man of Lawes Tale, v. 4567.

The fame anon thurghout the toun is born,
How Alla king shal come on pilgrimage,
By *herbergeours* that wenten him befor.

Id. Ib. v. 5417.

Doune fro the toure she gan to renne
In to an *herber* all hir owne
Where many a wonder woful mone
She made.

Gower. Conf. Am. book iv. fol. 67.

To him goth Elda tho forth right
And tolde him of his lorde tidinge
And praid, that for his comynge
He wolde assigne him *herbergage*.

Id. Ib. book ii. fol. 55.

After thys maner he came wyth hys armye to the citie of Tarson,
whyche was sette on fyre by the Persians, because that Alexādre
shoulde finde no *herberowe* there.

Brende. Quintus Curtius, book iii. fol. 26.

The German lord, when he went out of Newgate into the cart,
tooke order to have his armes set up in his last *herborough*.

Ben Jonson. Discoveries.

HERB.

HERBER.

HERCULANEUM.

HERCULANEUM.

HERCULANEUM, or HERCULANUM, as it is written on the Continent after the authority of Cicero, (*ad Att. vii. 3.*) a city of great antiquity on the Bay of Naples, buried under ashes and lava during an eruption of Vesuvius at the close of the 1st century, and accidentally discovered in 1713. At the time of the discovery, the learned were by no means agreed as to the site of the ancient Herculaneum. The *Tabula Theodosiana* fixed it at the 11th mile-stone from Naples; but the erroneousness of this calculation was discerned by Cluverius, who placed it on the site of Torre del Greco, still two miles to the South of its actual position. Some thought that the subterranean City was the Pompeii of antiquity, (for the true situation of Pompeii was not discovered till 40 years later,) while others believed it to be that *Retina* so often named by the younger Pliny in his account of the fatal eruption: this last conjecture appeared to receive support from the circumstance that the buried town is actually under the site of the modern *Resina* which might be supposed to have inherited the name of the town, on whose ruins it arose. The excavations, however, had not been long continued, when it was determined, beyond a doubt, by the inscriptions found, that the place was *Herculaneum*.

Described
by the
Ancients.

This town is cursorily mentioned by a great number of ancient authors, but by none is it circumstantially described. Pliny, Florus, and several other writers agree in fixing its position between Naples and Pompeii. Strabo says it was the first place that occurred on the road from Naples; and that it nearly adjoined Pompeii may be inferred from Pliny and from Columella. Strabo informs us that it was built on a promontory (or rather cape) exposed to the African or South-West wind, and on that account remarkably healthy: the situation was probably low, and from that circumstance, as well as from its position relatively to the mountain, enjoyed in a peculiar manner the refreshing current of the sea-breeze. The ancient shore appears, from the late investigations, to have been not more than 30 feet above the sea. The *Salinæ Herculeæ*, alluded to by Columella, were, probably, lagoons on the flat shore or salt-marshes in the valleys, which have been, subsequently, filled up by scorïæ and streams of lava.

Origin.

The origin of Herculaneum is lost in the dimness of mythic traditions. Dionysius of Halicarnassus (i. 44.) relates that Hercules, returning from Spain after conquering the tyrant Geryon, anchored here and built a town, (to which he gave his own name,) having the advantage of a port secure at all seasons. This port was the *Portus Retinensis*, (the bay between the points of Herculaneum and the ancient *Retina*,) which appears from Pliny to have been a station of the Roman navy, till the time of the eruption, which altered the coast. The arrival of Hercules is supposed to have taken place 60 years before the Trojan war, or 1342 before the Chris-

tian era. This Hercules was, unquestionably, the Phœnician hero of that name, or, in other words, the town was, originally, a Phœnician colony, which took its name, as was usual in antiquity, from its patron deity. The names of Vesuvius and of the places in its vicinity may be traced to the Hebrew and other languages of that family, and all have a reference to volcanic eruptions, of which the Greeks and Latins did not even preserve a tradition. The worship of Hercules was preserved, as is evident from numerous sculptures and inscriptions, as long as the town existed, together with a considerable share of Egyptian superstition, which appears, indeed, at whatever period it may have been introduced, to have been pretty widely diffused through all Magna Græcia.

However fabulous the accounts which ascribe the foundation of the town to Hercules, no doubt can be entertained of its great antiquity. The investigations of late years have shown that below the stratum of lava on which Herculaneum was built, and at the depth of 168 palms beneath the present surface of the ground, there occurs a stratum of earth bearing the visible traces of human industry. (*Diss. Isagog. ad Herc. Explan.*) This coast, therefore, must have been inhabited and cultivated long previous to the arrival of the Pelasgian Greeks, whose traditions, as we before remarked, do not reach so far back as the volcanic activity of Vesuvius. We may here observe that the name and achievements of Hercules were frequently recalled to the antiquaries of the Augustan Age, by numerous monuments round the Bay of Naples. This coast was afterwards successively possessed by the *Osci*, the *Tyrrheni*, the *Pelasgi*, and the *Samnites*. (Strabo, lib. v.) The *Tyrrheni* were, it is probable, a Pelasgian nation, although they have hitherto been always confounded with the *Etrusci*; not the least vestige, however, of Etrurian Art has been discovered in Herculaneum. Its most ancient monuments are all of the Grecian or Pelasgian character.

The *Samnites* being subdued, the Romans were masters of Campania, whose delightful shores soon became the favourite residence of the wealthy senators. But it does not appear that Herculaneum ever held an eminent rank among the cities of this Province: the town itself, there is reason to think, was inconsiderable; but the neighbourhood, and the whole coast indeed, were rich and populous. Cicero, (*de Leg. Agrar.*) enumerating the principal cities of Campania, frequently names Pompeii, but never in this place Herculaneum. Seneca, also, calls Herculaneum *oppidum*, while he designates Pompeii as *celebrem Campaniæ urbem*. To these may be added the direct testimony of Sisenna, an old Historian quoted by the Grammarians, who calls it *oppidum parvis mœnibus cinctum*. The expression of Pliny, *frequens erat amœnitas loci*, is evidently not to be applied to the populousness of Herculaneum, but to that of the whole tract of

HERCULANEUM.

Its great
antiquity

Its rank and
importance.

HERCULANEUM.

A Roman Colony.

Its destruction.

country along the bay: we are, therefore, warranted in concluding that Herculaneum was a place of minor importance, and certainly inferior to Pompeii. The desire alone to enhance the interest of a singular discovery could have induced Mr. Eustace to entertain a contrary opinion. (*Class. Tour*, vol. i. p. 582.) Inscriptions found at Torre del Greco, long before Herculaneum itself was discovered, proved it to have been a Roman Colony; but at what time the inhabitants were admitted into the Roman Tribes, or when the town received the rank of city, cannot be clearly ascertained. The latter event, however, is supposed to have taken place about the time of Augustus; but the town of Hercules, which, if we follow Dionysius, must at that period have already had an existence of thirteen centuries, and to which we are disposed to ascribe a still higher antiquity, was not destined to survive very long its accession of political dignity.

In the reign of Nero, and in the 63d year of our era, a violent earthquake desolated the Campanian coast. Pompeii was swallowed up, Herculaneum nearly ruined. This is the simple statement of Seneca. (*Quæst. Nat. lib. vi.*) The alarm of the inhabitants, however, lasted no longer than the violence of the shock, and the beauties of the Campanian coast continued to attract a numerous population. But fifteen years had hardly elapsed, when a new and unheard-of visitation effaced all traces of human habitation from this abode of wealth and luxury. In the 79th year of the Christian era, and in the first of the reign of Titus, took place the eruption of Vesuvius, which buried Herculaneum. The volcanic character of that mountain had been recognised before this event from various analogies, but antiquity had preserved no traditions of its active fires. A calamity so awful, occurring in the gloomy period of Rome's first decline, is touched on by Tacitus with his usual force of expression. *Jam vero Italia aut novis cladibus vel post longam seculorum seriem repetitis, afflicta. Haustæ aut obrutæ urbes fecundissimâ Campaniæ orâ.* (*Hist. lib. i. c. 2.*) The younger Pliny, who witnessed the eruption, and describes the manner in which his uncle fell its victim, (*vi. 16.*) makes no mention of the extent of its devastations. Though Herculaneum was among the buried cities, and we find its fate lamented by many subsequent writers, as by Martial, among others, who says, (*lib. iv. 42.*)

*Hic locus Herculeo nomine clarus erat;
Cuncta jacent flammis et tristi mersa favillâ.*

Yet Dion Cassius is the first author who explicitly ascribes the destruction of the city to the eruption which took place in the reign of Titus. In the mean time no places of importance had risen upon the sites of the buried towns to represent their magnitude and splendour; and the *Herculis Porticus* of Petronius, from which the modern *Portici* derives its name, was too slightly related to the ancient Herculaneum, on whose grave it was built, to serve to distant Ages as a monument of its geographical position.

The circumstances connected with the destruction of so many cities, are but inadequately described by ancient writers. Nevertheless the phenomena attending so great a natural convulsion, the sudden annihilation of so much property, and the excessive misery which must have been its inevitable consequence, deserved the minutest attention of the Natural and Civil Historian. Herculaneum was completely buried under showers of ashes, as modern

researches have evinced; a stream of lava flowing over it afterwards hardened the surface, and running into the sea, changed the figure of the coast; the local features were totally altered, and nothing was known of the city but the name, when accident led to the discovery of its ruins. In the year 1713, the Prince d'Elbeuf, Emanuel of Lorraine, having married a daughter of the Prince of Salsa, wished to fix his residence in the vicinity of Naples, and, resolving to build a Palace for that purpose, fixed on Portici as its situation. He engaged in his service an artist who excelled in the composition of stucco from pounded marble and terra cotta. A large supply of these materials was required, and was at first procured from a peasant on the ground adjoining, who found them in abundance while sinking a well. The Prince purchased from him the right of making further excavations; the well happened to be immediately above an ancient Theatre, and the labour of a few days brought to light a vault, in which were found first a statue of Hercules, and then a Cleopatra. The Prince was encouraged by this success to prosecute the research, and the workmen soon after reached a marble doorway with an inscription on the architrave, and shortly after three statues of female figures resembling Vestals. The discovery had by this time created a great sensation; the jealousy of the Neapolitan Court was excited, and the Prince was forbidden to proceed further in the research. The statues of the Vestals, which were said to be of exquisite workmanship, were given to the Austrian ambassador. From him they passed into the possession of Prince Eugene, and afterwards into that of Augustus, King of Poland. In 1733, they were carried with the rest of that Prince's splendid collection to Dresden, where they were destroyed, Winkelmann says, in the Thirty Years' War.

A period of 25 years now elapsed without any further attempt to investigate the buried ruins; but when Don Carlos, uniting by conquest the crown of Naples to his hereditary dominions, fixed his residence at Portici, in 1738, the excavations were reopened, and continued on a grander scale. The Theatre was almost immediately discovered, and the inscriptions found on the architraves recording the name of the founder, Lucius Memmius, established beyond doubt that the place was Herculaneum. Immediately previous, however, to this discovery, were found several paintings in fresco, and some well-executed marble statues of the *Nonian* family. The attention of all was now directed to the Theatre, which was of Grecian architecture it was supposed. Its external circumference was 290 feet, the internal, as far as the stage, 230. The breadth or diameter internally 150 feet, the width of the stage was about 72 feet across, and its height not above 30. Some authors make the height of the Theatre 60 feet; and we may observe, in general, that great diversities exist in the statements of contemporary writers with respect to its measurements, which appear to have been guessed at rather than correctly ascertained. This Theatre resembled in figure all the other Theatres of antiquity. Three tiers of arches, one above the other, formed as many corridors, ascended by steps on the exterior and opening internally to the benches. The upper tier corresponded to the last seven benches, which, as they were built within the arcade, were covered, and are supposed to have been intended for the women. The walls of this fine edifice, which was large enough to contain three, and as some

HERCULANEUM.

Its discovery, 1713.

Further researches, 1738.

The Theatre.

HERCULANEUM.

Ignorance
of the engi-
neer.

have asserted eight, thousand spectators, were all cased with polished marble, and decorated with columns and statues, many of which were found in a state of perfect preservation. But from the manner in which the excavations were carried on, it was necessary to remove these ornaments as soon as they were reached. Instead of uncovering the Theatre, a mining system was adopted, which demolished the edifice as fast as the discovery proceeded. The mode of working was as follows: a narrow passage was cut in a straight line from the first opening; on one side of this a chamber about six feet square was hollowed out, and the rubbish carried away. Opposite to that chamber was cut another of equal size, and the rubbish placed in the former. Thus successive excavations were made, each preceding chamber being filled with the materials from that which followed it. At the same time no plans were taken of the galleries, their lengths and directions; it is no wonder, therefore, if the accounts which we have of the buildings thus burrowed through, and carried away piecemeal, should be extremely incorrect and unsatisfactory. The engineer at first appointed to superintend the work was a Spaniard, named Roch Joachim Alcubierre. To this man is ascribed the destruction of many precious monuments of antiquity. As a specimen of his ignorance and disregard of the classic objects of his researches, one anecdote will suffice. An Inscription was met with, formed by large bronze letters, two palms in height, on a marble entablature. The letters were struck off, without copying the Inscription, thrown together into a basket, and presented to the King. The few men of learning who were admitted into the Cabinets at Portici, amused themselves for some time in endeavouring to restore order to the letters, and guess their meaning, but their ill success gave rise to criticisms displeasing to the Court, and the letters were consigned to the lumber rooms. Above the principal entrance of the Theatre also was a chariot and four horses, or as others say, three chariots with two horses each, (so various are the accounts of these interesting discoveries,) of gilt bronze, and of colossal size. This fine monument of ancient Art, which in all probability had escaped injury during the catastrophe of the town, was knocked to pieces with the hammer, (as if nothing was to be thought of in the work of excavation but its rapid advancement,) and the fragments, without being marked or collected on the spot, were thrown into an outer court of the Palace. There they remained unnoticed until the complaints of the learned directed attention to them. Busts of the King and Queen were then cast from a portion of them; the rest were concealed, until, after some years, a horse was made from them, with an inscription recording the antiquity of his origin. Alcubierre was soon after promoted, and an intelligent Swiss, named Weber, succeeded to his office. Plans were now drawn of the subterranean operations, and of the traces of prior excavations, of which no mention is made in history. These interesting draughts were not allowed to be shown, and the secrets they contained have been so well guarded by the jealousy of the Neapolitan Court, that the existence of the documents themselves may, at the present moment, be reasonably doubted.

The excavations being continued on the same level, that is about 76 feet below the surface, a street was found, 36 feet in width, and having on each side a raised footway covered with arcades and porticos. The labours of the workmen were now directed to clear this

street, and they soon arrived at three public edifices, two of them joined together, and the third, which was the largest, separated from the others by the street, which formed as it were a common vestibule between them, an arch overhead uniting the three buildings. The largest of these edifices appeared to be a *Forum*, or *Chalcidicum*. Although the nature of the building to which this name was applied is but obscurely explained by ancient writers, yet its application in the present case seems determined by an Inscription found about a century before at Portici, importing that such an edifice existed at Herculaneum. This *Chalcidicum* was in form a parallelogram, 228 feet in length, and 132 feet broad. It was uncovered, but a portico, supported by 42 columns, went round the interior. About 40 feet from the front entrance were two squares, about 18 feet in length, adjoining the lateral porticos, and raised four feet from the ground; at the bottom of the court was another raised square, of 24 feet, ascended by three flights of steps; at the extremity of this was a pedestal, supporting three marble statues; the middle one standing represented Vespasian, the other two were seated in curule chairs, and were imperfect. In the corners, at the lower end of the portico, were two colossal bronze statues of Nero and Germanicus; they were nine feet in height, and of extraordinary beauty. Corresponding to the columns which formed the portico, were half columns, supported by pilasters against the walls, and between these pilasters statues of bronze and marble were ranged alternately. Of the bronze statues only a few fragments were found; of the marble statues those in the left wing were more or less imperfect; but those which had adorned the right wing had been all carried off, as was evident from the ancient excavations, the traces of which still remained. The *Chalcidicum* had five entrances, two in the lateral porticos, and three in front. These last were formed by four great pilasters, against each of which was an equestrian statue, two of bronze, which were totally destroyed, and two of marble, one of which (that of M. Nonius Balbus) has been perfectly restored, and is considered by connoisseurs to be even superior to the statue of Marcus Aurelius in the Capitol. This edifice was all cased with marble, except on the walls under the portico, which were covered with paintings in fresco: these are now in the Museum at Portici.

The two Temples opposite to the *Chalcidicum* formed one building under the same roof, about 60 feet in breadth, and 192 in length. Of this last dimension, 150 feet belonged to the greater, and 42 to the lesser of the two. These Temples were decorated internally with columns, frescos, and marble slabs, with the names of magistrates and various inscriptions engraved on them.

Of the houses in Herculaneum there is nothing particular to be said. None of the dwellings in this country appear to have been above one story in height, and the modern generally feels disappointed when he views the diminutive scale on which they were constructed. The streets were paved with lava, resembling that which is seen in the streets of Naples.

In the year 1753 was discovered, not far from the Theatre, and extending towards the sea, a Villa, adorned with a profusion of statues and fresco paintings. Adjoining it was a piece of water 250 feet long, 27 wide, and enclosed with a balustrade; on this were ranged bronze statues of excellent workmanship, which now

HERCULANEUM.

The Chalcidicum.

Temples.

Houses.

Villa

HERCULANEUM.

decorate the private apartments of the Queen. In this Villa was found that collection of manuscripts which has caused so many hopes and regrets to the admirers of classic lore. To these we shall return hereafter. All these discoveries are now mere matter of History; the portion of Herculaneum to which the excavations extended, was all stripped or demolished, the avenues were immediately closed, and nothing at present remains to be seen but a part of the vault which formed the Theatre, and some of the benches cut in tufo, the marbles and other ornaments being carried away. The proximity of the village of Resina rendered it impossible indeed to uncover the subterranean town, or to continue the excavations in that quarter without danger, but it is hard to conceive a palliation of the ignorance, illiberality, and slowness with which so interesting a discovery was carried on, or of the imperfect manner in which it is recorded.

General results.

The whole extent of the excavations at Herculaneum was about 600 yards from North-West to South-East, and 300 yards in breadth. The great street, in which the chief edifices were found, was the North-Eastern limit; to have passed that would have endangered Resina. Four other streets were found, one parallel to the former, and the other three intersecting these at right angles. The Theatre stood at the Northern angle of the town, about six miles from Naples. Numerous wells, sunk purposely in the neighbourhood, have ascertained with tolerable correctness the figure of the ancient coast. The points of Herculaneum and of Resina were about a quarter of a mile asunder. The torrents of lava which overwhelmed the towns filled up the bay, and advanced the shore, (which at present runs in a straight line,) in some places, to nearly a quarter of a mile beyond its former position.

Statues, frescos, &c.

The statues, mosaics, frescos, medals, and vases found in Herculaneum, would alone have been sufficient to furnish the richest Cabinet of antiquities in Europe. In the Royal Museum of Portici, they are united to the relics of ancient Art, which were found at Pompeii and at Stabia. The Paintings alone fill 16 chambers in the Royal Palace. The whole collection is published in a magnificent Work, *L'Antichità d'Ercolano*, published at Naples in 1757, in ten folio volumes, including Bayardi's Catalogue. An Inscription found near Torre del Greco, however, appears to deserve notice in this place. It imports that the Colony of Herculaneum was bound by various laws to prevent the dilapidation and decrease of public edifices and dwelling-houses. The sale of any building for the purpose of its being taken down was declared void, and a fine was imposed on the contracting parties equal to double the purchase money. Without discussing the merit or tendency of this law, we will merely observe that the situation in which the Inscription was found, gives rise to a conjecture that Herculaneum extended to Torre del Greco, or nearly two miles along the shore; its breadth could not have been great, the space between the mountain and the sea along this part of the bay being extremely contracted.

There were no precious effects, no vessels of gold or silver, nor valuable articles of furniture, found in Herculaneum; a clear proof that the destruction of the place was not instantaneous, but that the inhabitants had time to save their properties as well as their lives. Few skeletons were met with, and these were in such a

state of decomposition, that they fell to dust the moment that the tufo in which they rested was removed.

HERCULANEUM.

All these discoveries, and the literary discussions arising from them, gave rise to the establishment of a Royal Academy at Portici in 1755, called the *Accademia Palatina*, composed of 15 members. But so shortlived was the zeal of the Neapolitan Government and Literati, that this Society soon ceased to meet, and even ceased to exist, within a few years, the original members having died without their places being supplied. At length the Academy was reestablished in 1787, but very little has been heard of its labours.

Accademia Palatina

Of all the remains of antiquity collected at Herculaneum, there were none which created so lively an interest in the world of letters as the Manuscripts discovered in the Villa described above. They were found in a small apartment, hardly 10 feet square, arranged on shelves round the walls, and on stands in the middle of the chamber. At first they were not recognised nor attended to; nothing in fact could seem more uninviting; carbonized cylinders, about a foot in length, and resembling rolls of tobacco, appeared worthless in the eyes of the workmen, who might have exclaimed with the Mice in Phædrus, *sed fato invido Carbonem ut aiunt pro thesauro accepimus*. At length the regular order of their arrangement attracted observation, and but little examination was necessary to discover what they were. About 350 manuscripts were found in the same place. These, in the rolled state, are from 10 to 18 inches in length, and some of them, when perfect and unfolded, might have extended 100 feet. The papyrus is so extremely thin that the folded manuscript, with the *umbilicus* round which it is rolled, does not exceed three inches in diameter. The whole is formed of narrow slips of papyrus, glued together, and is written in columns about four inches wide, with an intervening space of nearly an inch, and arranged from right to left, so that to a person holding the manuscript in his left hand, and unfolding it with his right, the columns present themselves in order.

The Manuscripts.

It was a long time before any mode could be devised of unrolling them, and in this dilemma some of them were cut with a knife longitudinally, as we divide a cylinder in the direction of its axis. This mode of proceeding disclosed the writing to view, but it completely destroyed the work. The different folds of the calcined paper adhered so closely together, that, in attempting to separate them, they fell to atoms, and all that could be obtained was a single column or page, of a manuscript that consisted perhaps of a hundred. At length Assemani recommended to the King of Naples a monk named Antonio Pioggi, a writer at the Vatican, well known for his skill in copying, and his patient ingenuity. The persevering monk was foiled at first, but he went on with his tedious labour, and in the end made a machine by which he completely succeeded. His method was, after having found the beginning of the manuscript, to fasten to the exterior edge some threads of silk, which were wound round so many screws; these screws were slowly and simultaneously turned, and thus the manuscript, the back of which was at the same time lined with a thin membrane, was imperceptibly unrolled. The first papyrus unrolled contained a *Treatise on Music* by Philodemus the Epicurean. The pieces, as they were separated, were given to Mazzocchi, who filled up the

Method of unrolling them.

Their contents

HERCULANEUM. *lacunæ* in the manuscript, and wrote explanatory notes. In this labour he was succeeded by Rossini, who edited the treatise in the first volume of the *Herc. Vol. quæ supersunt*. This discourse of Philodemus against the utility of music is so dull a performance, that it makes one regret the frequent recurrence of the author's name in the Herculaneum manuscripts. A fragment of a Work by Epicurus on *Nature*, formed the second volume of the *Herculanensia*: the Neapolitan editors have proceeded no further. Many months are requisite for the task of unfolding one of these manuscripts, and after all only a fragment can be obtained, for the exterior fold of the papyrus must be cut away, until that part is found which has suffered no other injury than that of being calcined.

Mr. Hayter. The patience and the funds of the Neapolitan Government appeared to have been exhausted by these ungrateful labours, when in the beginning of the present century his Majesty George IV., at that time Prince of Wales, proposed to defray the expenses of unrolling, deciphering, and publishing the manuscripts. The offer was accepted, and the reputation of Mr. Hayter, as a classical scholar, justified his appointment to the place, which the munificence of the Prince, and his taste for literature, had created. This gentleman arrived at Naples in 1802, and was nominated one of the Directors for the developement of the manuscripts. But when the French invaded Naples in 1806, Mr. Hayter was obliged to retire to Sicily, and the papyri were all left behind. The copies, too, which had been made were in the possession of the Sicilian Government, and his Sicilian Majesty contended that he had never resigned his right to the possession either of the originals or of the copies. It was afterwards, however, conceded that the copies should be forwarded to London for publication; and these, together with several unrolled manuscripts, sent over at various times as presents to his Majesty, have been graciously presented by him to the University of Oxford.

Dr. Sickler. The unrolled papyri presented an unpromising appearance; the various chemical processes to which they were subjected in order to unfold them, proved wholly unsuccessful. It happened, however, that, in 1816, Dr. Sickler, a Professor at Hildburghausen, succeeded in convincing a Committee of the Royal Society of Gottingen, that he had found a method of unrolling the papyri, and exhibited a fragment as a specimen of his skill. He was in consequence invited over to England on liberal terms, and with the promise of ample remuneration in case of eventual success. Experiments were immediately commenced on several papyri, in order to satisfy a Committee, appointed for that purpose, of the excellence of his method; but here he failed, and from a *Report of the Committee appointed to superintend the Experiments of Dr. Sickler*, ordered to be printed by the House of Commons in March 1818, it appears that his method was far inferior in general to that usually employed at Naples. The expenses incurred by these experiments exceeded £1100.

Sir H. Davy. This investigation had, however, an important result. Sir Humphrey Davy had been appointed one of the superintending Committee, and his mind being constantly employed upon the subject, he was naturally led to consider the chemical changes which might have taken place in the papyri, and the various agents to which they might have been exposed. The investigation of these questions ought to be a preliminary step to any scientific process of unfolding the manuscripts.

HERCULANEUM. In order to pursue these speculations, Sir Humphrey proceeded to Naples at the desire of his Majesty, by whose patronage every facility was procured for the attainment of his object. The result of his observations and inquiries there, we shall give in his own words, from an interesting Report published in the *Journal of the Royal Institution*, April 1819.

His Report. "Of the Manuscripts, the greater number (those which probably were least exposed to moisture or air, for, till the tufo consolidated, air must have penetrated through it) are brown, and still contain some of their volatile substance or extractive matter, which occasions the coherence of the leaves: others are almost entirely converted into charcoal, and in these, when their form is adapted to the purpose, the layers may be readily separated from each other by mechanical means. Of a few, particularly the superficial parts, and which, probably, were most exposed to air and water, little remains except the earthy basis, the charcoal of the characters and some of that of the vegetable matter being destroyed: and they are in a condition approaching to that of the manuscripts found at Pompeii, where the air, continually penetrating through the loose ashes, there being no barrier against it as in the consolidated tufo at Herculaneum, has entirely destroyed all the carbonaceous parts of the papyrus, and left nothing but earthy matter. Four or five specimens that I examined were heavy and dense, a considerable quantity of foreign earthy matter being found between the leaves and among the pores of the carbonaceous substance of the papyrus, evidently deposited during the operation of the cause which consolidated the tufo.

"The number of manuscripts and of fragments originally brought to the Museum at Portici, amounted to 1696; of these 88 have been unrolled and found in a legible state; 319 more have been operated upon, and more or less unrolled and found not to be legible; 24 have been presented to foreign potentates. Among the 1265 that remain, and which I have examined with attention, by far the greater number consists of small fragments, or of mutilated or crushed manuscripts, in which the folds are so irregular as to afford little hopes of separating them in such a manner as to form connected leaves; from 80 to 120 are in a state which presents a great probability of success, and of these the greater number are of the kind in which some volatile vegetable matter remains, and to which the chemical process may be applied with the greatest hopes of useful results.

"The persons charged with the business of unrolling the manuscripts in the Museum, informed me that many chemical experiments had been performed upon the manuscripts at different times, which assisted the separation of the leaves, but always destroyed the characters. To prove that this was not the case with my method, I made two experiments before them; one on a brown fragment of a Greek manuscript, and the other on a similar fragment of a Latin manuscript, in which the leaves were closely adherent; in both instances the separation of the layers was complete, and the characters appeared, to the persons who examined them, more perfect than before.

"It cannot be doubted that the 407 papyri which have been more or less unrolled, were selected as the best fitted for attempts, and were probably the most perfect; so that amongst the 100 or 120 which remain in a fit state for trials, even allowing a superiority of method, it is not reasonable to expect that a much larger

HERCULANEUM. — HERD. proportion will be legible. Of the 88 manuscripts containing characters, with the exception of a few fragments, in which some lines of Latin Poetry have been found, the great body consists of works of Greek Philosophers or Sophists. 9 are of Epicurus; 32 bear the name of Philodemus; 3 of Demetrius; and one of each of these authors, Colotes, Polystratus, Carneades, and Chrysippus; and the subjects of these works, and of those of which the authors' names are unknown, are either *Natural or Moral Philosophy, Medicine, Criticism, and general observations on Life, Manners, and the Arts.*"

Under the direction of Sir H. Davy a great variety of manuscripts were unrolled and rendered more or less legible, but their contents proved of little more importance than might have been expected from the nature of the specimens before examined. In 1824, the University of Oxford published two volumes entitled *Herculanensium voluminum Partes duæ*, containing four fragments lithographed from the papyri, without note, commentary, or any attempt to correct the text or supply the lacunæ. Two of the fragments are Essays of Philodemus on *Vices and the Virtues opposed to them*. One a Treatise on *Anger* by an unknown author, and the fourth is from a Rhetorical Work by Demetrius. Prefixed to these volumes

is a Catalogue of the papyri, 95 in number, presented to the University by his Majesty; but we find nothing in it calculated to increase the regret of the learned at the difficulties met with in attempting to unfold these relics of ancient literature.

Brosse, *Lettres sur la Découverte de la Ville d'Herc.* 1750; Cochin, *Lettres sur les Peintures d'Herc.* 1751; Bellicard, *Observ. on the Ant. of Herc.* 1753; *Symbolæ Litterariæ*, Florence, 1750, and Rome, 1754. This work contains the statements and dissertations of Scipio Maffei, Walch, Gori, D'Arthenay, and others, respecting Herculanum. Fougereux, *Recherches sur les Ruines d'Herc.* 1769; Venuti, *Description of Herc.* translated by Skurray, 1750; Winckelman, *Critical Account of Herc.* trans. 1771; *Herculanensium Voluminum omnia quæ supersunt*, 3 vols. Nap. 1793-1806. The *Dissertatio Isagogica*, forming the third volume, is an elaborate and somewhat inflated Essay on the history and destruction of the ancient city. *L'Antichità d'Ercolano*, 10 vols. fol. Nap. 1757; Barthelemy, *Voyage en Italie*, 1801; *Herculanensia*, by Sir W. Drummond, Lond. 1810. There are also several detached papers in the *Philosophical Transactions*, particularly between the years 1750 and 1756, on the discoveries at Herculanum and Pompeii.

HERCULANEUM. — HERD.

HERCULEAN, possessing qualities similar to those of Hercules.

Would you have
Such an herculean actor in the scene,
And not his Hydra?

Ben Jonson. *Catiline*, act iii.

Think of a genius [Montesquieu] not born in every Country, or every time; a man gifted by nature with a penetrating aquiline eye; with a judgment prepared with the most extensive erudition; with an herculean robustness of mind and nerves not to be broken with labour; a man who could spend twenty years in one pursuit.

Burke. *Appeal from the New to the Old Whigs*.

HERD, v. } Goth. *haird-a*; A. S. *heorde*;
HERD, n. } G. *herde*; (Sw. *heord*, *græx*,
HE'RDËSS, } Ihre derives from *herda*, *custo-*
HERD-GROOM, } *dire*, and so also *herde*, *pastor*.)
HERD-MAN, } "Herd (says Tooke) is the past
HERDS-MAN, } part. of the A. S. verb *hyrd-an*,
HERD-FORSAKEN. } *custodire*; and is applied both
to that which is *guarded* or *kept*, and to him by whom
it is *guarded* or *kept*. We use it both for *græx* and
pastor." Junius inclines to the same *hyrd-an*, but
thinks it (*hyrd-an*) may owe its origin to *hyrd-el*, *crates*,
Eng. *hurdle*, q. v.

A herd is applied to

A number of sheep or kine *guarded* or *kept*; to a number of sheep or kine collected or congregated together for the purpose of being so *guarded*; generally to a number of kine; to a number of persons collected or congregated; also to the person *guarding* or *keeping*.

To herd;—to collect, to assemble, to gather, to congregate together, as herds do.

To triste was he sette, forto waite þe chaunce,
With a herde þei mette, a herte þerof gan lance.

R. Brunne, p. 94.

And femeles to femeles. *herdyed* an drow.

Piers Plouhman. *Vision*, p. 223.

Hoow hurde wher is þyn hounde, and þyn hardy herte
For to wyne the wolf. þat þy woollie fouleþ.

Id. *Ib.* p. 161.

VOL. XXIII.

I haylsede that hirdman, and hendliche I sayde.

Piers Plouhman. *Crede*, p. 9.

Ther n' as baillif, ne herde, ne other hine,
That he ne knew his sleight and his covine.

Chaucer. *The Prologue*, v. 605.

I wote well that it fared thus by me
As to thy brother Paris, an *hierdesse*
Which that cleped was CEnone
Wrote in a complaint of her heuinesse.

Id. *Troilus*, book i. fol. 155.

And many a floit and litling horne
And pipes made of grene corne
As haue these little *heerd-gromes*
That kepen beastes in the bromes.

Id. *The third Booke of Fame*, fol. 280.

And ther was there nye vnto the mountaines a great *heerd* of swyne
feding, and al the deuils besought him, saying; send vs into the *heerd*
of swine, that we may enter into them.

Bible, Anno 1551. *Mark*, ch. v.

Whan there we came, and first in hauen wee entred, lo wee see
The *heardes* of beast full fat to feede on euery side ful free.

Phaer. *Virgil. Æneidos*, book iii.

The sillie *herdman* all astonnied stands,
From the hye rock while he doth here the sound.

Surrey. *Virgil. Æneis*, book ii.

For one shepherd or *herdsman* is enough to eat up the ground with
cattle, to the occupying whereof about husbandry many hands were
requisite.

More. *Utopia by Robinson*, book i.

While (but those few) the rest,
However great we are, honest, and valiant,
Are *hearded* with the vulgar; and so kept,
As we were only bred to consume corne;
Or weare our wool.

Ben Jonson. *Catiline*, act i.

Ne was there *heard*, ne was there *shepherd's* swaine
But her did honour, and eke many a one
Burnt in her loue, and with sweet pleasing paine
Full many a night for her did sigh and grone.

Spenser. *Faerie Queene*, book vi. can. 9.

I vrg'd my friends then, that to shunne their fate,
They would obserue their oath; and take the food
Our ship afforded; nor attempt the blood
Of those faire *herds* and flocks; because they were
That dreadfull God's, that all could see, and hear.

Chapman. *Homer. Odyssey*, book xii. fol. 189.

2 F

HERD.
—
HERE.

If thou know not for whom thy master dies,
These marks shall make thee wise:
She is the *herdess* fair that shines in dark,
And gives her kids no food, but willow's bark.
Sidney. Arcadia, book iii.

So loytring liue you little *heard-groomes*
Keeping your beasts in the budded broomes.
Spenser. Shepherd's Calendar. February.

But he forsakes the *herd-groom* and his flocks,
Nor of his bagpipe takes at all no keep,
But to the stern wolf and deceitful fox
Leaves the poor shepherd and his harmless sheep.
Drayton. Pastorals. Eclogue 9.

For what would have come of it, if that communaltie consisting of
heardmen and fugitive strangers, resorting out of their own countries
there to dwell, having under protection of a sanctuarie and priuiledged
place gotten libertie, or at least-wise impunitie; being now freed and
past feare of a roiall maiestie, had begun to be troubled and disquieted,
with the ruffling stormes and seditious tempests of the tribunes.

Holland. Livius, fol. 44.

Great Pan, the father of our peace and pleasure,
Who giv'st us all this leasure,
Heare what thy hallowed troope of *herdsmen* pray
For this their holy-day,
And how their vowes to thee, they in Lycæum pay.
Ben Jonson. Hymn 4. To Pan.

Both parties join'd to do their best
To damn the public interest,
And *herded* only in consults,
To put by one another's bolts.

Butler. Hudibras, part iii. can. 2.

Then was it not enough ye sons of Troy
Our flocks to slaughter, and our *herds* destroy.
Pitt. Virgil. Æneid, book iii.

The complaint, perhaps, contains some topics which are above the
condition of his persons; and our author seems to have made his
herdsmen somewhat too learned for their profession.

Dryden. Pastorals. To Hugh Lord Clifford.

Others are so seemingly fond of this social state, that they are under-
stood absolutely to confine it to their own species; and entirely ex-
cluding the tamer and gentler, the *herding* and flocking parts of the
creation, from all benefits of it, to set up this as one grand general
distinction between the human and brute species.

Fielding. Works, vol. xiv. p. 266. An Essay on Conversation.

Ye gentle nymphs of Tago's rosy bowers,
Ah, see what letter'd patron-lords are yours!
Dull as the *herds* that graze their flowery dales,
To them in vain the injured Muse bewails:
No fostering care their barbarous hands bestow,
Though to the Muse their fairest fame they owe.
Mickle. The Lusiad, book vii. l. 721.

There, fast rooted in their bank,
Stand, never overlook'd, our fav'rite elms,
That screen the *herdsman's* solitary hut.
Cowper. The Task, book i.

And now the covert ends in open ground,
That spreads wide views beneath us all around;
There turbid waters, edg'd with yellow reeds,
Roll through the russet *herd-forsaken* meads.
Scott. Epistle 2. To a Friend in London.

HERE. There is scarcely a doubt that *here* and *her*
(*q. v.*) are the same word, though so differently applied.
Goth. *her*; A. S. *her*; D. *hier*; Ger. *hier*; Sw. *här*.
Here is used as equivalent to

This place; to this place, in this place.
Here is much used in Composition.

Issrýned he was nýne hondred *ger*, & on & seuentyþe *ger*,
After þat our Louerd alýgte in ýs moder an erþe *here*.
R. Gloucester, p. 282.

þe kyng, vor pýte *herof*, bygan to wepe sore.
Id. p. 178.

As þys kýng *hereof* awoc, and of þys sýgte þogte,
Hys výssares come to hym, & so gret won of fyss hym brogte,
þat wonder y^t was, & namelýche vor þe weder was so colde.
Id. p. 265.

HERE.

þe body son þei fonde, þe hade was in doute,
Up and doune in þe felde þei souht it aboute,
To haf knowýng þerof, alle þei were in were, (a weary)
Tille þe hede him self said, *here, here, here*.
R. Brunne, p. 22.

Quaþ repentaunce for soþe
Thow wolt hongý heye þ^r fore. *her* opere in helle.
Piers Plouhman. Vision, p. 99.

He is not *here*, for he is rysen as he seide, come ye and se ye the
place where the Lord was leyd.
Wiclif. Matthew, ch. xxviii.

He is not *here*: he is rysē as he sayd. Come, and see the place
where the Lorde was put.
Bible, Anno 1551.

And *herastir* no man be heuy to me, for I bere in my bodi the
tokenes of oure Lorde Jesu Crist.
Wiclif. Galathies, ch. vi.

Herastirward, britheren, be ghe coumfortid in the Lord and in the
myght of his vertu.
Id. Effesies, ch. vi.

I bitake this commaundement to thee thou sone Tymothe aftir the
profecies that han be *heretofore* in thee, that thou traueile in hem a
good traueile hauynge feith and good conscience.
Id. 1 Tymothe, ch. i.

For certainly our appetites *here*,
Be it of werre, or pees, or hate, or love,
All is this ruled by the sight above,
Chaucer. The Knightes Tale, v. 1672.

Go now thy way, and spede thee *hereabout*.
Id. The Milleres Tale, v. 3562.

For never *hereafter* wol I with him mete
For peny ne for pound, I you behete.
Id. The Chanones Yemannes Prologue, v. 16174.

Thou shalt *hereafterward*, my brother dere
Come, wher thee nedeth not of me to lere.
Id. The Freres Tale, v. 7097.

As ye have herde *herebeforn*, the commune proverbe is this; he
that sone demeth, sone repenteth.
Id. The Tale of Melibeus, vol. ii. fol. 86.

Thou hast told me *herebeforne*, that he n'is not to blame that
chaungeth his conseil in certain cas, and for certain and just causes.
Id. Ib. p. 95.

Here may ye see, and *hereby* may ye preve,
That a wif is mannes helpe and his comfort,
His paradis terrestre and his disport.
Id. The Marchantes Tale, v. 9204.

And er that we departen from this place,
I rede that we make of sorwes two
O parfit joye lasting evermo:
And loketh now wher most sorwe is *herein*,
Ther wol I first amenden and begin.
Id. The Knightes Tale, v. 3075.

Wil of rightfulnes is the ilk same rightfulnes as *heretoforne* is shewed.
Id. The Testament of Loue, book iii. fol. 312.

And *hereupon* at night they mett yfere.
Id. Legende of Gode Women, fol. 205. Of Hypsiphile and Medea.

But this, whiche I you tell *here*,
Is onely for my lady dere.
Gower. Conf. Am. book ii. fol. 28.

But now *hereafter* thou shalt here
What God hath wrought in this matere.
Id. Ib. fol. 46.

Thus nedeth me no repentaunce.
Now asketh forther of my life,
For *herof* am I not giltyfe.
Id. Ib. book i. fol. 22.

And *hereby* we are sure y^t we know hi, if we kepe hys cōmaunde-
mentes.
Bible, Anno 1551. 1 John, ch. ii.

Herein is loue, not that wee loued God, but that he loued vs, & sent
hys sonne to make agrement for our synnes.
Id. Ib. ch. i.

And I geue counsel *hereto*. For this is expedient for you, which
began, not to do only: but also to wyll a yere a go.
Id. 2 Corinthians, ch. viii.

HERE.

It is moreover to be noted that neuer at any time *heretofore* either within the earth, or in other places of Liunia, there haue bene found any monuments at all of the antiquitie or letters of the Russes.
Hakluyt. Voyages, &c. vol. i. fol. 225. The Genealogy of the D. of Mosc.

And *hereunto* I suppose it maye be applied, that S. Paule writeth saying: Not he that is a Jewe openly, is a Jewe.
Stephan, Bishop of Winchester. On True Obedience, fol. 12.

Hereupon he calleth together all his maisters debtours one by one.
Udall. Luke, ch. xvi.

The order of the blessed Spirits there
Must be his rule, while he inhabits *here*.
Beaumont. Of True Greatnesse.

Bid them farewell, Cordelia, tho' vnkinde,
Thou loosest *here* a better *where* to finde.
Shakspeare. Lear, fol. 285.

Hereabout, as also all along, and up into the countrey throughout the province of Cusko, the common ground, wheresoeuer it be taken up, in every hundred pound weight of earth, yieldeth 25s. of pure silver, after the rate of a crown an ounce.

Sir Francis Drake. The World Encompassed, fol. 56.

SERV. 'Tis this or that house, or I have lost my aim,
They are both fair buildings, she walked plaguy fast,
And *hereabouts* I lost her.

Beaumont and Fletcher. Rule a Wife and Have a Wife, act i.

All those great battels, which thou boasts to win
Through strife, and blood-shed, and avengement,
Now prayst, *hereafter* deare thou shalt repent:
For life must life, and blood must blood, repay.
Spenser. Faerie Queene, book i. can. 9.

Yea, *hereat* [the eating of meates] their hearts did so much rise,
that the apostle had iust cause to feare, lest they would rather forsake Christianitie, then endure any fellowship with such, as made no conscience of that which was vnto them abominable.

Hooker. Ecclesiastical Polity, book iv.

What I am truly
Is thine, and my poore Countries to command;
Whither indeed, before they [thy] *heere* approach
Old Seyward with ten thousand warlike men
Already at a point, was setting foorth.
Shakspeare. Macbeth, fol. 147.

My seely sheepe (ah seely sheepe)
That *heereby* there I whilome vsde to keepe,
All were they lustie, as thou diddest see,
Been all sterued with pine and penurie.
Spenser. Shepherd's Calendar. September.

Right so through the vertue of the brooch had he
What good him list: she thought "How may this be,
Some privy thing now causeth this richesse,
As did the ring *herebefore* I gesse."
Browne. The Shepheard's Pipe. Eclogue 1.

But peace, I must not quarrel with the will
Of highest dispensation, which *herein*
Happ'ly had ends above my reach to know.
Milton. Samson Agonistes, l. 51.

This brought to pass, the lords return with speed,
The parliament *hereof* to certify;
Where they at large publish'd the king's own deed,
And form of his resignation verbally.
Daniel. History of the Civil Wars, book ii.

MAL. 'Tis call'd the Euill.

A most myraculous worke in this goode king,
Which often since my *here* remaine in England,
I haue seene him do.
Shakspeare. Macbeth, fol. 147.

But yet excellling all
For easement, that to health is requisite and meet;
Her piled shores, to keep her delicate and sweet:
Hereto, she hath her tides, that when she is oppress
With heat or drought, still pour their floods upon her breast.
Drayton. Poly-olbion, song 3.

Bold Oxford leades the vantguard vp amaine,
Whose valiant offers *heretofore* were vaine,
When he his loue to Lancaster exprest.
Beaumont. Bosworth Field.

In which sense although wee iudge the apostle's wordes to have beene vttered: yet *heereunto* we do not require them to yeeld, that thinke any other construction more sound.

Hooker. Ecclesiastical Polity, book iii.

Hereupon, after the battell was won, the dictator did not forget so noble an act, and therefore first of all he crowned Martius with a garland of oaken boughs.

Sir Thomas North. Plutarch, fol. 186. Coriolanus.

I send you *herewith* the form which I used in absolving the Lord Marquess in the presence of the Lord Primate of Ireland, the Lord Bishop of London, and diuers others.
Spotswood. Church of Scotland, book vii. The Archbishop of Canterbury to the Archbishop of St. Andrew's.

Herewithal he mention'd a town in Italy, belonging of old to the state of Athens, of which town he said an oracle had foretold, that the Athenians in processe of time should build it anew.

Ralegh. History of the World, book iii. ch. vi. sec. 5.

And *herewithal* this inscription *τούτου νίκα*, that is, with this overcome.
Grew. Cosmo Sacra, book v. ch. vi.

It were not amiss that six of the most desperate of them should be sent to the common gaol of Cambridge, and six likewise to Oxford, and some other of them to other gaols near *hereabouts*, as to your wisdoms shall be thought expedient.

Strype. Life of Archbishop Grindal.

And *herein* that happened which is not unusual; that one controversy arising occasionally out of another, the parties forsake the first contest, and fall into sharp conflicts about the occasional differences.

Burnet. History of the Reformation, Anno 1547.

But Cranmer, Archbishop of Canterbury, and Shaxton, Bishop of Salisbury, took great joy *hereat*, as appeared by their letters.

Id. Memorials, Anno 1535.

Since every man is so highly concerned, as we have seen, to do good in his life, let us all be persuaded seriously and heartily to applie our miuds *hereunto*.

Sharpe. Works, vol. i. Sermon 3.

Hereupon also the grand propriety of truth is ascribed to the spirit, which is conviction. It is said of him, John xvi. 8. that he shall convince the world of sin, righteousness, and judgment.

South. Sermons, vol. viii. p. 406.

And, as a hare, whom hounds and horns pursue,
Pants to the place at first from whence she flew,
I still had hopes, my long vexations past,
Here to return—and die at home at last.

Goldsmith. The Deserted Village.

"Perhaps, then, the game is not very plenty *hereabouts*," cries Adams. "No sir," said the gentleman, "the soldiers, who are quartered in the neighbourhood, have killed it all."

Fielding. Joseph Andrews, ch. vii.

Perhaps no Philosopher, ancient or modern, has taken greater liberties with language than Mr. Hume, of which we gave some instances upon the former occasion, and many others will be given *hereafter*.

Cogan. Ethical Questions, note c.

We have elsewhere examined the meaning of demons, when applied to the objects of popular worship in the heathen world; and shown from the united testimony of Pagans and Jews, from the authors of the Septuagint version of the Old Testament, and from the New, that we are *hereby* to understand such human spirits as superstition deified.

Farmer. On the Demoniacs of the New Testament, sec. 2.

Herein [imitation] it is that painting and many other agreeable arts have laid one of the principal foundations of their power.

Burke. On the Sublime and Beautiful, sec. 16.

With respect to the Jews, it hath been already shewn, from their own writings, that they considered demoniacs as insane in their understanding. And agreeable *hereto* is the representation made of their sentiments on this point in the Gospel.

Farmer. On the Demoniacs of the New Testament, sec. vi. prop. 6.

It may happen,—indeed, it has happened *heretofore*,—in our own times it has happened, and it will inevitably happen again, that the struggles of Christianity with the adverse faction may kindle actual war between the secular powers, taking part on one side or on the other.

Horsley. Sermon 7. vol. i.

HERE.

HEREDI-
TARY.
—
HERE-
FORD-
SHIRE.

HERE'DITARY,
HERE'DITARILY,
HERE'DITABLE,
HE'REDITAMENT,
HE'RITABLE,
HE'RITABLY,
HE'RITAGE,
HE'RITOUR.

Fr. *hereditaire*; It. and Sp. *hereditario*; Lat. *hereditarius*, from *hæres*, an *heir*, q. v.

Taken or received as *heir*; coming or falling to any one as *heir*. See HEIR.

No childe had he neuer, his *herytage* myght to wende,
Bot welth inou to welde, vntille his lyue's ende.

R. Brunne, p. 10.

þe whilk I hold, & salle þorgh right
Clayme to hald, at alle my myght,
Heritagelik of þe,
& of þin *heires* þat after þe be.

Id. p. 251.

Seilde is þe poure ryght riche. bote of hus ryght *heritage*.

Piers Plouhman. Vision, p. 269.

That ghe wite whiche is the hope of his clepyng, and which ben the richessis of the glorie of his *eritage* in seyntis, and which is the excellent greetnesse of his vertu into us that han bileued bi the worchyng of the myght of his vertu.

Wiclif. Effesies, ch. i.

But wold ye vouchen sauf upon seurtee
Two yere or three for to respiten me.
Than were I wel, for elles mote I sell
Min *heritage*, ther is no more to tell.

Chaucer. The Frankleines Tale, v. 11888.

And if thou wolt by suche a waie
Do my plesance, and holde it still,
For euer I shall ben at thy will
Both I, and all mine *heritage*.

Gower. Conf. Am. book i. fol. 22.

By reason whereof, as affermyth myne auctour Gagwyne, arose a prouerbe amonge the Frenshemen, sayinge (*Principibus obsequi hereditarium non esse*;) the whiche is to meane, the seruyce of prynces is nat *heredytable*.

Fabyan, vol. ii. Anno 1485.

At the whiche parlyament y^e Duke of Alenson was iuged to lose his hede, & his *heredytamentys* to be forfayted unto y^e kinge.

Id. vol. ii. Anno 1461.

And the kyng by the counsell of the quene his mother did gyue hym cccc. markis sterlyngis of rent *heritable*, to hold of hym in fee, to be payed euery yere in the towne of Bruges.

Lord Berners. Froissart. Cronycle, vol. i. ch. xiv.

But and ye erle wolde gyue him the offyce that John Lyon hathe, he wolde so handell the maryners, y^t the Erle of Flaunders shulde *heretably* haue y^e sayd profyte.

Id. Ib. vol. i. ch. 348.

He helde ones hys cosyn germaine, the vicoût of Chateau Bein, who is his *herytter*, eighte moneths in the toure of Orlaise in prison.

Lord Berners. Froissart. Cronycle, vol. ii. ch. xxiv.

The kyng made euery man to swere and promyse, that after his dyssease they sholde take his doughter, the lady Beautryce, who was as then but fyue yeres of age, for *herytoure* of y^e royalme of Portyngale.

Id. Ib. vol. ii. ch. xliii.

So natural a melody is it, and so universal, as it seems to be generally born with all the nations of the world, as an *hereditary* eloquence proper to all mankind.

Daniel. Defence of Rhyme.

And in this kingdom, such were *hereditary* honoured with it [title of Count Palatine], as being near the prince in court.

Drayton. Poly-olbion, song 11. note by Selden.

Brave Martell's sonne, great Charles, the pride of Fraunce,
To plague the Pagans *heritably* borne,
Who over th' Alpes his ensignes did advance,
The German's terrour, the Italian's scorner.

Stirling. Doomes-day. The ninth Houre.

That was, to succour a distressed dame
Whom a strong tyrant did uniuistly thrall,
And from the *heritage*, which she did clame,
Did with strong hand withhold; Grantorto was his name.

Spenser. Faerie Queene, book v. can. 1.

But the Earl of Athol had proposed a match between his son and Lady Dysert's daughter, and he had an *hereditary* hatred to the Lord Argyll and his family: so that could not be easily brought about.

Burnet. Own Times. Charles II. Anno 1671.

But an *hereditament*, says Sir Edward Coke, is by much the largest and most comprehensive expression: for it includes not only lands and tenements, but whatsoever may be *inherited*, be it corporeal, or incorporeal, real, personal, or mixed.

Blackstone. Commentaries, book ii. ch. ii.

If we were not mutually attached to each other by many singular good offices, I should remind you of that friendship which formerly subsisted between our parents, but I leave arguments of this kind to those who have neglected to improve their *hereditary* connections.

Melmoth. Cicero's Letters, let. 39. book xii. Bithynicus to Cicero.

Richard I. bestowed the lands on Richard Fitz-Anchor, to hold them in fee, and *hereditary* of the abbey.

Pennant. Journey from Chester, p. 566.

He had formed a scheme, and began to put it in execution, for removing the feudal grievance of *heritable* jurisdictions in Scotland, which has since been pursued; and effected by the statute 20 Geo. II. c. 43.

Blackstone. Commentaries, book ii. ch. v.

Or had the first fair she, to hell ally'd,
Creation's sole reproach, curs'd heav'n and dy'd;
Nor introduc'd in Nature's faultless frame
The wretched *heritage* of guilt and shame.

Blacklock. Advice to the Ladies.

HEREDI-
TARY.
—
HERE-
FORD-
SHIRE.

HEREFORDSHIRE.

Boundaries,
&c.

HEREFORDSHIRE, an inland County of England, bounded on the North by Shropshire, on the North-East and East by Worcestershire, by Monmouthshire on the South-West, Brecknockshire on the West, and Radnorshire on the North-West. It is in form elliptical, but some detached portions lye beyond the general outline. Thus the Parish of Farlow is wholly insulated by Shropshire, that of Rochford by Worcestershire, Lytton Hill by Radnorshire, and a considerable tract called Futhog, with some acres on the Devandin Hill, by Monmouthshire. On the other hand, the Parish of Edwin-Loch, which is situated within the County of Hereford, belongs to that of Worcester. The length of Herefordshire, from Ludford on the North to the opposite border near Monmouth on the South, is 38 miles, and its breadth, from Clifford on the West to Cradley on the East, 35.

The County may be considered as one wide valley,

having on the East the Malvern Hills, and on the West the Hatterell, or Black Mountains, dividing it from Wales. Almost all the rivers flow towards, and definitively through, the centre from North to South. The hills which border the County are in many places rather barren, but the central portions of it are highly fertile as well as picturesque. Limestone is almost everywhere the subsoil, and in some places becomes a fine grained marble, streaked with red, and bearing a good polish. On the East of the County the soil is a stiff clay, of a reddish colour; on the Western borders it is poor and retentive of water, but throughout the intervening space it is of a light calcareous or marly nature. Deep beds of gravel are occasionally met with, but neither chalk nor flint is found in any part of the County. Iron ore was discovered in the Hundred of Wormelow so early as the time of the Romans in Britain. Many of the hand-bloomeries used by that people have been

Soil.

HERE-
FORD-
SHIRE.

HERE-
FORD-
SHIRE

found,* together with considerable quantities of imperfectly melted ore. The town of Ross, near that district, was famous for smiths in Camden's time, and the "mar-
tial ore" of the County is celebrated by Philips in his Poem on *Cider*. Of late years, however, no iron mines have been explored here, owing, perhaps, to the superiority of the ores found in the Forest of Dean in Gloucestershire. No other mineral has been met with, and the recent attempts to discover coal, though flattered by favourable appearances at first, have proved finally unsuccessful.

petual verdure, and no part of England is better suited to the cultivation of grasses, yet the aid of artificial grasses is but little resorted to, and agriculture is less understood than in any other part of the kingdom possessing an equally good soil, and yielding an equal produce. Draining is not encouraged, and little attention is paid to the collection of composts. Oxen are generally employed in the plough with the old and heavy yoke; drilling is little practised in the light soils, and irrigation not at all. The rent of the best wheat lands in the County may be averaged at not more than fourteen shillings. But perhaps the moisture of the climate, as it prevents the ripening of the grain and injures its quality, may discourage its growth. The rich meadows on the banks of the Wye, Lug, and Frome, are rented at from two to three pounds an acre. The soil of Herefordshire appears to be singularly unfavourable to the making of cheese, the produce of the dairy in this article being found, from accurate experiments, to be very inferior to that obtained under the same circumstances in Cheshire.

The cultivation of hops, on the other hand, is a suc-
cessful and increasing branch of rural economy in this County, into which they appear to have been introduced soon after their first importation into England, about the commencement of the XVIth century. The best situa-
tion for this plant is in a dry loam or gravelly soil, sheltered from the West and South-West winds. Hop-
yards worked by hand will, if properly manured, flourish during 40 or 50 years, but the plough hop-lands are generally worn out in 20 or 30 years. About five hundred weight of hops is estimated as a fair produce from an acre containing 2000 poles; the length of the poles is from 15 to 20 feet, and the cost of these, to-
gether with the labour and manure, renders the cultivation of hops extremely expensive, and as the produce depends much on the fluctuations of the weather, heavy losses are occasionally sustained.

Another branch of rural economy in which Here-
fordshire has long been preeminent, is the cultivation of the apple. Already in the reign of Charles I. this County, according to Evelyn, was "in a manner one entire orchard." The orchards are generally planted in hop-grounds; the ground between the trees, to each of which is allowed a space of nine square perches, being kept well tilled and manured. These plantations are often of considerable extent, embracing 30 or 40 acres. The merit of cider depends as much on the skill em-
ployed in its manufacture as on the quality of the fruit. The varieties of apples most prized are found to be-
come extinct in the course of time, and it becomes necessary to create by cultivation other kinds of equal excellence. It is said that the fruit in Herefordshire had gradually deteriorated during the early part of the last century; of late years, however, an improvement has been effected. The price of the best cider exceeds what is paid for wine in the most celebrated vineyards of France or Germany. It is often sold as high as £20 the hogshead, direct from the press. A single acre will yield in good seasons from 18 to 24 hogsheads; the quantity of apples required to make a hogshead of cider is from 24 to 30 bushels. The culture of the pear tree and the management of perry differ so little from those of the apple and its produce, that the same general rules are applicable to them both. The price of the common cider is generally fixed by a meet-
ing of the dealers at Hereford fair, on the 20th of

The climate of Herefordshire is humid, the rains being frequent, though not heavy, and wet mists com-
mon. The fields are consequently clothed with a per-

* Bloomeries, in smelting, are reverberating furnaces in which the ore is reduced to bloom, or half-wrought iron.

Rivers.

The Wye.

Lug.

Minnow.

Climate and
cultivation.

Hops.

Orchards

HERE-
FORD-
SHIRE.

Cattle.

Sheep.

Population

City of Hereford.

October annually, and averages about 30 shillings per hogshead.

Herefordshire is also famous for the excellence of its cattle, which are supposed to hold the first rank among the native breeds. They are very large, with white faces, and distinguished for their sleek appearance and the silky brightness of their coat. Oxen are generally reared for agricultural purposes, nearly half of the ploughing in the County being performed by them. After they have been worked about five or six years, they are sold to the graziers of Buckinghamshire and the adjacent Counties, who fatten them for the London market. About 1000 or 1500 head of cattle are in this way sold annually in Hereford fair. The native breed of sheep, called the *Ryeland* sheep, from a dry sandy district in the neighbourhood of Ross, where the choicest flocks are fed, are of equal excellence. Their flesh is excellent, and their wool, the "Lemster's silken fleece" of Philips, vies with that of Spain in fineness. Leominster, from being the chief market of this wool, shares in its celebrity, though the rich pastures in the neighbourhood of that town are thought to injure the fleece. The excellence of the Herefordshire wool has not given birth to any manufactures; the neighbouring Counties of Gloucestershire and Somersetshire appear to have engrossed by anticipation that branch of industry. To the absence of manufactures in this County may perhaps be ascribed the imperfection of the roads and the want of canals.

The County of Hereford is divided into 11 Hundreds, and contains one City, seven Towns, and 221 Parishes. The population amounted, in 1811, to 94,073, and in 1821 to 103,243. At this latter date, the number of families engaged in agriculture were 13,558, those engaged in trade or manufactures 5633, and those not included in the preceding classes 2726. The Members returned to Parliament are eight in number, viz. two from the County, two from the City of Hereford, and two from each of the Boroughs of Leominster and Weobley.

The City of **HEREFORD** is of great antiquity; before the close of the VIIth century, a Synod was held and a Bishop consecrated in it. *Hên-forrd*, its British name, signified the old ford, and the Saxon corruption, which forms its present name, is rendered by Gough, (*Add. to Camden's Brit.* ii. 451.) the ford of the army. Polydore Vergil describes its Church as *Templum magnificum* even early in the reign of Offa, King of Mercia. In the Xth century the City was enclosed by walls, but these did not save it from being sacked by the Welsh in 1055. The foundation of the Castle is assigned to the reign of Harold, but after the conquest of Wales by Edward I. it appears to have been allowed to fall to decay. The Parliament which deposed Edward II. assembled in Hereford, and here the younger Spenser, and other of that unhappy Prince's adherents, were executed by the order of his Queen. At a subsequent period of our History, after the defeat of the Lancastrians at Mortimer's Cross in this County, Owen Tudor and nine other persons of rank suffered death within its walls. During the Great Rebellion, Hereford distinguished itself by its loyalty, and was more than once alternately in possession of the forces of the King and of the Parliament.

The City stands near the centre of the County, on the Northern bank of the river Wye, which is navigable so far with barges, and is crossed by a stone bridge of six

arches, erected in the XVth century. The streets, for the most part, are clean, spacious, and well built. In a square in the High Town, in about the middle of the City, stands the Shire Hall, an ancient wooden building. A modern County Gaol was built in 1797: that of the City is of considerable antiquity. An Infirmary, a Lunatic Asylum, a Bank, and a Theatre are the chief other Civil edifices. Of the Castle, which occupied a part of the Southern and Eastern sides of the City, and which Leland describes as having been "one of the largest, fayrest, and strongest Castles in England," and of as great circuit as that at Windsor, the only portion now remaining is a small fragment of the South-West angle, converted into a dwelling. The area of the outer ward and the site of the lower keep form well-planted and agreeable public walks. Here, after the battle of Lewes, were confined Henry III. and his son, afterwards Edward I.

On the murder of Ethelbert, King of the East Angles, by Offa, about the middle of the VIIIth century, the body of the deceased Prince was interred by his assassin under a magnificent tomb in the Church, which we have above noticed as existing at Hereford. The tomb soon acquired a high reputation for working miracles, and Milfrid, the Viceroy of Mercia under Egbert, having investigated these wonders to his satisfaction, employed the gifts of Offa, and the offerings of pilgrims, in constructing a Church of stone in honour of St. Ethelbert, on the site of the former edifice, which, however magnificent for its time, was yet only of wood. This second structure itself was rebuilt within two centuries by Bishop Athelstan; and his Church having been destroyed during the Welsh incursion before noticed, it was not until after the Conquest that Bishop Robert de Lozinga commenced the present Cathedral, after the model of that at Aix la Chapelle. This Prelate died in 1095, leaving his great work unfinished, and it received various additions from time to time till 1786, when the Western front and tower having fallen to the ground, were rebuilt, and the whole Cathedral repaired by Wyatt. The Cathedral is in the customary form of a cross, with a square tower, formerly surmounted by a spire 92 feet in height, at the intersection of the nave and transept. The rebuilding of the Western front has been conducted with a total disregard to the general character of the architecture of the remainder of the Church, and affords a very grievous specimen of innovation. The interior, also, has suffered not a little from modern boldness. The North end of the transept, called St. Katherine's Aisle, is used as the Parochial Church of St. John the Baptist. The Lady Chapel is fitted up as a Library; beneath it is a Crypt, and the pentagonal Chapel of Bishop Audley on the South is divided from it by a rich screen. The Chapel of Bishop Stanbury projects from the North side of the Choir. Among the monuments is that of Bishop Cantilupe, who died in 1282, and is said to have been the last Englishman who obtained the honour of Canonization, (in 1310.) So great was his repute, that his arms were adopted as the bearings of the See, and still remain so. Bishop Aquablanca, who died in 1268, lies under a rich and costly altar-tomb and canopy. The Chapter House, which was a beautiful octagon 37 feet in diameter, has been entirely destroyed, and so also has a Saxon double Chapel of St. Katherine and St. Mary Magdalen, between the Cloisters and Bishop's Palace, of unquestionable pretensions to the very

HERE-
FORD-
SHIRE.

Castle.

The Cathed-
ral.

HERE-
FORD-
SHIRE.

remotest antiquity. The plan and elevation of this curious building may be found in Gough's Camden. (ii. pl. xiv.) The Cloisters contain an area (*our Lady's Arbour*) 115 feet square, and form a communication between the Church and the Palace; and their Western side is now occupied by a Grammar School.

The dimensions of the Cathedral are as follows:

	Feet.
* Length from East to West, including the walls,	370
Length of the Nave.....	144
Length of the Choir.....	100
Length from the Choir to the Lady Chapel....	20
Length of the Lady Chapel.....	73
Length of the Transept	140
Breadth of the Body and Aisles	68
Breadth of the Lady Chapel	30
Height of the Nave	68
Height of the Tower on the West front	130

The Bishop's Palace is agreeably placed near the banks of the Wye. He once possessed eight residences within the County of Hereford, besides one in London. The Deanery and Prebendal houses adjoin the North-Eastern angle of the Cathedral, and besides these is a *College* for the Vicar's Choral, a stone quadrangle of about 100 feet, erected in the reign of Edward IV. The Chapter consists of a Dean and five Canons residentiary. The Diocese includes the whole County of Hereford, excepting eight Parishes in that of St. David's, a large part of Shropshire, four Parishes in Monmouthshire, eight in Radnorshire, six in Montgomeryshire, and 21 in Worcestershire.

Other Ec-
clesiastic
Foundations.

Besides the Cathedral, Hereford before the Great Rebellion possessed five Parochial Churches, St. Peter's, All Saints, St. Nicholas's, St. Martin's, and St. Owen's; the last two were destroyed by the Parliamentary ravagers in 1645. The site of St. Guthlac's Priory, a cell of Benedictines, is now covered by the County Gaol. The remains of a Monastery of Black Friars may be found on the North of the City, and present the Prior's lodgings in good preservation, and a beautiful hexagonal Preaching Cross. Coningsby Hospital, a charitable foundation of James I., not far from these ruins, is on the site of a House of Knights Hospitallers. Besides this establishment, there are two other retreats for the indigent, St. Giles's Hospital and St. Ethelred's Alms-houses. The manufactures of the City are not extensive, and consist chiefly of gloves, hats, and flannel. Hereford has returned two Members to Parliament since 23 Edward I. Population, in 1821, 9990. Distant 135 miles West North-West from London. Guiliam the Herald was born in this City about 1565, Garrick in 1717, and the notorious Eleanor Gwynn drew her first breath in an obscure dwelling in Pipe Lane, nearly adjoining the Episcopal Palace, which was afterwards occupied by her grandson. About six miles South-East from Hereford, in a little Parish of the same name with itself, stands *Holm Lacey*, a venerable seat originally of the Lacies, which passed by marriage to the family of Scudamore in the reign of Edward III., and is now the property of the Duke of Norfolk. The greater part of the house was rebuilt in the beginning of the XVIIIth century by the last Viscount Scudamore,

Holm
Lacey.

* These dimensions are taken from the *List* appended to the *Essays on Gothic Architecture*, collected and published by Taylor in 1802, a list in general of very great accuracy. In this instance, however, they differ widely in every particular from those laid down by Duncumb

the friend of Pope, and tradition still shows the room in which that Poet penned "The Man of Ross," with whose virtues he doubtless became acquainted during visits in this neighbourhood. The house and grounds are particularly interesting, as having been allowed to retain uninjured the style in which they were originally framed; and the Gallery is very rich in portraits

HERE-
FORD-
SHIRE.

Bromyard, a small, irregular, ill-built Market Town, with a fine Church of early Norman, if not of Saxon, architecture, stands in a very beautiful country near the river Frome. Population, in 1821, 1227. Distant 125 miles North North-West from London.

Bromyard

Kington, or *Kinton*, a small Market Town on the river Arrow, for the most part respectably built, stands on the Black brook under Bradna mountain, on the summit of which are the remains of a square Camp. It once possessed a Castle for the protection of the Marches. The Church is very singularly built, and the tower is detached from the main body. Population, in 1821, 1980, chiefly employed in manufacturing narrow cloth. Here is a good Free Grammar School. Distant 19 miles North-West from Hereford, 154 West by North from London.

Kington.

Ledbury, an ancient Market, and once a Borough Town, stands on a declivity about a mile West from the river Leden, near the extremity of the Malvern hills. Two principal streets cross each other at right angles. The Church is large and ancient, and from the XVth century to the Reformation was Collegiate. At present two sinecure Rectors (Portionaries) are presented by the Bishop, and interchange their tithes, &c. every third year. They alternately nominate a Vicar. The buildings consist of a nave, side aisles, and chancel, a Chapel of St. Katherine,* and a detached tower crowned with a lofty spire. An Hospital of St. Katherine, a Market House, and Free School are the other public edifices. The right of sending two Members to Parliament was surrendered by this Borough on the plea of inability to support them. The chief manufactures are ropes and sacking. Population, in 1821, 3421. Distant 16 miles East from Hereford, 120 West by North from London.

Ledbury.

Ross, a Market Town, is situated on a considerable elevation on the Eastern bank of the Wye. It was constituted a free Borough by Henry III. The streets are rough, narrow, and steep; the Church is of ancient date, and the views from it luxuriant and picturesque. But the chief celebrity which attaches to the town is derived from the well-known portrait by Pope of "the Man of Ross," John Kyrk, who died in 1724, in the 84th year of his age, and whose good deeds do not appear to have been overcharged by the Poet. His residence is now converted into the King's Arms Inn. Population, in 1821, 2957. Distant 12 miles South-East from Hereford, 121 West by North from London. The iron trade, for which it was once noted, has greatly decreased.

Ross.

About three miles East from Ross is *Rose*, or *Bury Hill*, the *Aricanium* of Antoninus, and beyond it is the sequestered site of *Penyard Castle*; but the glory of the neighbourhood is *Goodrich Castle*, between three and four miles from Ross, on a finely wooded eminence, round which the Wye flows in a semicircular channel.

Goodrich
Castle.

* Katharine Audley, temp. Edward II. who, with her maid Mabel, had revelations, and fixed her abode in Ledbury because she heard the bells ring there spontaneously. Camden by Gough, ii. 456.

HERE-
FORD-
SHIRE.
—
HERESY.

The Keep is supposed to be antecedent to the Conquest; much of the other works are Norman, and some additions bear marks of as late a date as the time of Henry VI. This fortress was long the Baronial residence of the Talbots, Earls of Shrewsbury. Its form is a parallelogram, 176 feet by 152, with a round tower at each angle, and the Keep in the South-West part of its area, close to the outer wall, forming an exact square of 29 feet. The Chapel is on the left of the entrance. The Hall was of great magnificence; and the whole building, though much dilapidated, chiefly by the fury of the Parliament during the Great Rebellion, is among the most striking castellated remains in England.

The Wye has on or near its banks many other interesting ruins. *Pembridge Castle*; *Dore Abbey*, a Cistercian establishment, the Church of which is still appropriated to worship; *Bredwardine Castle*; *Clifford Castle*; are among the beauties, for a fuller account of which we must refer to some of the numerous *Tours* on this attractive river.

Introductory Sketches to the Topography of Herefordshire, by J. Lodge, 1793; *Clark's General View of Agriculture in the County of Hereford*, 1796; *Price's History of Leominster*, 1795, and of *Hereford*, 1796; *Duncumb, Historical Collections*, &c. 1805; *Beauties of England and Wales*, vol. vi.

HERE-
FORD-
SHIRE.
—
HERESY.

HEREMITE. See HERMIT.

HE'RESY, HE'RESIARCH, HE'RESIARCHY, HE'RETICK, HERE'TICAL, HERE'TICALLY, HERE'TICATE. } Fr. *heresie*; It. *heresia*; Sp. *heresia*; Lat. *hæresis*; Gr. *αἵρεσις*, from *αἰρ-εἶν*, *capere*, to take. The meaning and ancient usage of the word *hæresis* is well explained in the Quotation from Hobbes.

Heresy is an opinion taken in opposition, or a dogma opposed to, the principles of the Christian Church; of the Established Church; of established doctrines in general.

þe barons alle said, alle holy þe clergie,
þe lond þe wild voide of þat herisie.

R. Brunne, p. 247.

But I knowleche to the this thing, that aftir the secte which thei seien *eresie*, so I serue to God the Fadir.

Wiclif. *Dedis of Apostlis*, ch. xxiv.

But this I confesse vnto the, that after the way (whiche they call *heresy*) so worshyppe I the God of my fathers.

Bible, Anno 1551.

Eschewe thou a man *eretike* aftir oon and the secounde correccioun, witynge that he that is such a maner man is subuertid and trespassith, and is dampned bi his owne doom.

Wiclif. *Tyte*, ch. iii.

A man that is geuen to *heresy*, after the first & second admoniciō, auoyde; remēbringe that he that is suche, is peruerted, & sinneth, euen dampned by his owne judgement.

Bible, Anno 1551.

And many a frantike verse, then from my penne did passe,
In waues of wicked *heresie*, so deepe I drowned was.

Gascoigne. *Flowers. The Recantation of a Louer*.

And now in his publike doynges, he maketh her said most famous father, almoste a scismatike, and her most Cristen swete brother, and his courte of parliament, both nobles and commōs, no better than *hereticks*.

Stephan, Bishop of Winchester. *On True Obedience. The Translatour's Preface*.

Than as wise as two wispes, and as godly as two goselings, they examined her what her beleue was in the sacramēt, to bring her into more depe daunger of death, calling her husbands doctrine erroneous, *heretical*, and sedicious doctrine.

Bale. *English Votaries*, part ii. sig. O. 5.

If that great chancellour of Paris were now alive, hee would freely teach his Sorbon (as he once did) that it is not in the pope's power (that I may use his owne word) to *hereticate* any proposition.

Bishop Hall. *Works*, vol. ii. part ii. p. 198. To Pope Urban VIII.

Of such deep learning little had he neede,
Ne yet of Latine, ne of Greeke, that breede
Doubts mongst diuines, and difference of texts,
From whence arise diversitie of sects,
And hateful *heresies*, by God abhor'd.

Spenser. *Mother Hubbard's Tale*.

The word *heresy* is Greek, and signifies a *taking* of any thing, particularly the *taking* of an opinion. After the study of Philosophy be-

gan in Greece, and the philosophers, disagreeing amongst themselves, had started many questions, not only about things natural, but also moral and civil; because every man took what opinion he pleased, each several opinion was called a *heresy*; which signified no more than a private opinion, without reference to truth or falsehood.

Hobbes. *Works*, fol. 460. *Historical Narrative concerning Heresy*.

Such othes she oft had falsified,
Nor thought it sinne at all
To breake them to an *heretike*,
(Our queene, so papists call.)

Warner. *Albion's England*, book x.

The other thing is, that *hereticks* and evil persons, to serve their ends, did not only pretend things spoken by the apostles, and apostolical and primitive men, (for that was easie,) but even pretended certain books to be written by them, that under their venerable names they might recommend and advance their own *hereticall* opinions.

Taylor. *Rule of Conscience*, book ii. ch. iii. rule 14.

We claim no power, when *heresies* grow bold,
To coin new faith, but still declare the old.

Dryden. *The Hind and the Panther*.

Deluded people! that do not consider that the greatest *heresie* in the world is a wicked life, because it is so directly and fundamentally opposite to the whole design of the Christian faith and religion: and that do not consider that God will sooner forgive a man a hundred defects of his understanding than one fault of his will.

Tillotson. *Sermon* 34.

I have seene a series of the popes from St. Peter, and amongst the reputed *heresiarchs*, that medallion of John Huss and Hierome of Prague's Martyrdome, with the memorable inscription *post centum annos vos cito*, which fell out at the appearing of Martin Luther exactly at that period.

Evelyn. *Memoirs. To Mr. Pepys*, Aug. 12, 1689.

I have fought under Madam Dacier's banner, and have waged war in defence of the divine Homer against all the *heretics* of the age.

Pope. *Homer. Odyssey. Postscript*.

That saying of their father Cres. is still running in my head, that they may be dispensed with in their obedience to an *heretic* prince, while the necessity of the times shall oblige them to it: for that, as another of them tells us, is only the effect of Christian prudence; but when once they shall get power to shake him off, an *heretic* is no lawful king, and consequently to rise against him is no rebellion.

Dryden. *Religio Laici. Preface*.

He ignorantly and *heretically* held against the bishop, that the soul of man was of the substance of God; and so consequently that it was infinite; and the soul of the reprobate being damned, the substance of God should be damned.

Styrie. *The Life of Bishop Aylmer*.

A second offence is that of *heresy*, which consists not in a total denial of Christianity, but of some of its essential doctrines, publicly and obstinately avowed; being defined by Sir Mathew Hale, *sententia rerum divinarum humano sensu excogitata, palam docta et pertinaciter defensa*.

Blackstone. *Commentaries*, book iv. ch. iv.

This *heresiarch* [Manichæus] knew well, that as concupiscence hath such an empire over the mind, it would be a vain thing absolutely to prohibit marriage: he therefore permitted or tolerated it in the laity, as also meat, wine, and the possession of worldly goods.

Jortn. *Remarks on Ecclesiastical History*, vol. ii. p. 118.

HERESY. Constantine easily believed that the *heretics*, who presumed to dispute his opinions, or to oppose his commands, were guilty of the most absurd and criminal obstinacy; and that a seasonable application of moderate severities might save those unhappy men from the danger of an everlasting condemnation.

Gibbon. *Decline and Fall of the Roman Empire*, ch. xxi.

And this the Poet has done with more force and clearness than is often to be found in whole volumes wrote against that *heretical* opinion.

Warburton. *Works*, vol. ii. p. 76. *A Commentary on Mr. Pope's Essay on Man*.

HERETOCH, Low Lat. *heretochius*; A. S. *here-toga*, from *here*, an army, and *togen*, to lead. Hence, adds Spelman, the Germans at this day call a leader, *heretogen*. And see the Quotations from Blackstone.

Therefore the bishops, earls, sheriffs, *heretoches*, or marshals of armies, &c., must be all diligently attending.

Spelman. *Of the Ancient Government of England*.

Among the Saxons the Latin name of dukes, *duces*, is very frequent, and signified, as among the Romans, the commanders or leaders of their armies, whom in their own language they called *heretoga*; and in the laws of Henry I. (as translated by Lambard) we find them called *heretochii*.

Blackstone. *Commentaries*, book i. ch. xii.

We find a very ill use made of it by Edric, duke of Mercia, in the reign of King Edmond Ironside, who by his office of duke, or *heretoch*, was entitled to a large command in the king's army, and by his repeated treacheries at last transferred the Crown to Canute the Dane.

Id. *Ib.* book i. ch. xiii.

HERIADES, in *Zoology*, a genus of *Hymenopterous* stinging insects, belonging to the family *Apidae*; established by Max. Spinola, who separated it from *Megachila* of Latreille.

Generic character. Third joint of the labial *palpi* inserted obliquely near the summit of the outer side of the second, which is much shorter than the first. Maxillary *palpi* very small, formed of two joints; the last nearly conical. These insects form their nests in the trunks of old trees.

The type of the genus, *H. truncorum*, Spinola; *Anthophora truncorum*, Fabricius; *Apis campanulata*, and *A. truncorum*, of Kirby.

HERIOT, or } D. *her-gewaede*, *her-geweyde*; Low
HARIOT. } Lat. *hereotum*; A. S. *here-geat*;
g (*quod usitatissimum est*) in *i transeunte*, Spelman.

"Here-geat, armour, weapons, or provision for warre; a tribute of old given to the Lord of the Manor for his better preparation toward warre: from *here*, an army, and *geat-an*, or *geot-an*, to pour out; not unlike the tribute called *heregild*. We now call it a *heriot*, and understand by it the best horse, ox, cow, or such like chattell, which the tenant hath at the houre of his death due to the Lord by custom." Somner.

Who could e'er say my lord and the next marsh

Made frequent *heriots*? or that any harsh

Oppressive usage made young lives soon fall?

Cartwright. *On the Death of Lord Bayning*.

Heriots, which I think are agreed to be a Danish custom, and of which we shall say more hereafter, are a render of the best beast or other good (as the custom may be) to the lord on the death of the tenant.

Blackstone. *Commentaries*, book ii. ch. vi.

Heriots, which were slightly touched upon in a former chapter, are usually divided in two sorts, *heriot-service* and *heriot-custom*.

Id. *Ib.* book ii. ch. xxviii.

The tennants are chiefly customary and *heriotable*.

Burnet. *History of Cumberland and Westmoreland*, vol. i. p. 174.

The strict meaning of *HERIOT* in *Law* is explained above. We find a provision in the laws of Canute, that at the death of a tenant of the Crown, so many horses and arms were to be paid, as the deceased in his

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lifetime was obliged to keep for the King's service. It differs from *Relief* in this particular, that *Heriot* is generally a *personal*, *Relief* always a *predial* service. *Heriot service* is due upon a special reservation in a grant or lease of lands, and may be considered as a rent. *Heriot custom* depends upon immemorial usage, and is now, for the most part, confined to copyholds. The *Heriot* sometimes is the best beast, sometimes the best inanimate good, as a jewel or piece of plate, but it is always a personal chattel which, on the death of the tenant who owned it, having been ascertained by the option of the Lord, became vested in him as his property. No *Heriot*, therefore, is taken on the death of a *feme-coverte*, since she has not ownership in things personal. If there be a composition established by indisputable ancient custom, then both Lord and Tenant are bound by it, but no such new custom may be created.

HERITABLE. See HEREDITARY.

HERITIERA, in *Botany*, a genus of the class *Polygamia*, order *Monoecia*. Generic character: hermaphrodite flower; calyx five-toothed; corolla, none; anthers ten, sessile, two between each germen; germens five; style conical; drupe dry, coriaceous, carinate, winged, one-seeded. Male flower, as the hermaphrodite, filaments columnar, anthers five to ten, minute, connected into a cylinder.

Two species, natives of the East Indies.

HERMANNIA, in *Botany*, a genus of the class *Monadelphia*, order *Pentandria*, natural order *Malvaceæ*. Generic character: calyx bell-shaped, five-cleft; corolla, petals five, spirally-hooded; filaments lanceolate, the five styles approximating; capsule five-celled, many-seeded.

A genus of more than thirty species, natives of the South of Africa.

HERMA'PHRODITE, } Fr. *hermaphrodite*; It.
HERMAPHRODIT'ICAL, } and Sp. *hermaphrodito*;
HERMAPHRODIT'ICALLY, } Lat. *hermaphroditus*; Gr.
HERMAPHRODIT'ICK. } *ἑρμαφροδίτης*, from *Ἑρμῆς*,
Mercurius, and *Ἀφροδίτη*, *Venus*. See Ovid, *Met.* lib. iv. v. 288. and the Quotation from Pliny. Brome coins the *verb*; and Ben Jonson the general term *hermaphrodeity*.

Divinity and art were so united,

As if in him both were *hermaphroditized*.

Brome. *On the Death of Mr. Josias Shute*.

—A more strange thing

Than ever Nile yet into light could bring,

Made as Creation merely to despise,

Nor man, nor woman, scarce *hermaphrodite*.

Drayton. *The Moon-Calf*.

Beyond those Nasamones, and their neighbours confining upon them (the Machlyes), there bee found ordinarily *hermaphrodites*, called *Androgyni*, of a double nature, and resembling both sexes, male and female.

Holland. *Plinie*, book vii. ch. ii.

Some do beleieve *hermaphrodeity*,

That both do act and suffer.

Ben Jonson. *The Alchemist*, act ii. sc. 3.

Thus do we read in Pliny, that Neroe's chariot was drawne by four *hermaphroditical* mares, and Cardan affirms he also beheld one at Antwerp.

Sir Thomas Brown. *Vulgar Errours*, book iii. ch. xvii.

P. Iv. Look to me, wit, and look to my wit, Land,

That is, looke on me, and with all thine eyes,

Male, female, yea, *hermaphroditicke* eyes.

Ben Jonson. *The Staple of Newes*, act i. sc. 1.

He makes this difference in the sexes too;

He sells to men, he gives himself to you,

To both he would contribute some delight;

A mere poetical *hermaphrodite*.

Dryden. *Prologue* 38.

HER-
MAPHRO-
DITE.

HERMIT.

To the *hermaphrodite*, whose sex is quite doubtful, is allotted the smallest of two shares, I mean the worst of two conditions.

Sir W. Jones. *Works*, vol. viii. p. 256. *The Mohammedan Law of Inheritance*.

[Worms are] the enliveners of wet places; without head or feet, *hermaphroditical*; to be distinguished by their feelers.

Pennant. *British Zoology*. Worms.

HERMAS, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbelliferae*. Generic character: flowers polygamous; general involucre three to twelve leaved, partial involucre two-leaved; umbel hemispherical; radial florets truncated; seeds orbicular, compressed, longitudinally striated.

Five species, natives of the South of Africa.

HERMELLA, in *Zoology*, a genus of *Annelides*, belonging to the family *Amphitritidae*, founded by Savigny.

Generic character. Mouth below; two gills completely smooth on the lower face of the first segment, each formed of many rows of simple sessile divisions; the first segment provided with bristles placed in concentric rows, forming an opercular crown. These animals live in fixed sandy tubes, open at one end, and cemented side by side to other tubes of the same kind. Groups of these tubes are called Sea Honeycomb on the coast. The type of the genus is *H. alveolata*, Savigny; the *Sabella alveolata*, and *Eutipora arenosa*, of Linnæus; well described by Ellis in his *Corallines*, pl. xxxvi.; and by Reaumur, in the *Academy of Sciences*, 1711. There is also an Indian species, of a much larger size, the *Nereis chrysocephala* of Pallas.

HERMESIA, in *Botany*, a genus of the class *Dioecia*, order *Octandria*. Generic character: male flower, calyx two or three leaved; corolla none; filaments very short: female flower, calyx four or five leaved; styles two; capsule two-celled, two-seeded.

One species, *H. Castaneifolia*, native of South America.

HERMETIA, in *Zoology*, a genus of *Dipterous* insects, belonging to the family *Muscidae*, established by Latreille.

Generic character. *Antennæ* much longer than the head, of three distinct joints, the last compressed, divided into eight rings, and destitute of any bristle.

All the species of this genus are exotic. The type is *H. illucens*, Latreille, the *Musca illucens* of Linnæus, found in Surinam.

HERME'TICK, } Chemistry was called the Her-
HERME'TICAL, } metick art, under the supposition
HERME'TICALLY. } that it owed its origin, or its improvement, to *Hermes Trismegistus*.

A glass is said to be *hermetically* sealed, when it is so closely stopped that not any exhalation can issue from it.

See *CHEMISTRY*, *Hist. Int.* p. 589.

Their seals, their characters, *hermetique* rings,
Their jemme of riches, and bright stone, that brings
Invisibilitie, and strength, and tongues.

Ben Jonson. *The Vader-wood*. Exec. upon Vulcan.

And what the *hermetical* philosophy saith of God, is in a sense verifiable of the thus ennobled soul, that its centre is every where, but its circumference no where.

Glanvil. *The Vanity of Dogmatizing*, ch. xxiv.

Some have written mystically, as Paracelsus, in his book *De Azoth, or de ligno et lineâ vitæ*; and as several *hermetical* philosophers, involving therein the secret of their Elixir, and enigmatically expressing the nature of their great work.

Sir Thomas Brown. *Vulgar Errours*, book iii. ch. xii.

And I know (continues Eleutherus) that the person you have assumed, of an opponent of the *hermetick* doctrine, will not so far prevail against your native and wonted equity, as to keep you from acknowledging, that philosophy is much beholden to the notions and discoveries of chymists.

Boyle. *Works*, vol. i. p. 549. *The Sceptical Chymist*.

By my diary it appears, that one of the last times I observed the *hermetical* weather-glass to stand at near about the same height, namely, the 34; the liquor in the other glass was no lower than 41.

Id. *Ib.* vol. ii. p. 488. *New Thermometrical Experiments*.

This little tube was open at one end, and the other, where it was *hermetically* sealed, had a small glass bubble to receive the air, whose dilatation was to be measured.

Id. *Ib.* vol. i. p. 21. *Experiments Physico-Mechanical touching the Spring of Air*.

Among the numerous students of *hermetick* philosophy, not one appears to have desisted from the task of transmutation from conviction of its impossibility, but from weariness of toil, or impatience of delay, a broken body, or exhausted fortune.

Johnson. *The Rambler*, No. 63.

HERMINIUM, in *Botany*, a genus of the class *Gynandria*, order *Monandria*, natural order *Orchideæ*. Generic character: corolla rather spreading, lip without a spur; masses of pollen naked, distinct.

One species, *H. monorchis*, the *Ophrys monorchis* of English Botany, native of England.

HERMIONE, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Narcissi*. Generic character: spathe, three or more flowered; corolla six-cleft, spreading in the form of a star; tube slender, angled, longer than the segments; three of the filaments shorter than the tube; stigma three-lobed, lobes round.

A genus, (divided from *Narcissus*,) of which the Jonquil may be considered the type.

HERMIT.

HE'RMITE, or
HE'REMITE,
HE'RMITAGE,
HE'RMITARY,
HE'RMITLESS,
HERMI'TICAL,
HEREMI'TICAL,
HE'RMITE-TRODDEN. } Also written *eremite*, q. v.
Fr. *hermite*, *ermite*; It. *heremita*; Sp. *eremitano*; Lat. *eremita*; Gr. *ἐρημίτης*, from *ἐρημος*, a desert, a solitude.

One dwelling in a desert, in solitude; who lives or passes a recluse and solitary life.

An anachoret, or anchorite, q. v.

Hermits in the passage below from *Macbeth* is explained by Steevens, "we as *Hermits* shall always pray for you."

Tille oþer houses of þe cuntre fue þousand marke he gaf,
Tille *heremites* & tille seke men, & oþer of suilk raf.

R. Brunne, p. 136.

Among lolleres of London, and lewede *heremites*.

Piers Plouhman. *Vision*, p. 75.

And in the tyme of this Phylp, Godfrey de Bulion, with many other Cristen prynces, at the exortacyon of Peter the *heremyte*, sayled into the holy lande, and wanne the cytie of Jerusalem of the Sarasens handes.

Fabyan, vol. i. ch. 215.

Whan Robert the *hermyte* had ben a moneth with the king he toke his leaue, and at his departyng the kyng gaue him great gyftes.

Lord Berners. *Froissart*. *Cronycle*, vol. ii. ch. 204.

And after, as affermyth my sayde auctour, nat ferre from Warwyke, in a wyldenesse, he [Guy] purchased, by Goddes puryaunce, a lodgyng in an *heremytage*, where, by the terme of ii yerres and more he dwelled and kepte an harde lyfe.

Fabyan, vol. i. ch. 185.

To proceed therefore with my purpose, after these, there followed in like sort sundrie other kinds of monasticali life, as anchorites, *here-*

HER-
METICK.

HERMIT.

HERMIT *mits*, Cyrilline and Benedictine monkes, albeit that the heremetical profession was onelie allowed of in Britaine, vntill the coming of Augustine the monke.

Holinshed. *Description of Britaine*, book i. ch. ix.

A little lowly hermitage it was,
Down in a dale, hard by a forest's side,
Far from resort of people, that did pas
In traveil to and froe: a litle wyde
There was an holy chappel edifyde,
Wherein the hermite dewly wont to say
His holy things each morne and eventyde.

Spenser. *Faerie Queene*, book i. can. 1.

For those of old and the late dignities,
Heap'd vp to them, we rest your ermites.

Shakspeare. *Macbeth*, fol. 134.

If crosses, church-windows, organs, and fonts, are now batter'd down, I little wonder at it; for chappels, monasteries, hermitaries, nunneries, and other religious houses, were us'd so in the time of old king Henry.

Howell. *Letter 77*. book ii.

Alexis, here she stray'd, among these pines,
Sweet hermitress, she did all alone repair;
Here did she spread the treasure of her hair,
More rich than that brought from the Colchian mines.

Drummond. *Sonnet 60*. part i.

If I were saw'd into quantities, I should make foure dozen of such bearded hermites staves as Master Shallow.

Shakspeare. *Henry IV. Second Part*, fol. 96.

For never hermit under grave pretence,
Has liv'd more contrary to common sense.

Dryden. *Essay on Satire*.

I am confident, that if the statute against jugglers and hocus-pocus blades were extended to State affairs, and strictly put in execution at this instant, some (nameless) places of very great resort would be as perfect hermitages as that your servant lives in.

Boyle. *Works*, vol. vi. p. 45. *Letter to the Countess of Ranelagh*.

You describe so well your hermetical state of life, that none of your ancient anchorites could go beyond you, for a cave in a rock, with a fine spring, or any of the accommodations that befit a solitary.

Pope. *Letter 11*. To Ed. Blount.

The most perfect hermits are supposed to have passed many days without food, many nights without sleep, and many years without speaking, and glorious was the man (I abuse that name) who contrived any cell, or seat of a peculiar construction, which might expose him in the most inconvenient posture to the inclemency of the seasons.

Gibbon. *Decline and Fall of the Roman Empire*, ch. xxxvii.

This, in 1262, belonged to the see of Landaff; for I find in that year that William de Radnor, then bishop, had leave from the king to lodge in the cloister of his hermitage at Charing, whenever he came to London.

Pennant. *London*, p. 151.

Then gently deign to guide my feet
To your hermit-trodden seat;
Where I may live at last my own,
Where I at last may die unknown.

Grainger. *Poems*. Solitude.

Distinction
between
Hermit and
Anachoret.

The distinction between a HERMIT and an ANACHORET, to which we have already pointed under the latter of these heads, does not appear to have been always rigidly observed. Du Cange (*ad v. Anachoreta*) cites from the *Rules* of St. Benedict, (cap. 2.) *Secundum genus (Monachorum) est Anachoretarum, id est Eremitarum*, and in common parlance the words were often used synonymously. Nevertheless Isidorus, (who has been less careful in his *Origines*, (vii. 13. *De Monachis*), and has there admitted *Eremitæ ii sunt qui et Anachoretæ*), in his *Tract de Officiis Ecclesiasticis*, very clearly distinguishes between the two. *Secundum genus (Monachorum) est Eremitarum qui procul ab hominibus recedentes deserta loca et vastas solitudines sequi atque habitare perhibentur, ad imitationem scilicet Eliæ et Joannis Baptistæ, qui Eremitæ secessus penetrare. Hi quippe incredibili mundi contemptu, solâ solitudine delectantur, herbis tantum arescentibus victitantes, aut pane solo quod*

eis per certa intervalla temporum defertur, vel aquâ contenti; sicque secretissimi penitus et ab omni hominum conspectu remoti, divino tantum colloquio perfruuntur, cui puris mentibus inhæserunt, cujus amore non solum mundum sed etiam hominum consortium reliquerunt. Tertium genus est Anachoritarum, qui jam cœnobitali conversatione perfecti, includunt semet ipsos in cellis procul ab hominum conspectu remotis, nulli præbentes accessum, sed in solâ contemplatione divinâ viventes perseverant, id est Theoricâ. Sed isti examinatione Cœnobiorum probati in omnibus disciplinis Monasterii per xxx annos ad hanc contemplationem per obedientiam eliguntur. (xi. 15.)

Mr. Fosbrooke (*British Monachism*, 489.) points out this original distinction, but he does not refer to any higher authority than that of Mosheim, (i. 199.) and even this reference, as far as we see, is incorrect. For the succeeding Ages, Mr. Fosbrooke cites the *Anglia Sacra*, (xi. 436.) *Heremitæ solivagi aut Anachoritæ conclusi*; and a work of another writer, whom, however highly we estimate him in his line, in which, indeed, he stands unrivalled, we little expected to find brought forward as a referee in Ecclesiastical History; De Foe in *Robinson Crusoe*.

It is to the III^d century that the Ecclesiastical writers, with one accord, attribute the rise of those principles, which induced the first Hermits to fly from all converse with mankind, and, burying themselves in caves and deserts, to practise self-privations, under which nothing short of the insane obstinacy of fanaticism could have supported human nature. A few particulars of the most celebrated early Hermits, of whom Paul the Thebæan and Antony were the chief, (*hujus vitæ autor Paulus, illustrator Antonius*, and yet higher, *ut ad superiora conscendam princeps Johannes Baptista fuit*, Hieron. *Ep. xxii. ad Eustoch.* 18.) will go far to explain the nature of the discipline which they practised and enjoined. For this purpose we have ample authorities in the *Lives* of the first by St. Jerome, and of the second attributed to Athanasius.*

It may not be requisite that we should give implicit credence to all which these grave writers relate, in order to become acquainted with the manners and morals of their heroes; but we may, perhaps, accept without misgiving the relation of their austerities, and of their high repute among their contemporaries. We shall begin with Antony, because, though he does not occur first in strict chronological arrangement, yet still he was contemporary with the Protohermit Paul; and he has had the fortune, we do not pretend to decide whether it be good or ill, of being presented to posterity much more at length of the two.

Antony, born of noble Christian parents, in Egypt, A. D. 231, showed an early aversion both to letters and society. When but little more than 20 years of age, having accepted our Saviour's injunction to the rich man (*Matt. xix. 21.*) literally, he sold and distributed his patrimony, and having placed his only sister under the guardianship of some faithful professed virgins, he coveted solitude for himself. At first, prayer and manual labour were his sole occupations, and he diligently collected whatever instructions he could procure from neighbouring recluses. Those who had addicted them-

HERMIT

Origin of
Hermits.

Antony.

* See a discussion relative to the authenticity of this piece in Jortin's *Remarks on Eccl. Hist.* ii. 143.

HERMIT.

selves to this mode of life, were to be found, as yet, not far from great towns, for Monasteries in Egypt were few, and the Desert hitherto was untenanted. The struggles of Antony with the Power of Evil commenced from the very outset of his profession; and as long as Athanasius permits us to consider them as merely spiritual, they are described not without vigour and effect; but unfortunately the conflict soon becomes too personal to retain its dignity. Satan having in vain assaulted the youthful Saint by such allurements as were most likely to prevail over one in the flower of life, at length, gnashing his teeth, and no longer master of himself, appeared to him in the shape of a black boy, (*μέλας αὐτῷ φαίνεται παῖς*), and with a lamentable voice announced himself as the Spirit of Fornication, whose efforts, successful with others, were in this instance unavailing. Antony, in great joy, replied that blackness betokened the Fiend's mind, boyhood his weakness; and the Devil fled from this first interview in consternation. To prevent these inroads as much as possible for the future, the Saint macerated his body more and more, he never tasted food till sunset, and sometimes fasted through two or even four days; his diet was of the simplest kind, bread, salt, and water, his bed was straw, or frequently the bare ground. For the sake of more uninterrupted self-speculation (*καταμανθάνειν ὡς ἐν ἐσόπτρῳ τὸν ἑαυτοῦ βίον*) he withdrew into some tombs at a distance from human habitation, and having agreed with a friend to provide him with bread, at many days intervals, he barred the gate, and shut himself in alone. His enemy, fearing that such an example might people the Desert with Hermits, broke into the tomb one night with a whole legion of Fiends, and beat Antony so soundly as to leave him speechless on the ground, where he was found on the next morning by his friend, and conveyed, more dead than alive, to a neighbouring church. Hence, however, though surrounded by kinsmen who congratulated him on his escape, while they, overjoyed at his safety, were sleeping, by the assistance of the same friend he again betook himself at nightfall to his former retreat. Here once more closing the gate he remained alone, and being unable to stand from the pain of his beating, he prayed in a recumbent posture, and fearlessly dared the Evil One, who was not backward to accept the challenge. If the reader will call to mind any etching of the Flemish School, which he may have chanced to see, representing the Temptations of St. Antony, he will have before his eyes the vivid description which Athanasius has given of those conflicts which now succeeded. Satan had no difficulty in assuming new shapes of ill. So great was the noise which he raised on that memorable night, that the whole place was rocked and shaken, and the four walls of the vault being rent, the Fiends gained access to its interior; thronging round under the varied images of beasts and serpents, of lions, bears, leopards, bulls, snakes, basilisks, scorpions, and wolves; roaring, butting, creeping, and rushing. Antony, however, was undismayed, and he was rewarded with a beatific vision. As he raised his eyes the roof opened, and a beam of light descended. The Demons vanished, his bodily pains remitted, and the building, which was lately ruined, became whole. Antony's first question to the celestial visitor was somewhat querulous. He asked why it had not come earlier and assisted him at the beginning. The reply was that it had been present from the first, in order to watch his struggle; and that as he had achieved victory,

it would be with him for ever for the future, and render his name universally famous. HERMIT.

The Hermit arose refreshed by this assurance, and though now in his 35th year felt greater strength than at any former period of his life. He plunged boldly into the Wilderness and sought a mountain, regardless of a lure of gold and silver which the Tempter threw in his way, and which vanished like smoke (*ὡσεὶ καπνὸς*) when thus neglected. His next abode was a tower on the bank of a river, deserted by every thing but snakes, which made way for him. Here he laid up bread for six months; after which period the supply was renewed by some friends, who let it down from the roof, without seeing or even conversing with him. Often, however, both by day and night, if they lingered without the walls, they heard menacing voices urging Antony to depart. At first they supposed them to proceed from men, who had forced their way in by ladders; but when, after peeping through a crevice, not a soul was visible, they were convinced that they could be produced by nothing short of Devils. Alarmed for Antony's safety, they called to him repeatedly by name, but he, equally disregarding friend and foe, answered only by a louder Psalm-singing, which assured them that he was yet living.

This rigid seclusion, we are told, lasted for twenty years, and Antony then came forth precisely as he had entered his retirement, neither fatter nor thinner, (*τὸ σῶμα μήτε πικρὸν μήτ' ἰσχνὸν*.) As natural consequences of his sanctity he performed numberless miracles, induced many to turn Hermits, and preached in the Egyptian tongue a sermon of inordinate length, which occupies seventeen folio pages in the Greek of Athanasius. In the course of it he recounts his various Temptations, how the Fiends threatened him, surrounded his abode like armed men, filled his cell with hideous shapes, brought light into his darkness, sang Psalms and quoted Scripture, clapped their hands, hissed, danced, shed tears, and howled; offered him food and treasure, buffeted and tormented him. One interview with the Fallen Spirit is not without sustentation of narrative. Having heard some one knocking at the gate of his retreat, the Saint went forth, and was encountered by a person of huge limbs and lofty stature. He asked his name? Satan, was the reply, readily given, and one whereat the good Father did not express surprise, for these visits had now become so regular, that he did not consider them either intrusive or out of the course of things. What was his business there? "Why," returned the Fiend, "do the Monks and all the other Christians accuse me falsely? why do they curse me hourly?" "Why," said Antony in answer, "are you so troublesome to them?" "It is not I," continued the Tempter, "who trouble them; they trouble themselves. Have they not read, 'O thou enemy, destructions are come to a perpetual end, even as the cities which thou hast destroyed?' I have now no place, nor weapon, nor city. The Christians are everywhere, the Deserts are thronged with Monks; but let them look to themselves, nor curse me without cause." Antony lost in wonder at the grace of Heaven, was brief and sharp in conclusion. "Liar as thou art, and unable to conceive truth, in this instance thou hast spoken it against thy will. It is Christ who by his coming has weakened, stripped, and overthrown thee"—and at the word the Devil vanished.

Antony now resided in a Monastery, where he com-

HERMIT. plied as little as he could help with the dictates of Nature. He was heartily ashamed of those compulsions, which forced him to eat, drink, and sleep; and the two first offices were always performed in private. His dress was haircloth within, sheepskin without, and this he wore till the hour of his death, never cleaning his body nor washing his feet, (μήτε σῶμα διὰ ρῦπον ὕδατι λείσας, μήθ' ὅλως τὰς πόδας ἀπονίψας,) insomuch, that if while on a journey he was obliged to wet them in crossing a stream, this was done most sorely against his will; for no one, till he was to be stretched out for burial, ever saw Antony naked. Such elevation of mind naturally attracted the wonder of numerous admirers, and Antony, finding that his privacy was broken in upon in the Monastery, determined to penetrate into the upper Thebais, where he was unknown. For this purpose he took sufficient bread with him, and sat down on the banks of the Nile to wait for a chance passage. But a voice from Heaven warned him to change his design, and rather to go into the Desert, (εἰς τὴν ἐνδοτέραν ἐρημον,) whither accordingly he was guided by some Saracens, (Σαρακηνοί,) sent expressly for the purpose; and after a journey of three days and nights, he fixed himself at the foot of a lofty mountain, gladdened at its foot by a clear, cold, and refreshing spring, and where on the plain beyond were scattered a few wild palm trees. Here, where later times have dedicated a Monastery to the Saint, near Mount Colzim on the Red Sea,* he cultivated with his own hands enough ground to afford him bread and potherbs. These little crops at first were infested by the neighbouring wild animals, but the Saint, as opportunity offered, gently laying hold of one of these marauders, asked him, why, being unhurt himself, he chose to hurt others, and bade him begone in the name of the Lord. The admonition had its effect, and Antony's garden was unmolested afterwards by the beasts.† But the Devils were not so easily rebutted, and the few persons who obtained permission once a month to bring the Hermit such trifling indulgences as his advancing years now began imperatively to require, (and these were no more than a few olives, a little pulse and oil,) were often terrified by strange sights and noises; tumults, voices, clashing of arms, and shapes of wild beasts at night. Antony, moreover, had to contend with the Fiends in bodily form, and sometimes they appear to have animated monsters unheard of elsewhere, for the sole purpose of tormenting the Recluse. One of these showed itself human to the hips, and thence downwards like an Ass, ἀναστὰς δὲ εἶδε θηρίον, ἀνθρώπου μὲν ἑοικὸς ἕως τῶν μηρῶν, τὰ δὲ σκέλη καὶ τοὺς πόδας ὄμοιός ἔχων ὄνως. At the sign of the Cross the whole rabble fled, for Legion was within this monster; and so hasty was its attempt to escape, that it fell dead after a few steps, and the Devils in vain attempted to drag the carcass out of the Desert.

Antony's miraculous powers seemed to increase with his years, and he performed all the customary wonders attributed to the devout of his time; wonders which appear in most instances to have been singularly devoid of the great legitimate purposes of a Miracle, the confirmation of a divine mission and the increase of the glory of God. He raised the dead and cured diseases

by his prayers only; and one case, in which he was called in, was itself so much out of the common way that it doubtless required an uncommon remedy. It was that of a young woman, whose tears and other secretions from the head, as soon as they fell to the ground, were changed into worms, τότε γὰρ δάκρυα αὐτῆς καὶ αἱ μύξαι, καὶ τὰ ἐκ τῶν ὠτῶν ὑγρὰ πίπτοντα χαμαὶ σκώληκες εὐθὺς ἐγένοντο. Antony not only freed her from this uncomfortable affection, but he stopped her friends as they were beginning to describe the symptoms, and recounted the whole diagnosis of the complaint. He saw the soul of his friend Ammus carried to Heaven, though he had just died in a Hermitage on Mount Nitria, 13 days' journey distant. He was gifted with a kind of second sight as to the number of visitors who would come to him on any particular day, and very often as to the cause of their coming. Once, when being about to visit a neighbouring Monastery, it was necessary that he should embark on board a vessel with many other Monks, he alone complained of a very disagreeable and overpowering stench, (δεινῆς δυσωδίας καὶ πάνυ πικρᾶς.) The mariners said it arose from salt-fish. But Antony was not so easily to be deceived; he invoked a holy name, and immediately an Evil Spirit flew out of a miserable Demoniac among the crew, leaving behind him a smell which every one acknowledged was that of the Devil, (πάντες δὲ ἔγνωσαν ὅτι τὸ δαίμονος ἦν ἡ δυσωδία.)* Occasionally he was snatched up into mid air; and on one night he was presented with a distinct view of the passage of the Soul to another Being. A tall, shapeless, and awful figure appeared, as he stood, to touch the clouds, while others, as if with wings, attempted to mount them; some of them were dragged down when the Spirit stretched out his hands triumphantly, while as others rose in security he gnashed his teeth with envy and despair.

Thus gifted, it was not likely that Antony would hold communion with Heretics, and accordingly he avoided both Meletians and Manichæans, and loudly anathematized the Arians to the great joy of the people. Certain Greek Philosophers who came to scoff were soon discomfited by his answers; and some men of Letters were unable to find a reply to his axiom, that to a sound mind Literature was unnecessary. This doctrine, indeed, he embraced so cordially that he never learned to write; and when Constantine and his sons had addressed complimentary despatches to him in the hope of obtaining a reply, he for a long time refused to open them, alleging that it was useless so to do since he was not able to answer. At length in his 105th year, having warned his friends of his approaching departure, and having earnestly requested that his body might be buried in the ground, not preserved after the Egyptian fashion, he bequeathed his wardrobe as follows; one sheepskin (μηλωτή) to Athanasius, together with an old blanket, (τὸ ὑποστρωγννόμενον ἱμάτιον,) which that Bishop had given him when new, another sheepskin to Serapion, and his haircloth (τὸ τρίχινον ἐνδυμα) to his attendant. Having thus done, he gave up the ghost tranquilly, in entire possession of all his bodily

* Hieron. in Vit. Hilarion. Sicard, *Missions du Levant*, v. 122-200.

† Jerome, in his *Life of Hilarion*, tells this story differently. The offender was a wild ass, (onager,) and Antony, striking him with his staff, *baculo tundens latera*, asked why he eat what he had not sown?

* This was always a very satisfactory proof of the presence of a Devil, and abundant instances to the purpose might be cited. A single one from Sulpicius Severus, perhaps, may suffice. St. Martin has been adjuring a Fiend by a powerful exorcism. *Ad hanc vocem statim ut fumus evanuit et cellam tanto fœtore complexit ut indubia indicia reliquit Diabolum se fuisse.* (Vita S. Mart. 25.)

HERMIT.

HERMIT.

Paul the
Thebæan.

functions, and in the fullest odour of sanctity; for his Biographer repeats once again, with great apparent satisfaction, that even when old age advanced upon him, he was yet unconquered, and steadily refused either to change his clothes or to wash his feet, μήτε διὰ τὸ γήρας ἡττηθεὶς, ἀλλάξας τὸ σχῆμα τῆ ἐνδύματος ἢ νιψάμενος κἀν τὰς πόδας ὕδατι.

Paul, born in the Thebais, about the time of the Persecution of Decius, differed from Antony very materially in one respect. He was fond of and deeply imbued with Literature both Greek and Egyptian, and at the age of 15 had manifested great scholastic proficiency. In order to escape the treachery of a brother-in-law, who intended to betray him to the Roman Magistrates, he betook himself to the mountains, and found refuge in a cavern, somewhat picturesquely described as well watered and shaded, which had once, under Antony and Cleopatra, been the haunt of coiners. Here his sole food and raiment were afforded by an old palm tree; a fact for which Jerome pledges his veracity, and which he is confident will not be doubted by those who recollect other Hermits whom he himself had seen in the Syrian Desert, one of whom for 30 years had lived upon barley bread and dirty water; and another, whose cell was in an old tank, (*cisternâ veteri quam gentili sermone cubam Syri vocant*), ate no more than five dates *per diem*. Paul, having once fixed himself, does not seem to have been itinerant, and the remainder of his history comprises little more than his acquaintance with Antony. The first was already 113, the second 90 years of age, when it occurred to Antony one day, that besides himself no other perfect Hermit existed in the Desert. As a corrective of this arrogant belief, it was imparted to him at night that there was another much better than himself whom he ought to lose no time in visiting. *When the morning rose he was most anxious to set out, though he knew not whither, and while he was in doubt, casting his eyes upon a Hippocentaur, who happened to pass by, having first crossed himself, he asked if the monster knew the way to the abode of the servant of God. The Hippocentaur, *barbarum nescio quid infrendens et frangens potius verba quam proloquens*, pointed the course with his right fore leg, and galloped off, so that Antony never really knew whether he was Angel or Devil. Still he followed the direction till he met a second monster, a little man with a hooked nose, a horned forehead, and a body ending in goat's legs and feet, who offered him some dates, which the Father took in good part, especially when he found upon inquiry that the Sylvan was a Christian, and that he requested his prayers. Of the truth of this rencontre not a doubt, says Jerome, can exist. All the world knows that during the reign of Constantine such another man as this was caught and brought alive to Alexandria, where the whole City saw him; and that his body after his death was pickled and salted, and carried to Antioch, as an exhibition for the Emperor.* On the third day, Antony, following a she-wolf panting with thirst, arrived at a cave at the foot of a mountain, and stumbling against a stone announced himself to Paul, who, disliking visitors, immediately barred his wicket. Many hours passed before the supplications of the stranger could gain admittance, but when this was once obtained, the two Hermits rushed into each

other's arms with very gracious salutations. Meantime a raven descended from the palm tree, and gently laid a whole loaf of bread at their feet; for sixty years past she had brought but half a loaf, but, as the occasion required, the supply was now doubled. And here arose an egregious scruple of politeness,—which of the two should break the loaf. This amicable struggle was protracted till evening. Paul urged the honourable office upon Antony as his guest, Antony upon Paul as his elder. It ended by an ingenious compromise; they pulled the loaf in sunder between them; *tandem consilium fuit ut apprehenso e regione pane, dum ad se quisque nititur pars cuique sua remaneret in manibus*. The night was passed in prayer and vigils, and on the following morning Paul told Antony that he had arrived in time to assist at his burial, and requested, as the last friendly duty which he could perform, that he would commit his body to the ground, wrapped in the sheepskin which he (Antony) had received from Athanasius. Paul, it seems, knew by revelation that Athanasius had made this present. He was, in truth, quite indifferent in what state his senseless body might be inearthed, but in order to spare his friend the bitterness of parting, he adopted this excuse to send him home for the sheepskin. Antony was sorely perplexed; how much he valued his sheepskin, and how much reason he had to value it, as his only duplicate, we have already noticed in the history of his own life; moreover, it must cost him six days' journey through the Desert to fetch it and return, and in that time Paul might depart. He went, however, and his worst fears were realized; he found his friend dead on his return, and not having had the forethought to provide a spade, he was assisted in digging a grave (in which he placed the corpse, but not the sheepskin) by two weeping Lions. The beasts, when they had finished their work, fawned upon him, licked his hands and feet, bent their ears, inclined their necks, and went away very well satisfied with his blessing. The incident with which the *Life* concludes is somewhat naïf. Antony considered himself to be executor and residuary legatee, and as such fairly entitled to the unappropriated property of the deceased. *Postquam autem alia dies illuxit, ne quid pius hæres ex intestati bonis non possideret, tunicam ejus sibi vendicavit, quam in sportarum modum de palmæ foliis ipse sibi contexuerat. Ac sic ad Monasterium reversus discipulis cuncta ex ordine replicavit, diebusque solennibus Paschæ et Pentecostes semper Pauli tunicâ vestitus est.*

Some notices of early Eremitical virtue may be borrowed from Jerome's *Life of Hilarion*. This Saint, born at Thabatha, near Gaza, initiated himself under Antony, and entered on his own account upon the Desert at 16 years of age, wearing skins and sackcloth, and eating 15 dates daily after sunset. Like his master he was soon beset with Devils, who tormented him chiefly by noises: *quâdam nocte cæpit infantum audire vagitus, balatus pecorum, mugitus boum, placentum quasi mulierum, leonum rugitus, murmur exercitûs, et rursus variarum portenta vocum*. But these we must pass over; suffice it to say he was undismayed. From 16 to 20 he lived in a little hut framed of sedge and reeds; afterwards he constructed a superior cell, four feet wide, five feet high, and a very little longer than the length of his body; this cell was standing in the days of St. Jerome. He cut his hair once a year at Easter, lay upon reeds on the bare ground, never washed the sackcloth in which he was clothed, observing that it

Hilarion

* Pliny long before had been gratified with a similar wonder. *Nos principatu ejus (Claudii Cæsaris) allatum illi ex Ægypto (Hippocentaurum) in melle vidimus.* (vii. 3.)

HERMIT. was superfluous *mundicias in cilicio quærere*, nor changed his single garment till it dropped off from raggedness. His daily bill of fare for different periods of his life has been accurately preserved: from his 21st to his 27th year, for the first three years he ate lentiles in half a pint of cold water; for the next three dry bread, salt, and water; from his 27th to his 30th year wild herbs and undressed roots; from his 31st to his 35th year six ounces of barley bread and parboiled cabbage without oil. But finding himself becoming near-sighted, and that his skin was turning scurfy, he added a little oil, and persisted in this diet to his grand climacteric. From 64 till 80 he abstained altogether from bread, and substituted five ounces of a certain *maigre*, composed of flour and chopped cabbage, (*de farinâ et comminuto olere sorbitiuncula*.) This *carte* without doubt is unrivalled, and it is perhaps the most interesting reminiscence which Hilarion has left behind him. Like Antony he possessed the power of discovering the presence of Evil Spirits and their particular genus by his nose; *habebat enim senex hanc gratiam ut ex odore corporum, vestiumque et earum rerum quas quis tetigerat, sciret cui dæmoni vel cui vitio subjaceret*. He appears to have led a wandering life, and the particular circumstance which attached him to one of his last residences may be worthy of notice. In a part of Cyprus, about 12 miles from the sea, rough, desolate, uninhabited, and girt by such steep mountains that he could scarce ascend them by painfully creeping on his hands and knees, he found the ruins of an old Temple, from which by day and night were heard cries of such numberless Devils, that you would believe them to be an army; *quo ille valde delectatus quo scilicet antagonistas haberet in proximo*; and accordingly here he lived for five years, the short space of life remaining to him.

Particulars
from Sulpicius Severus.

The reader who is accustomed to classical Latinity, may not be disinclined to quit the rude, harsh pages of St. Jerome for the polished style and more rounded periods of Sulpicius Severus; the purest writer of Ecclesiastical History, as he has been named by Joseph Scaliger,* the Christian Sallust as Barthiust† has called him. The great object of this writer's admiration is St. Martin; and from his *Life* of that holy man, and three *Dialogues* in which he is largely mentioned, we may collect several incidental particulars of early Eremitical manners. His description of a Hermitage which Posthumianus, one of his interlocutors, visited, 12 miles from the Nile, is such as might tempt an enthusiast to seek it; and the simple pleasures of the *Corycius Senex* of the Poet, scarcely exceed the calm delights of the aged devotee who inhabited it. But it was not without its wonders as well as its enjoyments; a Lioness stood still while the Recluse plucked dates from a tree in the presence of his trembling visitors, and, having fed from his hand, stalked away in peace. (*Dial. i. 7.*) The fashion, however, was a common one; and it is as rare to meet with a Hermit without a Lion as his playfellow, in the Ecclesiastical Writers, as it would be to find a true Virgin similarly unattended in those of Romance. One Syrian Hermit turned his acquaintance with a wild animal, not of so ferocious a nature, an Ibex, to admirable account. He had resolved to live upon herbs, but not being versed in Botany, he had unfortunately in the outset eaten many which had piteously disagreed with him: *cum ergo edentem vis interna torqueret et*

immensis doloribus vitalia universa quaterentur, ac frequens vomitus cruciatibus non ferendis ipsam animæ sedem stomacho jam fatisciente dissolveret, omnia penitus quæ essent edenda formidans, septimum in jejuniis diem spiritu deficiente ducebat. In this state of torment (which Sulpicius may be supposed to have described while himself was fresh from the pangs of sea-sickness) he tossed the bundle of herbs, which he dared not touch, to an Ibex which was sporting near him. The sagacious beast separated the innocent from the noxious vegetables, and the Hermit ever afterwards profited by the lesson. (*Ib. 10.*) Another Recluse, in the same Desert, is described as going stark naked, and having his body covered with bristles, or, as Sulpicius expresses it with quaintness of conceit, *nullo vestis usu, setis corporis suis tectus, nuditatem suam divino munere vestiebat*. (*Ib. 11.*) The same costume is given by other writers to Macarius, Onuphrius, and Paul the Thebæan. Indeed it may be stated, once for all, that whether the habits and histories of the Hermits really abounded in coincidences, or whether their Biographers freely borrowed from each other from poverty of invention, there is little which belongs to any individual among them which has not, in some form or other, been attributed to all.

One other reference which we shall make to Sulpicius, will sufficiently prove the extraordinary sanctity which was attached to the character of a Hermit, and the superiority with which the deserter from active duties became invested over his more operative brethren. A young Asiatic, of noble birth and large possessions, who had filled the office of Tribune in Egypt, and was distinguished in military service, having also a wife and an infant child, suddenly took a fancy to turn Hermit. Accordingly he quitted all his connections, and, entering the Desert, distinguished himself by fasting, humility, and faith. After a time, however, the thought occurred to him, *injecta per Diabolum*, that it would be better to return home and labour for the salvation of his wife and family. Thus determining, *istiusmodi falsæ justitiæ colore superatus*, he quitted his cell. No sooner, however, had he entered a neighbouring Monastery, and informed the Abbot of his evil intention, in which, notwithstanding admonition, he persisted, *malo animo et infelici obstinatione*, than he was seized with violent frenzy, and became a demoniac for more than two years. Prayers and exorcisms at last restored him, and he returned to his Hermitage: *aliis post futurum exemplum ne quem aut falsæ justitiæ umbra decipiat, aut incertat mobilitas inutili levitate compellat semel cæpta deserere*. (*Ib. 15.*)

Perhaps no more compact narrative of solitary virtue is extant, than may be found in a Volume by the Monk Cavacius of Padua, *Illustrium Anachoretarum Elogia, sive Religiosi Viri Musæum*, Venet. 1625. It is dedicated to St. Benedict, *Anachoretarum maximus*, and contains the lives of 30 Hermits diligently compiled from original authorities, and illustrated with curious plates of each in his retirement. We can afford room for little more than the names of those whom he celebrates, which may be accepted as a catalogue of the most distinguished of their kind.

Lives by
Cavacius.

Paulus Thebæus,
Antonius Ægyptius,
Hilarion Palestinus,
Abrahamus Syrus,
Malchus Syrus,
Joannes Ægyptius,
Theonas Oxyrinæus,
Apollonius Hermopolites,

Mutius Pollinator,
Helenus Ægyptius,
Joannes Rectus,
Paphnutius Heracleotes,
Didymus Celliensis,
Helias Antinoita,
Serapion Arsinoita,
Pityrion Ægyptius,

* *De emend. temp.*

† *Advers. xlii. 4.*

HERMIT.

Eulogius Ægyptius,
Apelles Faber,
Origenes Ægyptius,
Evagrius Ponticus,
Orus Ægyptius,
Copres Ægyptius,
Macarius Ægyptius,

Macarius Alexandrinus,
Anubis Ægyptius,
Chronion Phœniceus,
Amon Nitriotes,
Onuphrius Ægyptius,
Piamon Diolcenus,
Hieronymus Dalmata.

There is but little variety in their adventures. Theonas Oxyrincaeus observed silence during thirty years; Helenus Ægyptius rode on a Crocodile; Joannes Rectus obtained his title from standing upright till his legs failed him; and Didymus Celliensis walked barefoot without injury over venomous beasts. They all fasted, prayed, neglected their persons, and worked miracles innumerable; and it is difficult to say which was the most famous or the most useless in his generation.

Lives of the
Saints.

This list may be increased, almost without number, by any one who will turn to the *Vitæ Patrum*, to the Collection by Rosweide, or to the four 8vo. Volumes published in 1754, containing *The Lives of the Fathers, Martyrs, and other Principal Saints*, adapted to the daily use of the Romish Breviary. If the reader will but take the trouble of picking out the Hermits from the long array of Saints, Martyrs, Virgins, Confessors, and Bishops, with whom they are intermixed in these Volumes, he may supply himself with a sufficiently copious Catalogue.

Decree of
Council of
Constanti-
nople.

Hermits were early subjected to Church discipline. The VIth General Council, A. D. 481, has a Canon, the XLIIId, directed against the abuses which even then had crept into their practice. "We decree that those bearing the name of Hermits, who, clothed in black (*μελανειμονοῦντες*) and suffering their hair to grow long, wander about Cities, in free communication with laics, men and women, doing wrong to their peculiar profession, if they choose to cut off their hair and assume the garb of other monks, they shall be received into Monasteries, and counted among the Brethren. If otherwise, that they shall be altogether driven out of Cities, and compelled to live in the Deserts from which they have borrowed their name." (*Conc. Gen. v. 335.*)

English
Hermits.
Godric of
Finchall.

As a choice specimen of English Hermits, we may take the account which Matthew Paris has given of Godricus, (not Godfrey, as Mr. Fosbrooke miscalls him,) in the reign of Henry II. This good man was born at Walmpol (Walpole) in Norfolk, and appears to have traded first as a pedlar, and afterwards to have made short voyages in bolder commercial daring. Having acquired some money in this way, he took the Cross according to the fashion of his day, and devoutly visited Jerusalem and Compostella. On a subsequent pilgrimage his mother was his companion, and whenever the path was particularly rough, the dutiful son carried her on his shoulders. On his return he resolved to turn Hermit; and going to Carlisle, he begged a *Psalter* of St. Jerome from a relation, and learned it by heart. Hence he went into the woods, where the Serpents and wild beasts (with which, it is plain, England at that time was incommoded) gazed at without harming him. While in this retirement, he had an adventure founded upon that of Antony with Paul; a sort of incident which seems, indeed, to have been transmitted as an heir-loom, a common-place necessary to occur once in the lives of all who betook themselves to the Desert. He found at the point of death an aged brother Hermit, Ailric who, though he had never set eyes upon Godric before, knew him at once, and begged him

to superintend his funeral. A voice next instructed him to proceed once more to Jerusalem, and afterwards to fix his residence at Finchall, where he should meet with divine protection. To Jerusalem accordingly he proceeded, and, strange to say, on returning to England, he set up his hut not at the place appointed, but in a wood at Eskdale. Here, after rather more than a year's residence, he was disturbed by the Lords of the Manor, (*a dominis fundi molestias sustinuit*), and he migrated thereupon to Durham, where he renewed his acquaintance with the *Psalter*, of which he acquired after all but an equivocal knowledge: *Psalterium ex integro discens, tantum in brevi profecit, quod in Psalmis, Hymnis et Orationibus eruditus est, quantum sibi sufficere videbatur*. One day, however, having heard a shepherd call to his flock, "Let us go to Finchall to water," he remembered his former Divine admonition, and, giving his guide the only penny which he possessed, he advanced into the Forest, unterrified by a huge Wolf which the Devil sent to scare him from his purpose, and whose ferocity he tamed, *selon le règle*, by the sign of the Cross. Having, with becoming respect for Ecclesiastical discipline, obtained a License from Ranulph, Bishop of Durham, he constructed a hut, *et cepit ibi habitare serpentum socius et ferarum*. The Serpents, indeed, were without number; sometimes when he sate by the fire they would crawl between his legs, sometimes they coiled themselves within his bowl or platter. All these intrusions he bore quietly for some years, but at last, finding that they interrupted his prayers, one day when the Serpents had come according to custom, he ordered them never to cross his threshold again, and was implicitly obeyed. The Devil, however, often appeared to him as a Bear, a Lion, a Bull, a Wolf, a Fox, or a Toad; but all were in vain: and, for the rest, he subdued any troublesome appetite by eating barley bread, one-third of which was ashes. His other austerities resembled those of his Brethren, save that he was fond of passing the winter nights up to his neck in the river, where he poured forth prayers, psalms, and tears. On one of these occasions the Devil ran away with his clothes, which he had left upon the bank, but Godric soon obliged him to drop his booty.

Among other visions he was honoured one day with a conversation by the Virgin and Mary Magdalen. The former taught him an English Hymn, which, in all respects, is a great curiosity; and to which, in order that it may be understood, we subjoin its Latin translation. *Post hæc autem Dei Genetrix Canticum quoddam coram illo musicâ modulatione præcinuit, et ipsum cantare edocuit, quod frequenter repetens Godricus memoriæ firmiter commendavit. Est autem Canticum illud Anglico idiomate compositum sic.*

Seinte Marie clane Virgine,
Moder Jesu Christes Nazarene,
Onfo scild thin Godrich,
On fang bring haali widh the in Godes rich.
Seinte Marie Christes bur,
Meidenes clenhad, moderes flur,
Dilie mine sennen, rixe in min mod,
Bringe me to pinne widh selfe God.

Hoc Canticum potest hoc modo in Latinum transferri.
"Sancta Maria Christi thalamus, virginalis puritas,
matris flos, dele mea crimina, regna in me, duc me ad
fælicitatem cum solo Deo." Præcepit itaque Mater
Christi Godrico ut quotiens dolori, tædio, vel tentationi
subcumbere formidaret, hoc se Cantico solaretur."

HERMIT.

HERMIT.

Having performed a full course of miracles, raised sundry persons from the dead, received the Eucharist from the hands of St. Peter, chased away two Devils who brought a litter purposely to carry him to Hell, and recovered from a heavy blow which another Devil struck on his head with a joint-stool, after pulling him out of bed, this excellent Hermit departed on the 21st of May, A. D. 1170, after sixty years' abode at Finchall; and such was his humility, that not many years before his death when requested by a neighbouring monk to give him some particulars of his life and character, he sketched the following, not over-flattering, portrait. *Vitam Godrici, amice, talem esse cognoscas—Godricus primo rusticus pinguis, fornicator, immundus, fœnerator, falsarius, deceptor, perjurus, adulator, discurrens, petulans, et gulosus, modo pulex mortuus, canis fœtidus, vilis vermiculus, non Heremita sed hypocrita, non solitarius sed mente diffusus, devorator eleemosynarum, fastidiosus deliciarum, cupidus et negligens, otiosus et stertens, prodigus et ambitiosus, et qui non esset dignus alii servare quotidie sibi ministrantes verberat et objurgat. Hæc autem et his pejora scribere poteris de Godrico.* (Matt. Paris, *Hist. Ang. ann.* 1170. p. 117 et ss. Ed. 1640.)

Roger of Markate.

But Hermits, at least in England, were not always wholly without company, though apparently they took effectual pains not to derive enjoyment from it. There are few Histories of the kind more extraordinary than that given by Dugdale (*ix Hist. Abb. St. Alban, Bibl. Cott. Claudius*, E. iv. f. 104. b.) of the Hermit Roger of Markate, near Dunstable, and his companion Christina; and one of the most remarkable features in the story is the grim satisfaction with which the narrator dwells on the sufferings of this assuredly deluded, perhaps most fearfully abused lady. The circumstances occurred a few years earlier than those just related of Godric. *Hujus Rogeri disciplatui adhæsit beata Christina virgo de Hontingdonâ oriunda, quæ propter amorem castimonie amplas reliquerat possessiones domumque paternam divitiis opulentam. Non tamen consensit ipse faciem videre virginis, quamvis apud eum quatuor annis et eo amplius reclusa fuisset. Erat nempe oratorio dicti Rogeri domus contigua quæ cum illo fecit angulum conjunctione sua. Is antepositam habens unam tabulam ita celari ut de foris aspicienti nullum interius haberi persuaderet, ubi tantum plus paulo semis inesset. In hoc carcere Rogerus gaudentem Christinam posuit, et admovit pro hostio conveniens ligni roboris; quod fuit tanti ponderis ut ab inclusâ nullatenus admoventi sive removeri poterit. Hic ancilla Christi coartata super duram petram sedit et frigidam, usque ad Rogeri obitum, per annos quatuor et amplius, ut perfertur, latens Heremita quinque, et omnes qui cum Rogero pariter habitabant. O quantas una sustinuit incommoditates æstus et frigoris, famis et sitis, jejuniique cotidiani. Angustia loci non patiebatur eam habere tegumentum necessarium cum algeret, integerrima clausula cum æstuabat nullum refrigerium indulgebat, longâ inedia contracta sunt et aruerunt sibi intestina, quandoque pro sitis ariditate frusta sanguinis coagulati et ejus naribus bulliere: exire foras non nisi serò licebat ad ea que natura poposcit, quia nequibat, licet instaret necessitas, sibi ipsa aperire, et Rogerus de more tardabat: itaque necessè fuit eam immobiliter in loco sedere, torqueri et tacere, quia si Rogerum habere voluerit, voce vel pulsu eum vocare oportebat: sed qualiter faceret hoc abscondita, quæ nec ausa fuit trahere vel semisuspiria, metuebat namque ne quis præter Rogerum adesset, qui vel anhelitu suspirantis audito latebras suas deprehen-*

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deret, et illa quidem in carcere mori mallet quam tunc temporis cuidam externo patefieri. Talia patientem corripuit dira morborum varietas, sed omnes anxietates equanimiter tolerabat amore Christi. Verum amicus Dei Rogerus eam nunc doctrinâ nunc exemplis informabat et docebat incredibilia pene de secretis cœlestibus. (*Monasticon Ang.* i. 350. Ed. 1682.) It is scarcely possible to acquit Roger of all suspicion under these very marked circumstances; and both the abduction and the concealment of the young lady wear a very questionable aspect. But we are not about to follow Bale by prying into forbidden mysteries, which, perhaps, for the sake of all parties, both of the actors in them and of posterity, had far better remain uninvestigated, and we forbear to awaken the long dormant scandal of the veil and the scapulary. Christina's reward was the succession to the Hermit's cell after his demise, and a total freedom from temptation, in consequence of a Beatific vision. The fact, which we learn from her story, is this; that Hermits, as well as Cœnobites, sometimes congregated together, though, probably, in small numbers. In the instance before us we read of no less than five Hermits, besides other persons who were in consort with Roger. The date of this Recluse is under Gaufridus, the 16th Abbot of St. Alban's, in the reign of Henry I.

The sanctity of their character, however, did not always protect Hermits from the vengeance of those in power whom they offended. A notable instance to this effect was furnished in the reign of King John, by the execution of Peter of York, or, as he is more generally known, through Shakspeare, Peter of Pomfret, for predicting, in the month of January, 1213, that, on the following Ascension Day, John should be cast out of his Kingdom. Upon the truth of this prophecy the unhappy Recluse gaged his life,—and it proved true; for the Crown was resigned to the Pope's Legate on the very day before the Feast of Ascension. But John was not so easily satisfied. Had he been classically read in the ambiguous terms employed by the ancient Oracles, perhaps he might have pardoned the Hermit: as it was, he dragged him, at a horse's tail, from the prison at Corfe to the town of Warham, and there mercilessly hanged him, together with his son. (Matt. Paris, *ut sup.* p. 237; Holinshed, *ann.* 1213, vol. ii. p. 311. Ed. 1807.)

Peter of Pomfret.

In the XVIIth Century, although the profession of Hermit had fallen much into disrepute, a strenuous attempt was made to revive it. Michel de Sainte Sabine, in the year 1634, under the patronage of Ferdinand, Infant of Spain, and the Bishop of Madaura, endeavoured to reestablish the Institution in Lorraine; and he drew up a Code for the purpose, *L'Institut des Ermites Reformé sous l'Invocation de Saint Jean Baptiste*. In his Dedication he complains loudly that this *vie toute angélique et plus divine qu'humaine* had grievously fallen off. *Hélas! par le laps et l'injure des temps, l'immission des diables, la malice des hommes, la tépidité des Ermites de ce temps, et la nonchalance des Supérieurs, cette sublime profession s'est altérée et abastardie et a tellement descheu de la gloire de sa première institution, qu'où elle estoit (comme dict S. Basile) le Cour des Célestes Sénateurs et des favoris du Ciel; elle est maintenant la retracte et le receptacle de la lie et de la baliure du monde.* We know not what success attended these representations, but it is but just to add, that the Articles of Sabine's Code are very simple and reasonable; one of them, nevertheless, betrays rather a fearful anticipation as to the nature of the subjects from whom

Revival of Hermits in France.

HERMIT. the Bishops would have to make their selection. *Art. XVI. Les incorrigibles vagabonds et désobéissants aux Visiteurs et aux Majeurs seront chassés des Diocèses.*

HERO.

In recounting the particulars which we have given above, we have strictly and carefully abided by the original narratives; in no respect exceeding their statements, nor heightening their colouring, and often adopting their very expressions. It may be necessary to offer this assurance on account both of their truth and their romance. That the Hermits frequently imposed upon themselves a degree of voluntary suffering from which our nature recoils with horror, is not to be doubted: that they thereby obtained such special Grace from Heaven, as to be endowed with miraculous powers,

is a position against which we need not argue here. It should be remembered, however, that such a position was accredited, not only by their Biographers in Ages which we call dark, but is still embraced, in more enlightened times, by many who even now address prayers to these Saints, and consider their mediation as availing with the Most High. The patience with which Fanaticism submits to self-inflicted torture, is not, perhaps, without some claim upon respect. It is a virtue mistakenly applied. But the superstition which almost deifies Folly, and measures out sanctity according to the proportion of pious error in its object, at the best can deserve no other feeling than our pity.

HERMIT
HERO.

HERN, } See HERON.
HERNSHAW, }

HERN, A. S. *hyrn*, a corner.

þo Aureli wiste, þat heo were y flowe to hurne,
He was glad, þat heo were a ferd, & þohte he hom sturne.
R. Gloucester, p. 137.

Ac euere were ys eyen in eche hurne aboute.

Id. p. 272.

As yonge clerkes, that ben likerous
To reden artes that ben curious,
Seken in every halke and every herne
Particular sciences for to lerne.

Chaucer. The Frankeleines Tale, v. 11433.

Wher dwellen ye, if it to tellen be?
In the subarbes of a toun, quod he,
Lurking in hernes, and in lanes blinde.

Id. The Chanones Yemannes Prologue, v. 16126.

He herd thair strakes, that war ful sterin,
And yern he waytes in ilka heryn,
And al was made ful fast to hald.

Ywaine and Gawin, l. 3220. in Rutson, vol. i. p. 185.

HERNANDRIA, in *Botany*, a genus of the class *Monoecia*, order *Triandria*, natural order *Lauri*. Generic character: male flower, calyx three-parted; corolla, petals three: female flower, calyx truncated, entire; corolla, petals six; drupe cavernous, with an aperture; nut movable.

Three species, natives of the East Indies and South America.

H. sonora is remarkable from the loud sound produced by the fruit when agitated by the wind, which is heard at a considerable distance.

HERNARIA, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Illecebræ*. Generic character: calyx five-parted; corolla, none; five sterile filaments, alternating with the fertile stamens; capsule one-seeded.

Six species, natives of the Northern hemisphere. *H. glabra* and *hirsuta* are natives of England.

HE'RO,
HE'ROESS,
HERO'ICK,
HERO'ICK, n.
HERO'ICKLY,
HEROI'CKNESS,
HERO'ICAL,
HERO'ICALLY,
HE'ROINE,
HE'ROISM,
HEROICO'MICAL,
HEROICO'MICK. }

Fr. *heroe*; It. *eroe*; Sp. *heroe*;
Lat. *heros*; Gr. *ἥρως*. A word
of which the Etymology is left
quite unsettled by Vossius and
Martinius. Lennep undertakes to
decide, and he fixes upon the Gr.
verb *ἄρ-ειν*; the peculiar mean-
ing of which expresses the force,
*vis et impetus, quo aliquid alior-
sum moveatur, et admoveatur al-
teri*: to this meaning he affirms,
all the various applications of the

verb may be traced: and from which he forms certain words, designating power, virtue, eminence, excellence, superiority; and among these, *ἥρα*, Juno; Lat. *hera*, i. e. *domina*; *ἥρος*, Jupiter; Lat. *herus*, i. e. *dominus*: *ἥρος*, the final syllable pronounced long, is *ἥρως*; and *ἥρως*, *eximiè ob præstantiam*, denotes a more illustrious race of men, or one intermediate between Gods and men. It is in modern usage applied to

Any one excelling in, preeminent or illustrious for, the virtues, active or passive.

Thales, Pythagoras, Plato, and the Stoicks, hold that these *dæmons* be spirituall substances; and the *heroes* soule separate from their bodies; of which sort there be good and bad: the good *heroes* are the good soules, and the bad *heroes* the bad soules; but Epicurus admitteth none of all this. *Holland. Plutarch, fol. 665.*

But all th' *heroesses* in Pluto's house,
That then encounter'd me, exceeds my might.
To name or number.

Chapman. Homer. Odyssey, book xi. fol. 169.

Tho' *heroical* be properly understood of demi-gods, as of Hercules and Æneas, whose parents were said to be, the one celestiall, the other mortal; yet is it also transferred to them, who for their greatness of mind came near to God.

Drayton. England's Heroical Epistles. To the Reader.

But evermore some of the vertuous race
Rose up, inspired with *heroicke* heat;
That crompt the branches of the sient (scyon) base,
And with strong hand their fruitfull ranknes did deface.

Spenser. Faerie Queene, book v. can. 1.

The goodly off-spring of Jove's progenie,
That wont the world with famous actes to fill;
Whose living praises in *heroick* style,
It is my chief profession to compyle.

Id. The Teares of the Muses.

————— No time for lamentation now,
Nor much more cause, Samson hath quit himself
Like Samson, and *heroicly* hath finish'd
A life *heroic*, on his enemies
Fully reveng'd. *Milton. Samson Agonistes, l. 1710.*

As Saint Jerome saith of the chastity of virgins compared with that of angels, there is more felicity in the one, but more fortitude in the other: so we may respectively say of their loves, that there is more happiness in the one, but more *heroicknesse* in the other.

Montague. Devout Essays, treat. xiv. sec. 3.

The shining quality of an epic *hero*, his magnanimity, his constancy, his patience, his piety, or whatever characteristic virtue his poet gives him, raises first our admiration; we are naturally prone to imitate what we admire; and frequent acts produce a habit.

Dryden. Æneis. Dedication.

An *heroic* poem, truly such, is undoubtedly the greatest work which the soul of man is capable to perform. The design of it is to form the mind to *heroic* virtue by example; it is conveyed in verse, that it may delight while it instructs: the action of it is always one, entire, and great. *Id. Ib.*

HERO.
—
HERON.

Wherefore, seeing the acts and events, which are the subjects of true history, are not of that amplitude as to content the mind of man, poesy is ready at hand to feign acts more *heroical*.

Spectator, No. 108.

They [actions] would change their natures as often as men change their opinions; and that which to-day is a virtue, to-morrow would be a crime; and that which in one man would be a *heroically* good action, would in another man be a prodigious piece of villainy.

Sharpe. Works, vol. iii. p. 196. *A Discourse of Conscience*.

Tom Otway came next, Tom Shadwell's dear Zany,
And swears for *heroics*, he writes best of any.

Rochester. A Trial of the Poets for the Bays.

A *heroine* is a kinde of prodigy; the influence of a blazing starre is not more dangerous or more avoyded.

Evelyn. Memoirs. Mrs. Evelyn to Mr. Bohun, Jan. 4, 1672.

He forms and equips those ungodly man-killers, whom we poets, when we flatter them, call *heroes*; a race of men, who can never enjoy quiet in themselves, till they have taken it from all the world. This is Homer's commendation; and, such as it is, the lovers of peace, or at least of more moderate *heroism*, will never envy him.

Dryden. Dedication of the Third Miscellany.

The most magnanimous *hero* of the field will earnestly solicit the aid of a physician on a bed of sickness, and in his domesticated state.

Cogan. On the Passions, vol. v. p. 217. *The Mediatorial Office of Christ*.

This conduct, however it may be varnished over by the name of wisdom, had too much the air of fearful womanish intrigue, to consist with that *heroical* firmness and intrepidity so commonly ascribed to Queen Elizabeth.

Hurd. Works, vol. iii. *Dialogue 4. On the Age of Queen Elizabeth*.

He [William Lord Craven] and the Duke of Albemarle (the noted Monk) *heroically* stayed in town during the dreadful pestilence; and, at the hazard of their lives, preserved order in the midst of the terrors of the time.

Pennant. London, p. 214.

They [some spectators] also admire a favourite performer's coat, gown, cap, shoe, leg, or hand, but forget the *hero* and the *heroine*, the poet and the poem.

Knox. Essays, No. 121.

Among the Gentoos, the virtuous and pious affections of the wife are manifested by her determination to commit her body to the flames in honour of the deceased husband; that is, by an act of self-murder. More civilized nations will admire the calm *heroism* of the sufferer, but execrate the custom.

Cogan. On the Passions, vol. iii. part ii. ch. ii. sec. 3. p. 182. *On the Laws of Moral Obligation*.

HE'RON, or
HERN,
HE'RONSHUEWS, or
HE'RNSHEWES,
HE'RONER,
HE'RONRY,
HE'RON-HAWKING.

Fr. *heron*. The Italians (says Menage) call this bird *aerone*, *airone*, *aghirone*, *antherone*, and *arghirone*; and the Spanish, *agrone*. Julius Scaliger derives the It. *aerone*, from the Lat. *aerius*, aerial; and the Lat.

ardea, from *ἀέρειν*, to go into the air. The Greek name of this bird is *ἐρωδιος*; and Menage forms the Fr. *heron* (after his manner) from this Greek name, and the It. and Sp. from the Lat. *ardea*. His editor prefers the Ger. *her*, high, lofty. *Hernsues* (says Skinner) *ardea avis*, still found in Lincolnshire, from *heron* and *sue*, for *pursue*, because this rapacious bird *pursues* other birds as well as fish. Mr. Tyrwhitt says, *heron-ceaux*, according to the *Glossary*; and calls them young *Hérons*. And *heroner*, a Hawk, made to flie only at the *Heron*.

The trivial name of the *Ardea*.

Ech for his vertue holden is for dere,
Both *heroner* and faucon for riwere.

Chaucer. Troilus, book iv. fol. 177.

I wol not tellen of hir strange sewes,
Ne of hir swannes, ne hir *heronsewes*.

Id. The Squieres Tale, v. 1382.

They toke their horses, they two alone, and went into the felde and founde plentie of *heerons* to flye at.

Lord Berners. Froissart. Cronycle, vol. i. ch. 406.

The king gaue our capitaine at his departure a plume or fanne of *hernshawes* feathers died in red.

Hakluyt. Voyages, &c. vol. iii. fol. 308. *The First Voyage to Florida*.

And the slow *heron* down shall fall,
To feed my fairest fair withal.

Cotton. Invitation to Phyllis.

How could frogs be ingendred in the air? Eels, of dewy turfs, or of mud? Toads, of ducks? Fish, of *herns*? and the like.

Digby. Of Bodies, ch. xxiv.

So have cranes, *herns*, storks, and shovelards long necks.

Sir Thomas Brown. Vulgar Errours, book vii. ch. xiv.

Certes, there is nothing in this rocke that is not full of admiration and woonder; therein also is great store of Soland geese (not vnlike to those which Plinie calleth water-eagles, or (as we say) sea-*herons*) and no where else but in Ailsaie and this rocke.

Holinshed. Description of Scotland, ch. vii.

Here is a stately *heronry* (sc. in the park at Bruxelles.)

Evelyn. Memoirs, vol. i. p. 26.

As when a cast of faulcons make their flight
At an *hernshaw*, that lyes aloft on wing,
The whiles they strike at him with heedlesse might,
The wary fowle his bill doth backward wring.

Spenser. Faerie Queene, book vi. can. 7.

Their large, broad, concave wings, (in appearance much too large, heavy, and cumbersome for so small a body, but) of greatest use to enable them to carry the greater loads to their nests at several miles distance; as I have seen them do from several miles beyond me, to a large *heronry* above three miles distant from me.

Derham. Physico-Theology, book iv. ch. xxv. note 25.

The *heron* usually takes his prey by wading into the water; yet it must not be supposed that he does not also take it upon the wing.

Goldsmith. Animated Nature, book v. ch. v. *The Heron*.

It was formerly in this country a bird of game; *heron-hawking* being so favourite a diversion of our ancestors, that laws were enacted for the preservation of the species; and the person who destroyed the eggs was liable to a penalty of twenty shillings for each offence. Not to know the hawk from the *heronshaw*, was an old proverb taken originally from this diversion; but, in course of time, served to express great ignorance in any science.

Pennant. British Zoology. The Heron.

HERPESTES, from the Greek *ἐρπῆστης*, a creeper, Illig.; *Ichneumon*, Ray. In *Zoology*, a genus of animals belonging to the tribe *Digitigrada*, family *Carnivora*, order *Sarcophaga*, class *Mammalia*.

Generic character. Six incisive teeth in each jaw, the second outer, on each side of the lower, narrower than the others; cuspid teeth sharp, conical, longer than the incisive; molars six on each side in each jaw; of the upper, the anterior three are compressed and cutting, the fourth tricuspid, and the fifth and sixth tubercular; of the lower, the first four are single pointed, and cutting, the fifth largest and cutting with two points on its outer, and two tubercles on the inner edge, behind which is a broad surface, having four tubercles on it; the sixth molar large, tubercular, and grinding: muzzle sharp, with a lengthened rounded snout; ears short and rounded; body long and covered with long hair, except the head and legs, on which it is short; tail long; anal pouch large, but single, and immediately beneath the tail; the vent placed in its deepest part; the legs short, five-toed, and half-webbed; claws sharp; the whole sole bare, but the animal walks only upon the tips of the toes.

This genus was included by Linnæus among his *Viverræ*, from which it has been separated by later Zoologists in consequence of the different position of the

HERON.
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HER-
PESTES.

HER-
PESTES.

anal pouch, the variation in the size of the incisive teeth, and the bare soles of the feet. Olivier has named the genus *Mangusta*, and Lacepede and Geoffroy *Ichneumon*. The animals are natives of the warm climates of Africa and Asia.

H. Ichneumon, Illig.; *la Mangouste d'Egypte*, Buff.; *Viv. Ichn. Lin.*; *Egyptian Ichneumon*. Is about eighteen inches in length from the snout to the root of the tail, and the tail about as long again; the hair very rough and wiry, and each ringed alternately with chestnut brown and fawn, which renders the coat a mixture of the two colours; the nose and paws deep chestnut or black; the tail tipped with a tuft of long thready black hairs, which spread from above to below in a fanlike form. The *Ichneumon* is frequently known by the name of *Pharaoh's Rat*, but whence this title is derived is not clear.

The *Ichneumon* is found in Egypt, and is very common in the Northern parts of that Country, between the Mediterranean and Siout. It is said to be a great destroyer of the eggs and young of the Crocodile, but it may be doubted whether its services in this respect are so great as to entitle it to the deification bestowed upon it by the ancient Egyptians, because the number of *Ichneumons* is very limited in Upper Egypt, where the Crocodiles abound, whilst in Lower Egypt, where there are but few, the *Ichneumon* is very common. In its wild state this animal is said to live on the banks of rivers, and, like the Otter, supports itself by fishing, for which purpose it dives extremely well, and can remain a long while under water. In Egypt it is domesticated, and serves the purpose of a Cat, destroying the vermin by which the houses are infested: it is easily tamed, and becomes attached to its owner; is very active, and springs with great swiftness on its prey, but often squats on its haunches, and feeds itself with its fore paws like the Squirrel. It is fond of poultry, and will feign itself dead till the birds come within its reach, when it springs upon them, and, strangling them, generally satisfies itself by sucking their blood. The *Ichneumon* will also attack Serpents. M. d'Obsonville states that he possessed a tame one, which he fed at first on milk, but afterwards on baked meat mixed with rice. Being anxious to see whether its natural instinct would lead it to destroy reptiles, he brought a small Water Serpent into the room. The *Ichneumon* at first seemed both surprised and angry, but presently recovering, it in an instant slipped behind the Serpent, leaped on its head, and immediately crushed it with its teeth. This exploit excited its natural disposition, and from that time it committed great depredation among the poultry, with which it had formerly lived at peace. The story of the *Ichneumon* creeping down the Crocodile's throat whilst asleep, and devouring its entrails, is now very properly thrown aside as fabulous. The *Ichneumon* sleeps rolled up like a ball, with its legs sticking out, and is not very easily wakened; it grows rapidly, and is shortlived, more especially in cold climates.

H. Mungo, Illig.; *Viv. Mongoz*, Lin.; *la Mangouste de l'Inde*, Buff.; *Indian Ichneumon*, Edwards. This animal is considered by Pennant as merely a variety of the former species, but its specific characters have been noted by Geoffroy. The general colour of its skin is brown, but it is marked with thirteen brown stripes, separated by a streak of red between each, produced by the adaptation of some colours by which each hair is ringed, being white at the root, brown in the middle,

and red at the tip; the stripes commence behind the shoulder, and are continued alternately to the root of the tail, those on the loins being most distinct; the feet and tail are brown, and the latter very pointed. This animal is known in India, of which it is a native, by the name of *Mungo* or *Mungutia*, and is celebrated for its contests with the *Cobra di Capello*, one of the most poisonous Snakes known. It is said that if bitten in the attack, it retreats in search of the *Ophiorhiza Mungoz*, the root of which it eats, and then returns to the combat, in which it is usually successful. It may be doubted, however, whether this be fact, as it is only given on the authority of the natives. The celebrated Kämpfer, who lived many years in India, possessed one of these animals, and he only mentions that it retired and ate the root of any herb it might meet with.

H. Griseus, Illig.; *Viv. Caf. Gmel.*; *le Nems*, Buff.; *Grey Ichneumon*. This animal is considered by Cuvier merely a variety of the last; its general colour brownish grey; the body is striped, but less distinctly than the last species. It is found at the Cape of Good Hope, and Geoffroy says in India.

H. Edwardsii, Illig.; *Edwards's Ichneumon*. In this the ground colour is olive, in other respects it resembles the last two species; but the claws are black, and it is the only species which have them of that colour. Native of the East Indies.

H. Vansire, Illig.; *le Vansire*, Buff.; *Hohang Shira* of the Madagascar Islanders. The skin is of a deep brown colour, striped with yellow; and the tail is spreading and of the same thickness throughout. This animal is said to be fond of bathing, but it is little known. It is found in the Isle of Madagascar, and has been naturalized in the Ile de France.

H. Ruber, Illig.; *la Mangouste Rouge*, Geoff.; *Red Ichneumon*. The general colour is a very bright ferruginous red, especially on the head and outside of the limbs; the back and sides are striped alternately with this colour, and light yellow or fawn; the tail is long, and entirely red, without bands.

H. Major, Illig.; *la Grande Mangouste*, Buff.; *Great Ichneumon*. Its body is about four inches longer than the Egyptian species, and of a chestnut colour; the muzzle is rather longer and larger than in the other species, and the coat rougher and longer; the tail tipped with brown.

H. Javanicus, Illig.; *la Mangouste de Java*, Geoff.; *Garangan* of the Javanese. Body of a deep brown colour, with tawny lines, the back more deeply tinged; the forehead, top of the head, muzzle, and feet nearly black. Native of Java.

See Linnæi *Systema Naturæ* a Gmelin; Desmarest, *Mammalogie*; Pennant's *History of Quadrupeds*.

HERPESTIS, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*. Generic character: calyx bibracteate; corolla subequal, five-cleft; partitions of the valves of the capsule parallel; all the stamens fertile.

Seven species, mostly natives of the Northern hemisphere.

HERRERIA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*. Generic character: corolla inferior, six-parted; stigma three-angled; capsule three-winged, three-celled, three-valved; margin of the seeds encircled with a membrane.

One species, *H. stellata*, native of Peru.

HER-
PESTES.
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HER-
RERIA.

HERRING.
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HERT-
FORD-
SHIRE.

HE'RRING, } A. S. *heering*; D. *haring*;
HE'RRING-BUSS, } Fr. *harang*; It. *aringa*; Sp.
HE'RRING-FISHERY. } *arengue*; Low Lat. *haringus*,
from *her*, an army. See the Quotation from Pennant.
The trivial name of the *Clupea Harengus*.

Certaine sonnes of iniquitie of the towne of Lenne, comming, as they said, to fish for herrings, cruelly murdered a certaine knight.
Hakluyt. Voyages, &c. vol. i. fol. 141. Edward II.

Guicciardine, in his description of the Low Countries, affirmeth, that the Low Countrymen make yearly in clear gain four hundred and ninety thousand pounds sterling of the herrings taken in our seas.

Spelman. Of the Admiralty Jurisdiction, &c.

Dismally shrunk, as herrings shotten,
Suppos'd originally rotten.

Prior. The Mice.

This mighty army begins to put itself in motion in the spring; we distinguish this vast body by that name, for the word *herring* is derived from the German *her*, an army, to express their numbers.

Pennant. British Zoology. The Herring.

From the commencement of the winter fishing 1771, to the end of the winter fishing 1781, the tonnage bounty upon the herring-buss fishery has been at thirty shillings the ton.

Smith. Wealth of Nations, book iv. ch. v. Bounties.

If there be fisheries, which are inexhaustible, as the cod-fishery upon the banks of Newfoundland, and the herring-fishery in the Bri-

tish seas are said to be; then all those conventions by which one or two nations claim to themselves, and guarantee to each other, the exclusive enjoyment of these fisheries, are so many encroachments upon the general rights of mankind.

Paley. Moral and Political Philosophy, book i. ch. xi.

HERSE, see HEARSE.

HERSE, } *Herse* (Warton) is *hersal*, i. e. *rehearsal*.

HERSAL. } Holy *herse*, the *rehearsal* of the prayers.
Heaue *herse*, the Glossarist E. Th. interprets, "The solemn obsequie in funerals."

They both vprose and tooke their ready way

Vnto the church their prayers to appeale,

With great deuotion, and with little zeal;

For the faire damzell from the holy *herse*,

Here loue-sicke heart to other thoughts did steale.

Spenser. Faerie Queene, book ii. can. 2. st. 48.

The earth now lacks her wonted light,

And all we dwell in deadly night,

O heaue *herse*.

Id. The Shepherd's Calendar. November.

With this sad *hersall* of his heavy stresse,

The warlike damzell was empassion'd sore,

And said; Sir Knight, your cause is nothing lesse

Then is your sorrow, certes if not more.

Id. Faerie Queene, book iii. can. 11. st. 28.

HERRING.
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HERT-
FORD-
SHIRE

HERTFORDSHIRE.

Boundaries.

HERTFORDSHIRE, a wealthy inland County of England, bounded on the South by Middlesex; on the West and part of the North by Buckinghamshire, from which it is separated by a very irregular line. Bedfordshire forms the limits on the remainder of its Northern side, and it unites with Cambridgeshire for a few miles on the North-East. On the East, along its whole line, it is bounded by Essex. The general length of Hertfordshire from North-East to South-West is 36 miles, its average breadth about 26. The superficial extent has been variously estimated, some making it amount to 451,000 acres, while others reduce it to 385,000.

Surface.

In its general appearance this County is one of the most agreeable in the Kingdom. It may be called a level country, although there are not any flat plains of any extent, a series of gentle undulating eminences diversifying the surface in every direction. The highest district is towards the North; the range of hills which stretch from King's Langley towards Berkhamstead and Tring, commands in many places a very extensive prospect. Kingsworth hill, the most elevated spot in the County, is 900 feet above the level of the sea. Chains of hills, also parallel to the former, run from the neighbourhood of St. Alban's, Sandridge, Whitwell, &c. The country is all enclosed, and the hedge-rows of flourishing timber trees, including a quantity of old oaks, add to the richness of the landscape. The number of Parks and country-seats with ornamental plantations is very great, owing to the vicinity of the Metropolis, and no County in England unites in a greater degree the display of opulence with rural beauty.

Rivers.
Lea.

The principal rivers of Hertfordshire are the Lea and the Colne. The former of these rises near Luton in Bedfordshire, and entering the County at Hide Mill flows past Hertford and Ware, in which neighbourhood some of its waters are diverted into the channel of the

New River, which is continued in a parallel direction for some miles; it then turns to the South after its conflux with the Stort, and falls into the Thames a little below London. The Lea is navigable as far as Ware and Hertford.

The Colne rises on the Western borders of the County, Colne. becomes considerable in the vicinity of North Mims by the union of several small streams, and flows across Colney Heath, London Colney, Colney Park, and Colney Street, all which places derive their name from it. It is afterwards greatly increased by receiving the Ver, or Meuse, from St. Alban's, and flowing by Watford and Rickmansworth enters Middlesex. The springs which unite to form the New River have their rise in the neighbourhood of Ware, but the streams thus artificially collected belong more properly to Middlesex. The Grand Junction Canal also passes through a considerable part of this County before it reaches its termination in London. The small streams are very numerous, so that every part of the County is well watered, and the facility of water-communication with the Thames and London, together with the numerous fine roads running through the County from the Metropolis, give Hertfordshire every possible advantage in its intercourse with that great market.

The County of Hertford is, in an agricultural point Soil. of view, one of the most important in the Kingdom, yet its fertility is due not so much to nature as to industry, and the neglect of a few years would, perhaps, condemn it to absolute sterility. The subsoil is everywhere chalk, and the surface soil is in general a clayey loam, in many places poor and retentive of moisture, and nowhere of extraordinary richness. In the Eastern parts of the County, bordering on Essex, there are extensive tracts of wet land which require expensive draining. Immense quantities of manure of all sorts, soot, ashes, burnt bones, and compost, are brought from

HERTFORDSHIRE.
Cultivation.

London by the canals, and without this abundant supply the fertility of the County would soon be at an end. As it is, Hertfordshire is for the greater part a corn-bearing country. There are some rich meadow lands, indeed, on the banks of the river Stort, along the Lea and about Rickmansworth, where they are watered by the Colne, but with the exception of these, and the land immediately around the parks and gentlemen's seats, the whole of the County is devoted to tillage. The supply of corn produced in it is rendered more important by the proximity of the Capital. Turnips and clover are supposed to have been introduced into this County in the time of Oliver Cromwell, who is said to have allowed £100 yearly to the farmer who first attended to their culture. Artificial grasses are grown to a great extent. But although a large proportion of the land in this County has always been arable, and the produce of wheat, barley, and oats is very great, yet the progress of agricultural science in it has not been so great as in other parts of the Kingdom. This may proceed from the minute division of landed property in Hertfordshire, (arising from its vicinity to London,) and the consequent smallness of the farms; the rivulets, also, are too valuable as mill-streams to be diverted by the farmer to the purposes of irrigation. The drill husbandry has made but little progress here, the general opinion being in favour of the broad-cast method, but all the imperfections of system or of soil are overbalanced by the practice of liberal manuring.

Orchards.

In the South-West angle of the County there is a good deal of ground under orchards, the principal produce of which are apples and cherries. The apples are the most profitable. The cherries are esteemed inferior to those of Kent, and fetch a lower price in the market. The orchards, whether of cherries or apples, ought to be under grass, and fed with sheep. They seldom exceed the size of four or five acres, and their greatest value is not more than £4 per acre.

Woodland.

Besides the great quantity of oak, elm, and beech timber, which ornaments the hedge-rows and Parks, there is a good deal of copse woodland interspersed through the County. The large timber flourishes particularly at Ashbridge, Beechwood, Hatfield, &c. On the Essex side the copses abound in hazel and hornbeam, together with fir, poplar, alders, birch, &c. The quantity of waste land is but inconsiderable, not exceeding, perhaps, 4500 acres, and of this several acres are serviceable as sheep downs. The commons are still numerous in the Northern and Western parts of the County, although more than 20,000 acres have been enclosed since the beginning of the present century.

Cattle, &c.

As the chief object of the farmer in this County is the raising of corn, the care of live stock is comparatively neglected. There is no indigenous breed of cattle, and every kind is to be met with, but the preference appears to be given to the Suffolk breed. The sheep are generally ewes of the South Down and Wiltshire kinds. In many places they are fed on oil-cake.

Industry.

The manufactures of Hertfordshire are of no importance; the great bulk of the population are agricultural labourers. Some paper-mills on the banks of the Meuse, Colne, and Bulborne, and malting-houses, which are numerous, constitute the chief exceptions. Hertfordshire, indeed, affords London its principal supply of malt, and from Ware in particular, that important article is furnished of a better quality and in greater

abundance than from any other part of the Kingdom. At St. Alban's, Watford, and Rickmansworth are some manufactures of silk and cotton, but they are not extensive, nor likely to become so. Lace is made in the neighbourhood of Berkhamstead; but the chief domestic occupation of females is the plaiting of straw for bonnets. This branch of industry, which has existed for a very long time in this County, is the source of very considerable gains.

There are few large landed properties in Hertfordshire, the salubrity of the air, and the agreeable distance from London, having led to the multiplication of country-seats and the subdivision of estates. The average rental of the chief proprietors is supposed not to exceed £3000 per annum. Copyhold and customary tenures are very common, and the line of demarcation between the old Mercian and East-Saxon Kingdoms is supposed to be denoted in several manors by the existing differences in the rules of descent.

This County is divided into 8 Hundreds and 134 Parishes, of which some belong to the Diocese of London, the remainder to that of Lincoln. The inhabitants amounted, in 1811, to 111,654, in 1821 they were 129,714. The number of families employed in agriculture at the time of the last census was 13,485; of those employed in trade and handicraft occupations, 7935. The families not comprised in the preceding classes were 4750. Hertfordshire returns six Members to the House of Commons; two for the County and two for each of the Boroughs of Hertford and St. Alban's.

Hertford, a Borough and the County Town, is known in our Saxon History, and a Synod was held in it during the VIIth century. Its name is traced to *Hereford*, (the ford of the army,) as it is frequently written in old documents; or *Heort-ford*, (the ford of Harts,) of which the Town arms, a Hart couchant at a ford, are plainly symbolical; or to *Durocobuva*, (the red ford,) such being the colour of the gravel. Edward the Elder built a Castle here about 909, which was granted to John of Gaunt by Edward III., and was often the residence of John, King of France, and David of Scotland, during their captivity. In the 25th of Elizabeth, while the Plague was raging in London, the Queen kept her Court in this Castle, and so also, for like reasons, twice subsequently, in the 34th and 35th of her reign. In our own days it was occupied, until the buildings at Haylebury were completed, by the students of the East Indian College. Of the original pile only a few vestiges of the outer walls remain, the rest is chiefly of the date of the Stuarts.

The Town is neatly built, and pleasantly situated on the river Lea. It contains a respectable Sessions House, a Town Hall, a Grammar School, and a Blue Coat School connected with Christ's Hospital, and calculated to receive 500 resident children. Two Churches (All Saints and St. Andrew) alone remain out of five, which once were within its limits. Four of them were Parochial, the fifth was attached to a Priory of Benedictines, (subordinate to the Abbey of St. Alban's, and founded soon after the Conquest,) which stood in the Eastern part of the Town. Hertford has returned two Members to Parliament (though not uninterruptedly) since the 26th of Edward I. Population, in 1821, 4265. Distant 21 miles North from London.

To our notice of ST. ALBAN'S, already given, the following particulars may be added. The form of the

HERTFORDSHIRE.

Estates.

Population.

Hertford.

St. Alban's.

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Abbey Church is a long cross, surmounted with a massive square tower at the intersection of the nave and transept. The walls are constructed of a mixture of Roman tiles, flint, brick, and stone. On entering from the Western porch, 10 columns, with arches not all uniform in their workmanship, present a magnificent vista, and separate the nave from the aisles. At the tenth column, a richly sculptured skreen, St. Cuthbert's, crosses the nave. Three more arches intervene between this skreen and the tower, and this part, from containing the Font, is called the Baptistry. The choir comprehends all the space between the Western arch of the tower and the altar skreen, and unhappily is pewed and wainscoted in a taste most incongruous with the rest of the building. The altar, or Wallingford's skreen, is not surpassed by any workmanship of the pointed style, and with the exception of part of the centre, which has been remodelled by the zeal of the Iconoclasts of the Reformation, dates from the reign of Edward IV. Behind it is the Presbytery, which once opened by three arches into the Lady Chapel, which Chapel is the most mutilated part of the building, and is now used as a School Room. On the pavement in the middle of the Presbytery is an inscription, marking the spot on which the shrine of St. Alban once stood. On the South is a wooden gallery, in which Monks were used to be stationed as sentinels over the shrine, and on the North is the monument of Humphrey, fourth son of Henry IV., known as the Good Duke of Gloucester. The body of the Duke was discovered in the vault beneath this tomb in the year 1703, and then was lying in a leaden coffin, enclosed in an outer case of wood. The few remaining bones are now most indecently exposed, and handled by every rude and ignorant clown who visits the Abbey. The principal entrance on the South, the Abbot's door, is now closed, but both this porch and the skreen opposite it are elaborately and beautifully carved; adjoining the door is a highly ornamented Piscina. The ceiling of the nave, transept, and choir is of wood, formed into square compartments, and painted with various devices. At the lower part of the choir are two beautiful monumental Chapels, immediately opposite to each other, one of Abbot Wheathampstead, the other of Abbot Ramryge. With the exception of the Gate House on the West, built in the time of Richard II., and now occupied as a Prison, none of the outer buildings of the Abbey are standing; and it is only by the remains of arches attached to the walls of the Church that the bearing of the Cloisters can be traced. In the fields on the West are two very extensive souterraines curiously arched, called the *Monks' Holes*. One of these may be traced nearly 250 feet before it becomes choked; they are supposed to have been drains. The Lives of 23 early Abbots of St. Alban's have been written by Matthew Paris. Thomas Fuller, who held the Curacy of the Abbey Church, published a brief History of it; and yet later, Newcombe has collected much larger materials on the same subject.

St. Alban's has a Grammar School, and several other private foundations; some Almshouses (the *Buildings*) endowed by Sarah, Duchess of Marlborough, near the entrance of the Town from Hertford; and others near St. Peter's Church, founded in 1627 by Roger Pemberton. Over the gateway of the last-named houses an arrow-head is cemented into the brickwork; and tradition says, the founder shot a poor widow accidentally with an arrow, and in atonement for his involuntary offence raised this

charitable institution. The Camp of Ostorius in the neighbourhood is now generally known by the undignified name of the *Oyster Hills*. The ruins of *Sopwell Nunnery*, a Benedictine establishment, founded about 1140, are half a mile to the South-East of St. Alban's; and *Gorhambury*, the beautiful seat of the Earl of Verulam, is distant about two miles North-West. This property belonged to the great Lord Bacon, and in the Park may still be found the remains of a house built by his father, the Lord Keeper Sir Nicholas, and added to by the Chancellor himself. The modern edifice was built from the designs of Sir Robert Taylor in 1785, and contains a rich collection of Historical portraits.

To our account of *Ayott St. Lawrence* may be added, that it was an ancient demesne of the Saxon Kings, and that it is at present remarkable for its two Churches. The older Church is much dilapidated, for it was the intention of Sir Lionel Lyde, by whom the new edifice was erected, to add the ancient site to his Park; but he was stopped by an Episcopal injunction, after unroofing and much injuring the ancient pile. Some interesting tombs still remain; among them one with a miniature effigy not exceeding two feet in length, with the legs crossed, which probably represents some child who died in the Holy Land. The new Church was built by Revet in 1788, professedly, as an inscription informs us, *ad antiquæ Architecturæ exemplaria quæ in Græciâ atque Asiâ Minori adhuc visuntur*. Distant 27 miles from London.

Baldock is an ancient Market Town between two chalk hills, on the Roman *Icknield Street* and the great North Road. The manor once belonged to the Knights Templars, who possessed a cell in the neighbourhood for such of their Order as were afflicted with leprosy. The Church contains some stone coffins, believed to belong to Knights of that Order; its date is about the reign of Edward III. It is a large and handsome building, containing three chancels. The Living is a Rectory, patron the King. Population, in 1821, 1550, many of whom are employed in the corn and malt trade. Distant from Biggleswade 8 miles South, from London 37 miles North. About 3 miles West, on Wilbury Hill, is an area of nearly seven acres, variously attributed to a Roman Camp or an Amphitheatre.

Berkhamstead, Great, or St. Peter's, is a considerable Market Town, the Castle of which, in the reigns of Henry II. and Richard II., was a Royal residence. It stood on the East of the Town, and from the massiveness of its present remains must have been a fortress of great strength. The works included about 11 acres, the greater part of which are now grown up with trees, or occupied by farm buildings. The Town stands on a branch of the river Gade and the Grand Junction Canal, which run for two miles parallel with each other. It consists of one handsome principal street, and a smaller one branching out from the Church to the Castle. The Church is in the form of a cross, with a tower at the intersection towards the West. It contains several ancient tombs, and there are the remains of many Oratories connected with it. The Living is a Rectory, in the patronage of the Crown. Berkhamstead has a Free School, a Charity School, and some other charitable foundations. In the 14th Edward III. it returned two Members to Parliament; but the representation ceased after that single return, and a Charter granted to the Town by James I. was dropped during the succeeding Rebellion. The manufactures are chiefly

HERT-
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Lawrence.

Baldock

Berkham-
stead.

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SHIRE.

Buntingford

Cheshunt.

Theobalds.

Hatfield.

Hemel
Hempstead.

Hitchin.

those connected with turning, and bowls, shovels, and wooden spoons are largely made here. Population, in 1821, 2310. Distant from Watford 11 miles, from London 27 North-West.

Buntingford is a small Market Town on the river Rib: it is a Chapelry to the Parish of Laystone, and the birth-place of Seth Ward, Bishop of Exeter and Salisbury, who died in 1688. Population, in 1821, 907. Distant 10 miles from Ware, 31 from London North.

Cheshunt is a pleasant and large Town, though now without a market, in an extensive Parish, near the river Lea and the New River, and, from its neighbourhood and connection with *Ermine Street*, is supposed to have been a Roman station. The Church, dedicated to the Virgin, was built in the reign of Henry VI. The Living is a Vicarage, in the patronage of the Marquess of Salisbury. Not far from the Town stands a house, once occupied by Richard Cromwell, who lived many years in it after his abdication, under the name of Clerk, and died here in 1712, at the age of 80; he was buried at Hursley in Hampshire. Cardinal Wolsey also resided occasionally in the Manor House, which still exists. Here also was a Benedictine Nunnery. Population, in 1821, 4376. Distant from London 12 miles North. Within the Parish stood *Theobalds*, the residence of the great Lord Burleigh, who was often honoured here by visits from his Royal Mistress. His son Robert, Earl of Salisbury, exchanged it for Hatfield with James I. It was a favourite residence with that Prince, who materially enlarged the Park, and died there in 1625. During the Interregnum, the Parliamentary Commissioners destroyed the Palace; their survey is now preserved in the Augmentation Office, and Mr. Lysons has amply described the nature of the buildings. (*Environs of London*, iv.) Not a vestige of them is now left, but a new Park has been formed, and a modern mansion erected about a mile North-West from the ancient site.

Hatfield, or *Bishop's Hatfield*, a demesne of the Saxon Kings, and afterwards of the Bishops of Ely, was purchased from that See by Queen Elizabeth. It is a Market Town. The Church, dedicated to St. Etheldrede, is a handsome pointed building, and attached to it, on the North of the Church, is a sepulchral Chapel of the Earls of Salisbury, containing the monument of the founder, the first Earl Cecil, whose recumbent skeleton is sculptured on it. The Living is a Rectory, in the patronage of that family. Population, in 1821, 3215. Distant from Barnet 9 miles, from London 19 North. *Hatfield House*, the seat of the Marquess of Salisbury, is a magnificent brick mansion, erected by the first Earl, after his exchange of Theobalds with James I. in the early part of the XVIIth century. The collection of Pictures is distinguished, and the Park very finely timbered.

Hemel Hempstead is a Market Town on the slope of a hill, descending into a rich valley on the river Gade. It was an ancient demesne of the Saxon Kings, and afterwards in part belonged to the Abbots of St. Alban's. The Church is of Norman date, and of very interesting architecture. The Living a Vicarage, in the patronage of the Bishop of Lincoln. The straw plait manufacture is much carried on here by women. Population, in 1821, 3962. Distant 23 miles from London North-West.

Hitchin is a large and ancient Market Town in a rich valley, with the little river Hiz flowing through it. The Church, dedicated to St. Andrew, is of spacious dimensions, 150 feet in length, 67 in breadth, and ter-

minated with a massive Western tower. It contains many early monuments and brasses, much painted glass, and an altar-piece by Rubens. The living is a Vicarage, in the patronage of Trinity College, Cambridge. The Priory of Biggin, which stood at a short distance South-East from the Church, belonged to Gilbertine Nuns. Hitchin Priory, another Religious establishment here, was founded in the reign of Edward II. for White Carmelites; the site is now occupied by a modern house. Here is a Free School and some other Charitable foundations. Population, in 1821, 4486, chiefly employed in malting and the wool trade. Distant 34 miles North from London.

Hoddesdon is a Market Town and Chapelry on the river Lea, in the Parishes of Broxbourne and Amwell. The Market House is a curious wooden building, carved with numerous grotesque figures. The Town consists of one long principal street. Population, in 1821, 1364. Distant from London 17 miles North.

King's Langley, a small irregular village, nearly opposite *Abbot's Langley*, from which it is divided by the river Gade, is so called from a Palace built in it by Henry III., of which a few vestiges still remain. The Church is of the pointed style. Within it Richard II. was buried before his removal to Westminster; and here are still found the tombs of Edmond of Langley, fifth son of Edward III. (who was born in this village) and his first wife Isabel, daughter of Pedro, King of Castile. Piers Gaveston, the favourite of Edward II., was also interred here, but the monument sometimes attributed to him belongs to Sir John Vernon. The Living is a Vicarage, in the patronage of the Bishop of Ely. Population, in 1821, 1242. Distant from London 20 miles North North-West.

Rickmansworth, or *Rukmansworth*, is a small Market Town on the confluence of the Gade, the Colne, and a third small rivulet. It was a demesne of the Saxon Kings, and afterwards belonged to the Abbey of St. Alban's. The Church, dedicated to the Virgin, is a spacious pointed building; the Living a Vicarage, in the patronage of the Bishop of London. Numerous mills have been constructed on the neighbouring streams, and the straw plait manufacture employs many hands. Population, in 1821, 3940. Distant from London 17 miles North-West. *Moor Park*, once the residence of the unfortunate Duke of Monmouth, whose original brick mansion has been transformed by successive owners into a superb Corinthian pile, stands in a finely wooded Park, not far from Rickmansworth. The grounds in later times were laid out by Brown for Lord Anson; many of the older oaks are decayed at top, and tradition attributes this defect to the Duchess of Monmouth, who, on her husband's execution, is said, with a somewhat whimsical sentimentality, to have lopped their heads.

Royston is a Market Town on the Northern border of the County, situated in a bottom among wild chalk downs, on the Roman *Icknield Street*. Antiquaries have doubted whether its origin is Roman or Saxon. Stukeley assigns it to the former; Salmon to the latter; and Camden, Weever, and Chauncy bring it from a still later source, the Lady Roise, (daughter of Aubrey de Vere, Chief Justice of England in the reign of Henry I.) who erected a Cross here by the road side, and gave her name to it. A Priory and village which grew up soon afterwards near this Cross, by an easy contraction from *Roise's Town* became *Royston*. Besides these, Royston possessed two other Religious foundations, an

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Hoddesdon.

King's
Langley.Rickmans
worth.

Moor Park.

Royston.

Hospital to St. Nicholas, dedicated in the reign of John, and one to St. John and St. James in 12 Henry III.: some remains of the latter are still extant. James I. had a Hunting Box in this Town, which recently formed a carpenter's workshop. Royston has twice suffered very severely from fire, once in the reign of Henry IV., again in 1747, nevertheless the streets are still narrow and irregular. It once contained five Parishes. The present Church is that which belonged to the Priory. The Living is a Vicarage, in the patronage of Lord Dacre. Beneath the market place, at the bottom of the principal street, is a circular Crypt, or Oratory, (*the Cave*), 25 feet in diameter, and about 35 in height, dug out of the solid chalk, and ornamented with rude carvings of Scriptural subjects. It originally had an approach by a shaft from the street. The discovery of this souterrain in 1742, led to an antiquarian controversy between Dr. Stukely and Mr. Parkyn, whose several works on the subject abound in curious information. The downs in the neighbourhood are frequented by a species of Crow, which derives its trivial name from the Town. Pennant describes it as a bird of passage breeding in Sweden, the South of Germany, and on the Danube, coming to England about the beginning of winter, and leaving it with the Woodcock: the head, the under part of the neck, and the wings are black, glossed over with a fine blue; the breast, belly, and back of a pale ash colour. (*Zool.* i. 169. 8vo.) The malting trade is largely carried on here. Population, in 1821, 1474. Distant from London 38 miles North. The Parish is partly in Cambridgeshire.

Tring is a small Market Town, on the high road to Aylesbury. The Church, dedicated to St. Peter and St. Paul, is a large, well-proportioned, pointed building, with a massive Western tower; the timber roof is curiously carved. It is a Curacy united with Long Marston, in the patronage of Christ Church, Oxford. The Roman *Icknield Street* passes the Town, and at the village of *Little Tring*, within the Parish, rises one of the heads of the Thames. Population, in 1821, 3286. Distant 4 miles from Wendover, 31 from London.

Ware is a large and ancient Market Town on the Western bank of the Lea. In the North part of it stood a Convent of Franciscans, and on the banks of the river a Priory of Benedictines, some remains of

which have been converted into a dwelling-house. The Church, dedicated to St. Mary, is a spacious building of the pointed style, with a Western tower. The roof is of timber, in part very richly painted. The Living is a Vicarage, in the patronage of Trinity College, Cambridge. The School belonging to Christ's Hospital, which we have already mentioned as now transferred to Hertford, formerly was established in this Town. Corn and malt are the principal articles of trade. A spring near the Town, increased by a cut from the Lea, supplies the New River with water, and affords Ware great facilities for traffic. Population, in 1821, 3844. Distant from Hatfield 4 miles East North-East, 21 North from London.

Watford is a handsome, large, and well-built Market Town, on a gentle hill, rising from the banks of the Colne, and consists principally of a single street of more than a mile in length. The Church, dedicated to the Virgin, is a spacious pointed building, with a Western tower and spire; attached to the chancel on the North is a cemetery belonging to the possessors of the neighbouring seat at Cashiobury. It contains several monuments; two of which, by Nicholas Stone, are of superior workmanship, each to a Sir Charles Morrison, 1599 and 1628. In the Church-yard is an endowed School. The chief manufacture is at some mills for throwing silk. Population, in 1821, 4713. Distant from London 19 miles North-West. *Cashiobury*, between two and three miles South from Watford, was granted by the Mercian King Offa to the Abbot of St. Alban's, and is now the property of the Earl of Essex. The present house is of modern Gothic architecture. The Park is of great beauty, and is intersected by the river Gade and the Grand Junction Canal. *The Grove*, a seat of the Earl of Clarendon, stands two miles North from Watford, and contains a valuable collection of Historical Paintings, many of which belonged to the great Lord Clarendon, and have been brought from the family seat at Cornbury in Oxfordshire.

The Historical Antiquities of Hertfordshire, by Sir H. Chauncy, fol. 1700: this valuable work is now very rare, it was abridged and continued by Salmon in his *History of Hertfordshire*, fol. 1728; Young's *Agricultural Survey of Hertfordshire*, 1793; *Beauties of England and Wales*, vol. vii.

HE'RY, } A, S. *her-ian, her-gan, her-gean*; *lau-*
HE'RYING. } *dare, celebrare*, to praise.

To praise, to celebrate, to honour, to worship; to proclaim the praise or honour; generally, to proclaim.

And the schepardis turneden agen glorifyinge and *heryinge* God in alle thingis that thei hadden herd and seyen: as it was seyde to hem. *Wiclif. Luke*, ch. ii.

And whan that folk it to his fader told,
Not only he, but all his contree mery
Was for this childe, and God they thonke and *hery*.

Chaucer. The Clerkes Tale, v. 8492.

But by the mouth of children thy bountee
Parfourmed is, for on the brest souking
Sometime shewen they thin *herying*.

Id. The Prioresses Tale, v. 13389.

Tho wouldest thou learne to caroll of loue,
And *hery* with hymns thy lasses gloue.

Spenser. Shepherd's Calendar. February.

Thenot, now nis the time of merry-make,
Nor Pan to *herie*, nor with loue to play.

Spenser. Shepherd's Calendar. November.

HESINGERA, in *Botany*, a genus of the class *Dioecia*, order *Polyandria*. Generic character: male flower, calyx four-leaved; corolla none; stamens fifteen to twenty-five: female flower, calyx six-leaved; corolla none; styles two; berry double, two-celled, two-seeded.

One species, *H. nitida*, native of South America.

HESIONE, in *Zoology*, a genus of *Annelides*, established by Savigny, belonging to the family *Nereidea*.

Generic character. Insect without *tentacula* at its orifice; *antennæ* equal; first, second, third, and fourth pair of feet converted into eight pair of uniform *tentacula*, all very long, filiform, and retractile; gill not distinct.

HESIONE. The type of the genus is *H. splendida* of Savigny, figured in the large work on Egypt.

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HESPERIA

HE'SITATE, v.

HESITA'TION,

HE'SITANCY,

HE'SITANTLY.

Fr. *hesiter*; It. *esitare*; Sp. *hesitar*; Lat. *hesitare*, from *hæ-rere*, *hæsum*, to stick. To stick fast; to stay, to stop; to delay; (*sc.* in doubt or uncertainty, whether to proceed, what to do or determine;) to be or remain in doubt, uncertainty, or suspense.

It is so plainly, so certainly affirmed in Scripture, that there is no place left for *hesitation*. For this is his precept, that we believe in the name of his Son Jesus Christ, and that we love one another.

Taylor. *Rule of Conscience*, book ii. ch. iii. rule 14.

Paschasius Radbertus, who lived about eight hundred and twenty years after Christ's incarnation, so expounds the precept without any *hesitation*, *Bibite ex hoc omnes, i. e. tam ministri quam reliqui credentes*, Drink ye all of this, as well they that minister, as the rest of the believers.

Id. *Dissuasives from Popery*, part ii. book ii. sec. 4.

The Spirit of God comes in as another witness, that in the mouth of two witnesses this may be established, and by his immediate light clears up the truth of that attestation that conscience did make, which takes away all doubtings and *hesitancies*, and fills us with a full assurance.

Hopkins. *Sermons*, fol. 505.

It must needs become a sceptick above all men to *hesitate* in matters of exchange. And tho' he acknowledges no present good or enjoyment in life, he must be sure, however, of bettering his condition, before he attempts to alter it.

Shaftsbury. *The Moralists*, part ii. sec. 1.

Upon these grounds, as they professed they did without any mincing, *hesitancy*, or reservation, in the most full, clear, downright, and peremptory manner with firm confidence and alacrity concurrently aver the fact.

Barrow. *Works*, vol. ii. *Sermon* 29.

If there be sight in the eyes, it will at first glimpse, without *hesitation*, perceive the words printed on this paper different from the colour of the paper.

Locke. *On Human Understanding*, book iv. ch. ii. sec. 5.

The only sure foundation of hope, which the wisest and most thoughtful men amongst the heathen pretended in this case to have, was, from the consideration suggested in the text, (1 Cor. xv. 19.) and from thence some of them reasoned without doubt, or *hesitancy*; and lived and died in such a manner, as to shew, that they believed their own reasonings.

Atterbury. *Sermon* 1. vol. ii. p. 15.

Of my being wont to speak rather doubtfully, or *hesitantly*, than resolvedly, concerning matters wherein I apprehend some difficulty, I have in another treatise (which may through God's assistance come abroad ere long) given a particular, and, I hope, a satisfactory account.

Boyle. *Works*, vol. i. p. 2. *To the Reader*.

I would beseech my readers, not to look upon any thing as my opinion or assertion, that is not delivered in the intire series of my own words; lest a transcriber should make me deliver those things resolutely and dogmatically, which I deliver but *hesitantly* and conjecturally.

Id. *Ib.* vol. i. p. 314. *Considerations touching Experimental Essays in general*.

A people, whose sacred books bore testimony in every page to the punishment of crimes by pestilence, by famine, and the sword, could never *hesitate* a moment to conclude, that the calamities of the wicked Galileans were a mark of God's displeasure against sin.

Warburton. *Sermon* 18.

But in an age of darkness he [Gregory VII.] had not all the knowledge that was requisite to regulate his zeal; and taking false appearances for solid truths, he without *hesitation* deduced from them the most dangerous consequences.

Jortin. *Remarks on Ecclesiastical History*, vol. iii. p. 277.

HESPERIA, in *Zoology*, a genus of *Diurnal Lepidopterous* insects, established by Fabricius, comprehending most of the *Plebeian Ruricolæ* and *Urbicolæ* of Linnæus, which have been divided into nine genera by Fabricius.

Generic character. *Antennæ* ending in a club or button, hooked at the tip; the lower *palpi* short, large,

and covered with spines. Their bodies are generally short, thick; their heads broad, and the *antennæ* far apart at their insertion. These insects are commonly found in grassy places, especially in damp shady places. A few are found in Europe, but they are far more numerous in America, and they generally form the most beautiful part of the boxes of Brazil insects.

The type is the *Papilio alcæa*, Esper, the *H. malvæ* of Fabricius.

HESPERIDES, the Mythological guardians of certain golden fruit, concerning whom M. l'Abbé Massieu, in a *Dissertation sur les Hesperides*, (*Mém. de l'Acad. des Ins.* iii. 28.) has given a summary of Historical and Poetical evidence which we shall freely incorporate with such other materials as have occurred to ourselves elsewhere. The Abbé begins with Palæphatus, an author about whose date nothing precise is known; but the title of whose work, *Περὶ ἀπίστων*, for the most part, very faithfully represents its contents. In the instance before us, however, he is more than ordinarily credible. Hesperus, says this writer, (19.) was a rich Milesian, who established himself in Caria. His two daughters, the Hesperides, possessed numerous flocks, (*μῆλα*), which, on account of their beauty, were termed golden, *κάλλιστον γὰρ ὁ χρυσὸς*. The care of these was confided to a shepherd named Draco, whom, together with his flocks, Hercules captured and carried off. This is a very simple narrative, and it were hard indeed to dissent from the honest assertion of veracity with which it is accompanied, *ἔχει δὲ ἡ ἀληθεια ὧς ἐστι*. With this account agrees that of Agroïtas, an author who is often cited by the Scholiasts, and especially by that on Apollonius Rhodius. *Ἀγροίτας δ' ἐν Γ Λιβυκῶν φησὶ μὴ μῆλα εἶναι ἀλλὰ πρόβατα κάλλιστα ἃ χρυσᾷ ὠνομάσθη· ἔχειν δὲ ταῦτα ποιμένα ἄγριον ὃν διὰ τὸ ἀνήμερον Δράκοντα ὠνομάσθαι*. Thus also say Varro and Servius.

But others, equal in authority and number, change the Flocks to Fruit, and the Shepherd to a Gardener; and Diodorus Siculus, with very laudable impartiality, permits free choice between the two opinions; *ἀλλὰ περὶ μὲν τούτων ἐξεστὶ διαλαμβάνειν ὡς ἂν ἕκαστος ἐαυτὸν πείθῃ*. (v. 13.) The reason of the dilemma is obvious; *μῆλα* signifies apples as well as flocks. Diodorus relates many more particulars than have been stated by his predecessors. Hesperus and Atlas, according to this Historian, were two wealthy brothers in the extreme Western parts of Africa. The daughter of the first, named Hesperis, gave her name to the Country, and married her uncle. From this union sprang seven daughters, called Hesperides from the mother, Atlantes from the father; who watched with great care the sheep or the fruit, whichever they happened to be. As these damsels were both clever and beautiful, Busiris, King of Egypt, became enamoured of them all, and, not trusting to his received reputation for gallantry, he despatched Pirates to capture them. They were rescued by Hercules from this abduction; and Atlas, out of gratitude, rewarded the Hero with a portion of his doubtful treasures. Moreover, he instructed him in Astronomy, for he was skilled in that Science, and very often handled a globe. One of these instruments he presented to Hercules; and hence arose the poetical fiction that the Demigod had relieved him from the labour of bearing the Heavens on his shoulders.

Pliny is much more brief upon this subject than might be expected from his customary love of the marvellous. In speaking of Mauritania, he says that Lixos

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was colonized by the Emperor Claudius, "wherof in old times there went many fabulous and lowd lying tales. For there stood (they say) the roiall pallace of Antæus; there was the combat betweene him and Hercules; there also were the gardens and hort-yards of the Hesperides. Now there floweth thereinto out of the sea a certain creeke or arme thereof, and that by a winding channell, wherin men now take it that there were Dragons serving in good steed to keepe and guard the same. It encloseth an island within it selfe, which (notwithstanding the tract thereby be somewhat higher) is only not overflowed by the sea tides. In it there standeth erected an alter of Hercules, and setting aside certaine wild olives, nothing els is to be seene of that goodly grove reported to beare golden apples." (Holland, v. 1.) In this passage the excellent translator has not only, as usual, very largely expanded the original, but he appears also to have wandered very far from its meaning in one instance. The words of Pliny, *affunditur æstuarium e mari flexuoso meatu, in quo Draconis custodiae instar fuisse nunc interpretatur*, are understood and paraphrased by Solinus (24.) as follows; in a manner which, even if it does not succeed, at least attempts an explanation of part of the Mythological legend. *Flexuoso meatu æstuarium e mari fertur, adeo sinuosis lateribus tortuosum ut visentibus procul lapsus angueos fractâ vertigine mentiatur; idque quod hortos appellavere circumdat: unde pomorum custodem interpretantes, struxerunt iter ad mendacium fabulæ.*

A little onward (*ib.* 5.) we are told, by Pliny, that the city "Berenice standeth upon the utmost winding and nouke of Syrtis, called sometime the cittie of the above-named Hesperides, according to the wandering tales of Greece. And before the towne, not far off, is the river Lethon, the sacred grove where the hort-yards of the Hesperides are reported to be." In the XIXth Book (5. *ad fin.*) they are again incidentally mentioned. "In Mauritania, by report of travellers, near the frith or arm of the sea adjoining to Lixos, (the head cittie of Fez) where sometime (as folke say) were the hort-yards and gardens of the Hesperides, not above halfe a quarter of a mile from the maine Ocean, hard unto the chappell of Hercules, (farre more auncient than that temple of his which is in the Island Calis) there groweth a Mallow that is a verie tree indeed: in height it is 20 foot, and in bodie bigger and thicker than any man can sadome." Again once more these Gardens are placed near the great Syrtis; and, on the authority of Theomenes, are reported to weep amber into a lake beneath, which is gathered by the women of the neighbourhood. (xxxvii. 2.)

Among the Poets we turn first to Hesiod for genealogy. In his *Theogonia*, (215.) the Hesperides are named as daughters of Ouranus and Nox, and they guard golden apples in that common receptacle of all divinity, which is placed *πέρην κλυτὸ Ὀκεανοῖο*. A few lines onward they are distinguished by an epithet implying agreeable vocal power, *λεγύφωνοι*, and are placed in the same spot close to not very attractive neighbours, the Gorgones, (275.) with whom, from a false punctuation of this passage, they have sometimes been confounded. And lastly we read of their vicinity to Atlas. (518.)

Euripides, in two very beautiful passages, has borrowed from Hesiod the characteristic by which he distinguishes the Hesperides, and the Scholiast is probably wrong who imagines that they are called *δοῖδοι*, only because they sang Elegies upon their slaughtered Dragon; for

their songs, from other authorities, appear to have been sometimes of a less lugubrious nature.

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Ἑσπερίδων δ' ἐπὶ μηλόσπαρον ἀκτὰν
ἀνύσαιμι ΤΑΝ ἈΟΙΔΩΝ
ἢ ὅ ποντομύδων πορφυρίας λίμνας
ναύταις οὐκ ἴδ' ὀδὸν νίμει,
σιμὸν τέρμονα ναίων
Οὐρανοῦ τὸν Ἀτλας ἔχει.

Hipp. 739.

ἽΜΝΩΔΟΤΕ ΤΙ Κόρας
ἤλυθεν ἱσπέρειον ἐς αὐλὰν
χρυσίων πιτάλων ἄπο μήλοφόρον
χειρὶ παρπὸν ἀμείζων
δράκοντα πυρσόνωντον ὅς σφ'
ἄπλατον ἀμφίλικτος ἔλικ' ἰφροῦρει
κτανών.

Herc. Fur. 393.

Our own Milton, to whom these sources were familiar, has drawn from them freely, and enriched them while he drew. The Spirit in *Comus* describes his beatitude as follows:

To the Ocean now I fly,
And those happy climes that lie,
Where Day never shuts his eye,
Up in the broad fields of the sky:
There I suck the liquid air
All amidst the Gardens fair
Of Hesperus and his daughters three
That sing around the golden tree.

980.

Warton, in his note upon these lines, has overlooked Euripides, while he refers to Apollonius Rhodius,

ἀμφὶ δὲ νύμφαί *
Ἑσπέρειδες ποίπνυν ἰφίμερον αἰδουσαι.

iv. 1396.

and to the *Virgineus chorus* of Lucan, (ix. 362.) which last passage he in turn observes that the Commentators have overlooked. But we know not why the Latin *chorus* should necessarily be connected with singing. For the number of his Nymphs Milton has authority, although the Classical writers vary on this point, as well as on their names. Apollodorus gives four, *Ægle*, *Erythia*, *Vesta*, *Arethusa*; (ii. 5.) Apollonius Rhodius three, *Ægle*, *Hespera*, and *Erytheis*; (iv. 1427.) Hyginus three, *Ægle*, *Hesperie*, and *Ærica*; and Fulgentius (*Virgil Cont.* p. 153) four, *Ægle*, *Hesperie*, *Medusa*, and *Arethusa*, which last is occasionally corrupted into *Hesperethusa*.

Ovid has not luxuriated as much as might be expected in these Gardens of delight. He gifts Atlas with both flocks and fruit, but his wall is built and his sentinel Dragon is placed to protect the latter only, from the evils which Themis had predicted. (iv. 634.) Ovid differs also both from Virgil, (*Ecl.* vi. 61.) and from the Scholiast on Theocritus, (*Eidyll.* 211. 40.) in gathering the apples with which Venus gifted Hippomenes in his race with Atalanta, not from the Gardens of the Hesperides, but from Tamasenus in Cyprus. (x. 644.)

Notwithstanding the spoliation of these Gardens by Hercules, which adventure is more fully related by Lucan than by any other of the Roman Poets, (*loc. cit.*) Virgil has implied that even in the time of Dido the golden fruit was still guarded by a Dragon, in whose Temple sacred rites were duly celebrated by a ministering Priestess. (*Æn.* iv. 483.) On this passage the reader may turn to the brief *Excursus* (4.) of Heyne. But it is in his notes upon Apollodorus, (xi. 5. 11.) that Heyne has expended most learning on the Hesperides, and has collected with all their authorities, several mythological particulars, which we have not yet mentioned. Apollodorus places these Gardens in the Hyperborean regions,

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and as his present text stands, makes their apples a nuptial gift from Juno to Jupiter; but Heyne sufficiently shows from Eratosthenes, (3.) that it was the Earth (Γῆ) who made this offering, and that the restitution of a single word may so correct Apollodorus. It should not be forgotten that it was a fatal Apple from these Gardens which afterwards exercised the critical sagacity of Paris, and produced all the ills of Troy. Nor should we omit to point to the adventure of the Argonauts with the Sisters, which, as far as we recollect, is treated by no one except by Apollonius Rhodius, (*loc. cit.*) On their arrival among the Hesperides, these Heroes are grievously oppressed by thirst. They find the Nymphs singing sweetly round the yet palpitating body of the Dragon, whom Hercules had slain the day before. On the approach of the vessel the Sisters transformed themselves into dust and earth, but Orpheus recognised them under their disguise, and, with many earnest protestations of future gratitude, besought their assistance in discovering fresh water. The Nymphs in pity changed themselves into new shapes; Hespera became a poplar, Erytheis an elm, Ægle a willow; and they led the parched crew to the spring which had burst forth near the lake Tritonis, under the stamp of the foot of Hercules. The whole tale is most vividly related: the expiring agonies of the Dragon, and the eagerness with which the sailors resort to the fountain, are placed before the reader's eye in the most picturesque forms.

τοὶ δ' ἀσπαστὸν ἵνα σφίσι πέφραδιν Λιγλὴ
πίδακα τῇ θίον αἶψα κίχαρμένοι, ἔφρ' ἐπὶ κύρσαν.
ὡς δ' ὅπότε στεινὴν περὶ φηραμὸν εἰλίσσονται
γιομόροι μύρμηκες ὁμιλαδόν, ἢ ὅτε μύαι
ἀμφ' ὀλίγην μέλιτος γλυκερὴ λίβα πιπτηνύσιν
ἄπλητον μεμαάσιν ἐπήτριμοι ὡς, τότε ἀλλοιῖς
πετραίῃ Μινύαι περὶ πίδακι δινεύουσιν.

iv. 1450.

There have not been wanting some bold enough to decide positively upon the genus of the golden fruit. Athenæus tells us that Juba, King of Mauritania, *ἄνδρα πολυμαθέστατον*, in his *Commentaries on Libyan History*, pronounces the apples of the Hesperides to be citrons; that Hercules introduced them from Africa into Greece, and that they were called golden from their colour. Pamphilus and Timachides, he says, on the contrary, maintain that they were no more than apples; but apples of such quality that they were offered by the Spartans to their Gods. It must be confessed that the first-named of these authors, though he praises the smell, does not seem to think that the fruit itself was esculent, *εὔοσμα δὲ εἶναι καὶ ἄβρωτα*. (iii. 7. *Ed. Cas.*) Bodæus, in his *Commentary on Theophrastus*, determines that they are quinces; the Greeks, he says, frequently called that fruit *χρυσομήλα*; their colour is the same; and in a statue at Rome, (we suppose the Farnese Hercules,) Hercules is plainly represented with such in his hand. It requires eyes previously resolved to see nothing but quinces, as Massieu remarks, to decide what sort of fruit this figure is bearing. Among all the fruit which have laid claim to this distinguished honour, Massieu appears most inclined to give his suffrage to the orange; *mala aurantia*, in mediæval Latin, are, as he

contends, the same as *mala aurata*, and *mala aurata* are clearly *χρυσᾶ μήλα*. There is no force, he continues, in the supposition which deduces *aurantia* from *Aran-tia*, a town of Peloponnesus, to which Hercules first brought them, for then they would have been so named by the Greeks, which never was the case.

Major Rennell, from a comparison of authorities, determines that Bernic (the ancient *Berenice*) was the most generally received site of the Hesperides among the Ancients, and that the spot was appropriate, for although bordered by the sea on one side, and the desert of *Barce* on the other, it nevertheless, according to Edrisi, (93.) is covered with wood. He objects to the measurement of Scylax in his *Periplus*, (46.) who gives no more than two stadia for the square of the Gardens. Scylax is supposed to have lived above half a century after Herodotus; he fixes the Gardens at 620 stadia from *Barce*, which is 500 stadia from *Cyrene*; and this, says Major Rennell, "agrees precisely with Bernic. He gives a Catalogue of the trees in them which stood so thick as to entwine with each other, and it is worthy of remark that the *lotus* is among them." (*Geog. of Herod.* 612.)

Astronomers, supported by Vossius (*Idolol.* 11.) and others, have discovered the setting of the constellation Hercules in the voyage of that fabled Hero to the Hesperides; with them the Gardens are the firmament, the apples are stars, the Dragon is the horizon, or the tropics, and Hercules, if not himself, is the Sun. Maier applies the whole story to Alchemy. The grapes which the messenger of Joshua brought back to him from Canaan, have been transformed by other hunters of analogy (Huet, *Dem. Evang.*) into the golden apples; nay Paradise itself and the bruising of the Serpent's head has been supposed to furnish the Pagan Mythos; (Spanheim, in *Callimachum*;) and we have read an argument in support of this hypothesis in a very grave recent author, to the following effect, that "in Spence's *Polymetis*, pl. xviii. fig. 8. Hercules is represented standing with an apple in his hand before the tree, and the Serpent twisted round it." It so happens, we believe, that Michael Angelo has placed his Serpent in the Fall of Man in a like attitude; and upon this coincidence rests the sole foundation of the argument. Why is it that Poets are not allowed the free exercise of Imagination? and why must we perversely deny the power of *originating* to those whose very *name* depends upon the possession of such a power? It is to an overflowing fancy, rather than to any corruption of Sacred Writ, that we are often indebted for many wild and beautiful creations of Pagan Mythology.

HESPERIS, in *Botany*, a genus of the class *Tetradynamia*, order *Siliquosa*, natural order *Cruciferae*. Generic character: calyx closed, shorter than the claw of the petals, some of the petals bent obliquely, linear or obovate; pod roundish; stigmas conniving; seeds emarginate.

Nineteen species, mostly natives of Europe. *H. matronalis*, the Rocket, of which there are several cultivated varieties, is a native of England.

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H E S S E.

HESSE.

HESSE, a large district of Germany, inhabited from the earliest Ages by the *Catti*, a name by which the Hessians are called in documents still existing. Some of their nation migrated anterior to the Christian era into the Low Countries, where they were named *Batavi*. They are mentioned in History as early as the time of Augustus. Germanicus, the son of Drusus, conquered them, burned their chief Town *Mattium*, or Marburg, and led away the daughter of one of their Princes to adorn his Triumph. Hesse was afterwards included in the great Empire of Charlemagne. From that time till the middle of the XIIIth century its history is completely merged in that of Thuringia. But when Henry I. of Brabant, who inherited Hesse from his mother, a Thuringian Princess, had secured the possession of it, (in 1263,) notwithstanding the pretensions of the House of Misnia, it was raised to the rank of a Fief of the Empire, and its Sovereigns to that of Princes. The possessions of Henry received several additions, and were frequently divided among his successors. But in the year 1500, all the Hessian Countries were again united under the sway of William II., by whose death, in 1509, they devolved on his infant son Philip, afterwards surnamed the Magnanimous. This Prince was one of the most zealous promoters of the Reformation, which he introduced into his States. With the revenues of the suppressed Convents he endowed the University of Marburg and four great Hospitals. It was he who arranged the conference at Marburg between Luther and Zuinglius with a view to their reconciliation, and who conducted together with the Duke of Saxony the League of Smalkalde. In consequence of the defeat at Muhlberg he became the prisoner of Charles V., and was detained by that Prince five years in captivity. At his death, in 1562, he divided his dominions by testament into four parts, between his sons William VI., Louis III., Philip, and George. The first of these received a half with Cassel; the second a fourth part with Marburg; the third an eighth with Rheinfels; and George, the youngest, an equal share with Darmstadt. But Philip and George both died without children, and their brothers, dividing their estates, founded the two lines of HESSE-CASSEL and HESSE-DARMSTADT. Louis, also, at his death divided his estates among his three sons, and from this partition again proceeded the line of HESSE-HOMBURG.

Origin.

Hesse-Cassel.
Extent and
situation.

HESSE, (the ELECTORATE of,) or, as it is commonly called, HESSE-CASSEL, has arisen from the Landgraviate which formerly bore this latter title. It is bounded on the North by Hanover and the Prussian Province of Westphalia, on the West and South by the Principalities of Waldeck, by Hesse-Darmstadt and Bavaria; on the East by the Prussian Province of Saxony, the Grand Duchy of Weimar, and the Kingdom of Bavaria. The territories of the Elector are not all contiguous. The Province of Schauenburg on the North is separated from the other Hessian Provinces by Prussian Westphalia and Schauenburg-Lippe. In like manner, Smalkalde, on the West, is completely enclosed by the Saxon Duchies. The extent of surface comprised in the

whole territory of Hesse-Cassel is about 1730 square miles. HESSE.

This may be called a mountainous, at least a very hilly country. Woods and mountains, with deep narrow valleys, present at every turn the most romantic appearances; gentle slopes frequently occur towards the banks of rivers, but there are no level plains. The valley of the Fulda, in which Cassel is situated, is esteemed one of the most picturesque districts of Germany. Smalkalde is the most mountainous of the Provinces, and Hanau is the least so, though its surface is still variegated by sandstone hills of moderate elevation.

Appearance.

The rocks which occur in Hesse are principally recent sandstone and secondary limestone, abounding in marine exuviae. From the midst of these calcareous rocks rise volcanic summits, similar to those which are scattered to the West in the vicinity of the Rhine. The Wogel mountains and the chain of the Rhæne Gebirge stretch their branches through the Northern Provinces, and afford little soil for agriculture, but ample pasturage and extensive forests.

Geological
character.

The country of Fulda, in the centre of the latter chain, comprises its most elevated summits. The Milzebourg reaches the height of 3290 feet above the level of the sea, and the Dammersfeld that of 3640 feet. In the Northern portion of the Electorate may be remarked two series of mountains; one to the South-East of the great valley of Cassel, composed of greywacke in horizontal strata; the other on the North-West consisting of calcareous mountains with basaltic summits. One of the most remarkable of these is the Habichtswald, crowned by the octagonal pavilion of Weissenstein, and enclosing layers of bituminous wood. Further to the North, the Alberg, of a conical form, but not so high as the preceding, and covered with the ruins of an ancient castle, contains deposits of wood coal still more considerable. But in the eye of the Geologer, the most remarkable of these mountains is the Meisner, six leagues from Cassel. This mountain, separated from all those which surround it, has an absolute elevation of 2300 feet. From its base to its summit, which is terminated by a plain two leagues long by one in breadth, it is formed at first of limestone, abounding in shells and succeeded by greywacke; on these is a layer of sand; then a stratum of lignite, or bituminous fossil wood, 100 feet in thickness, on which rest the basaltic strata, 400 feet in perpendicular depth. "The enormous accumulation of wood," says M. Daubuisson, who describes this mountain, "which rests on this summit, has certainly been carried hither by a current of water. All these trees could never have grown in the same place; the waters which swept them along came from above, and the basaltic torrent which covered them must have proceeded from a crater at a still higher level. But the Meisner at present towers over all the country for 15 leagues round, and there are but few summits in the North of Germany which rise above it. The contiguous high land, in the midst of which it appears to have formed a hollow, has been long since swept away." To this it may be

Mountains

Meisner

HESSE. added, that the fossil wood is a fresh-water deposit, while the limestone at the base of the mountain abounds in oceanic remains, so that we have here the evidence of a twofold natural revolution. The schistose strata, near Riegelsdorf, contain, like those of Mansfeld, several varieties of fossil fish, so well preserved, that it is easy to ascertain the genera to which they belonged. They differ in almost every instance from the existing species.

Rivers. The Weser and the Maine both touch the territories of Hesse-Cassel; but the only considerable river which can be said to belong to the country is the Fulda. This rises near the village of Reutbach, and flows Northward through the country; receiving a great number of small streams, it becomes navigable at Melsungen in Lower Hesse, and joining the Werra at Minden forms the Lahn. The Lahn collects the mountain streams of the Southern Provinces, and flows Westward into the Rhine. There are numerous mineral springs in Hesse; those of Nenndorf, Wilhelmsbad, and Geismar are, perhaps, the most celebrated.

Minerals. In the territory of Smalkalde are salt springs, which produce annually about 100,000 quintals; in the vicinity of the same town are iron mines, which yield more than 13,000 quintals of bar iron and 4000 of natural steel. Salt springs of greater value occur at Allendorf, and iron mines are wrought at Homberg, Hohenkirchen, and Rommershausen.

At a short distance from Almerode, the Hirschberg contains a stratum of slate, from which is drawn annually about 400 quintals of alum. Near Riegelsdorf the mines of copper and of cobalt, yielding an annual produce of 25,000 quintals, afford subsistence to 1000 individuals. Other copper mines of less importance extend to the West of Cassel. In many parts of Hesse are extensive strata of wood coal, and there are also mines of gold and silver, though these, perhaps, cannot be reckoned among the sources of national wealth, and there is no longer an annual coinage of ducats, *ex auro Adrenæ*.

Cultivation. The climate of Hesse-Cassel is temperate, but inclining to cold. Like all other mountainous countries it presents local differences of temperature, which operate more or less on the nature of the agricultural produce. In Old Hesse, including Smalkalde, there are, according to Hassel, 1,337,420 Hessian acres of arable land, 329,688 devoted to garden cultivation, 436,675 in pasture, 984,160 of forest, and 724,560 of waste lands, including roads, rivers, &c. The Province of Schauenburg has 221,568 acres of arable soil, 64,218 of garden land, 46,670 of woods, and 66,670 uncultivated lands. The disposal of the soil in Fulda and Hanau are not known. The latter of these Provinces and Schauenburg are the most fertile parts of the Electorate. They produce corn enough, not only to supply the deficiencies of the other Provinces, but even for exportation. Hanau also sends a great quantity of fruit and vegetables to the market of Frankfort. Wine is produced in the same Province, and the vineyards of Witzzenhausen deserve to be mentioned as the most Northern in Germany. The culture of potatoes has latterly increased so much in Hesse, that the inhabitants of some mountain districts subsist almost entirely on that vegetable. Notwithstanding the extensive pastures of this country, there is a deficiency of stock, particularly of horses. Goats are numerous, and destructive to the woods, which feed great numbers

of swine. The increase of Merinos has latterly engaged the attention of the Government. HESSE.

Though the population of Hesse is on the whole agricultural, there is one branch of manufacture which is found in almost every cottage; this is the preparation of coarse linen. It is never carried on as a separate business, but forms the domestic occupation of the farm-house. The Province of Fulda alone manufactures 140,000 pieces annually. Some woollen cloth is made in the same way. The working of the mines, some coarse pottery, and glass, constitute the only other objects of manufacturing industry. The Government has latterly held out much encouragement to the establishment of manufactures, but the spirit of the people is fettered by injudicious laws and by the existence of corporations, which serve to perpetuate the routine of ignorance. Not many years are passed since it was first permitted to exercise every trade in the villages; and no man is allowed to establish himself as a grocer until he shows that he is physically incapable of a more active employment. A Council lately appointed to promote industry by suitable rewards, and to report upon every means of ameliorating the social economy, will, in all probability, advise the removal of these restraints on individual exertion. Industry.

The commerce of Hesse consists in the exportation of its own produce, and in the transit of merchandise from Frankfort to the North of Germany. The value of the yarn and coarse cloth sent annually from Cassel to the great fairs amounts to about five millions of francs. To this must be added, the value of about 120,000 flasks of mineral water, &c., in exchange for which are received sugar, cotton, coffee, and other colonial produce, with French wines, &c. The value of the importations very far exceeds that of the exported goods; but this disadvantage in the balance of trade, if it be such, is more than counterbalanced by the clear gain of the transit, or carrying trade. There is no commercial town in this State; neither Cassel nor Hanau deserve that title. The fairs at the former place have never attained any importance. Manfried and some places on the Werra have a little trade in wine. The navigation of the Maine and Weser are but little attended to; the roads, however, are excellent, particularly in the basaltic districts. Commerce.

The population of Hesse-Cassel is about 585,000; of these the Roman Catholics are, probably, 102,000, the members of the Reformed Religion 336,800, the Lutherans 140,000, and the Jews 5300; the Mennonites do not exceed 100 in number. There are several families descended from the French refugees, 3000 or 4000 in number, who quitted their Country at the revocation of the Edict of Nantes. The Jews in this Country are raised much above the abject state in which they exist in other parts of Germany; this benefit they owe to the late Westphalian Government, which admitted them to all the rights of citizenship. They are obliged, however, to keep their account-books in German. Population.

The means of instruction are by no means widely diffused in the Electorate; the public seminaries are ill-supported, and in a low condition. The University of Marburg, though improved of late years, is still reckoned among the least eminent of Germany. The Hessian States are the only parts of Germany at present in which the advantages of a learned education are confined by law to the sons of nobility, councillors, and some others whose public functions give them the privi- Education.

HESSE. leges of rank. The clergy, also, are allowed to send their eldest sons to the University, but the younger sons of their families, and all of the inferior classes, are condemned to ignorance. It will hardly be believed that this strange prohibition was made or renewed in the year 1818.

Revenues.

The revenues of the Electorate amount to about eight millions of francs, and the expenditure to half that sum. It may thus be ranked among the richest of the German Principalities. Before 1806 the State had no debt, but while the French held possession of it, and under the Westphalian monarchy, debts were contracted amounting, in 1815, to 2,785,762 florins. This was reduced, in 1822, to 1,297,000. The debts of Fulda and Hanau, which at the end of the war amounted to 1,500,000 florins, are not included in the above account.

The Elector.

The Markgrave of Hesse-Cassel received the title of Elector in 1803, by way of compensation for the encroachments made by the French Empire on the Rhenish Provinces. In 1805, he hesitated long before he declared himself neutral in the war between France and Prussia, and he was in consequence deprived of his dominions by Napoleon, immediately after the battle of Jena. His restoration took place in 1813, and, in the general settlement of Europe at the Congress of Vienna, considerable additions were made to his territories. It is remarkable that the only Electorate which now exists in Germany, was erected by the same course of events which destroyed the Empire. The Prince is addressed by the style of Royal Highness. The Government is monarchical, and, like all those which affect the designation of paternal, of a rather absolute character. The Electoral dominions are declared, by a law of 1817, to be inalienable and indivisible. The sovereignty descends in the male line, and the heir to the throne attains his majority in his eighteenth year. Similar rules obtain in the Hessian Duchy.

Administra-
tion.

The States of Hesse Cassel, which form the only counterpoise to the power of the Elector, are composed of the principal Ecclesiastics of the various religious communions, the Mayor of Cassel, seven Deputies elected by the Nobility, who are extremely numerous but poor, eight Deputies from the Towns, and nine chosen by the agricultural classes. The promise of a Constitution has never been fulfilled, nor have the States been convened since 1816, at which time they were dismissed before they had sketched the object of their wishes. The highest tribunal in the Electoral dominions is the Court of Appeal at Cassel; inferior jurisdictions are at Cassel, Marburg, Rinteln, Fulda, and Hanau. The independence of the Courts of Justice has been guaranteed by a distinct pledge on the part of Government as a provisional step to the establishment of a Constitution. No officer of Government can be removed from his post without the formalities of a trial.

Landgraves
of Rothen-
burg and
Philipsthal.

The collateral branches of the Electoral House of Hesse are that of Philipsthal, which receives a settled revenue, but has no lordship, and that of Rothenburg, possessing 8 towns and 219 villages in the territories of Hesse and Nassau. Besides the revenues of this rich appanage, the Landgrave of Rothenburg receives 300,000 francs annually from the Elector and King of Prussia, in compensation for some of his domains which were alienated in the arrangements of 1814. He possesses some territorial jurisdiction, but

is still subject to the Electoral authority. The line of Rothenburg adheres to the Roman Catholic Religion, while the other Princes of the Electoral family are Lutherans.

HESSE.

The Hessians are distinguished by their robust, manly figure and military gait. They are frank, sincere, and brave, but phlegmatic and slow. It may be owing to natural constitution, as well as to the want of education, that the Hessian States have not as yet contributed to the literature of Germany any work of genius. The people are soldiers, not so much from inclination, perhaps, as because they have nothing else to do. The Hessians have taken part, as mercenaries, in almost all the wars of Europe. No less than 12,000 of them were kept in pay by England during the American war; this system of hiring out the national troops, though it augmented the revenues of the State, has proved detrimental to its industry and general improvement. In 1814, Hesse-Cassel made, under the name of *land-sturm*, the enormous levy of 82,634 men of infantry, and 2160 of cavalry. All natives between 16 and 50 years of age are liable to the conscription. The time of service is 12 years, and those who agree to serve 12 years longer are rewarded at the expiration of that period by pensions or Civil posts. The standing army is at present reduced to about 9000 men, exclusive of a corps of dragoons invested with the authority of police.

Character
of the peo-
ple.

Military ser-
vice.

The Electorate of Hesse is divided into ten Provinces, viz. Lower Hesse, Upper Hesse, Hersfeld, Ziegenhein, Frizler, Smalkalde, Fulda, Isenberg, Hanau, and Schauenburg.

Divisions.

Of the 62 cities or towns contained in Hesse-Cassel, the most important by far is the Capital CASSEL, with a population of 20,000. FULDA, with 9000 inhabitants, ranks next in consequence, though at a considerable distance. Both these places will be found described in their alphabetical order.

Smalkalde, the chief Town of the Province of the same name, is the town of all Germany in which the antique style of building, with lofty houses, dark and tortuous streets, and overhanging roofs, has been least corrected by the improving hand of modern taste. The salt-pits and iron works in the neighbourhood employ the inhabitants, in number about 5000. Smalkalde is interesting to the Historian, as having been the scene of the numerous Conferences and Treaties entered into, between 1529 and 1540, by the Protestant Princes who espoused the Reformation and united to resist the Imperial authority. 25 miles South-West from Erfurt.

Smalkalde.

Marburg, on the Lahn, deserves to be mentioned for its Protestant University founded in 1527, to which are attached Botanic gardens, a Library of 60,000 volumes, and a good School of Anatomy. The Professors are 42 in number, and the students nearly 250. The Church of St. Elizabeth is a beautiful Gothic structure. The Lahn flows through the town, which lies on the side of a hill in a romantic situation. Population about 6600; 47 miles South-West of Cassel.

Marburg.

J. K. Bundschuh, *Hessen nach seinen neuesten Physischen und Politischen Verhältnissen*, Lemgo, 1805; M. Kurtius, *Geschichte und Statistik von Hessen*, Marburg, 1795; Engelhard's *Erdbeschreibung der Hesse-Casselschen Länder*, Cassel, 1772; Justi and Hartmann, *Hessische Denkwürdigkeiten*, Marburg, 1806.

HESSE, (the GRAND DUCHY of,) or, as it is usually called, HESSE-DARMSTADT, comprises, in reality, but a

Hesse-
Darmstadt.

HESSE. small portion of the Hessian States. The territories of the Landgrave of Hesse-Darmstadt underwent many changes at the Treaty of Luneville, in 1801; and again in the arrangements made by the Confederation of the Rhine in 1806, at which period he received the title of Grand Duke. The numerous adjustments and exchanges of territory which took place in 1815, effected more important alterations, and transferred, in fact, the name of Hesse-Darmstadt to dominions composed chiefly of Rhenish Provinces and the territories of Mentz.

Extent, &c.

The Grand Duchy has less extent than the Electorate, but is much more populous and productive. The superficial area has been variously estimated at from 169 to 215 square German miles; the first of these calculations made by Stein, and equal to about 1610 of our square miles, is, we believe, not far from the truth. The State is formed of two portions, separated by the territories of Frankfort on the Maine. The Southern half is bounded on the North by the Principality of Nassau, the territory of Frankfort, and the Electorate of Hesse; on the East by Bavaria; on the South by the Grand Duchy of Baden; and on the West by the Bavarian Provinces of the Rhine. The Northern portion has on the West the Principality of Nassau and the dependencies of Wetzlar, on the North-East and South the Electorate of Hesse. Some small portions are entirely enclosed in Waldeck and Nassau.

Surface, soil, &c.

The country to the North of Frankfort has a calcareous soil, with greywacke and volcanic mountains, as in Electoral Hesse. To the South of Frankfort extend primary formations. The range of the Vogelsberg, in which the basaltic peak of the Feldberg rises to the height of 2700 feet, extends with its dense forests through the Northern part. The Odenwald, also covered with thick woods, runs along the Southern portion parallel to the course of the Rhine. At the foot of this chain winds the Roman road from Basle to the North of Germany.

Rivers.

The Rhine enters the Grand Duchy at Worms, and leaves it at Bingen; during this part of its course it receives the Pfrim, the Selze, the Nahe, the Neckar, the Maine, and the Lahn. The Altfell, Schwalm, and Eder flow on the other side into the Weser.

Produce.

The most fertile part of the country is that which borders the Rhine. All the slopes of the hills in that part of Hesse are covered with rich vineyards. Wine indeed is a staple product of the country, and the art of making it is well understood. The wine grown at Worms, (famous under the name of *Liebfrauenmilch*,) and, among the growths of the Maine, the wine of Obersteinheim, bear a high reputation. The produce of corn very far exceeds the consumption. Fruit is another article of exportation; the road-sides are planted with chestnuts and other fruit-trees. Tobacco, madder, and other dye stuffs, are grown successfully in the deep lands. In the mountain districts the people are employed in the care of cattle, in the woollen manufacture, and in the mines of copper and iron; the former of which yields annually about 980, the latter about 15,000 cwt. The manufactures, the cattle, and the flocks of the mountains constitute but a small part of the wealth of the Grand Duchy, which is, on the whole, a wine and corn country of the greatest fertility; the Province on the Rhine alone exporting annual produce to the amount of four millions of florins. Frankfort is the great market for all this produce, the Duchy

having no commercial town of importance. Mentz, so fortunately situated for the trade of the Rhine and Maine, may, perhaps, revive under the present Government.

The population of Hesse-Darmstadt in 1822 was 681,760, and, probably, does not at present fall much short of 700,000. Of those 391,200 were of the Lutheran, and 157,800 of the Reformed, or Calvinistic Church; 108,300 Roman Catholics, 15,000 Jews, and some hundreds Mennonites and Waldenses. Among the Nobility are nine Princes and Counts, who held the rank of Sovereigns previous to the Confederation of the Rhine; all exemptions from taxes and feudal exactions are done away with; the inferior Nobles are allowed to convert their fiefs into allodial estates by the payment of a fine. Feudal servitude is abolished, and the peasantry are personally free. The Burghers enjoy some privileges, but they, as well as the agricultural class, are forbidden, by a law of 1813, to give their sons a learned education, unless they furnish proofs of what may be deemed sufficient wealth. Yet a good deal has been done of late to promote the instruction of the people. Besides the University at Giessen, there are Gymnasias at Darmstadt, Giessen, Mentz, and Worms; in Friedberg is a Seminary for teachers, and the Schools for the lower orders in the towns and villages are numerous and well conducted. The chief Libraries are those of Mentz and Darmstadt, each containing about 90,000 volumes; that of Giessen is of inferior magnitude.

From the year 1806, when the States, or National Assembly of Hesse-Darmstadt were put an end to by a decree, the Grand Duke ruled with absolute and undivided authority. The States of Hesse-Cassel and of Hesse-Darmstadt had always met together, and formed a single Assembly, but the changes which took place in the composition of those dominions at the period above-mentioned, dissolved a Constitution which was grounded on local customs. The Grand Duke had promised, conformably to the XIIIth article of the German Confederation, to give his people a representative Constitution, and fixed the 20th May, 1820, for its publication. On that day were convened the States, composed of the Prelates, the Nobility in three divisions, answering to the Rivers Lahn, Eder, and Schwalm, and the Burghers from 51 Towns. But the Assembly declared itself so little satisfied with the proffered Constitution, that the Government was obliged to withdraw it to be more liberally remodelled; when thus modified, it was again offered to the States, and accepted by them on the 17th of December.

The States are now divided into two Chambers, whose votes, however, are taken together when a measure accepted by the one is rejected by the other. In the first Chamber sit the Princes of the Ducal family, the chief Nobility, two Prelates, one Roman Catholic and one Protestant, the Chancellor of the University, and those whom the Grand Duke may think fit to name as members for life, not exceeding 10. The second Chamber is composed of 6 Deputies from the inferior Nobility, 10 Deputies from the Towns, Darmstadt and Mentz sending two, Giessen, Offenbach, Friedberg, Alsfeld, Worms, and Bingen only one each, and of 34 Representatives from the country, chosen by a very complicated form of election. The Members of the first Chamber must pay 300, those of the second 100 florins yearly in direct taxes. The proceedings of the Chambers must be printed, and a certain number of strangers

HESSE. may be admitted to witness the debates. A *Landtag*, or Convention of the Chambers, must be held every three years. The printed proceedings, of what may be called the Hessian Parliament, which in the first Session filled 10 volumes, excited an extraordinary interest in Germany, where so many evils in the social economy still remain to be corrected.

A new and complete code of laws, founded on the Austrian code, has been lately promulgated. The administration of justice appears to be prompt and impartial, although not guarded by any of the forms of a popular constitution.

Revenues, &c. The sum provided by the Chambers for the expenses of the State in 1826 was 5,816,982 florins. The public debt in 1821 was, according to Hassel, 11,288,000 florins, but in 1824 Crome stated its amount at 13 millions. The standing army is reduced to 8400 men. The Grand Duchy of Hesse holds the ninth place, and has three votes in the Diet of the Confederation.

Divisions. The Grand Duchy of Hesse is divided into three Provinces, that of Starkembourg, the Capital of which is Darmstadt; Upper Hesse, of which Giessen is the chief place; and the Province of Rhenish Hesse, in which are situated MENTZ and Worms.

Darmstadt. Darmstadt, the Capital of the Duchy, is built in an agreeable situation, on a rivulet of the same name. The old part of the Town is close, gloomy, and irregular. The new Town is well built, with clean, open streets, and some good edifices. Among these are distinguished the Ducal Palace, the Theatre, the Cathedral, containing the monuments of the reigning family, and the Riding-School, 320 feet in length, 152 in breadth, and 83 feet high; the roof is one of the greatest ever constructed without the support of pillars. In the Castle are the Royal Library, containing 90,000 volumes, a small but select Gallery of Pictures, and Cabinets of Antiquities and Natural History. The inhabitants are about 16,000 in number, and are chiefly supported by the expenditure of the Court and of the establishments appertaining to Government.

Giessen. Giessen, the chief Town of Upper Hesse, stands on the Lahn, at its junction with the Wieseck. The ramparts and walls are planted with trees, and converted into promenades, and some manufactures of wool and cotton employ a population of 7000 souls. A Protestant University, founded in 1607, and the only one in the Duchy, forms the chief title which Giessen has to distinction. The number of Professors is about 37, and that of the students approaches to 300. A public Library, Observatory, and Botanic Garden are connected with the University.

Worms. Worms, supposed to be the *Borbetomagus* of Ptolemy, the Capital of the *Vangiones*, is situated in the same Province as Mentz, higher up the Rhine, where this river first enters the territories of Hesse-Darmstadt. As ancient as that City, at one time of equal, or even

greater importance, and as often ruined by contending armies, it has less perfectly recovered from the desolations of war. A splendid Cathedral, a considerable trade in wine, two yearly fairs of middling importance, and a population of 7000 souls, present but a faint shadow of the wealth and grandeur, the ruins of which lie scattered in all directions. 27 miles South South-West from Mentz.

W. Butte's *Blick in die Hessen Darmstadtischen lande*, Giessen, 1804; *Survey of the Hessian States*, in the *Geograph. Ephemeriden*, vol. xxi.; *Statistical Tables of Hesse-Darmstadt*, Darm. 1818.

HESSE-HOMBURG, one of the smallest of the Principalities composing the German Confederation. The Landgrave of Hesse-Homburg is a Prince of the House of Hesse-Darmstadt, and belongs to the Reformed sect of German Protestants. His dominions consist of two portions, Homburg in Wetteravia, a small territory, bounded by Nassau, the Electorate, and the Duchy of Hesse; and Meissenheim, at the West of the Rhine, surrounded by the territories of Prussia, Bavaria, and Lichtenberg. The whole superficial extent of both these districts, which are at least 150 miles asunder, does not exceed 140 square miles, and the subjects of this Sovereign are not above 21,000 in number. The little dominions of the Landgrave, however, are not deficient in natural produce or industry. Homburg, though mountainous, and comprising the Feldberg, 2700 feet in height, has numerous fruitful valleys, and is able to export both corn and cattle, besides linen, flannel, and wooden ware. Meissenheim, the larger and more populous district of the two, is also mountainous and equally productive. Some mines of coal, iron, and quicksilver add to its riches; but tillage is the general occupation of the inhabitants.

The Landgrave was admitted a Member of the Confederacy in 1817, and has one vote *in plenum*. He is not one of the few German Princes who have kept their promise, by granting their subjects the Representative Constitution as was stipulated in the Articles of Confederation. The administration of justice, the exercise of the legislative and executive powers, all depend immediately on him. Besides his immediate dominions, he possesses the domains of Winningen, Oesbisfeld, and Hotensleben, in Prussian Saxony, and from these estates he derives one-third of his revenue, the whole of which amounts to about 180,000 florins. The debt of the State is 450,000; the expenses are very trifling, as in the absence of a Constitution there is little delegated authority, few public offices, and no standing army.

Homburg, the Capital, stands in a fine situation on the Eschbach, and has a population of 3000 souls, whose subsistence is chiefly derived from the expenditure of the Court.

See the general authorities referred to under Hesse-Cassel.

HESSE
—
HEST.

Hesse
Homburg.

Divisions.

Produce.

Govern-
ment, &c.

Homburg

HEST, Goth. *haitan*; A. S. *hæt-an*, *hat-an*; D. *heten*; Ger. *heissen*; *vocare*, *dicere*, *jubere*. See **BE-HEST**.

That which is named, said, ordered; the declared will; sc. in order, mandate, promise.

In R. Brunne, p. 586, the Ten Commandments are called the ten *hestes*.

VOL XXIII.

Ne that no man ys wurpe to be ycluped kyng,
Bote þe heȝe kȳnge of heuene; þat wroȝte al þyng,
þat haȝ heste of water, and of erþe al so.

R. Gloucester, p. 322.

Prelates ne no prestes, non of þam lyued wele,
þe did not Godde's hestes, bot brak þam ilk a dele.

R. Brunne, p. 65.

HEST.
—
HETERO
CLITE.

Maie none of hem withstonde her *hestes*,
Some parte thei shopen in to bestes.
Gower. Conf. Am. book vi. fol. 135.

All erthly kynges may know that theyr powers be vayne, and that
none is worthy to haue the name of a kynge but he that hath all
thynges subiecte to his *hestes*. *Fabyan, vol. i. ch. 206.*

Great God of might, that reignest in the mind,
And all the bodie to thy *hest* doost frame,
Victor of Gods, subduer of mankind.
Spenser. Hymne in honour of Loue.

And for thou wast a spirit too delicate
To act her earthy and abhor'd commands,
Refusing her grand *hests*, she did confine thee
By helpe of her more potent ministers,
And in her most vnmittigable rage,
Into a clouen pyne.

Shakspeare. Tempest, fol. 4.

What is your name?
MIR. Miranda.—O my father,
I haue broke your *hest* to say so.

Id. Ib. fol. 11.

HETERARCHY, Gr. ἑτερος, another, and ἀρχή, government.

The government of another, a stranger, a foreigner.

It is a joy to think we have a king of our owne. Our owne blood,
our owne religion; according to the motto of our princes (*Ich Dien*):
otherwise, next to anarchy is *eterarchy*.

Hall. Sermon. Christ and Cæsar.

HETEROCERUS, in *Zoology*, a genus of *Pentamerous*, *Coleopterous* insects, established by Bosc, belonging to the family of *Clavicornes*.

Generic character. Tarsi short, having four distinct joints folded on the outer side of the legs, which are triangular, spinous, or ciliated, especially the two front ones, which are formed for digging.

These insects live in damp, sandy places, near the margins of pools. Their *larvæ*, which have been described by Meigen, also live in similar places.

The type of the genus is *H. marginatus*, Bosc, well figured by Panzer, *Faun. Germ. fig. 11, 12.* Found in Europe.

HETEROCLITE, *n.* Gr. ἑτερόκλητος; Lat. *heteroclitus*; Fr. *heteroclite*; *adj.* *heteroclitus*; Fr. *heteroclite*; *HETEROCLITICAL*, It. and Sp. *heteroclitico*; from *ἑτερος*, another, and *κλίτος*, declination, or declension, from *κλίν-ειν*.

"An heteroclite, or declined otherwise than the common nownes be." Minshew. And the *adj.*, generally,

Irregular; not consistent with or conforming to rule, or order; disorderly.

There are strange *heteroclitites* in religion now-a-days; among whom, some of them may be said to endeavour the exalting of the kingdom of Christ, in lifting it upon Beelzebub's back, by bringing in so much profaneness to avoid superstition.

Howell. Letter 35. book iv.

Mad, phranticke, foolish, *heteroclitites*, which no new hospitall can hold, no physicke helpe.

Burton. Anatomy of Melancholy, fol. 76. To the Reader.

It is a just and general complaint, that indexes for the most part are *heteroclitites*, I mean, either redundant, in what is needless, or defective in what is needful. *Fuller. Worthies. Norfolk.*

For of sins *heteroclitical*; and such as want either name or president, there is oft times a sin even in their histories.

Sir Thomas Brown. Vulgar Errours, book vii. ch. xix.

I count it not irrational to think that things primary and *heteroclitite*, as also by a parity of reason, some things immaterial and supernatural, may be sufficiently proved in their kind, if there be such a positive proof of them, as would be competent and satisfactory.

Boyle. Works, vol. iv. p. 174. Considerations about the Reconcilableness of Reason and Religion.

Sir Toby Matthews, one of those *heteroclitite* animals who finds his place any where.

Walpole. Anecdotes of Painting, vol. ii. p. 220.

HETERODENDRON, in *Botany*, a genus of the class *Monadelphia*, order *Polyandria*, natural order *Terebinthaceæ*. *Generic character*: calyx persisting, four or five cleft; corolla none, anthers two-celled; capsules two to four angled, two to four celled; style nearly obsolete.

One species, *H. oleæfolium*, native of New Holland.

HE'TERODOX, *n.* Fr. *heterodoxe*; It. *etero-*
HE'TERODOX, *adj.* } *dosso*; Sp. *heterodoxo*; Gr.
HE'TERODOXY. } *ἑτερόδοξος*, one who is of another opinion, from *ἕτερος*, another, and *δόξα*, an opinion.

An opinion otherwise than or different from; (*sc.* the commonly prevailing or established opinion.)

On Thursday morning we had another session, in which was nothing done, but that it was reasoned whether that last *heterodox* should be retained.

Hales. Remains. Dr. Balcanqual's Letter from the Synod of Dort, &c.

But such, it seems, was the temper of those times, that he was not only dispensed withal as to this, but also as to another *heterodoxy* of his, concerning the resurrection.

Cudworth. Intellectual System, book i. ch. i.

This order, thus subjoined to the admonition, that was to be set up in every church, and so the more obvious to be read by all the priests and curates, as well as others, was doubtless to hinder raw and indigested *heterodox* preaching.

Strype. Life of Archbishop Parker, Anno 1560.

So that had our Saviour answered otherwise, he had, we may suppose, been taxed with ignorance and unskilfulness, perhaps also of error and *heterodoxie*.

Barrow. Sermon 23. vol. i.

That singular character [Doctor Sacheverel] took it into his head to disturb the doctor while he was in his pulpit venting some doctrine contrary to the opinion of that *heterodox* man.

Pennant. London, p. 258.

Heterodoxy was to a Jew but another word for disloyalty; and a zeal to see the rigour of the law executed on that crime, was the honour of a Jewish subject.

Hurd. Works, vol. vi. Sermon 20.

HE'TEROGENE, Fr. *heterogene*; It. *eterogeneo*; Sp. *heterogeneo*; **HETEROGENE'NEAL**, Gr. ἑτερόγονος, from ἕτερος, another, and γένος, kind.
HETEROGENE'ITY, Of another kind; unlike,
HETEROGENE'NEOUS, dissimilar, in kind or nature.
HETEROGENE'NEOUSLY,
HETEROGENE'NEOUSNESS.

Know you the sapor pontick? calcine?

Or, what is homogene, or *heterogene*?

Ben Jonson. The Alchemist, act ii. sc. 5.

Wherefore, either the two little parts of different elements do not become one body; or if they do, we must agree 'tis by the nature of quantity, which works as much in *heterogeneous* parts as homogeneous.

Digby. Of Bodies, ch. xiv.

And the reason why iron comes to a loadstone more efficaciously than another loadstone doth, is, because loadstones generally are more impure than iron is (as being a kind of oar or mine of iron) and have other extraneous and *heterogeneous* natures mix'd with them: whereas iron receives the loadstone's operation in its whole substance.

Id. Ib. ch. xx.

A strange chimera of beasts and men,
Made up of pieces *heterogene*;
Such as in nature never met
In *eodem subjecto* yet.

Butler. Hudibras, part i. can. 3.

And there being no conceivable convenience at all in the *heterogeneity* of parts, I think the conclusion is not rash, if we averre that the immediate matter of efformation of the foetus is either accurately homogeneous, or if there be any *heterogeneity* of parts in it, that it is only by accident; and that it makes no more of the first work of

HETERO-
CLITE.

HETERO-
GENE.

HETERO-GENE. cformation or organization of the matter, then those atomes of dust that light on the limner's colours make to the better drawing of the picture.
More. Antidote against Atheism, ch. ii. sec. 8. Appendix.

HETERO-TRICHUM. Because it belongs to a multitude of associations, and seems to differ from texture, with which it hath so much affinity, as perhaps to be reducible to it, in this, that always in mixtures, but not still in textures, there is required a *heterogeneity* of the component parts.
Boyle. Works, vol. iii. p. 298. The History of particular Qualities.

Let a liquor in any vessel look never so clear and transparent upwards, yet if there be the least settlement, or *heterogeneous* matter in any part of it, shake it thoroughly, and it will be sure to show itself.
South. Sermons, vol. vi. p. 234.

Courtier and patriot cannot mix
Their *het'rogenous* politics
Without an effervescence,
Like that of salts, with lemon juice
Which does not yet like that produce
A friendly coalescence.

Cowper. Friendship.

They [the houses] are small, and by the necessity of accumulating stores, where there are so few opportunities of purchase, the rooms are very *heterogeneously* filled.

Johnson. Journey to the Western Islands.

Dissimilitude of style, and *heterogeneousness* of sentiments, may sufficiently shew that a work does not really belong to the reputed author.

Id. General Observations on Shakspeare's Plays.

HETERONOMA, in *Botany*, a genus of the class *Ocandria*, order *Monogynia*, natural order *Melastomaceæ*. Generic character: calyx tubular, four-toothed, persisting; corolla, petals four, ovate, slightly awned; capsules four-celled, equal to the calyx; seeds compressed, striated.

One species, *H. diversifolia*, native of Mexico.

HETEROPOGON, in *Botany*, a genus of the class *Monocia*, order *Triandria*, natural order *Gramineæ*. Generic character: spike simple; male flower, calyx two-valved; corolla two-valved, awnless, interior valves bristled; nectary two-lobed, turgid: female flower, two-valved, corolla two-valved, one of the valves thick, awned, awn very long, hairy.

Two species, *H. glaber*, native of Italy, and *H. hirtus*, native of the East Indies.

HETEROPTERIS, in *Botany*, a genus of the class *Decandria*, order *Trigynia*, natural order *Malpighiaceæ*. (Decandolle.) Generic character: calyx five-parted, two melliferous pores at the base; corolla, petals roundish, with claws; filaments cohering at the base, seed-vessel a three-celled Samara, the wings the reverse of those of the genus *Bannisteria*, to which this genus is allied.

Thirteen species, natives of the West Indies.

HETEROSPERMUM, in *Botany*, a genus of the class *Syngenesia*, order *Superflua*. Generic character: calyx double, exterior four-parted; interior many-leaved; receptacle naked, seeds exteriorly compressed, margin membranaceous, interior oblong, two-awned.

Two species, natives of South America.

HETEROSTEMON, in *Botany*, a genus of the class *Monadelphia*, order *Triandria*, natural order *Leguminosæ*. Generic character: calyx four-leaved, coalescing into a slender tube; corolla, petals three, inserted into the throat of the calyx; the three inferior stamens fertile; pod flat on both sides, attenuated, many-seeded.

One species, *H. mimosoides*, a tree, native of Brazil.

HETEROTRICHUM, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Melastomaceæ*. Generic character: calyx tubular, border five to eight cleft; apex of the segments elongated;

corolla, petals five to eight; berry five to eight celled, crowning the calyx.

Five species, natives of the Island of Santo Domingo and South America.

HETHING. Hearne says, Mockery; Tyrwhitt, Contempt. Perhaps haughting, *i. e.* haughtiness.

Alle is thi *heþing* fallen upon the.

R. Brunne, p. 273.

Alas (quod John) the day that I was borne!
Now are we driven til *hething* and til scorne.

Chaucer. The Reves Tale, v. 4108.

HEUCHERA, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Saxifragæ*. Generic character: corolla, petals five, capsule two-beaked, two-celled.

Five species, natives of North America. Persoon.

HEW. See **HUE**.

HEW, v. } A. S. *heaw-ian*, *ahew-ian*; D. *houw-*
HEW, n. } *en*, *hauwen*; Ger. *hauwen*; Sw. *hugga*;
HE'WER. } *secare*, to cut or hack, with any kind of instrument, (says Wachter,) a sword, an axe, a hatchet. It is commonly employed when some degree of force is used.

To cut, to hack, to chop: to form or frame by cutting.

þei hewe on þe paiens, as men of wille gode.
þe paiens ageýn þam full stifely þei stode.

R. Brunne, p. 17.

Wel coude he *hewen* wood, and water bere,
For he was yonge and mighty.

Chaucer. The Knightes Tale, v. 1424.

If he that once encountred with his foes
In open field at sound of blasted trumpe,
Doe dare to yeelde his *hewed* head to bloes,
And goe again to heare the canons thumpe.

Turbervile. To the Rayling Route of Sycophants.

And then he bylte the inner courte wyth thre rowes of *hewed* stone,
and one rowe of cedar woode.

Bible, Anno 1551. 3 Kynges, ch. vi.

And Salomon tolde out foure score thousand men to *hewe* [stones] in the mountaines.

Geneva Bible, Anno 1561. 2 Chronicles, ch. ii. v. 2.

And Josua made them that same daye *hewers* of wood and drawers of water vnto the congregacyon, and vnto the aulter of God vnto thys daye, in the place whiche God should chose.

Bible, Anno 1551. Josua, ch. ix.

For, all for praise and honour he did fight,
Both striken strike, and beaten both doe beat,
That from their shields forth flieth fire light,
And helmets, *hewen* deepe, show marks of either's might.

Spenser. Faerie Queene, book i. can. 5.

They *hew'd* their helmes, and plates asunder brake,
As they had potshares bene.

Id. Ib. book vi. can. 1

Then to the rest his wrathfull hand he bends:

Of whom he makes such hauocke and such *hew*
That swarms of damned soules to hell he sends.

Id. Ib. book vi. can. 8.

There lies our way; be thou upon the guard,
And look around, while I securely go;
And *hew* a passage through the sleeping foe.

Dryden. Virgil. Æneis, book ix

Him in a hundred parts Astolpho *hews*,
As oft his sever'd frame itself renews.

Hoole. Orlando Furioso, book xv.

HEXADICA, in *Botany*, a genus of the class *Monocia*, order *Pentandria*. Generic character: male flower, calyx five-leaved; corolla, petals five: female flower, calyx six-leaved; corolla none; stigmas six; capsule six-celled, one-seeded.

One species, a moderate-sized tree, native of the woods of Cochinchina. Loureiro.

HEXA-
GON.
—
HEXA-
POD.

HE'XAGON, } Fr. *hexagone*; It. and Sp. *hexa-*
HEXA'GONAL, } *gono*; Lat. *hexagonos*; Gr. *ἑξαγώνος*,
HEXA'GONY. } from *ἕξ*, six, and *γωνία*, an angle.
A figure with *six angles*, and, consequently, six sides.

And besides, that salt dissolved upon fixation returns to its affected cubes, the regular figures of minerals, as the *hexagonal* of crystal, the hemispherical of the fairy-stone, the stellar figure of the stone asteria, and such like, seem to look with probability upon this way of formation.
Glanvil. The Vanity of Dogmatizing, ch. v.

When I read in St. Ambrose of *hexagonies*, or sexangular cellars of bees, did I, therefore, conclude that they were mathematicians?
Bishop Bramhall against Hobbes.

For the space about any point may be filled up either by six equilateral triangles, or four squares, or three *hexagons*; whereas three pentagons are too little, and three heptagons too much.

Ray. On the Creation, part i.

With that prodigious geometrical subtilty do those little animals work their deep *hexagonal* cells, the only proper figure that the best mathematician could choose for such a combination of houses.

Derham. Physico-Theology, book iv. ch. xiii.

It is well known to mathematicians, that there is not a fourth way possible, in which a plane may be cut in little spaces that shall be equal, similar, and regular, without leaving any interstices. Of the three, the *hexagon* is the most proper, both for conveniency and strength. Bees, as if they knew this, make their cells regular *hexagons*.

Reid. Essay 3. part i. ch. ii. *Of Instinct.*

HEXA'METER, *n.* } Fr. and Sp. *hexametre*; It.
HEXA'METER, *adj.* } *essametro*; Gr. *ἑξάμετρος*, from
ἕξ, six, and *μέτρον*, a measure.

A measure, or a verse measuring or consisting of six feet.

His request to Diana in an hexastich, and her answer in an ogdoastich, *hexameters* and pentameters, discovered to him in a dream, with his sacrifices and ritual ceremonies, are in the British story.

Drayton. Poly-olbion, song 1. note by Selden.

When Dorus, desiring in a secret manner to speak of their cases, perchance the parties intended might take some light of it, making low reverence to Zelmane, began this provoking song in *hexameter* verse unto her.

Sidney. Arcadia, book i.

Now, that songs or ditties to be sung unto stringed instruments, were composed in old time of *hexameter* verses, Timotheus giveth us to understand.

Holland. Plutarch, fol. 1018.

The English verse, which we call heroick, consists of no more than ten syllables; the Latin *hexameter* sometimes rises to seventeen.

Dryden. Works, vol. iii. p. 220. *On the Origin and Progress of Satire.*

Were we to judge every production by the rigorous rules of nature, we should reject the *Iliad* of Homer, the *Aeneid* of Virgil, and every celebrated tragedy of antiquity, and the present times, because there is no such thing in nature as an Hector or Turnus talking in *hexameter* or an Othello in blank verse.

Goldsmith. Essay 13.

HEXANGULAR, having six angles.

The base was *hexangular*, finely ornamented with Gothic sculpture
Pennant. Tour, p. 217.

HEXANTHUS, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*. Generic character: flowers umbellate; common calyx six-leaved; no partial calyx; corolla six-parted; berry one-seeded.

A tree, native of the mountains of Cochinchina; the wood is used for building. Loureiro.

HEXAPOD, Gr. *ἑξαπόδης*, having six feet, from *ἕξ*, six, and *πόδες*, feet.

For I take those to have been the *hexapodes* from which the greater sort of beetles come; for that sort of *hexapodes* are at this day eaten in our American plantations, as I am informed by my good friend Dr. Hans Sloane, who also presented me with a glass of them, preserved in spirits of wine.

Ray. On the Creation, part ii.

Mr. Jessop (another very judicious, curious, and ingenious gentleman) saw *hexapodes* vomited up by a girl; which *hexapodes* lived and fed for five weeks.

Derham. Physico-Theology, book viii. ch. vi. note 12.

HEXASTICK, Gr. *ἑξαστήχος*, having, or consisting of, six verses; from *ἕξ*, six, and *στήχος*, a verse. See *HEXAMETER ante*, for an example from Selden's *Notes on Drayton*.

I will conclude with that famous *hexastic* which Sannazzaro made of this great city, which pleaseth me much better.

Howell. Letter 36. book i. sec. 1.

Dryden on this occasion was a subscriber, and furnished Tonson with a well-known *hexastick*, which has ever since generally accompanied the engraved portraits of Milton.

Malone. Life of Dryden, p. 205.

HEXODON, in *Zoology*, a genus of *Pentamerous*, *Coleopterous* insects, belonging to the family *Scarabæidæ*, established by Olivier.

Generic character. Jaws strongly toothed, arched at their extremity; outer edge of the lip apparent; club of the *antennæ* small, oval; body nearly circular; outer edge of the *elytra* dilated and grooved. They live on the leaves of trees and shrubs, and their *larvæ* are unknown.

The type of the genus is *H. reticulatum*, figured by Olivier, pl. vii. fig. 1. Found by Commerson at Madagascar.

HEXT, *high* or *hegh*, *heghest*, *heghst*, *hext*. In the same manner, (adds Mr. Tyrwhitt,) *next* is formed from *negh*.

Tuelf ger he hyleuede þo here wyth nobieye ynow,
And hexte men of mony londes aboute hym vaste drou.

R. Gloucester, p. 180.

For the first apple and the hext
Which growth vnto you next
Hath thre vertues notable.

Chaucer. Dreame, fol. 357.

HEY-DAY, } An interjection (says Skinner) of
HE'YDEGUIES. } wonder or admiration, *q. d. high-day*.
O festum diem, i. e. lætum et felicem: an Etymology much at variance with the common usage of the word: but see *HIGH-DAYS*, in *v. HIGH*.

The Glossarist to Spenser calls *heydeguies* "A countrey dance or round. The conceipt is, that the Graces and nymphs do daunce unto the Muses and Pan his musicke all night by moonelight: to signify the pleasantnesse of the soyle." The folio Spenser (1610) in the text reads *gives*, in the note *guies*. The reading of Dr. Percy below seems to point to the only plausible Etymology.

GROOM. *Hey-da!* what Hans Flutterkin is this? what Dutchman doe's build or frame castles in the aire?

Ben Jonson. The Masque of Augures.

But friendly Faeries, met with many graces,
And lightfoote Nymphs can chase the lingring night,
With *heydeguies*, and trimly trodden traces,
Which sisters nine, which dwelle on Parnasse hight,
Do make them musick, for their more delight.

Spenser. Shepherd's Calendar. June.

And whiles the nimble Cambrian rills
Dance *hy-da-gies* amongst the hills,
The Muse them to Camarden brings.

Drayton. Poly-olbion, song 5. *Arg.*

By wells and rills in meadowes greene,
We nightly dance our *hey-day* guise;
And to our fairye king and queene,
We chant our moone-light minstrelsies.

Robin Goodfellow, in Percy, vol. iii. fol. 206.

HEYTESBURY, or HEITESBURY, corruptly called *Hatchbury*, a Borough, and formerly a Market Town in Wiltshire, traditionally the residence of the Empress Maud during her contest with Stephen, is situated in a valley on the South-Western edge of Salisbury Plain. The town consists principally of one long wide street, rebuilt, for the most part, after a fire in 1766. The Church, dedicated to St. Peter, is an ancient Norman

HEXA-
STICK.
—
HEYTES-
BURY.

HEYTES-
BURY.
—
HIA-
TELLA.

building, with a tower at the intersection of the nave and transept. It was formerly collegiate; and still has four Prebends, Hill Deverille, Horningsham, Tidring-ton, and Swalecliffe, in the patronage of the Dean of Salisbury, attached to it. The only other public build-ings are an Almshouse, and an ancient endowed Hos-pital for aged persons. Heytesbury is a Borough by prescription, and has returned two Members to Parlia-ment since the 27th Henry VI. The neighbourhood abounds with British, Roman, Danish, and Saxon Antiquities, which may be found described in the col-lections of Mr. Cunnington and Sir Richard Colt Hoare. Population, in 1821, 1329, many of whom are engaged in woollen manufactures. Distant from Warminster 4 miles, and from London 92.

HIANS, from *hiare*, to gape, Lacep.; *Anastome*, Illig. In *Zoology*, a genus of animals belonging to the family *Cultriostres*, order *Grallæ*, class *Aves*.

Generic character. Beak longer than the head, thick, compressed; mandibles separated in the middle from each other, and only touching at the base and tip; upper mandible nearly straight, swelling towards the tip, grooved at the base, and notched at the point; lower mandible convex downwards in the middle, its point having the edges inclined inwards; nostrils near the base lineal, lateral; legs long and slender, in part naked; the three front toes united by a short mem-brane, the hind toe half the length of the others, articu-lated on the inside and above them; the first and second quills nearly equal in size and the longest of all.

This genus was separated from the Herons by Illiger, on account of the open space between the middle of the mandibles, and named by him in consequence *Ana-stomus*. This circumstance is considered by Cuvier as depending upon the wearing away of the edges of the horn from use; but this can hardly be the case, the formation of the beak being so constant. These birds nearly resemble the Storks in their mode of living; they are found on the banks of rivers and marshes, into which they enter, but never attempt to swim.

Two species are found, the

H. Typus, Lacep.; *A. Typus*, Tem.; *Indian Anastome*. From India, which is the same as the *Ardea Coroman-deliana* of Latham and Sonnerat; and the *A. Pondice-riana* of Latham is the same bird in its first year's plumage. The other is the

H. Lamelligerus, Lacep.; *A. Lamelligera*, Tem.; *Afri-can Anastome*. Which is remarkable for the elongation of the shafts of the feathers of the neck, belly, and thighs, by a shining black broad cartilaginous plate at the tip of each, which resembles the feathers of *G. Sonneratii*.

See Cuvier, *Règne Animal*; Illiger, *Prodromus Mam-malium et Avium*; Temminck, *Planches Coloriées*.

HIATELLA, in *Zoology*, a genus of bivalve free boring shells; established by Daudin, nearly related to *Saxicava*, and confounded with *Solen* by Linnæus and Lamarck.

Generic character. Shell bivalve, transverse, equi-valved; nucleus sub-anterior, rather convex; hinges with one or two short, conical, diverging teeth in each valve; ligaments external, marginal.

The type of the genus is the *Solen minutus* of Lin-næus; the *H. arctica* of Lamarck; and *H. monoptera* of Daudin.

Bruguiere placed this genus with *Cardita*, and La-marck places it near that genus; it is very nearly allied

to *Saxicava*, and only differs from it in having small teeth. The two animals are exactly similar, like most shells which live in holes.

HIA'TION, } Lat. *hiare*; Gr. *χάειν*, to open, to
HIA'TUS. } gape.

An opening, a gaping.

A second is the continued *hiation* or holding open its mouth, which men observing, conceive the intention thereof to receive the aliment of air.

Sir Thomas Brown. *Vulgar Errors*, book iii. ch. xxi.

I shall endeavour to fill this *hiatus* by producing an almost entire chronologic series of paintings from the time to Henry VII. when Mr. Vertue's notes recommence.

Walpole. *Anecdotes of Painting*, &c. vol. i. p. 36.

M. with a rudiment of a tooth within one shell; with an oval and large *hiatus* opposite to the hinge.

Pennant. *British Zoology*. The May-gaper.

HIBBERTIA, in *Botany*, a genus of the class *Poly-andria*, order *Digynia*, natural order *Dilleniaceæ*. Generic character: calyx five-leaved, becoming after-wards the fruit; petals five, deciduous; capsules, three to twelve, glomerated.

Two species, elegant climbing plants, natives of New South Wales.

HIBE'RNAL, } Lat. *hibernus*, from *hyems*, winter,
HIBERNA'TION. } from Gr. *χειμα* (Voss.) *ἁπὸ τῆς χέειν*,
quod nempe pluvias fundat; because it pours forth rains

Wintry; of or pertaining to winter.

Were there any such effectual heat in this star [the dog-star], yet could it but weakly evidence the same in summer; it being about 40 degrees distant from the sun; and should rather manifest its warming power in the winter, when it remains conjoined with the sun in its *hybernal* conversion.

Sir Thomas Brown. *Vulgar Errors*, book iv. ch. xiii.

There might a constant stream of fresh and untainted [air] be let in and issue out as freely, and that so qualified in its intermediate composition, as should be very agreeable to the nature and constitu-tion of the several plants that were to pass their *hybernation* in the green-house.

Evelyn. *Kalendarium Hortense*. A New Conservatory.

HIBISCUS, in *Botany*, a genus of the class *Monadelphica*, order *Polyandria*, natural order *Malvaceæ*. Generic character: calyx double, the exterior many-leaved; stigmas five; capsule five-celled, many-seeded.

A genus containing nearly one hundred species. Natives of both hemispheres. Most of the species produce large handsome flowers; some of hardy sorts are often cultivated in gardens. *H. Syriacus*, the *Althæa frutex* of gardeners, is a native of Syria.

HICCIUS DOCTIUS, an unintelligible term (says the editor of *Hudibras*) used by jugglers. Mr. Brande thinks it corrupted from *Hic est doctus*; words with which the appearance of the Catholic priests in the assemblies of the people was in old times announced.

An old dull sot, who told the clock,
For many years at Bridewell-dock,
At Westminster, and Hick's-Hall,
And hiccus-doctus play'd in all.

Hudibras, part iii. can. 3. l. 580.

HICCOUGH, variously written, *hicket*, or *hicquet*, *hick-hop*, *hiccup*, and *hiccough*; D. *hicken*, *hicksen*; Ger. *hixen*; Sw. *hicka*; which the Etymologists agree are words formed from the sound. And see YEX.

And so it is also of good signality, according to that of Hippocrates, that sneezing cureth the *hicket*.

Sir Thomas Brown. *Vulgar Errors*, book iv. ch. ix.

HIA-
TELLA.
—
HIC-
COUGH.

HICKET. The same portion taken likewise with bonied vinegar hot, allaieth the convulsion of the stomach, proceeding from excessive yexing or *hicquets*. *Holland. Plinie, book xxxii. ch. ix.*

HIDE.

He shall be a knight, a baron; or by some false accusation, as they do to such as have the *hickhop*, to make them forget it.

Burton. Anatomy of Melancholy, fol. 549.

Quoth he, "To bid me not to love
Is to forbid my pulse to move,
My beard to grow, my ears to prick up
Or (when I'm in a fit) to *hiccup*."

Hudibras, part ii. can. 1.

Some are freed from the *hiccough*, by being told of some feigned ill news or even of some other things, that but excites a great attention of mind. *Boyle. Works, vol. i. p. lxxxiii. The Life.*

HIDALGO, or, as formerly written, *Fidalgo*; *quasi hijos d'algo*, son of somebody; the Spanish title for all of gentle blood, to which many privileges are attached.

HIDE, A. S. *hida, et hyda*; Scotch, *hilda*, from A. S. *hyd-an, tegere*, to cover; Scotch, *hilden*, to cover. *Hyd* among the A. S. was the same as *tectum* among the Latins; and *hyde-lands* were lands annexed, or appertaining, *ad hydum seu tectum*. *Spelman.*

See **CARUCATE**.

Hou moný plou lond, and hou moný *hyden* also, &c.

R. Gloucester, p. 374.

Of ech *hyde* of Engeland þre ssýllýnges he nom þo.

Id. p. 434.

þe þrid poynt þei wild, to suere he was dryuen,
þat þe Danegelde for euer suld be forgyuen,
& of ilk a *hide* tuo schillýnges þat he toke
Suld neuer eft betide, he suore on þe boke.

R. Brunne, p. 110.

The whole land (was) formerly divided, either by Alfred the Great or some other precedent king, into 243,600 *hides* or plough lands; and according to this division were the military and other charges of the kingdom impos'd and proportion'd.

Spelman. On Feuds and Tenures, &c. ch. viii.

The Normans also changed the name of an *hyde* of land, and call'd it Carruc, a plough land. *Id. Ib. ch. xxvii.*

HIDE, } A. S. *hydan*; D. *hoeden, hueden*; Ger.
HIDER, } *hueten; celare, abscondere, occultare*, and
HIDING. } consequently *tegere*; whence probably the
hide of an animal, *q. v.*

To conceal, to cover from the sight, to secrete.

Hii, þat myzte of scapýe, vaste flowe þere
To Walýs, and to Cornwayle, and *hude* hem vor fere.

R. Gloucester, p. 226.

Saynt Cutberte's clerkes in *hidnes* euer gede,
At Geruans set þer merkes, a house þe gan vspede.

R. Brunne, p. 77.

Menye of þe bryddes
Hudden and heleden, durneliche here egges
For no foul sholde hem fynde.

Piers Plouhman. Vision, p. 223.

The kyngdom of hevenes is lyk to tresour *hid* in a feeld, which a man that fyndith, *hidith*, and for ioye of it, he goith & sellith alle thingis that he hath and byeth thilke felde.

Wiclif. Matthew, ch. xiii.

The kyngdome of heauen is lyke vnto treasure *hydde* in the feld, the which a man fyndeth & *hydeth*: and for ioye therof goeth & selleth al that he hath, and bieth that felde.

Bible, Anno 1551.

Be not seen fastynge to men, but to the fadir that is in *hidlis*, and thi fadir that seeth in *hidlis* schal yelde to thee.

Wiclif. Matthew, ch. v.

For if the tiller of the field, ne dolue not in the yearth, and if the *hider* of the gold, ne had *hid* the gold in that place, the gold ne had not been found. *Chaucer. Boecius, book v. fol. 235.*

For sothfastnes wol none *hidings*.

Id. The Romant of the Rose.

And (his) brightnes was as the light: he had hornes [comming] out of his hands, and there was the *hiding* of his power.

Bible, Anno 1583.

But when I me awake, and find it but a dreame,
The anguish of my former wo beginneth more extreme;
And me tormenteth so, that unneath may I find,
Some *hidden* place, wherein to slake the gnawing of my mind.
Surrey. Complaint of the Absence of her Lover, &c.

A lovely ladie rode him faire beside,
Upon a lowly asse more white then snow;
Yet she much whiter; but the same did *hide*
Under a vele, that wimpled was full low.
Spenser. Faerie Queene, book i. can. 1.

Whoe'er would English monuments survey,
In other records may our courage know:
But let them *hide* the story of this day,
Whose fame was blemish'd by too base a foe.
Dryden. Annus Mirabilis, st. 196.

Or else some *hiding* hole he seeks,
For fear the rest should say he squeaks.
Swift. The Storm.

From where our saplings rise, our flow'rets bloom,
The song shall teach, in clear preceptive notes,
How best to frame the fence, and best to *hide*
All its foreseen defects; defective still,
Tho' *hid* with happiest art.

Mason. The English Garden, book ii.

The country, forest or marsh; the habitations, cottages; the cities, *hiding-places* in woods; the people naked, or only covered with skins; their sole employment, pasturage and hunting.

Burke. An Abridgment of English History, book i. ch. xi.

HIDE, } A. S. *hyde*; D. *haude, huyd*; Ger.
HIDE-BOUND, } *haut; pellis, cutis, corium*, probably
HIDE-DRESS. } from the A. S. *hyd-an*, (see **HIDE**,
ante.) to cover, to protect.

That which covers or protects; *sc.* the flesh, the body; usually applied to a thick, hairy skin.

So þat hii ete
Her hors, & her *huden* ek.

R. Gloucester, p. 404.

Of the *hides* of beasts being tanned, they vse to shape for themselves light, but impenetrable armour.

Hakluyt. Voyages, &c. vol. i. fol. 21. The Cinque Ports.

No sooner was out, but, swifter then thought,
Fast by the *hyde* the wolfe Lowder caught.

Spenser. Shepherd's Calendar. September.

The chief trade of this place consisteth of sugar and ginger, which groweth in the island, and *hides* of oxen and kine, which in this waste country of the island are bred in infinite numbers.

Sir Francis Drake. A West Indian Voyage, fol. 24.

Their horses, no other than lame jades and poore *hidebound* hildings.

Holland. Livius, fol. 415.

How some in feathers, or a ragged *hide*,
Have liv'd a second life, and different natures try'd.
Addison. To Dryden.

Between their horns the salted barley threw,
And with their heads to heaven the victims slew:
The limbs they sever from th' enclosing *hide*;
The thighs selected to the gods divide.

Pope. Homer. Iliad, book i.

Mr. Henshaw mentioned a way of shaking off the mildew from the ears of corn, by a rope drawn over the tops of them by two men at either end of it; which mildew was found to make the corn *hidebound*.

Boyle. Works, vol. vi. p. 483. Letters to Mr. Boyle.

The body is covered with a strong *hide* exactly resembling black leather, destitute of scales, but marked with the appearance of them.

Pennant. British Zoology. Coriaceous Tortoise.

Nor were they even startled at the report of a musquet; till, one day, upon their endeavouring to make us sensible that their arrows and spears could not penetrate their *hide-dresses*, one of our gentlemen shot a musquet ball through one of them, folded six times.

Cook. Voyages, vol. vi. book iv. ch. iii.

HIDEIOUS, } Fr. *hideux*. Probably from the
HIDEIOUSLY, } A. S. *hyd-an*, to hide. It was for-
HIDEIOUSNESS. } merly written *hidous*. That (says

HIDE
HIDEIOUS.

HIDEOUS. Skinner) which any one would by every means avoid, and even *hide* himself from.

HIE. Frightful, horrible, excessively ugly; odious or hateful.

þe kyng did mak right gære an *hidous* engyn,
þe name þei cald Ludgare or Lurdare of Striuelyn.
R. Brunne, p. 326.

This world (he said) in lesse than in an houre
Shal al be dreint, so *hidous* is the shoure;
Thus shal mankinde drenche, and lese hir lif.
Chaucer. The Milleres Tale, v. 3520.

The brighte swerdes wenten to and fro
So *hidousty*, that with the leste stroke
It semed that it would felle an oke.
Id. The Knightes Tale, v. 1704.

If your men decay by sickenes or by sworde, if vitaill faile, or if money wax scante, if the winde turne contrary, or an *hideous* tempeste arise, you shall be destitute of aide, prouisiō and treasure.
Hall. Henry V. The second Yere.

Of stature huge and *hideous* he was,
Like to a giant for his monstrous hight,
And did in strength most sorts of men surpas,
Ne ever any found his match in might.
Spenser. Faerie Queene, book v. can. 11.

For she was scarcely safely put on shore,
But that the skies (O wond'rous to behold!)
O'erspread with lightning *hideously* do roar,
The furious winds with one another scold.
Drayton. The Miseries of Queen Margaret.

Magellane was not altogether deceived, in naming of them giants; for they generally differ from the common sort of men, both in stature, bignesse, and strength of body, as also in the *hideousnesse* of their voice; but yet they are nothing so monstrous, or giantlike as they were reported.

Sir Francis Drake. The World Encompassed, fol. 28.

Then wasteful, forth
Walks the dire power of pestilent disease:
A thousand *hideous* fiends her course attend
Sick nature blasting, and to heartless woe,
And feeble desolation, casting down
The towering hopes and all the pride of man.
Thomson. Summer.

They (out of a wanton mind, but in effect profanely and sacrilegiously) have attributed to her divers swelling and vain names, divers scandalously unsavoury, some *hideously* blasphemous titles and elogies, as alluding to, so intrenching upon the incommunicable prerogatives of God Almighty, and of our blessed Saviour.

Barrow. Sermon 24. vol. ii.

The war-dance consists of a great variety of violent motions and *hideous* contortions of the limbs, during which the countenance also performs its part.

Cook. Voyages, vol. ii. book ii. ch. x.

Does he want to be satisfied of the sincerity of our humiliation to France, who has seen his free, fertile, and happy city and state of Bologna, the cradle of regenerated law, the seat of sciences and of arts, so *hideously* metamorphosed, whilst he was crying to Great Britain for aid, and offering to purchase that aid at any price?

Burke. On a Regicide Peace.

HIE, v. or
HIGH,
HIE, n.
HI'GHING,
HI'GHINGLY. } A. S. *hig-an, festinare*; to hie, to make haste or speed. Somner.
To hasten, or make haste; to use speed, to move quickly.

þys erchebyssop was adrad welsore, þo he awok;
He *hjed* to þe kyng.
R. Gloucester, p. 240.

For hunger hyderwardes. *hyeþ* hym faste.
Piers Plouhman. Vision, p. 146.

Ich *highed* to her house. to herken of more.
Id. Ib. sig. B. iiii.

Highe [Festina] thou to come to me soone.
Wiclif. 2 Tymothe, ch. iv.

And thei *hyghynge* camen and founden Marye and Joseph; and the yong child in a cracche.
Id. Luke, ch. ii.

And whanne thei hadden take a maundement of hym to Silas and to Tymothe that ful *hyghynge* (*quam celeriter*) thei schulden come to hym thei wenten forth.
Wiclif. Dedis, ch. xvii.

The steward bit the spices for to *hie*
And eke the win, in all this melodie.
Chaucer. The Squieres Tale, v. 10605.

But in his blacke clothes sorewefully
He came at his commandement on *hie*.
Id. The Knightes Tale, v. 2981.

And sayd hem certain, but he might have grace,
To han Custance, within a litel space,
He n'as but ded, and charged hem in *hie*
To shapen for his lif som remedie.
Id. The Man of Lawes Tale, v. 4627.

— To ship, goe euery wight
Then was but *hie* that *hie* might,
And to the barge methought echone
They went.
Id. Dreame.

Then the steward, syr Kadore,
A nobul letter made he thore,
And wrowghte hit all with gode.
He wrowghte hit yn *hyghynge*,
And sent hit to his lorde the kyng,
That gentyll was of blode.
Emare, l. 511. *In Ritson*, vol. ii. p. 225.

CUD. Then blow your pypes, shepherds, till you be at home;
The night *higheth* fast, yts time to be gone.
Spenser. Shepherd's Calendar. August.

Forth his journey this Jonathas held,
And as he his looke about him cast,
Another tree from afarre he beheld
To which he hasted, and him *hied* fast.
Browne. The Shepheard's Pipe. Eclogue 1.

— And at his warning,
Whether in sea or fire, in earth or ayre,
Th' extrauagant, and erring spirit *hies*
To his confine.
Shakspeare. Hamlet, fol. 153.

Who with sweet smiles paternal soon redress'd
His troublous thoughts, and clear'd each sad surmise;
Then turns his ready steed and on his journey *hies*.
West. Education.

HIERACIUM, in Botany, a genus of the class *Syn- genesia*, order *Æqualis*, natural order *Cichoraceæ*. Generic character: calyx imbricated, ovate, receptacle naked, sometimes slightly hairy; down simple, sessile.

An extensive genus, of which more than one hundred and fifty species are already known, natives of the Northern hemisphere. There are eighteen species, natives of England, figured in the English Botany.

HIERARCH, } Fr. *hierarchie*; It. and Sp. *hie-*
HI'ERARCHY, } *rarchia*; Lat. *hierarchia*; Gr.
HIERA'RCHAL, } *ιεραρχία*, from *ιερός*, sacred, and
HIERA'RCHICAL. } *ἀρχή*, a government.

A sacred principality, a holy government; say Minshew and Cotgrave.

Hierarch, the chief or head of such principality or government; of a holy or sacred order.

That Musike, with his heauenly harmonie,
Do not allure, a heauenly mind from heauen,
Nor set men's thoughts, in worldly melodie,
Till heauenly *hierarchies* be quite forgot.
Gascoigne. The Steele Glass.

— The princely *hierarch*,
In their bright stand there left his powers, to seise
Possession of the garden.
Milton. Paradise Lost, book xi. l. 220.

— Hee together calls,
Or several one by one, the Regent powers,
Under him Regent, tells, as he was taught,
That the Most High commanding, now ere night,
Now ere dim night had disincumber'd heav'n,
The great *hierarchal* standard was to move.
Id. Ib. book v. l. 101.

HIE.
—
HIER-
ARCH.

HIER-
ARCHY.

When S. Paul reckoned the œconomy of *hierarchy*, he reckons not Peter first, and then the apostles; but first apostles, secondarily prophets, &c. And whatsoever is first either is before all things, or at least nothing is before it.

Taylor. *Liberty of Prophecy*, sec. 7.

They declared, "That that *hierarchical* government was evil, and justly offensive, and burdensome to the kingdom, a great impediment to reformation and growth of religion; very prejudicial to the state and government of the kingdom, and that they were resolv'd that the same should be taken away."

Clarendon. *History of the Rebellion*, book vi.

In the old Levitical *hierarchy* it was part of the ministerial office to slay the sacrifices, to cleanse the vessels, to scour the flesh-forks, to sweep the Temple, and carry the filth and rubbish to the brook Kidron.

South. *Sermons*, vol. i. p. 173.

Being a people under an *hierarchical* government, and the subjects of a sovereign who has all nature under his controul, and can direct every event according to the good pleasure of his will, national prosperity and national adversity were continually placed before them, as the rewards or punishments of obedience or rebellion.

Cogan. *Works*, vol. iv. p. 120. *On the Jewish Dispensation*.

It was with a Tract, attributed to Dionysius the Areopagite, that the classification of Angels in nine Orders and three HIERARCHIES originated: *πάσας ἡ Θεολογία τὰς εἰρηνίου οὐσίας ἐννεὰ κέκληκεν ἐκφαντορικαῖς ἐπωνυμίαις ταύτας ὁ θεὸς ἡμῶν ἱεροτελεστῆς εἰς τρεῖς ἀφορίζει τριαδικὰς διακοσμήσεις.* (*Cælest. Hierarch.* vii.) His scheme, as expounded briefly, though by no means clearly, in the commentary of Elias on Gregory Nazianzen, (*Orat.* vii. p. 217. *Basil.* 1571.) is as follows. *Tres Ordines esse, quorum singuli vicissim alios tres complectantur. Horum primum esse, Solia, Cherubos, Seraphos: alterum Dominatus, Virtutes, Potestates: tertium, Imperia, Archangelos, Angelos: tametsi rursus omnes universalis et communi nomine Angeli vocentur. Quolibet in Ordine tres rursus Ordines esse, primum, alterum, tertium.* Gregory himself, the next of the Fathers to Dionysius who treats this subject, does not venture to speak with so much boldness as his predecessor. *Ὅρας ὅπως ἰληγνῶμεν περὶ τὸν λόγον καὶ οὐκ ἔχομεν οἱ προσέλωμεν; ἢ τόσον τὸν ὅσον εἰδέναι ἀγγέλους τινὰς καὶ ἀρχαγγέλους, θρόνους, κυριότητας, ἀρχὰς, ἐξουσίας, λαμπρότητας, ἀναβάσεις, νοεράς δυνάμεις, ἢ νόας, καθαρὰς φύσεις καὶ ἀκιβδηλούς, ἀκινήτους πρὸς τὸ χεῖρον ἢ δυσκινήτους, περὶ τὸν πρῶτον αἴτιον αἰεὶ χορευούσας.* (*De Theol. ad fin.*)

It was reserved for Thomas Aquinas to be more precise respecting this mysterious distribution. The CVIIIth Question in the Ist Part of his *Summa totius Theologiæ*, addresses itself to this point, *De ordinatione Angelorum secundum Hierarchias et Ordines*. Contrary to the opinion of Dionysius, the Angelic Doctor contends that there is but a single Hierarchy; and he strengthens his conclusion by reasoning much too subtle to admit of compression. He determines, also, that in this single Hierarchy there is but one Order, nevertheless (however contradictory it may appear) that the Angels differ in degree. But as we are by no means certain that we distinctly follow the thread of his argument, we prefer giving the main positions contained in each of his eight Articles in his own words. 1. *Videtur quod omnes Angeli sint unius Hierarchiæ.* 2. *Videtur quod in unâ Hierarchiâ non sint plures Ordines.* 3. *Videtur quod in uno Ordine non sint plures Angeli.* 4. *Videtur quod distinctio Hierarchiarum et Ordinum non sit a naturâ in Angelis.* 5. *Videtur quod Ordines Angelorum non convenienter nominentur.* 6. *Videtur quod inconvenienter gradus Ordinum assignentur.* 7. *Videtur quod Ordines non remanebunt post Diem Judicii.* 8. *Videtur quod homines non assumuntur ad Ordines Angelorum.*

The first syllogism of the eighth and concluding Article, may be presented as an average specimen of the reasoning contained in all the others. It should be remembered that the great Logician has already determined in the outset that there is but one Hierarchy, nevertheless he proceeds, *Hierarchia humana continetur sub infimâ Hierarchiarum cælestium et media sub primâ; sed Angeli infimæ Hierarchiæ nunquam transferentur in mediam aut in primam. Ergo neque Homines transferentur ad Ordines Angelorum.* It will be well, however, to make the most of the information (such as it is) obtained from Thomas Aquinas: for the subject which he discusses has never been more clearly, and assuredly not more largely, illustrated by any other pen.

The Poets have made a splendid use of this obscure Philosophy; and we can pardon the futile labours of the Schoolmen, for the sake of the brilliant imagery which they have supplied to hands which knew how it might be better employed. Dante, perhaps, lived too closely to those times of dark refinement to disentangle himself completely from their sophistry, and he follows the divisions which had been laid down for him. He is a disciple of the Areopagite, whose scheme, he says, was admitted by Gregory the Great on his arrival in Heaven, where he discovered his mistake in having at all differed from it while on Earth. In Gregory's XXXIVth *Homily* are many points of agreement with Dionysius, especially as to the number of Orders; and the difference may, perhaps, relate to the Ministry of the Angels towards men. *Fertur vero* (continues the Pope in the same *Homily*) *Dionysius Areopagita (ut sup. 7. 9. and 13.) antiquus videlicet et venerabilis Pater, dicere, quod ex minorum Angelorum agminibus foras ad explendum ministerium, vel visibilitèr vel invisibilitèr mittuntur, scilicet quia ad humana solatia aut Angeli aut Archangeli veniunt. Nam superiora illa agmina ab intimis nunquam recedunt, quoniam ea quæ præminent usum exterioris ministerii nequaquam habent.* Upon this opinion Gregory comments at some length, and on the whole, perhaps, does not give a very hearty assent to it. Velutello, however, in his *Commentary on Dante*, marks the difference between Dionysius and Gregory as follows: *In luogo de' Throni, che Dionisio pone per il terzo Ordine de la prima Gerarchia piu presso a Dio, pose (Gregorio) le Potestati, et i Throni pose in luogo de' Principati, che Dionisio pone per il primo Ordine de la terza Gerarchia. E in luogo che Dionisio pone le Dominationi per lo primo Ordine de la seconda, esso Gregorio vi pone i Principati, et in luogo de' Potestati ultimo Ordine de la detta seconda Gerarchia pone le Dominationi.*

Tasso marshals his Angels in *tre folte Squadre*, and each *Squadra* in *tre Ordini*. (*Ger. Lib.* xviii. 96.) Spenser twice introduces the "trinal triplicites;" (*Faerie Queene*, i. 12. 39. *Hymn of Heavenly Loue*;) but above all, Milton, in other passages besides that which we have cited above, and which must be too familiar to every reader's recollection to need quotation here, has raised a magnificent fabric upon the jejune and trifling quibbles of Thomas Aquinas. Mr. Gifford, indeed, thinks that the great Bard went to no higher source than Ben Jonson, in his *Elegy on my Muse*; (*Underwoods on the Lady Venetia Digby*, ix.) but Milton was not likely to be unacquainted with the original authorities, and whenever he borrowed, (which he did not from poverty but from richness, that he might repay with prodigal interest,) he was far more likely to

HIER-
ARCHY.

HIER-ARCHY. draw his loan from antiquity than from a writer who had but just preceded him.

HIERO-GLY-PHICS. The *Hierarchie of the Blessed Angels, their names, orders, offices, the fall of Lucifer and his Angels*, an interminable Poem in IX Books, by Thomas Heywood, who wrote in the time of James I., contains, both in its text and notes, much information respecting the Spiritual World in all its branches. Perhaps the point on which it is least explicit, is that on which it most immediately professes to teach; but the student in Auguries, Omens, Prodigies, Dreams, Devils, Witches, and Apparitions, will be amply repaid by turning to these pages.

The existence of an Angelical Hierarchy has been admitted by many eminent Divines, and there is a splendid passage in Bishop Bull's VIIth *Sermon* in support of it. "There are degrees of honour and glory among the Angels in Heaven, and though they are all of them glorious creatures, yet among them some are

higher, some inferior in dignity, some are greater, others lesser. . . . Though we dare not intrude ourselves into the things we have not seen, or imitate the temerity of that learned and sublime conjecturer, Dionysius, who undertakes to reckon up exactly the several orders of the Angelical Hierarchy as if he had seen a muster of the Heavenly hosts before his eyes: yet that there are Orders and degrees among the blessed Angels we may with an assurance affirm, having the plainest warrant of the Holy Text for the assertion. For we often read in Scripture not only of Angels, but also of Arch-Angels, i. e. Chief Angels, that have a preeminence above the rest. This is so known and confessed by every man, that we need not cite the texts wherein mention is made of them." We have already cited a passage from a Sermon by Bishop Horsley, (ANGELS,) in which he assumes a widely different view of the subject.

HIER-ARCHY.
—
HIERO-GLY-PHICS.

HIEROGLYPHICS.

HIEROGLYPH, } Fr. *hieroglyphique*; It.
HIEROGLYPHICK, n. } and Sp. *hieroglyphica*; Lat.
HIEROGLYPHICK, adj. } *hieroglyphica*; Gr. *ιερογλυ-*
HIEROGLYPHICAL, } *φικα*, from *ιερος*, sacred, and
HIEROGLYPHICALLY, } *γλυφ-ειν*, *sculptere*, to carve,
HIEROGLYPHIZE. } to grave.

He gave unto her a kind expression, by a quaint device sent unto her in a rich jewel, fashioned much after the manner of the trivial *hieroglyphs*, used in France, called Rebus de Picardy.

Sir G. Buck. *History of Richard III.* (1646.) p. 115.

For the characters which are called *hieroglyphicks* in Egypt, be in manner all of them, like to those precepts of Pythagoras: Eat not upon a stool or chair; Sit not over a bushell; Plant no date tree; Stir not the fire in the house, nor rake into it with a sword.

Holland. *Plutarch*, fol. 1051.

And upon the wals, hewed out of the very rockes, engraved many kinds of fowles and wild beasts, and infinite formes of other living creatures; which being not understood of the Latines, they called *hieroglyphicke* letters.

Id. *Ammianus*, fol. 214. *Julianus*.

To this challenge the Scythian returned an *hieroglyphical* answer; sending a bird, a mouse, a frog, and five arrows.

Ralegh. *History of the World*, book iii. ch. v. sec. 4.

God in his wisdom thought good by abasing the serpent for the time to come, to make him an everlasting embleme and monument, wherein man might *hieroglyphically* reade the malice, vileness and execrable baseness of that wicked Spirit which had beguiled him.

Mede. *On Texts of Scripture*, book i. disc. 38.

More admirable is that which they attest was found in Mexico and other places of the new world, where they *hieroglyphiz'd* both their thoughts, histories, and inventions to posterity, not much unlike to the Egyptians, though in lesse durable and permanent matter.

Evelyn. *Miscellaneous Writings*, p. 375. *Sculptura*.

It well deserves considering that these ancient writers, in treating enigmatically upon the subject, have generally fixed upon the very same *hieroglyph*, varying only the story, according to their affections or their wit.

Swift. *Tale of a Tub. A Digression concerning Criticks*.

This hairy meteor did denounce
The fall of sceptres and of crowns;

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With grisly type did represent
Declining age of government;
And tell, with *hieroglyphic* spade,
Its own grave and the state's were made.

Butler. *Hudibras*, part i. can. 1.

Having thus proved the high antiquity of Egypt from the concurrent testimony of sacred and profane history; I go on, as I proposed, to evince the same from internal evidence; taken from the original use of their so much celebrated *hieroglyphics*.

Warburton. *The Divine Legation*, book iv. sec. 4.

But to give this argument its due force, it will be necessary to trace up *hieroglyphic* writing to its original; which a general mistake concerning its primeval use hath rendered extremely difficult.

Id. *ib.*

He subdued Asia Minor and all the regions of Europe, where he erected pillars with *hieroglyphical* inscriptions, denoting that these parts of the world had been subdued by the great Sesostris or Sesoosis.

Fawkes. *Notes to the fourth Book of the Argonautics*.

HIEROGLYPHICS, applied exclusively by ancient writers to the sculptures and inscriptions on public monuments in Egypt, is a term which has been used in modern times to express any kind of *picture-writing*; any mode of expressing a series of ideas by the representations of visible objects. It would be well, however, for reasons which will appear hereafter, to restrict the term *Hieroglyphic* to its ancient and proper acceptation, viz. that mode of representing words and sentences by figures of sensible objects which prevailed among the Egyptians.

Picture-writing, it is obvious, must have preceded the use of alphabetic characters, as the latter implies a habit of abstraction, which nothing but an improved state of the mental faculties can give; nor has any uncivilized people been yet discovered in possession of that inestimable invention, (if it be a human invention,) by which the mutual communication of knowledge is facilitated to an almost unlimited degree, and truths once learned may be secured from being ever lost. (Cic. *de Off.* i. 16.) Rude delineations of visible objects

HIERO-
GLY-
PHICS.

are found among all but the most barbarous tribes, (Sallust, *Bell. Jugurth.* 29. Barrow's *Travels in China*, 246.) and as tropes and metaphors are used in the earliest stages of society, the transition from the direct use of such delineations to a symbolical or figurative application of them, is natural and easy. Thus one of the American nations, when first discovered by Europeans, had acquired the habit of commemorating remarkable events by rude unconnected sculptures on rocks and in caverns; (Lafiteau, *Mœurs des Sauvages*, ii. 43.) while another was sufficiently advanced in civilization to possess a "record of its history for a long period of time, contained in a series of pictures strictly symbolical." (Robertson, *History of America*, ii. 284. 480.) Purchas (*Pilgrim.* 1065.) was, perhaps, the first author who published a specimen of these Mexican chronological pictures, which approach, in truth, to the Egyptian Hieroglyphics; (*Encycl. Metrop.* xix. 652. pl. xxviii.) nearer, perhaps, than has hitherto been supposed, but are still only a very rude essay when compared with the systems of the Egyptians and Chinese.

The system of the last-named people has been already explained in this Work; (xix. 580, 581.) and as the close analogy between the common Chinese and the Hieratic character of the Egyptians was there noticed, the reader will be prepared to see a similar process developed in the different modes of writing anciently prevalent in Egypt, of which an account is now to be given.

Egyptian
modes of
writing.
1. Hiero-
glyphic.
2. Hieratic.
3. Demotic.

The characters used by the people of that Country before their conversion to Christianity, (after which they adopted the Greek alphabet with a few supplementary letters,) were threefold; 1. Hieroglyphic; 2. Hieratic; and 3. Demotic. The *first* was formed by images of visible objects; the *second*, by very coarse and indistinct outlines of the whole or of parts of such images; and the *third*, by a further reduction of such outlines, in a similar coarse and negligent style. The first, from which the others were derived, was originally, beyond a doubt, strictly a system of picture-writing, representing ideas by their visible images, when possible, or by obvious symbols, when any direct representation was impossible. It is manifest that such a method was calculated only for a nation in the first stages of civilization, and that men would soon discover some more complicated, but more perfect, mode of representing what is usually expressed by words, of speaking, in short, by means of visible signs. But words are a combination of sounds, the next step, therefore, would be to devise some method of expressing sounds; and as soon as such a device had been adopted, any combination of sounds, *i. e.* any word, whether significant or not, whether the name of a visible object or of a mere abstraction, could be immediately represented to the eye. Thus far the Egyptians had advanced at a very early period. They selected several common and well-known Hieroglyphics, such as immediately suggested some word of frequent occurrence, and used them to express the initial sound of that word, or, as we should say, its first letter. The more simple outlines or fragments of these Hieroglyphics, used in the Hieratic character, would, therefore, have the appearance, as well as perform the functions, of *letters*; and when rounded off in the Demotic, or running hand, would lose all resemblance to the figures from which they were originally derived. It is plain that these last characters might entirely supersede the use of Hieroglyphics, or other symbols; from the facility with which they were formed, it is probable that, for ordinary purposes,

they would, and it will appear, on further inquiry, that they actually did so; and that the Demotic, or Enchorial character of the Egyptians, was nearly, if not strictly, alphabetical; written, as Herodotus says, (ii. 36.) from right to left, and in the number of sounds expressed not exceeding "the square of five," mentioned by Plutarch (*De Iside et Osir.* sec. 56.) as the amount of the letters in the Egyptian alphabet.

I. The Hieroglyphic character, therefore, was thus rendered capable of expressing sounds, and, consequently, *words*, independently of the *ideas* pictured to the eye; and as soon as this method prevailed, these symbols were divisible into three distinct classes. 1. Such as were the images of the things expressed; 2. such as were merely symbolical; and 3. such as were simply Phonetic, or expressive of sound, and might, therefore, be considered as the letters of a Hieroglyphical alphabet. At a later period, probably, a *fourth* class was brought into use; that of enigmatical symbols, derived either from some very remote affinity between the object represented and the idea implied, or formed by a combination of different figures, apparently incapable of being thus united. The examination of Hieroglyphical tablets of very different ages, shows that these four classes of symbols were used promiscuously, according to the pleasure or convenience of the artist, for Hieroglyphics, being pictures, were always either sculptured or drawn. All Hieroglyphics, therefore, may be classed either as (1.) images, or (2.) symbols; as (3.) phonetic, or (4.) enigmatical; and it is obvious, that the 1st and 3d classes will be readily interpreted as soon as the sounds represented by the latter have been ascertained. But the 2d and 4th will still remain uninterpreted, unless explained by the context, by equivalents in another copy of the same text, by the testimony of ancient writers, or by an ancient translation of the texts in which they occur. Happily the perplexing symbols of the last class are not of very frequent occurrence, while those of the 2d, which are far more common, can generally be interpreted by the aid of the auxiliaries already mentioned, or by conjecture, which has so often contributed, in the quaint phrase of Verstegan, to "the restitution of decayed intelligence." Complete translations of long Hieroglyphical texts will never, perhaps, be attainable; but a knowledge of the substance of their contents has been already, in many cases, acquired; and it is not, perhaps, extravagant to affirm, that at no distant period, we shall have Grammars and Dictionaries of the Hieroglyphical language.

As every visible object, with any of its parts, and in almost any position, besides an endless variety of arbitrary combinations, comes within the scope of the Hieroglyphic draughtsman, it might at first be supposed that the number of those symbols would be almost unlimited; but the necessity of limitation must soon have been felt; for unless the sense assigned to each symbol were fixed, the reader would be lost in vague conjectures, and unless the number of symbols were confined within certain bounds, no memory could retain them all. The whole number, therefore, observed by M. Champollion, after more than 20 years' constant study, was only 864, and of those many are, probably, duplicates. He arranges them in the 18 following classes:

HIERO-
GLY-
PHICS.

I. Hiero-
glyphic
character

Number of
characters.

HIERO-
GLY-
PHICS.

1. Heavenly bodies.....	10
2. Man in different postures.....	120
3. Limbs of the human body.....	60
4. Wild quadrupeds.....	24
5. Domestic quadrupeds.....	10
6. Limbs of beasts.....	22
7. Birds and limbs of beasts.....	50
8. Fish.....	10
9. The whole or parts of reptiles.....	30
10. Insects.....	14
11. Plants, flowers, and fruit.....	60
12. Buildings.....	24
13. Works of art, furniture, &c.....	100
14. Weapons, dress, ornaments, &c.....	80
15. Tools and utensils.....	150
16. Cups, vessels, &c.....	30
17. Geometrical figures.....	20
18. Fantastic figures.....	50

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Order.

The figures were arranged in columns, vertical or horizontal, and grouped together, as circumstances required, so as to leave no spaces unnecessarily vacant. The order in which the characters are to be read, is shown by the direction in which the figures are placed, as their heads are invariably turned towards the reader, or, which is the same thing, to that side of the tablet at which the Inscription begins, whether it be right or left, for either was admissible in the pure Hieroglyphic, though not in the Demotic character. To this general rule M. Champollion has met with only one exception in a Hieroglyphical MS. in the Royal Collection; (*Précis*, 319.) the figures, therefore, as he observes, form a sort of procession, and seem, from their relative position, to be connected with each other.

i. Pure Hieroglyphics, or Images.

i. The characters which were images of the things signified, as being most obvious, were of frequent occurrence, either in an entire or an abridged but intelligible form; and some of that class were often used merely to determine the sense of the preceding figures, just as capital letters are employed by us to distinguish proper names or words of peculiar import. This was the more necessary among the Egyptians, as their names were all significant, and liable to be taken as such, unless accompanied by some indication of their peculiar use: the Hieroglyphic of "man" or "woman," "God" or "Goddess," was consequently subjoined according to the sex of the person or deity named. Thus the characters expressing *Amon-mai*, when alone, signify "Beloved by Amon;" but when followed by that which stands for *man*, represent a proper name, nearly resembling Ammonophilus, or Philammon in Greek. "Temple, image, statue, child, asp, and monumental pillar" were, in like manner, expressed by figures evidently representing the things meant. In the bas-reliefs at Medinet-tâbu, the scribe, recording a victory, has a hand with ciphers expressing 3000 placed in the Hieroglyphic column over his head, plainly indicating 3000 hands of men slain or conquered in battle. Above this is the figure of a man, followed by 1000, evidently signifying 1000 prisoners taken. (*Précis*, pl. xix. fig. 1, 2. *Hieroglyphics*, pl. xv. A, h, i.) The figure or outline of a boat, followed by a line, signifying *n*, (*i. e.* of) and the name of a God, signifies the vessel of that God, in which his image or shrine was carried on solemn occasions.* (*Ib.* fig. 3. 45.) "Sun, moon, star, vessel, scales,

bed, bull, loaf, sistrum, fish, goose, tortoise, ox, cow, calf, haunch, antelope, bow, arrow, dish, altar, censer, flower-pot, enclosure, chapel, shrine," &c. are among the words expressed Hieroglyphically by images of the objects themselves. Other terms, such as sky or firmament, and the names of the different Gods, are rendered by very obvious symbols, still in some degree representing the object expressed; the former by the section of a flat roof, with or without stars subjoined; the latter by an outline of the idols by which those Gods were represented in the Temples. (See *Figures of Gods*, pl. iii.) Sometimes nothing more than a part or section of the thing meant, was given, and these characters, which form a third division of the first class, may be termed *conventional* Hieroglyphics.

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ii. Abstract ideas, however, could not well be expressed by images of visible objects, recourse was therefore had to symbolical figures; and metaphors, common in spoken language, when clothed in a visible form, gave birth to a second class of Hieroglyphics, that of images used in a symbolical or figurative sense. These, as being more abstruse and difficult of interpretation, are the characters generally alluded to by the Ancients when they speak of Hieroglyphics, and that circumstance was the occasion of the prevalent but mistaken notion, that all the figures on the Egyptian monuments are strictly symbolical: an error to which the extravagant and contradictory interpretations of those sculptures given by learned men may easily be traced. Almost all the figures of speech are, if we may so express it, placed before the eye, by this class of Hieroglyphics. "Two arms stretched up towards heaven" express the word "offering;" "a stream of water flowing from a jug" signifies "libation;" "a censer with some grains of incense," "adoration;" and "a man throwing arrows," "tumult:" these instances, therefore, furnish examples of *synecdoches*. *Metonymies* are exhibited in "a crescent with its horns bent downwards" for "month," (*Horapollo*, ii. 12.) in a "pencil and a palette, or a reed and an inkstand," for "writer," "writing," "letter," &c. The "bee" to signify "an obedient people;" "fore-quarters of a lion" for "strength;" "a hawk on the wing" for "the wind;" "an asp" for "power of life and death;" and "a crocodile" for "rapacity," are so many *metaphors* symbolically expressed. As many of these symbols were derived from fanciful and remote analogies, among them will those characters probably be found, which defy the skill of the most diligent and ingenious inquirers. If not informed of it by an ancient Egyptian writer, (*Horapollo*, i. 20.) who could have divined that "paternity" and "the world" were expressed by the figure of "a beetle;" "maternity" by "a vulture;" or "the course of the stars" by "a serpent?" (*Clem. Alexandr.* v. 4.) Yet these, as will be seen hereafter, are not the least intelligible of all the Hieroglyphics. As almost all the proper names used by the Egyptians expressed their devotion to some particular God, no symbols are of more frequent occurrence, nor are any more useful to the Hieroglyphical student, than those which express the titles and appellations of their Deities. Thus, a man with a ram's head signifies "Ammon-Cnuphis;" a man with a hawk's head bearing a disk represents "Phré;" a man with a jackall's head, "Anubis;" an ibis-headed man, "Thoth;" one with the head of a crocodile, "Suchus or Sevekh." But these being merely sketches of the idols by which those

* For the first two of his figures, the barges of Phré and Osiris, M. Champollion refers to Lord Mountnorris's sepulchral roll in linear characters, (*Hierogly.* pl. iii. M, o, u,) where the latter symbols are very clear, but the former do not so manifestly agree with his copy.

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Gods were represented in the Temples, are, perhaps, rather to be called images than emblems, and ought, for that reason, to be ranked in the *first* class of Hieroglyphics. The animals sacred to each Deity, adorned with his distinctive ornaments, formed another set of images more truly symbolical; such, for example, was a hawk crowned by a disk, for Phré; a ram with a pair of lofty plumes, or a disk between his horns, for Cnu-phs; a mitred hawk for Harsiesi, (*i. e.* Horus, son of Isis;) a jackall with a scourge for Anubis; an ibis, or a cynocephalus, (*i. e.* a dog-headed monkey,) for Thoth, the Hermes of the Greeks: "not," says Plutarch, (*De Iside et Osir. sec. 11.*) "that this (*i. e.* dog) is his proper appellation, but that by this metaphor the Egyptians ascribe to this most wise Deity, care, watchfulness, and discernment, as Plato says." An eye was the emblem of Osiris and the Sun; a Nilometer that of Phtha; and an obelisk that of Ammon; but these symbols were not often used, nor are the Hieroglyphics of this class by any means of such frequent occurrence, as those which are employed in a more obvious sense.

iii. Phonetic
characters.

iii. It is manifest, as was before observed, that these two classes of Hieroglyphics are inadequate to express every part of speech. Except at its very commencement, every language must have some words, which, taken alone, are void of meaning, and, unless those who speak it are entirely separated from other nations, they must have occasion to express foreign names and foreign terms in their own tongue, as well as write them in their own character, if sufficiently advanced in civilization to possess the art of writing. Now the Egyptians were the most civilized nation on earth at the earliest period from which any of their monuments now existing can be dated, and though they were prohibited from commerce with foreigners (Strabo, xvii. l. 6.) before the time of Psammetichus, (Herod. ii. 154.) they were often at war with their Southern and Eastern neighbours, to say nothing of the conquests of Sesostri, which carried them at least as far as Asia Minor. Their language, therefore, must have then possessed such terms and inflections as could only be expressed by characters expressive of sounds; and as necessity is the mother of invention, this want of figures merely representing sounds, may be reasonably supposed to have led to the invention of the third class of Hieroglyphics, *viz.* those called by M. Champollion Phonetic, *i. e.* expressive of sound. That a certain number was so employed, has now been placed beyond a doubt, and the principle on which these figures were selected for that purpose, has been most probably ascertained; it was apparently this, that the names of things, (*i. e.* the words) suggested by these Hieroglyphics, began by the sound or letter which they were taken to represent. This will be more distinctly seen by a reference to the following table, the first column of which gives the letter expressed by a Hieroglyphic; the second, the English name of the object represented; and the third, the corresponding word in the Coptic (*i. e.* Egyptian) language.

Letter.	Hieroglyphic.	Egyptian name.
A.	An eagle.	Ahôm.
—	A piece of meat.	Af, or Ab.
A, O.	A reed.	Aka, or Oke.
B.	A censer.	Berbe.
K.	A knee.	Keli.
K.	A basin.	Knikiji.
G.	—	Guikiji.
K.	A cup.	Klaft.

Letter.	Hieroglyphic.	Egyptian name.
T. }	A beetle.	{ Torres.
TH. }		{ Thorres.
L.	A lioness.	Laboi.
M.	An owl.	Moulaj.
—	Water.	Môou.
N.	Inundation.	Neph.
—	Vulture.	Noure.
P }	Mat.	{ Prêsh.
PH. }		{ Phrêsh.
R.	Mouth.	Rô.
—	Tear.	Rimé.
—	Pomegranate.	Roman.
S.	Star.	Siou.
—	Child.	Si.
—	Egg.	Soouhi.
T.	Hand.	Tot.
—	Wing.	Ten-h.
SH.	Garden.	Shuê.
—	Listen.	Shêi.
—	Antelope.	Shash.
J.	Swallow.	Jal.
KH.	Fan.	Khai.

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Where the same principle is manifested in so many instances, its existence can scarcely be doubted; nor can it be expected that it should be proved in every case, as the object represented by a Hieroglyphic cannot always be ascertained; and our Dictionaries of the Coptic or Egyptian language are far from containing all the words still extant in it. This principle being admitted, it follows that the number of figures used to represent one sound, might be increased almost without limit, as any Hieroglyphic might stand for the first letter of its name; so copious an alphabet, however, even to a native, would have been a continual source of error. The characters, therefore, thus applied, were soon fixed; and, as far as has been hitherto ascertained, 18 or 19 is the largest number assigned to any one letter; while few have more than five or six representatives, and several only one or two. The pronunciation of the Egyptian language was, probably, rapid and indistinct; consonants belonging to the same class, and uttered by the aid of the same organs, were easily interchanged; the initial, final, and when medial the long vowels only, were clearly uttered, and the consonants were separated almost at the speaker's pleasure by an imperfect articulation, like our *u*, in "but, rut, &c.," or the French *e*, in "*le, me, te, &c.*,"* but even the long vowels appear to have been liable to frequent permutations: the Egyptian, in this respect, and in its whole system of orthography, bearing a great resemblance to the Semitic dialects, from which, however, it differs entirely in its elements and structure. This paucity of vowels, it should be observed, is not peculiar to the texts expressed in the Sacred or Enchorial characters; it is also found in the Coptic, (*i. e.* Egyptian written in Greek letters,) especially in the Sa'idic or Theban dialect, where *mn*, "and," *mnt*, "belonging to," *rm*, "inhabiting," *snt*, "to create," *tm*, "to shut," *ntk*, "thee," &c., continually occur. By the variety of these Phonetic characters, the Egyptians were also enabled to exercise a faculty held in high esteem by their Eastern neighbours, and probably by themselves—that of conveying a double meaning by the same signs, and of expressing secret and recondite allusions, scarcely discoverable except by the adept. The goose, or Chenalopex, we find usually representing the S of Si, the word for "son," because, as Horapollo tells

* This was, probably, the case in the Semitic dialects, and is still so in the Armenian, which has a particular letter (*yet*) to express that sound, but usually omits it, writing *srpuê* for *sêrpwê* or *sûrpwê*.

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us, (i. 53.) "that animal is remarkable for the love of its offspring." The Ram always stands for *B* in the name of Chnubis, because it was sacred to that God, and his usual symbol. He was represented with a vessel of earth at his feet, and for that reason, it may be supposed, a vessel is used, by preference, to represent the *N* in his name. The lion is put for *L* in Ptolemy and Alexander, because they were powerful kings; and the frequent use of the eagle for *A*, in the name of Roman Emperors, seems to convey a covert allusion to the eagles on their ensigns. Something analogous to this takes place in the Chinese, where particular Hing-shing, or Phonetic characters, are chosen, because calculated, from their own meaning, to convey a favourable or unfavourable impression as to the thing or person named.

The habit of representing certain words by certain Phonetic characters would soon prevail; and that alone would prevent the perplexing variety to which the system might have given birth. But this habit would also render it possible to use abbreviations for very well known terms; and, accordingly, we find that such abbreviations are by no means uncommon, *e. g.* *st* for *souten*, "king;" *s* for *si*, "son;" *Amenô* for *Amenôthph*, &c. The extent to which these contractions were used in Egypt, is plainly shown by the Registries of Deeds, drawn under the Ptolemies, and published by Dr. Young. (*Discoveries*, &c. p. 149.)

All these three classes of Hieroglyphics were used simultaneously, so that an Egyptian Inscription, if letters were substituted for the Phonetic characters, would bear a very close resemblance to the Hieroglyphical love-letters which annually fill our post-bags on the vigil of St. Valentine. This discovery—may it be termed unfortunate?—does not quite square in with the exalted notions, so long entertained, of the almost superhuman wisdom of ancient Egypt: and soon after the appearance of M. Champollion's book, a genuine High German doctor made a furious attack upon this heretical attempt to disparage the Wisdom of the Egyptians, "who, on immeasurable monuments, endeavoured," he tells us, "with astonishing art, to convey ideas by an Ideographic character, independent of the arbitrary will of letters, to the after-world through endless Ages!"* Dr. Young, however, whose notions of Egyptian wisdom were not, perhaps, originally cast in so sublime a mould, says, in a more subdued tone, (*Discoveries*, &c. p. 19,) "I must acknowledge that my respect for the good sense and accomplishments of my Egyptian allies, by no means became more profound, as our acquaintance became more intimate." So different are the results of a laborious and dispassionate inquiry from those of an hypothetical theory, built upon preconceived notions, and magnified by a warm imagination.

iv. Enig-
matical Hiero-
glyphics.

iv. The fourth class, or Enigmatical Hieroglyphics, might be considered as a second division of those which were strictly symbolical. The more simple ones have been already mentioned, (p. 258;) but a more complicated and obscure kind was formed, probably, by the "Anaglyphs," or allegorical sculptures, mentioned by Clement of Alexandria. (v. 657.) They appear to have been bas-reliefs, or tablets, containing mythological or historical subjects, expressed in allegorical delineations, or implied by the monstrous figures of human beings,

* Dr. J. W. Pfaff's *Weisheit der Ägypten und Gelehrsamkeit der Franzosen*, Nürnberg, 1825.

with heads of birds and beasts, such as those with which the Egyptian Temples were filled, and among which we must rank the sphinxes forming avenues at their entrance. Symbols such as these, grouped and combined according to certain rules, might be so disposed as to form an allegorical representation of the Religious and Philosophical doctrines of the Egyptians. None but the initiated were suffered to dive into these mysteries; and the key to them was kept exclusively in the hands of the priesthood. The ordinary style of Hieroglyphics being too transparent a veil for the concealment of such secrets, a more refined system was devised, a language more strictly ideographical was invented, metaphors, similes, imagery and allegory were embodied in actual forms, and the links connecting the chain of ideas thus expressed, were implied either by the relative position of the figures, their attitudes, or their ornaments, so as to present to the eye of the initiated an intelligible and, if such an expression may be allowed, a readable picture, in what appeared, to the uninitiated, an incoherent tissue of extravagance. "The images of the Gods in the sanctuaries, the human beings with heads of beasts, or beasts with human limbs, might be termed," says M. Champollion, (*Précis*, 427.) "the letters of that secret writing which consisted of the Anaglyphs or enigmatical sculptures forming the fourth class of Hieroglyphics. It was in this sense, probably," he adds, "that the Egyptian Priests called the Ibis, the Hawk, and the Jackall, the images of which were carried in procession on certain solemn occasions, letters, (γράμματα, Plutarch, *De Iside et Osiride*,) as being the true elements of a sort of allegorical mode of writing." It is in the interior of their Temples and their sepulchres that these symbolical records are found, "distinguishable, without difficulty," says the same writer, (p. 428,) "from the historical scenes, and civil or religious ceremonies, represented in the bas-reliefs and paintings on the walls of their public buildings." The analogy afforded by the Grecian mysteries, as well as the express declarations of the Ancients respecting the mystical interpretations given by the Egyptians to many of their rites and usages, affords strong grounds for believing that much was concealed; and though it is possible that "the sacred dialect" (Manetho in Joseph. *contra Apion*, p. 445, *Syncelli Chronographia*, p. 40) was nothing more than a highly symbolical and metaphorical mode of expression; it is also probable that it might be an antiquated and, therefore, sacred dialect of the vulgar language, such as has long been in use among the Indians and Persians. It may, perhaps, be doubted whether the knowledge of that language, and of the mysteries revealed by it, would add to our stock of useful knowledge, or do more than afford an early proof of the ignorance, folly, and presumption of mankind.

II. The origin and characteristics of the *Hieratic* or *Sacred* character, so denominated to distinguish it from the Demotic or Popular, have already been briefly stated. It consists of nothing more than imperfect and dashing sketches of the Hieroglyphics, which thus assume the form of a flowing and rapid hand. For *figures* and *symbols*, it often substitutes *Phonetic* groups, or arbitrary characters, which bear no resemblance to the Hieroglyphics for which they stand. Religion and Science seem to be the only subjects for which this character was used; nor did it undergo any material change in its form or structure, during the many Ages through which it was used. Though the agreement between corre

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II. Hieratic.

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sponding Hieratic and Hieroglyphic texts is scarcely perceptible at first sight, it becomes manifest on a careful inspection. But it must always be remembered that the linear Hieroglyphics, considered as the Hieratic character by Dr. Young, bear a much closer resemblance to the perfect forms of the figures, than the real Hieratic—a hand resembling the Chinese, and written with as much rapidity. (See Dr. Young's *Comparison of Manuscripts*; *Encyclopæd. Britann. Supplement*, pl. lxxviii. fig. N; and Champollion's *Précis*, pl. xii. xviii.) One peculiarity in this character deserves to be noticed here, as being likely, at first sight, to mislead and give much trouble. In Hieratic texts the oval frame (probably an extension of the ring, which seems to have been a symbol of royalty) enclosing the names of kings, is expressed by a semicircle at the beginning of the word, as might be expected; but, at the end, instead of a corresponding curve followed by a straight line, expressive of the remainder of the frame, as is usually the case in the Demotic character, three, four, or five dashes, either straight or slightly curved, are substituted for it. How it came to pass that, in a mode of writing in which rapidity was the great object, the number of characters should have been thus needlessly multiplied, it seems at present impossible to explain.

III. Demo-
tic.

III. The common Egyptian character, called *Demotic* from its popular use, *Epistolographic* from its fitness for letter-writing, and *Enchorial* from its being peculiar to that Country, and distinct from the Greek, so familiarly known there under the Ptolemies, seems to have been derived from the Hieratic by nearly the same process as that was from the Hieroglyphic. It is, however, more simple; not strictly alphabetic, because a small number of images or figures are still found in it; some symbols also, connected with religious subjects, occur; but these figures and symbols are almost invariably so curtailed and simplified, as to lose all resemblance to the objects expressed. The whole, therefore, has the appearance of a written alphabetic character, and the greater part of its elements may be considered as belonging to such a system, being Phonetic Hieroglyphics reduced to a few lines and dots, a few dashes, curves, and angles, and forming a series of words with little or no relation to the objects which they each, individually, represent. In the direction of the lines from right to left, and in the suppression of many vowels, this system of writing resembles that of the Phœnicians and Hebrews. In having a variety of signs to represent the same sound, it is like the Hieratic and Hieroglyphic characters, its immediate sources; but the number of equivalent signs is much smaller in the former than in the latter: the whole of those which clearly differ from each other not exceeding 42; while, of the Hieroglyphics, more than 120 Phonetic characters are already known, and the Hieratic hand has, at least, two-thirds of that number. Plutarch, indeed, says (*De Iside*, sec. 56.) that the Egyptians had 25 letters, but he speaks, probably, either of the Greek letters, considered as distinct by the Egyptians, or of the number of sounds for which that people had different signs: these 42 Demotic characters not being the representatives of more than 14 or 15 different articulations of the voice, or of 24 or 25 letters in the Greek or Hebrew alphabets. These three modes of writing were all in use at the same time; the first for public inscriptions, the second for Religious and, perhaps, Scientific writings, the last for the ordinary business of life; and there are strong

reasons for supposing that they were all three simultaneously and daily used in Egypt, upwards of 15 centuries before the commencement of our era.

The annexed plates contain 1. the alphabet in the three different characters, the linear and complete Hieroglyphics being considered as essentially the same; 2. the figures and symbols representing the Gods; 3. such groups of figures, symbols, and words expressed in Phonetic Hieroglyphics, as are of the most frequent occurrence, by the application of which the substance of many Inscriptions may be ascertained; and, lastly, 4. the numerals and months, showing the Egyptian division of the year into three seasons, (*Diod. Sic. Bibl. Hist.* i. 16. 26.) each distinguished by its peculiar sign. For fuller details and examples on a larger scale, the reader must be referred to the Works which will be named hereafter, and of the Plates themselves, he will find an explanation at the end of this volume.

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Plates.

But it may be asked, upon what basis does all this theory rest? Ages, it is acknowledged, have elapsed since any one was in existence who possessed a traditional knowledge of these secrets; and the imperfect hints furnished by the ancient writers, whose works we possess, are more calculated to perplex and embarrass than to afford any clue to the nature and use of these unintelligible symbols. Not that the hopelessness of the attempt has deterred the learned and ingenious from exercising their talents in the solution of this apparently insoluble problem. Athanasius Kircher, whose learning was only exceeded by his imagination and want of judgment, filled six huge folios with innumerable citations in Greek, Latin, Hebrew, Chaldee, Arabic, and Coptic, to prove to the world that the Inscriptions on the Egyptian monuments contain all the mysteries of the Cabala, and a complete system of demonology. A scroll on the Pamphilian Obelisk at Rome informs us, he says, (*Obeliscus Pamphilius*, p. 55,) that, "the author of all fecundity and vegetation is Osiris, whose generative faculty is drawn from heaven into his kingdom by the holy Mophtha." What would the erudite Jesuit have thought, had he lived to be told that this mystic scroll contains neither more nor less than the Greek word ΑΥΤΟΚΡΑΤΩΡ, (Autocrat, *i. e.* Emperor;) and that it is followed by words signifying the Child of the Sun, King of Kings, (Cæsar, Domitianus, Augustus,) who hath received the royal power coming from his father (the divine Vespasian*) in the place of his brother the Cæsar, (Titus)? He could not have denied, that this was far more intelligible than his own ingenious and deeply-studied version; and he could hardly have refused his assent to its truth, when the very same Hieroglyphics were pointed out to him in a genuine Egyptian Inscription, accompanied by one in Greek, professedly a translation of it. His first objection, indeed, would have been grounded on the absurdity of supposing an Hieroglyphic Inscription to contain the names of Roman Emperors. Under the Kings of the Macedonian race, he would have said, the ancient Religion, Arts, and Language of Egypt fell into decay; and that the power of interpreting, much more that of forming Inscriptions in Hieroglyphics, was lost long before the time of the Cæsars.

History of
interpreta-
tion of
Hierogly-
phics.

* The words contained in a parenthesis, are those enclosed in royal scrolls, or frames, in the Hieroglyphic Inscription. Champollion, *Précis*, pl. v. fig. 7. 7 bis.

HIERO-
GLY-
PHICS.
Rosetta, or
trilingual
Inscription.

HIERO-
GLY-
PHICS.

Young
1814.

Such indeed, or nearly such, was the opinion generally received in Europe, till some French soldiers, employed in digging for the foundation of Fort Julien, near Rosetta, in 1798, found a large broken tablet of black stone, containing an Inscription in three characters, Hieroglyphic, Egyptian, and Greek. This stone was brought to England with the rest of their collections, as a memorable trophy of the superior success of our arms; and soon after it had been placed in the British Museum, a fac-simile of it was made by the Society of Antiquaries, and circulated both here and on the Continent. The stone unfortunately is much mutilated, none of the Inscriptions on it being, in every part, entire; of the Greek, however, which is the third in order, all, except the lowest line, is perfect. This, though in a language well understood, it was no easy task to translate. An inflated and unusual style, involved sentences, singular words, and allusions to Egyptian rites imperfectly known, all combined to increase the difficulty of ascertaining the precise meaning of every part, and supplying the words wanting at the end of the concluding lines. Porson and Heyne, one the first Greek scholar who ever lived, and the other not greatly inferior to him, both gave versions of this Inscription, which is a Decree made by the whole Body of Egyptian Priests assembled at Memphis, and ordaining divine honours to Ptolemy Epiphanes, in gratitude for the many benefits conferred by him on themselves and on the rest of his subjects. It is dated on the 18th of Mechir, the fourth of the Macedonian month Xanthicus, in the ninth year of his reign, or on the 26th of March, B. C. 196. The light thrown by this Decree on the state of religion in Egypt, and the internal administration of the country under the Ptolemies, would alone render it highly valuable; but what enhances its value beyond all price, is the resolution, expressed in the concluding lines, that it should be inscribed on a column of solid stone, ΤΟΙΣΤΕΙΕΡΟΙΣΚΑΙΕΓΥΠΤΙΟΙΣΚΑΙΕΛΛΗΝΙΚΟΙΣ ΓΡΑΜΜΑΣΙΝ, "in the Sacred, Enchorial, and Greek letters," thereby giving the fullest assurance that the Hieroglyphic and Egyptian texts are counterparts of the Greek.

The intermediate or Egyptian Inscription on this stone, has all the appearance of alphabetic writing; it therefore promised to afford a clue for the interpretation of MSS. in the Epistolographic character, already preserved in various collections; and so early as the summer of 1802, M. Silvestre de Sacy and the late M. Akerblad published the result of their attempts to ascertain the Egyptian alphabet, by means of the names occurring on this stone. An incorrect and almost illegible copy greatly increased M. de Sacy's difficulties; and he certainly, on this occasion, was not so successful as M. Akerblad, who made out several names, ascertained, as he believed, that the language was actually Coptic, and gave an alphabet which appeared in many cases applicable; but it was not applicable in all, and therefore wanted one of the essential requisites of such a character. It had also another defect; many of the letters appeared to have several different forms, so that what with a variety of signs for the same sound, and a number of words containing few, if any, of these signs, little progress could be made; and even M. Akerblad himself did not venture to publish the sequel of his researches, though he was convinced that his system was fundamentally correct.

For 12 years from the date of these publications, no

further attempt seems to have been made towards devising any method of deciphering the Egyptian characters; nor does the attention of any one seem to have been turned to the Hieroglyphic part of the Inscription, except that M. Akerblad noticed the agreement of the figures I, II, III, in the last line of it, with "the first and second . . ." in one of the imperfect lines of the Greek. Early in 1814, however, Dr. Young, whose accurate and extensive acquaintance with almost every branch of knowledge is an earnest for his success in the most abstruse inquiries, having been consulted with regard to some fragments of Papyrus brought from Egypt by Mr. Boughton, was led to examine the triple Inscription with care; and in the November of that year he communicated to the Society of Antiquaries a "Conjectural Translation" of the Rosetta Inscription derived from the Egyptian Texts. (*Archæologia*, xviii. 65. *Museum Criticum*, ii. 157.) This, it should be observed, was obtained from a minute comparison "of the three Inscriptions" with each other, and is clearly the first Paper in which any distinct notice was taken of the Hieroglyphical text.

In August, 1815, Dr. Young sent a copy of his version, with a copious Enchorial vocabulary, to M. de Sacy, stating that he suspected the alphabet of M. Akerblad to be *syllabic*, rather than purely alphabetic. The letter, however, containing this information was written in October, 1814, and had been shown very soon afterwards to one of M. de Sacy's friends then in London. It was accompanied by a second letter, in which this passage occurs: "After having completed this analysis of the Hieroglyphic Inscription, I observed that the Epistolographic characters of the Egyptian Inscription, which expressed the words 'God, Immortal, Vulcan, Priests, Diadem, Thirty,' and some others, had a striking resemblance to the corresponding Hieroglyphics; and, since none of these characters could be reconciled, without inconceivable violence, to the forms of any imaginable alphabet, I could scarcely doubt, that they were imitations of the Hieroglyphics, adopted as monograms or verbal characters, and mixed with the letters of the alphabet: and the terminal mark, which I have expressed by an asterisk in my last letter, appears evidently to be of the same kind, being a portion of the ring which surrounds the Hieroglyphic representations of most of the proper names." In speaking of the pure Hieroglyphics, he also says, "The number of radical characters is indeed limited like that of the keys of the Chinese; but it appears that these characters are by no means universally independent of each other, a combination of two or three of them being often employed to form a single word; and, perhaps, even to represent a simple idea." "It is impossible that all the characters can be pictures of the things they represent; some, however, of the symbols on the stone of Rosetta have a manifest relation to the objects denoted by them; for instance, a king is denoted by a sort of plant, with an insect, which is said to have been a bee; while a much greater number of the characters have no perceptible connection with the ideas attached to them." (*Mus. Crit.* ii. 202, 203.) In a letter to M. Akerblad, written in August, 1816, Dr. Young expressly points out the exact coincidence between certain passages in different Egyptian manuscripts, some written in pure Hieroglyphics, and others in a running hand. "By means of this comparison," he says, "notwithstanding the extreme degradation of the Enchorial characters of the

De Sacy.
Akerblad,
1802.

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Rosetta stone, I have identified several of them with the Hieroglyphics, although at first sight they exhibited no traces of resemblance." If M. Champollion's system has been clearly developed in the preceding pages, it will be seen that its fundamental principles are here pointed out by Dr. Young. 1. The intimate relation, or rather identity, of the running hand with the Hieroglyphics. 2. The mixture of alphabetic or syllabic characters with pure symbols. Had Dr. Young looked more to words than things, he would have completely anticipated the brilliant discoveries made by M. Champollion; and it is, in fact, the solidity of the foundation which he laid, that has given its main strength to the beautiful superstructure raised upon it by his rival, for such, M. Champollion's disingenuous attempt to conceal what he owes to Dr. Young, justifies us in calling him. In the first publication of M. Champollion, entitled *Egypt under the Pharaohs*, the Rosetta stone is mentioned in several places; but merely as an authority for names, always on the supposition of its being entirely alphabetic, and without the smallest hint of any attention to the Hieroglyphics, except in the Introduction, (p. xiv,) where he says, that "perhaps it (the study of the Coptic language) may lead us to the interpretation of the Hieroglyphics, to which it must have had some affinity;"* adding in a note, "this is no paradox." Such, judging from M. Champollion's own words, was his total ignorance of the Hieroglyphical system in 1814, the year in which *L'Egypte sous les Pharaons* was published. Nor does he produce any vouchers to prove his knowledge of it before 1821. Five years had, therefore, elapsed after the principles of the Hieroglyphic system laid down by Dr. Young had been publicly known, especially to M. Champollion's friends in France, before his first publication, and yet he wishes the world to believe that he had never heard of them. (*Précis*, 18.) Unfortunately we learn from Dr. Young, that several copies of his communications to the *Museum Criticum* were sent to his friends in Paris in 1816, and others of his excellent papers in the *Supplement to the Encyclopædia Britannica* in 1818; so that it is highly improbable that M. Champollion should not have seen those works, or at least have received an account of their contents. Such want of ingenuousness is the more to be lamented, as it throws a shade over the character of an able and ingenious man, whose merit is too great to need enhancement by oblique means. M. Champollion has also availed himself of the caution and diffidence of Dr. Young, for the purpose of making him appear to say what he never said, and charging him with errors for which he is not answerable. M. de Sacy, indeed, is persuaded (*Précis*, 38. 1.) that there are only "*quelques légers points de contact*" between the conjectures of Dr. Young and the discoveries of M. Champollion; but the systematic injustice of that profound Orientalist to the memory of Sir W. Jones, too plainly shows how much he allows his judgment to be warped by national feelings.

Such, then, was the process by which this important discovery was made; and though we are, as yet, far from being able to interpret with certainty all Hieroglyphical Inscriptions, we can often ascertain the sense of long passages, and in some cases, that of the whole; we can always read the names and dates recorded, and, as the knowledge of one system of writing has led to

* Peut-être elle peut nous conduire à l'interprétation des Hiéroglyphes avec lesquelles elle dut avoir quelque rapport.

that of the others, the contents of papyri, covered with popular (Demotic) or priestly (Hieratic) characters, are now accessible; and, small as our progress has yet been, by means of this discovery many disputable points in the ancient Chronology of Egypt have been settled; many facts respecting the Religion, Government, and condition of the Egyptians, brought to light, and the idle theories respecting the incredible antiquity of their monuments completely overthrown. The Hieroglyphic as well as the Greek Inscriptions on the Temples of Esné (Latopolis) and Denderah (Tentyris) record the names of Roman Emperors; (Salt, pl. ii. 4, 6, 7, 13, 14, 17, 20, 22; Champollion, *Précis*, pl. iv. 1. v. 78; Letronne, *Rech.* 157. 449. 372. 456.) and buildings affirmed, from astronomical data, furnished by the Zodiacs sculptured on them, to be nearly 5000 years old, are proved, by incontestable evidence, to have been erected under Trajan and the Antonines!

The caution with which Dr. Young and M. Champollion proceeded, and the innumerable instances in which their method has been verified by unexpected confirmations—such as Greek Inscriptions recording what they had already found in the Hieroglyphical tablets on the same building, and registries in the Demotic character, the duplicates of which, in Greek, have also been discovered—are in themselves sufficient guarantees for the correctness of their views; but as, independently of their labours, and perhaps antecedently to them, another system was formed, by which Hieroglyphic texts have been translated with the confidence and assurance of truth, it is right that the reader should know something of that system, and of the grounds on which it has been generally rejected. The late Professor Spohn, whose early death prevented him himself from giving his Papers to the world, having observed a real, or apparent, resemblance between some of the Demotic characters on the Rosetta stone and certain letters in the old Phœnician alphabets, formed an idea that the Egyptians had originally borrowed their alphabet from the Phœnicians; but that, being fond of variety, they first increased the number of their ordinary characters very amply; then, from the same love for calligraphy, gave them the new forms found in the Hieratic texts; and, lastly, by way of attaining the acmé of calligraphic excellence, arranged all sorts of figures of all sorts of things, in something like the forms, or assumed them as symbols of their letters, in order to serve as substitutes for them. These, it need scarcely be added, are the Hieroglyphics; and thus, from the Phœnician was formed the most ancient Egyptian character, the Demotic, which was by degrees, in process of time, improved and beautified into the Hieratic and Hieroglyphic, the most splendid and most modern of the three. This system, Professor Seyffarth, the friend and follower of Spohn, has worked up from his Papers into an ample quarto, entitled *Rudimenta Hieroglyphices*, and printed at Leipzig in 1826. M. Seyffarth is a man of great learning and industry, and his Work does honour to his ability and diligence, as well as to the liberality of his publisher, for all his six and thirty plates (the last only 6 feet long) are very neatly executed. But if M. Spohn is right, Messrs. Champollion and Young are completely wrong; especially the latter; for, while he still seems to doubt whether the Egyptians ever had any alphabet at all, M. Seyffarth says they never had any thing else. The most marvellous thing is, that both systems assume the

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Rosetta Inscription as their basis, and appeal to it as their voucher. The German Professor has no difficulty whatever in reading off the Demotic Inscription, which M. Champollion scarcely attempts, and Dr. Young altogether declines; and the translation according to the Spohnian system turns out to be almost identical with Dr. Young's and the Greek: though the words forming it are divided after quite another fashion.* How this can have been brought about, the reader will be at a loss to imagine, till he has learnt that each letter has such a variety of signs, and each sign such a latitude of powers, that it requires no very great skill, or labour, on the part of the decipherer to find any letters, and make any meaning he pleases out of any given text; so that wherever we have a Greek translation of an Egyptian papyrus, we shall be sure to find the Egyptian text, interpreted according to M. Spohn's system, nearly agreeing in substance with its Hellenic counterpart; and it can occasion no surprise that M. Seyffarth's readings of the names in certain Hieroglyphic scrolls (*Remarks on an Egyptian History, &c.* Lond. *Literary Gazette*, 1828) should accord so happily with those given by Manetho. For the letter A M. Seyffarth has the small number of eighty-nine different representatives, and so on for the other letters in proportion. Besides which, thanks to the use of all possible figures of speech, prothesis, metathesis, epenthesis, syncope, and apocope; the language produced by these letters is of that convenient structure, that it can assume almost any form, and bear almost any sense, which the interpreter chooses to put upon it. The simple fact,—that the whole system rests upon a gratuitous hypothesis, for which there is not a particle of evidence in a single ancient writer,—appears abundantly sufficient to show how baseless a fabric it is; but even if it had some external evidence in its favour, the extreme uncertainty of its elements, and the extravagant licenses continually required, in order to elicit any satisfactory sense from the words and sentences which they form, would present, it may be supposed, insuperable objections to its adoption by any sober inquirer. In short, to use the emphatic, and, it may be added, well-merited expressions of an able writer, (*Edin. Review*, xlv. 534.) it is “a theory, the bare statement of which is a sufficient refutation.”

Ancient
testimonies.

In addition to the almost innumerable confirmations of the truth of M. Champollion's system afforded by Greek counterparts of Enchorial deeds, papyri which are duplicates of each other, idols bearing the names, in Phonetic characters, of Gods whom their attributes show them to represent, and mummy-cases with Inscriptions in Greek as well as Hieroglyphics, it will be proper to say a few words on the evidence respecting them afforded by ancient writers. Herodotus barely mentions (ii. 36.) the two kinds of writing, Sacred and Popular, used by the Egyptians; Diodorus Siculus, (iii. 34.) who, if his text be not corrupted, once uses the word “Hieroglyphic,” speaks of the sacred character as being exclusively symbolical; but Clemens Alexandrinus, who, as a native of Egypt, has a peculiar claim on our attention, is the only writer by whom any distinct account of the various modes of writing prevalent in Egypt is given. “That which the Egyptians, who are educated,”

he says, (*Stromat.* v. 657. Ed. Potter.)* “learn first, is that kind of writing called Epistolographic; next, they learn the Hieratic, which is used by the sacred scribes (*hierogrammates*;) lastly and finally, the Hieroglyphic (character;) of which one (kind) is Cyriologic, or proper, expressing the first elements of speech, and the other Symbolic, or figurative. Of the Symbolic, (characters,) one (sort) represents objects in their proper form, (*i. e.* Cyriologic,) by *imitation*; the other, as it were, paints them *tropically* or *metaphorically*; and the third, on the contrary, represents them *allegorically*, by means of certain enigmas. Thus when they wish to express the sun, they make a circle; for the moon they put the figure of a crescent, according to the Cyriologic, or proper method, (*i. e.* by imitation;) but when the (text) engraved is in the tropical or metaphorical style, the characters are taken in a metaphorical and altered sense according to their respective analogies; being sometimes diverted from their original meaning, at other times transformed in various ways. Thus when they deliver down to posterity the praises of their kings in theological fictions, they express them by Anaglyphs, (*i. e.* tablets sculptured in bas-relief.) Of the third (or Enigmatic) sort (of Hieroglyphics) this may serve as an example: the other stars (*i. e.* planets) they represent by the figures of serpents, on account of the obliquity of their course; but the sun by that of a beetle, because it forms a round ball of ox-dung, and then rolls it forwards before itself. They say, likewise, that this animal lives for six months under ground, and for the remainder of the year above ground; that it impregnates the ball which it has made, and engenders by means of it; and that it has no female.” A passage in the *Life of Pythagoras*, ascribed to Porphyry, (§ 12.) speaks of the *Symbolic* as different from the *Hieroglyphic* characters; but it is manifestly, as M. Letronne observes, (*Précis*, 386.) a misapplication of the words of Clemens, imperfectly understood. That learned father has, as he justly remarks, mentioned three distinct kinds of writing as used by the Egyptians: 1. The Epistolographic; 2. the Hieratic; and 3. the Hieroglyphic; but he has not entered into any detail except with regard to the third. The Hieroglyphic character he divides into two kinds; 1. that which he calls Cyriologic, *i. e.* such as uses the elements in their

* Αὐτίκα οἱ παρ' Αἰγυπτίοις παιδευόμενοι, πρῶτον μὲν πάντων τὴν Αἰγυπτίαν γραμμάτων μίθεον ἐκμαθάνουσι, τὴν ἘΠΙΣΤΟΛΟΓΡΑΦΙΚΗΝ καλουμένην διωτὴν δὲ τὴν ἹΕΡΑΤΙΚΗΝ, ἣ χρεῶνται οἱ ἱερογραμματεῖς ὑστάτην δὲ καὶ τελευταίαν τὴν ἹΕΡΟΓΛΥΦΙΚΗΝ, ἥς ἡ μὲν ἴστί διὰ τῶν πρώτων ΚΥΡΙΟΛΟΓΙΚΗ ἡ δὲ ΣΥΜΒΟΛΙΚΗ. Τῆς δὲ Συμβολικῆς ἡ μὲν στοιχείων ΚΥΡΙΟΛΟΓΕΙΤΑΙ ΚΑΤΑ ΜΙΜΗΣΙΝ, ἡ δ' ὡς περ ΤΡΟΠΙΚΩΣ γράφεται, ἡ δ' ἀντικρὺς ἀλληγορεῖται ΚΑΤΑ ΤΙΝΑΣ ΑἸΝΙΓΜΟΤΣ. Ἡλίον γοῦν γράφει βουλόμενοι, κύκλον ποιοῦσι· σιλήνην δὲ, σχῆμα μηνουίδος, ΚΑΤΑ ΤΟ ΚΥΡΙΟΛΟΓΟΥΜΕΝΟΝ ἙΙΔΟΣ ΤΡΟΠΙΚΩΣ δὲ κατ' οἰκειότητα μιτάγοντες καὶ μιτατινόντες, τὰ δ' ἐξαλλάττοντες, τὰ δὲ πολλαχῶς μετασχηματίζοντες χαράττουσιν. Τοὺς γοῦν τῶν βασιλέων ἱπταίους θεολογουμένοις μύθους παραδίδοντες, ἀναγράφουσι διὰ τῶν ἈΝΑΓΛΥΦΩΝ. Τοῦ δὲ ΚΑΤΑ ΤΟΥΣ ΑἸΝΙΓΜΟΤΣ τρέτου εἴδους διῶγμα ἴστί τῷδε· τὰ μὲν γὰρ τῶν ἄλλων ἀστέρων, διὰ τὴν περιεὶαν τὴν λοξὴν ὄφειον σώμασιν ἀπεικάζον, τὸν δὲ Ἡλίον τῷ τοῦ κινθάρου ἱπιδῇ κυκλοτερεῖς ἐκ τῆς βοίας ὄνθου σχῆμα πλασάμενος, ἀντιπρόσωπος κυλίνδρι φασὶ δὲ καὶ ἱξάμενον μὲν ὑπὸ γῆς, ἐπίτερον δὲ τοῦ ἔτους τμήμα, τὸ ζῶον τοῦτο ὑπὲρ γῆς διαϊτῆσθαι σπειρομαίνουσι εἰς τὴν σφαίραν καὶ γανῶν καὶ θῆλον κίνθαρὸν μὴ γίνεσθαι. This passage, respecting the interpretation of which there has been some difference of opinion, will be found in Warburton's *Divine Legation*, (iv. 4. ii.) in Bailey's *Hieroglyphicorum Origo et Natura*, (p. 30,) with some very judicious remarks, and in Champollion's *Précis*, (p. 378,) where it is translated and commented on by M. Letronne with his usual learning and ability.

* Dr. Young separates the groups of figures in the Egyptian text, though he leaves the value of their elements undetermined.

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proper natural sense, not figuratively nor metaphorically, and expresses the first elements of speech. 2. The Symbolic, of which the elements are taken in a tropical or metaphorical sense. These he again subdivides into three secondary kinds: 1. a direct and proper representation of the object meant, not by an exact picture, but by an approximation, which may be strictly called a symbol; 2. an allegorical representation, such as appeared in the sculptures and paintings figuratively recording the heroic deeds of the Egyptian kings; and 3. an enigmatical symbol, derived from some obscure analogy, not immediately or easily to be detected.

This classification will be more readily understood from the following Table:

The Egyptian Letters were	Epistolographic.	{	Cyriologic, by the first Elements of speech.
	Hieratic.		
	Hieroglyphic.		
		{	Cyriologic, by Imitation.
		{	Symbolic.
		{	Metaphorical, by Sculptures.
		{	Enigmatical.

The accordance of this with M. Champollion's system is perfect, if it can be shown that his Phonetic characters are the Cyriologic Hieroglyphics of Clemens, expressed by the first elements. (*διὰ τῶν πρώτων στοιχείων*.) Now, as the word here used (*στοιχεῖα*, i. e. elements) was the technical term for "the elements of speech," first and properly employed to signify the elementary sounds of which words are formed, and afterwards the signs (*γράμματα*) of those sounds when forming words, i. e. the letters of the alphabet,* there can scarcely be a doubt as to the sense in which the term should be taken here. But the proper meaning of the epithet "first" is not so easily determined; it will not signify "first in order," as the whole alphabet is here spoken of; "first in time," then, must be the sense in which it is used, and the primitive letters of the alphabet, the small number of sounds first distinguished, must be those here meant. M. Letronne once thought that the sixteen letters used by the Greeks for several Ages before the introduction of the remainder, were those here alluded to; but, subsequently recollecting that *στοιχεῖα* properly signifies "the elements of speech," it appeared to him, as it will to most other persons, more probable, that the simplest and most elementary sounds of all languages are here meant, without any especial reference to the Greek alphabet. The number of the different sounds expressed by distinct signs in very early Ages, must evidently, he says, (p. 395,) have been small; it is therefore reasonable to suppose, that, by "the signs of the first articulated sounds," Clemens meant such sounds only as were distinguished by particular signs in the first Ages. Now it is very remarkable, that the only sounds which are clearly distinguished by M. Champollion's Phonetic Hieroglyphics are these:

3 Labials.....	B . P-PH . M
3 Dentals	D-T-TH . J . N
3 Gutturals	G—K . H . KH.
2 Sibilants	S . SH.
1 Liquid.....	L-R.
2 Vowels	A-O-V . E—I.

If the Egyptians then had, like their neighbours, been contented with one figure for each articulation, their alphabet would have had only fourteen letters; those which differ merely in degree of intonation or vehe-

* This is most satisfactorily proved by M. Letronne. (*Précis*, p. 387-392.)

mence of aspiration, not being distinguished by separate signs. But that formed by the Phonetic Hieroglyphics, according to M. Champollion, was framed on the most elementary and simplest scale; expressing merely those "first elements" which are required by language in its earliest state; it must have been known also to every well-educated Egyptian, and therefore the bare mention of it by Clemens was sufficient without further explanation. Plutarch also distinctly mentions the Phonetic powers of Hieroglyphics, saying (*Sympos. ix. 3.*) that "the ibis, being sacred to Hermes, was written by the Egyptians as the first of their letters;" but this does not appear to agree with modern observations. A bird, it is true, stands for A, but it is a hawk, an eagle, or some smaller bird; not a duck, and certainly not an ibis.* The same writer says, also, (*De Iside*, p. 374,) that the number of letters among the Egyptians was twenty-five; but that could hardly relate to the Enchorial alphabet, as it has from twenty-seven to thirty, if not more, distinct characters. The testimony of Clemens has been supposed by many writers to be at variance with the accounts given by Herodotus (ii. 36.) and Diodorus, (iii. 3.) as well as with the Trilateral Inscription; (*ΓΡΑΜΜΑΣΙΝΙΕΡΟΙΣΚΑΙΕΓΧΩΡΙΟΙΣ*;) the "national characters" of the latter being evidently the same as the "popular characters" (*δημοτικά* or *δημῶδη γράμματα*) of the former. But this discordance is only apparent, for the Hieratic and Hieroglyphic were both considered as sacred characters by the Greek Historians and the Egyptian Priests who drew up the Decree found near Rosetta. (Letronne, in *Précis*, 383.) The discovery, therefore, of that stone, and the result of the inquiries to which it has given rise, have completely reconciled this supposed disagreement between the best authorities among the Ancients respecting the Egyptian characters, and have proved beyond dispute the accuracy of Clemens, whose valuable but obscure statement receives from the discoveries of M. Champollion, that very strong confirmation which it no less gives to them. To that gentleman, certainly, we are obliged for all clear notions of the Phonetic powers of the Hieroglyphics, and a knowledge of the Hieratic character, as distinct from the sacred and the popular letters.

The principal Works on the nature and origin of Hieroglyphics may be divided into three classes: 1. the ancient writers who have treated of this subject; 2. those which were published before; and 3. those which have appeared since the discovery of the Rosetta Inscription. Authorities

Of the second class, the earliest are now merely objects of curiosity; monuments, for the most part, of learning misapplied and imagination extravagantly indulged: some of them, however, have a value independently of the theory which they were written to support.

1. Herodoti *Historia*; Diodori Siculi *Bibliotheca Historica*; Clementis Alexandrini *Opera a Pottero, Episc. Oxon. Oxonii*, 1715, 2 vol. fol.; Plutarchus, *De Iside et Osiride a Squire*, Cantab. 1744, 8vo.; *Ejusdem, Opera a Reiske*, Lipsiæ, 1774, 12 vol. 8vo.; Horapolin's *Hieroglyphica a De Pauw*, Trajecti, 1727, 4to.

* It is singular that this should have escaped the notice of so acute an observer as M. Letronne; it is also more strange that he should find any indication of Phonetic Hieroglyphics in the passage, (*Joseph. contr. Apion*, 445.) where Manetho says that *Hycsos* meant shepherd-kings; surely nothing more is meant than that *Hyc* signified king in the sacred dialect, i. e. in that which, from its antiquity, had become obsolete; nor could "the sacred tongue" signify merely "a sacred character." Horapollon's (*Hierogl. i. 7.*) explanation of the word *baïeth* is more to the purpose.

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2. *Les Hiéroglyphes* de J. P. Valerian, Lyons, 1615, fol. ; Pignorii *Mensa Isiaca*, Amstel. 1670, 2 tom. 4to. The Bembino, or Isiac Table can now be proved to be, what was long suspected, a Roman imitation of the Egyptian style. (Warburton, *Divine Legation*, iv. 4. p. 200, 296. n. u u u p. 423 ; Dr. Young, in *Supplement to the Encyclopædia Britannica*, iv. 374.) *Discours des Hiéroglyphes Egyptiens*, par P. Langlois, Paris, 1584, 4to. ; Kircheri *Œdipus Ægyptiacus*, Romæ, 1652, 4 vol. fol. ; *Ejusdem*, *Obeliscus Pamphilius*, Romæ, 1650, fol. ; *Ejusdem*, *Obelisci Ægyptiaci Interpretatio*, Romæ, 1666, fol. ; *Ejusdem*, *Sphinx Mysagoga*, Amst. 1676, fol. Kircher's Works are useful on account of the plates ; their accuracy, however, is not very great. Westerhovi-
vius, *Hiéroglyphes des Egyptiens*, &c. Amst. 1735, 4to. ; Brocchi, *Ricerchi sopra la Scultura presso gli Egiziani*, Venezia, 1792, 8vo. ; Warburton's *Divine Legation*, book iv. sec. 4. Works, Lond. 1811, 8vo. vol. ii. p. 116-214, 373-428. This is one of the best treatises on the subject, and almost the only one, in the first division, worth reading. A French translation of it was published as a separate Work at Paris in 1744. Bertuch, *Essai sur les Hiéroglyphes*, Weimar, 1804, 4to. ; Palin, *Analyse de l'Inscription en Hiéroglyphes du Monument trouvé à Rosette*, Dresde, 1804, 4to. ; *Le même*, *De l'Etude des Hiéroglyphes*, Paris, 1812, 5 vol. 12mo. ; Hammer's *Translation of Ibn Wahshiyeh's Ancient Alphabets and Hieroglyphic Characters explained*, Lond. 1806, 4to. a mere Arabian tale ; Georgii Zoëga, *De Origine et Usu Obeliscorum*, Romæ, 1797, fol. an excellent Work.

3. Jacobi Bailey *Hieroglyphicorum Origo et Natura*, Cant. 1816 ; a Cambridge Prize Essay, and an excellent Tract, comprising a vast deal of matter in a small compass. In the Appendix are added Hermapion's Version of the Inscriptions on the Flaminian Obelisk, from Ammianus Marcellinus, (*Hist.* xvii. 4.) and Porson's Restitution of the Greek Inscription on the Rosetta Stone, with Heyne's Latin Translation. A. J. Silvestre de Sacy, *Lettre au Sujet de l'Inscription Egyptienne du Monument trouvé à Rosette*, à Paris, 1802 ; J. D. Akerblad, *Lettre sur l'Inscription Egyptienne de Rosette*, Paris, 1802 ; Cadet, *Copie figurée d'un Rouleau de Papyrus*, Paris, 1805 ; E. Quatremère, *Recherches sur la Langue et la Littérature de l'Egypte*, Paris, 1808, 8vo. ; J. F. Champollion, *L'Egypte sous les Pharaons*, Paris, 1814, 2 vol. 8vo. These two Works relate principally to the Coptic or Egyptian language. *Hieroglyphics*, a Collection of Plates published by the Egyptian Society, under the direction of Dr. Young, Lond. fol. v. y. continued by the Royal Society of Literature, Lond. 1825 ; *Museum Criticum*, Cambridge, 1812-1826, 2 vol. 8vo. ; Dr. Young's First Papers on the Rosetta Inscription are in vol. ii. pp. 155, 329 ; *Egypt*, in *Supplement to the Encyclopædia Britannica*, Edinb. 1819, iv. 38-74, contains a further and more complete account of Dr. Young's researches, with a copious Hieroglyphical Vocabulary. J. F. Champollion, *Lettre à M. Dacier relative à l'Alphabet des Hiéroglyphes*, Paris, 1822, 8vo. ; Fontana, *Rouleau de Papyrus expliqué par M. de Hammer*, Vienne, 1822, a most perfect and beautiful fac-simile. Dr. Young's *Discoveries in Hieroglyphical Literature*, Lond. 1823, 8vo. ; J. F. Champollion, *Précis du Système Hiéroglyphique*, Paris, 1824, 8vo., second edit., with the addition of the *Lettre à M. Dacier*, Paris, 1828 ; reviewed in *Edinburgh Review*, Edinb. 1827, xlv. 95, 528, and *Bri-*

tish Critic, Lond. 1827, i. 141 ; H. Salt's *Essay on the Phonetic System of Hieroglyphics*, Lond. 1825, 8vo. ; Jomard *sur l'Etalon Métrique trouvé à Memphis*, Paris, 1823, (*Mémoires de l'Académie des Sciences*) ; Passalacqua, *Catalogue des Antiquités découvertes en Egypte*, à Paris, 1826 ; many valuable communications respecting the collection are in the *Appendix* ; G. Seyffarth *Rudimenta Hieroglyphices*, Lips. 1826, 4to. ; reviewed in *Edinburgh Review*, xlv. 528, and *Bulletin des Sciences Historiques*, Paris, 1826, v. 348 ; *Monumens Egyptiens du Musée Britannique*, par M. Yorke and Lieut.-Col. Leake, Londres, 1827, scrolls briefly explained ; J. G. L. Kosegarten, *De priscâ Ægyptiorum Literatūrâ, Commentatio prima* ; rather prolix, but, on the whole, a very useful and judicious Work on the Demotic character. Le Chevalier de Goulianoſſ, *Essai sur les Hiéroglyphes d'Horapollon*, Paris, 1827 ; J. Klaproth, *Deux Lettres sur les Hiéroglyphes Acrologiques*, Paris, 1827. These *Lettres* are a defence of M. de Goulianoſſ's system, one of the most absurd yet devised, according to which the Hieroglyphics are not representations of the object meant, but of something, the name of which began by the same letter ; thus an impudent, quick-sighted man was represented by a frog, because quickness (*sholem*) and frog (*shrou*) both began with *sh* ; a dirty fellow (*roj*p) by a pig, (*rir*.) because both words begin with *r*. In one of these examples, and in a vast many others, the supposed alliteration unfortunately does not exist ; and, to say nothing of the little chance which exists that any one should be able to interpret a text so constructed, except the author of it, a failure of proof in a single instance, must completely overthrow the whole system. (*Bulletin des Sciences Historiques*, vii. p. 289. No. 330.) *Réplique aux Objections de M. Champollion le jeune*, par M. G. Seyffarth, Leipsick, 1827 ; *Ejusdem*, *Brevis Defensio Hieroglyphices inventæ a F. A. G. Spohn et G. Seyffarth*, Lips. 1827 ; *Remarks upon an Egyptian History in Egyptian Characters, in the Royal Museum at Turin*, by Dr. G. Seyffarth, Lond. 1828, (extracted from the *Literary Gazette*.) The learned author says very truly, that "Egyptian Inscriptions, of which we have a Greek or Latin translation, still remain the best tests for trying any Hieroglyphical system," and promises to give a complete refutation of Champollion's system in the next Number of his *Egyptian Review*, as he thinks proper to call his Work, entitled "Contributions to the Knowledge of Ancient Egyptian Literature," (*Beiträge zur Kenntniss*, &c.) M. D. M. J. Henry's *Lettre à M. Champollion le jeune sur l'Incertitude de l'Age des Monumens Egyptiens*, (Paris, 1828,) takes for granted the correctness of this system, and refers only to the chronological data derived from M. Champollion's discoveries ; it contains some good remarks, but the author is a superficial writer, and fond of foolish etymologies. J. F. Champollion, *Lettres au Duc de Blacas, relatives au Musée Royal Egyptien de Turin*, Paris, 1824, 1826 ; Dr. J. W. Plaff, *Hieroglyphik ihre Wesen und ihre Quellen*, Nürnberg, 1824, 8vo. ; *Ebendesselb. Die Weisheit der Ägypter und die Gelehrsamkeit der Franzosen*, Nürnberg, 1825, 8vo. ; F. A. G. Spohn, *De Lingua et Literis veterum Ægyptiorum cum Grammaticâ atque Glossario Ægyptiaco*, edidit G. Seyffarth, Lipsiæ, 1825, 4to. ; G. Seyffarth, *Beiträge zur Kenntniss der Literatur, Kunst, Mythologie und Geschichte des alten Ägyptens*, Leipzig, 1826 ; *Ejusdem*, *Vita Spohnii*, Lips. 1825.

HIERO-
GLY-
PHICS.

HIERO-
GLY-
PHICS.
—
HIGH.

The latest Work which we have seen connected with Hieroglyphics is of a very curious nature, *Excerpta Hieroglyphica*, drawn, lithographed, and published in Egypt by James Burton, Esq. We believe that four Numbers have appeared, but not more than two have reached England. They contain thirty-one plates, executed with great spirit. A notice which is given in the first Number, speaks sufficiently for the difficulties under

which such an undertaking must be conducted. "The Letter-press which should accompany these Plates is unavoidably deferred for some short time, owing to the state of the Printing establishment in this Country, where the only one which has competent means of printing a Work belongs exclusively to the Government. Quahirah, January 1st, 1828."

HIERO-
GLY-
PHICS.
—
HIGH.

HIEROGRA'MMATIST, } Gr. *ἱερογραμματεὺς*,
HIEROGRA'MMATICK, } *ἱερογραφία*; a writer of
HIEROGRA'PHIC, } sacred things; a writing
HIEROGRA'PHICAL. } or description of sacred
things; from *ἱερός*, sacred or holy, and *γράφειν*, to write.

The other (sort of language and character was) used only by priests, prophets, *hierogrammatists*, or holy writers.

Greenhill. The Art of Embalming, p. 291.

The various uses of an alphabet in civil business not permitting it to continue long a secret, when it ceases to be so, they would as naturally invent another alphabetic character for their sacred use: which from that appropriation was called *hierogrammatical*.

Warburton. The Divine Legation, book iv. sec. 4.

The historian [Manetho] assures his reader, that he took his information from pillars in the land of Seriad, inscribed by Thoyth the first Hermes, with *hierographic* letters in the sacred dialect.

Id. Ib. book iv. sec. 4.

These [characters] were properly what the ancients call *hierographical*. *Adle. Origin and Progress of Writing*, ch. iii.

HIEROPHANT, Gr. *ἱεροφάντης*, from *ἱερός*, sacred or holy, and *φαίνειν*, to declare or make manifest. See the Quotation from Potter.

And herein the wantonness of poets, and the crafts of their heathenish priests and *hierophants* abundantly gratified the fancies of the people with superstrutions and inventions of their own.

Hale. Origin of Mankind, ch. xii.

The chief person that attended at the initiation was called *ἱεροφάντης*, i. e. a revealer of holy things. *Hierophantes* is said to have been a type of the great Creator of all things; *Ἀφροδίτης*, of the Sun; *Κηρύκος*, of Mercury; and *Ὁ ἱππὶ τῆς βαμῆς*, of the Moon.

Potter. Antiquities, ch. xx. *Of the Religion of Greece*.

Yet so late as the age of Appolonius Tyan; the Eleusinian kept so clear of the first imputation, that the *hierophant* refused to initiate that impostor, because he was suspected to be a magician.

Warburton. The Divine Legation, book ii. sec. 4.

HIEROURGY, Gr. *ἱεραργία*, a sacred, or holy work; from *ἱερός*, sacred or holy, and *ἔργον*, a work.

A sacred or holy work.

As he [Melchizedech] being a priest of the Gentiles, no where appears to have used corporeal sacrifices, but blessed Abraham with wine only and bread; just in the same manner, first our Lord and Saviour himself, and then all priests from him, among all nations, consummating the spiritual *hierourgy* according to the laws of the

church, do represent the mysteries of his body and of his salutary blood, in bread and wine.

Waterland. Works, vol. viii. p. 333. *Distinctions of Sacrifice*, (a Charge.)

HIGGINSIA, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: calyx four-toothed; corolla funnel-shaped, border four-parted; stigma two-lipped, prominent; berry two-celled, two-furrowed, umbilicated, many-seeded.

Three species, natives of Peru.

HIGGLE, v. } The Fr. *harceler* (see **HAGGLE**)

HIGGLER, n. } is derived (in Menage) from the Ger.

HIGGLING. } *harke*, a rake, which is itself from the A. S. *raccian*, *hraccian*, to rake or scrape together, to collect, to accumulate; and *haggle*, or *higgle*, may thus be,

To rake together, to collect, to accumulate, *sc.* by small means or dealings, by small gains or savings; and, consequentially, to make repeated offers or repeated refusals (in bargaining) with a view to increase of gains; or (as Cotgrave expresses it) to palter long in the buying or selling of a commodity.

On second thoughts I resign him clear to this county, loth to *higgle* for a letter or two (misprinted perchance) in the name of a town.

Fuller. Worthies. Northumberland.

The gentry of this county well content themselves in the very badness of passage therein, as which secureth their provisions at reasonable prices; which, if mended, *higglers* would mount, as bajulating them to London.

Id. Ib. Sussex.

Canst thou refuse to bear thy part

I' th' public work, base as thou art?

To *higgle* thus for a few blows,

To gain thy knight an opulent spouse,

Whose wealth his bowels yearn to purchase,

Merely for the interest of the churches?

Butler. Hudibras, part ii. can. 2.

He made th' undaunted waggoner obey,

And the fierce *higgler* contribution pay.

Id. To the happy Memory of Du-val.

It is adjusted, however, not by an accurate measure, but by the *higgling* and bargaining of the market, according to that sort of rough equality which, though not exact, is sufficient for carrying on the business of common life.

Smith. Wealth of Nations, book i. ch. v.

H I G H.

HIGH, v. to hasten. (See **HIE**.)

HIGH, v. } Goth. *hauhs*; A. S. *heah*; D. *ho*,

HIGH, adj. } *hoo*, *hoog*; Ger. *hoch*; Sw. *hoeg*.

HIGH, adv. } Tooke derives from the A. S. *heaf-*

HIGHLY, } *an*, *elevare*, *extollere*, to heave. See

HIGHNESS, } **HEIGHT**.

HIGHTH, or } To raise up or aloft, to lift up, to

HIGHT. } *elevare*, to extol, to exalt. And *high*,

the adjective, (generally,)

Raised, lofty, lifted up, elevated, exalted; met. eminent, illustrious; lofty, proud;—raised as the sea; tem-

pestuous, raging, violent;—raised or removed from view or perception; abstruse, recondite:—*high* prices, or raised prices, dear.

It is opposed, not only to low, but to little, small, petty, mean.

High is much used in Composition.

— *þe heye hulle* to hym was a castel, as yt were.

R. Gloucester, p. 174.

Supþe þoru som heye herte þer wax a lute strýf

Býtuene þe Erl of Aunger, & þe emperesse hys wýf.

Id. p. 442.

HIGH.

Býuore alle oþer God hym ȝef þre þýnges, as rýchesse,
And wysdom, & maýstrýe, & þýs was gret *heynesse*.
R. Gloucester, p. 428.

Whan þis was set & stabled, & pes cried on *hii*,
Henry þe ȝong kýng ȝede to Normundie.
R. Brunne, p. 138.

And þat ys þe kýnde of a kyng. þat conquereþ of ys enemýes
To helpe *heyeliche* al hus hoste.
Piers Plouhman. Vision, p. 50.

Hele and ich quaþ he and *hihnesse* of herte
Shal do þe nat drede. neiþr deþ ne elde.
Id. p. 401.

And we distrien counseils and al *highnesse* that *higheth* (*extollen-tem*) itsilf aghens the science of God.
Wiclif. 2 Corinthians, ch. x.

Eftsoone the feend tok him into a ful *high* hil and schewide to him all the rewmes of the world and the joie of hem.
Id. Matthew, ch. iv.

The deuyll toke hym vp agayne & ledde him into an excedyng *hye* mountaine, and shewed him all y^e kyngdomes of the worlde, & al the glorie of the.
Bible, Anno 1551.

————— Dan Ptholomee,
That sayth this proverbe in his *Almageste* :
Of alle men his wisdom is *higheste*,
That rekketh not who hath the world in hond.
Chaucer. The Wif of Bathes Prologue, v. 5908.

Round was the shape, in manere of a compas
Ful of degrees, the *hight* of sixty pas.
Id. The Knightes Tale, v. 1892.

Yeue and departe thyn almesse,
Do mercy forth with rightwisenesse,
Besече and praie the *high* grace,
For so thou might thy peas purchase
With God, and stonden in good accorde.
Gower. Conf. Am. book i. fol. 24.

Their entent was to make, yf they myght, a maryage bytwene the chyld of Castell, eldest sonne to Kyng Henry, and the daughter of the Kyng of Nauer, wherby the peace shulde the surelyer cōtynue, to the whyche the Kyng of Nauer was well agreed, because his daughter shuld be so *highly* maryed.

Lord Berners. Froissart. Cronycle, vol. i. ch. 342.

Blessed Lorde vouchsafe giue vs leue to speake vnto thy *hyghnes* in this matter.

Fisher. On the Seuen Penitential Psalms.

————— Their golden harps they took,
Harps ever tun'd, that glittering by their side,
Like quivers hung, and with preamble sweet
Of charming symphonie they introduce
Their sacred song, and waken raptures *high*.
Milton. Paradise Lost, book iii. l. 639.

Sometimes towards Eden which now in his view
Lay pleasant, his griev'd look he fixes sad,
Sometimes towards heav'n and the full blazing sun,
Which now sat *high* in his meridian towre.
Id. Ib. book iv. l. 30.

His friend Lord Hastings had the guiding of the rear,
(A man of whom the king most *highly* did repute.)
Drayton. Poly-olbion, song 22.

But this Age great with glorie hath brought forth
A matchlesse monarke whom Peace *highlie* raises,
Who as th' vntainted ocean of all worth
As due to him hath swallow'd all your praises.
Stirling. To his Majestie on his first Entrie into England.

"Content you, sir," (quoth Rosamund)

"You aime your markes amis :

I am not for his *highnes*, nor

For me his *highnes* is."

Warner. Albion's England, book viii. ch. xli.

————— What in me is dark
Illumine, what is low raise and support ;
That to the *highth* of this great argument
I may assert eternal providence,
And justifie the wayes of God to men.
Milton. Paradise Lost, book i. l. 24.

HIGH.

So when the last and dreadful hour
This crumbling pageant shall devour,
The trumpet shall be heard on *high*,
The dead shall live, the living die,
And music shall untune the sky.
Dryden. Song for St. Cecilia's Day, 1687.

The Pope sent in return a nuncio, Dada, now a cardinal. He was *highly* civil in all his deportment. But he did not appear that he was a man of great depth, nor had he power to do much.

Burnet. Own Times. James II. Anno 1687.

Ambition this shall tempt to rise,
Then whirl the wretch from *high*,
To bitter Scorn a sacrifice,
And grinning Infamy.
Gray Ode on a distant Prospect of Eton College.

The malignity of some, among the various dispositions of which mankind are composed, is often *highly* gratified at the view of injured sensibility.
Knox. Essays, No. 85.

On the 8th I received, by the hands of an Oonalashka man, named Derramoushk, a very singular present, considering the place. It was a rye loaf, or rather a pye made in the form of a loaf, for it inclosed some salmon *highly* seasoned with pepper.

Cook. Voyages, vol. vi. book iv. ch. xi.

HIGH, in Composition.

Yf in the meane season Timothie come vnto you, se that he be put in no ieopardie by any *high-hearted* & proude persons.

Udall. 1 Corinthians, ch. xvi.

Not onely the *hygh-mynded* antichristes, but all so the dyssem-blynge hypocrites are enforced manye tymes and agaynst theyr wylls compelled by the open veryte and euident scripturs, to denye that afore they *hyghly* affirmed and to graunt that afore they *hyghly* denied.

Bale. Image, part i. sig. M. 4.

And then being a *high-water*, we came to an anker open of the riuier Cola, in eight fadome water.

Hakluyt. Voyages, &c. vol. i. fol. 276. *Steuens Burrowe.*

For thai saw tham never so

On *high-dayes* to chamber go.

Ritson. Met. Rom. vol. i. p. 3. *Ywaine and Gawin*, l. 52.

Trompes, schalmuses,

He seygh be for the *hyegh-deys*

Stonde yn hys syghte.

Id. Ib. vol. ii. p. 75. *Lybeaus Disconus*, l. 1763.

————— Broad as the gate,
Deep to the roots of hell the gather'd beach
They fasten'd, and the mole immense wrought on
Over the foaming deep *high-archt*, a bridge
Of length prodigious.

Milton. Paradise Lost, book x. l. 301.

His battred ballances in peeces lay,
His timbered bones all broken rudely rumbled :
So was the *high-aspyring* with huge ruine humbled.

Spenser. Faerie Queene, book v. can. 2.

ENO. Yes like enough : *hye-battel'd* Cæsar will
Vnstate his happinesse, and be stag'd to th' shew
Against a sworder.

Shakspeare. Antony and Cleopatra, fol. 357.

But that from us ought should ascend to heav'n
So prevalent as to concerne the mind
Of God *high-blest*, or to incline his will,
Hard to belief may seem.

Milton. Paradise Lost, book xi. l. 145.

This hath discourag'd my *high-bended* minde,
And still in doale my drouping muse arrayes :
Which if my Phæbus once upon me shin'd,
Might raise her flight to build amidst his rayes.

Stirling. On an Inundation of Douen.

————— My *high-blowne* pride
At length broke vnder me, and now has left me
Weary, and old with seruire, to the mercy
Of a rude streame, that must for euer hide me.

Shakspeare. Henry VIII. fol. 223.

The lute's light genius now does proudly rise,
Heav'd on the surges of swoln rhapsodies,
Whose flourish (meteor-like) doth curl the air
With flash of *high-born* fancies.

Crashaw. The Delights of the Muses. Musick's Duel.

HIGH.

And she beheld, from whence she sate not farre,
Cut on a *high-brow'd* rocke, (inlaid with gold)
This epitaph, and read it thus enrol'd.

Browne. Britannia's Pastorals, book ii. song 1.

If yet, he stands incenst, since we have slaine
His *high-brow'd* herd.

Chapman. Homer. Odyssey, book xii. fol. 190.

———— I know him by his stride
The giant Harapha of Gath, his look
Haughty as is his pile *high-built* and proud.

Milton. Samson Agonistes, l. 1069.

———— As when a scout
Through dark and desert ways with peril gone
All night; at last by break of chearful dawne
Obtains the brow of some *high-climbing* hill,
Which to his eye discovers unaware
The goodly prospect of some forein land.

Id. Paradise Lost, book iii. l. 546.

As tow'rds the Derbian Peak, and Moreland, (which do draw
More mountainous and wild) the *high-crown'd* Shutlingslaw
And Molcop be thy mounds, with these proud hills whence rove
The lovely sister brooks, the silvery Dane and Dove.

Drayton. Poly-olbion, song 11.

2. Lepidus is *high-colored*.

1. They haue made him drinke almes drinke.

Shakspeare. Antony and Cleopatra, fol. 350.

———— Look to your wives
Your young trim wives, your *high-day* wives.

Beaumont and Fletcher. The Mad Lover, act i.

Then to the *high-deepes* their rigged vessell driuen,
They supt; expecting the approaching even.

Chapman. Homer. Odyssey, book iv. fol. 68.

But let my due feet never fail
To walk the studious cloyster's pale,
And love the *high-embowed* roof,
With antic pillars massy proof,
And storied windows richly dight,
Casting a dim religious light.

Milton. Il Penseroso, l. 157.

But yet I call you seruile ministers,
That will with two pernicious daughters ioine
Your *high-engender'd* battailes, 'gainst a head
So old and white as this.

Shakspeare. Lear, fol. 296.

———— So full of shapes is fancie,
That it alone is *high-fantasticall*.

Id. Twelfth Night, fol. 255.

———— We shall soone haue way
Giuen by the wooers: they, as well at gate
As set within doores, vse to recreate
Their *high-fed* spirits.

Chapman. Homer. Odyssey, book xvii. fol. 272.

Neither yet would I have this similitude improved to his disparage-
ment: for he is a bird of prey and an *high-flyer*.

Marvell. The Rehearsal Transposed, vol. ii. p. 293.

———— A *high-flowne* eagle sorde
On their troops left hand, and sustaine, a dragon all engorde.

Chapman. Homer. Iliad, book xii. fol. 163.

And yet our *high-flown* enthusiasts generally, (however calling
themselves Christians) are such great spiritualists, and so much for the
inward resurrection, as that they quite allegorize away, together with
other parts of Christianity, the outward resurrection of the body.

Cudworth. Intellectual System, book i. ch. v.

———— A centery send forth;
Search euery acre in the *high-groune* field,
And bring him to our eye.

Shakspeare. Lear, fol. 302.

Why then should *high-grown* minds so much reioice
To draw their stubborn necks from man's subjection.

P. Fletcher. Boethius, book ii. v. 7.

For finding her presence uncheerful to the mourning Philoclea, and
condemned of the *high-hearted* Pamela, she spent her time most
with Zelmane.

Sidney. Arcadia, book iii.

I do not bid the thunder-bearer shoote,
Nor tell tales of thee to *high-iudging* Ioue.

Shakspeare. Lear, fol. 295.

The Queen giving the King many thanks, said, That if those trou-
bles continued, she would take his help, and hire some of his *high-*
landers and isles-men.

Spotswood. Church of Scotland, Anno 1601, book vi.

A rock is a place of stumbling unto those who look not well to their
feet; and so was this spiritual rock of our salvation unto the proud
high-looking Jew, a stumbling-block, a rock of offence.

Mede. On Texts of Scripture, book i. disc. 43.

High-minded Cleopatra, that with stroke
Of aspe's sting her selfe did stoutly kill.

Spenser. Faerie Queene, book i. can. 5.

Whilst to your eyes your souls fly up and gaze
On every beauty of his *high-moon* face.

Beaumont. Psyche, can. 3. st. 13.

But when from *high-most* pitch, with weary car,
Like feeble age, he reeleth from the day,
The eyes, 'fore duteous, now converted are
From his low tract, and look another way.

Shakspeare. Sonnet 7.

The golden sunne
Gallops the zodiacke in his glistering coach,
And ouer-lookes the *highest-piering* hills.

Id. Titus Andronicus, fol. 35.

Rebellious dead, rise neuer till the wood
Of Byrnan rise, and our *high-plac'd* Macbeth
Shall liue the lease of nature.

Id. Macbeth, fol. 144.

Which being now but in so mean a bed,
Is like an uncut diamond in lead,
Ere it be set in some *high-prized* ring,
Or garnished with rich enamelling.

Drayton. England's Heroical Epistles. Edward IV. to Mrs. Shore.

CLAU. We haue beene vp and downe to seeke thee, for we are
high-prooffe melancholly, and would faine haue it beaten away, wilt
thou vse thy wit?

Shakspeare. Much Ado about Nothing, fol. 118.

———— Last morne I might display
(From off a *high-raisd* cliffe) an Iland lie
Girt with th' vnmeasur'd sea.

Chapman. Homer. Odyssey, book x. fol. 150.

———— None are for me,
That looke into me with considerate eyes,
High-reaching Buckingham grows circumspect.

Shakspeare. Richard III fol. 194.

For Brent, a pretty brook allures him on again,
Great London to salute, whose *high-rear'd* turrets throng
To gaze upon the flood, as he doth pass along.

Drayton. Poly-olbion, song 16.

BER. My *high-repented* blames

Deere soueraigne pardon to me.

Shakspeare. All's Well that Ends Well, fol. 251.

The Gothes haue gather'd head, and with a power
Of *high-resolued* men, bent to the spoyle
They hither march amaine, vnder conduct
Of Lucius, son to old Andronicus.

Id. Titus Andronicus, fol. 47.

Since 'twas, at last, your happy fate to come
To my *high-rooft*, and brass-foundation'd house.

Chapman. Homer. Odyssey, book xiii. fol. 195.

Thither he bent his way, determin'd there
To rest at noon, and enter'd soon the shade
High-rooft and walks beneath, and alleys brown
That open'd in the midst a woody scene.

Milton. Paradise Regained, book ii. l. 293.

———— At the holy mount
Of heav'n's *high-seated* top th' imperial throne
Of Godhead, fixt for ever firm and sure
The Filial power arriv'd.

Id. Paradise Lost, book vii. l. 586.

Such soon as some brave-minded hungry youth
Sees fitly frame to his wide strained mouth,
He vaunts his voyce upon an hired stage,
With *high-set* steps, and princely carriage.

Hall. Satire 3. book i.

So let *high-sighted* tyranny range on,
Till each man drop by lottery.

Shakspeare. Julius Cæsar, fol. 115.

HIGH.

HIGH.

To whom she eke inclining her withall,
As a faire stoupe of her *high-soaring* thought,
A chearefull countenance on them let fall,
Yet tempred with some maiestie imperiall.
Spenser. Faerie Queene, book v. can. 9.

A lady's sleeve *high-spirited* Hastings wore.
Drayton. The Barons' Wars, book ii.

High-stomack'd are they both, and full of ire.
Shakspeare. Richard II. fol. 23.

He, like to a *high-stretch'd* lute-string, squeak'd "O, sir,
'Tis sweet to talk of kings."
Donne. Satire 4.

And if the *high-swolne* Medway faile thy dish,
Thou hast thy ponds, that pay thee tribute fish.
Ben Jonson. The Forrest. To Penshurst.

Who [Neptune] full of dread,
Thrice threw his three-fork'd mace about his griesly head,
And thrice above the rocks his forehead rais'd, to see
Amongst the *high-topt* hills what tumult it should be.
Drayton. Polyolbion, song 9.

Huge cities and *high-towr'd*, that well might seem
The seats of mightiest monarchs, and so large
The prospect was, that here and there was room
For barren desert, fountainless and dry.
Milton. Paradise Regained, book iii. l. 261.

Go on, heeres gold, go on;
Be as a plannetary plague, when Joue
Will o're some *high-vic'd* city, haug his poyson
In the sicke ayre.
Shakspeare. Timon of Athens, fol. 91.

For which *high-vouchsafed* grace,
He was lov'd of all their race.
Ben Jonson. Masques. Love freed from Ignorance, &c.

Suppose within the girdle of these walls
Are now confin'd two mightie monarchies,
Whose *high-up-reared*, and abutting fronts,
The perillous narrow ocean parts asunder.
Shakspeare. Henry V. fol. 69.

One blacke day, bereft seven brothers lives,
By sterne Achilles; by his hand, my father breath'd his last:
His *high-wal'd* rich Cilician Thebes, sackt by him, and laid wast;
The royall bodie yet he left unspoilde.
Chapman. Homer. Iliad, book vi. fol. 92.

Why thus it shall become
High-witted Tamora to glose with all.
Shakspeare. Titus Andronicus, fol. 47.

'Twas no less than miracle
That all or any thing indeed withstood
A sea so hollow, such a *high-wrought* flood.
Cotton. The Storm.

I shall insert some select matters wherein they are silent, happening
in this short reign, or interregnum of Jane, a *high-born*, virtuous and
learned lady; happy in all other respects, but most unhappy in this
her advancement.

Strype. Memorials. Queen Mary, Anno 1553.

His bloody lance the hero casts aside,
Which spreading tamarisks on the margin hide;
Then like a god, the rapid billows braves,
Arm'd with his sword *high-brandish'd* o'er the waves.
Pope. Homer. Iliad, book xxi.

Yonder I see, among th' expecting crowd,
Evans with laugh jocose, and tragic Young;
High-buskin'd Booth.
Gay. Epistle 5. To Pope.

We tried also, by shaking the saline and camphorate liquors
together, to unite them, and easily confounded them into one *high-*
coloured liquor.

Boyle. Works, vol. i. p. 433. The History of Firmness.

As when from some beleaguer'd town arise
The smokes, *high-curling* to the shaded skies.
Pope. Homer. Iliad, book xviii.

She from the voice of *high-distinguish'd* fames,
With pious Bristol, gallant Strafford names.
Parnell. On Queen Anne's Peace, 1712.

HIGH.

Bold were those Britons, who, the careless sons
Of Nature, roam'd the forest-bounds, at once
Their verdant city, *high-embowering* fane,
And the gay circle of their woodland wars.
Thomson. Liberty, part i.

And thus undoubtedly 'twill fare
With what unhappy men shall dare
To be successors to these great unknown,
On learning's *high-establish'd* throne.
Swift. The Athenian Society.

There hecatombs of bulls, to Neptune slain,
High-flaming please the monarch of the main.
Pope. Homer. Odyssey, book iii.

Mother of tortures! persecuting Zeal,
High-flashing in her hand the ready torch.
Thomson. Liberty, part iv.

And everywhere huge cover'd tables stood,
With wines *high-flavour'd* and rich viands crown'd.
Id. Castle of Indolence, can. 1.

At this time Pole thought it became him to write to Cranmer, to
try how far a piece of *high-flown* rhetoric could work upon him.
Burnet. History of the Reformation, Anno 1555.

The task is easy, but, to clip the wings
Of their *high-flying* arbitrary kings:
At their command, the people swarm away;
Confine the tyrant and the slaves will stay.
Dryden. Virgil. Georgic 4.

Another pile, *high-heap'd* with burning wood
For slaughter'd herds and reeking victims stood.
Lewis. The Thebaid of Statius, book vi. l. 299.

I am an old fellow, and extremely troubled with the gout; but
having always a strong vanity towards being pleasing in the eyes of
women, I never have a moment's ease, but I am mounted on *high-*
heel'd shoes with a glazed wax-leather instep.
Spectator, No. 49.

Yet, yet a cure he found—for on a steep,
Rough-pointed rock, that overlook'd the deep
And with brown horror *high-impending* hung,
The giant monster sat, and thus he sung.
Fawkes. Of the Idylliums of Theocritus, idyl. 2.

The French were astonished at the courage, the nimbleness, and
labours of the Scotch *high-landers*, who were half naked, but capable
of great hardships, and used to run on with marvellous swiftness.

Burnet. History of the Reformation, Anno 1548.

At the lane's end a *high-lath'd* gate's prefer'd,
To bar the trespass of a vagrant herd.
Savage. The Wanderer, can. 5.

How short and significant are generally his comparisons! he fails
not, in these, to keep a stiff rein on a *high-mettled* Pegasus.
Garth. Preface to Ovid's Metamorphoses.

The first thing that is given in charge to all those that are rich in
this world, is, that they be not *high-minded*, *μη ὑψηλοφρονειν*, that
they do not think too well of themselves for being rich, and take occa-
sion from thence to despise others that are in meaner circumstances
than they.
Sharpe. Works, vol. i. Sermon 4.

The other sort, who had faults also, and great ones, (though not so
scandalous,) had withall so much pride and *high-mindedness*, that
they imagined it more their business to sit as censors and correctors
over all mankind, than to confess their own sins, or to repent of them.

Waterland. Works, vol. ix. Sermon 18.

Yet know, these noblest honours of the mind
On rigid terms descend: the *high-plac'd* heir,
Scann'd by the public eye, that with keen gaze
Malignant seeks our faults, cannot through life,
Amid the nameless insects of a Court,
Unheeded steal.

Thomson. To the Memory of Lord Talbot.

No wife *high-portion'd* rules her spouse,
Or trusts her essenc'd lover's faithless vows.
Francis. Horace. Ode 24.

Their fathers' frugal tables stand abhorr'd,
And Asia now and Africk are explor'd
For *high-pric'd* dainties, and the citron board.
Rowe. Lucan, book 1.

And where the Ganges rolls his sacred wave;
Or mid the central depth of black'ning woods.

HIGH.

High-raised in solemn theatre around,
Leans the huge elephant, wisest of brutes.
Thomson. *Summer*.

Where, by the magnet's aid, the traveller
Steers his untrodden course; yet oft on land
Is wreck'd in the *high-rolling* waves of sand
Immerst and lost. Somerville. *The Chase*.

Ye Muses, ever fair and young,
High-seated on the golden throne,
Anacreon sent to me a song
In sweetest numbers not his own.

Fawkes. *Fragment 5. On the Rose*.

Though the *high-sounding* names of Christ's vicar, and St. Paul's
successor, were still retained to keep up the Pope's dignity and au-
thority, yet they had for many ages governed themselves as secular
princes. Burnet. *History of the Reformation, Anno 1527*.

How, from Silurian vats, *high-sparkling* wines
Foam in transparent floods.

Thomson. *Autumn*.

He stood upon all the points of an ambassador with the stiffness of
former ages, which made him very unacceptable to a *high-spirited*
young prince, who began even to be flattered, as if he had been some-
what more than a mortal.

Burnet. *Own Times, Charles II. Anno 1664*.

Thus easy rob'd they to the fountain sped,
That in the middle of the court upthrew
A stream, *high-spouting* from its liquid bed,
And falling back again in drizzly dew.

Thomson. *The Castle of Indolence*.

Rampant with life, their joy all joy exceeds;
Yet what but *high-strung* health this dancing pleasure breeds?
Id. *Ib*.

While you, Mæcenæ, dearest friend,
Would Cæsar's person with your own defend,
And Antony's *high-towered* fleet
With light Liburnian galleys fearless meet,
What shall forsaken Horace do?

Francis. *Horace. Ode 1. book v*.

Those obelisks *high-towering* to the sky,
Mysterious mark'd with dark Egyptian lore.

Thomson. *Liberty, part i. l. 240*.

By this day a man might avoid them (the shores) well enough; for
they had all beacons on them, like huts built on tall posts, above *high-
water mark*, probably set up by the natives of the island Celebes, or
those of some other neighbouring islands.

Dampier. *Voyages, &c. Anno 1687*.

He [Wolsey] had so thoroughly purged this land of robbers, *high-
waymen*, and idle vagrants, that it was now not more free of poyson,
and noxious wild beasts, than of harmful men.

Strype. *Memorials. Henry VIII. Anno 1530*.

O guide me from this horrid scene,
To *high-arch'd* walks and alleys green.

Warton. *Ode to Fancy*.

While on its sloping sides ascends the pride
Of hoary groves, *high-arching* o'er the vale
With day-rejecting gloom.

Glover. *The Progress of Commerce*.

And while surveying all yon starry vault
With admiration I attentive gaze,
Thou shalt descend from thy celestial seat,
And waft aloft my *high-aspiring* mind.

Id. *On Sir Isaac Newton*.

Nor yet, angelic genius of the sun,
In worthy lays her *high-attempting* song
Has blazon'd forth thy venerated name.

Id. *Ib*.

Proud on a *high-bred* thing to risque their necks.

Warton. *Newmarket, a Satire, (1751.)*

Almost all the *high-bred* republicans of my time have, after a short
space, become the most decided, thorough-paced courtiers.

Burke. *Reflections on the Revolution in France*.

But lo! the sacred *high-erected* fanes,
Fair citadels, and marble-crowned towers,
And sumptuous palaces of stately towns
Magnificent arise.

Glover. *On Sir Isaac Newton*.

HIGH.

From these the Muse
Oft steals some precious drops, and skilful blends
With those the lower fountain lends;
Then show's it all on some *high-favour'd* head.

Mason. *Elfrida. Chorus, ode 1*.

I [says Pope] appeal to the people as my rightful judges, and
while they are not inclined to condemn me, shall not fear the *high-
flyers* at Button's.

Johnson. *Life of Pope*.

Should not each dial strike us as we pass
Portentous, as the written wall, which struck
O'er midnight bowls the proud Assyrian pale,
Erewhile *high-flusht* with insolence and wine?

Young. *The Complaint. Night 2*.

Till one, of that *high-honour'd* patriot name,
Russell arose, who drain'd the rushy fen.

Dyer. *The Fleece, book ii*.

Here the appearance of life began to alter. I had seen a few
women with plaids at Aberdeen; but at Inverness the *highland*
manners are common.

Johnson. *Journey to the Western Islands*.

We took two *highlanders* to run beside us, partly to show us the
way, and partly to take back from the sea-side the horses, of which
they were the owners. One of them was a man of great liveliness
and activity, of whom his companion said, that he would tire any
horse in Inverness. Both of them were civil and ready-handed.

Id. *Ib*.

I was *high-mettled*, had a violent flow of animal spirits, was a little
ambitious, and extremely amorous.

Fielding. *History of a Foundling, p. 69*.

I have enlarged so long on these particulars, in which the upper part
of the world are too *high-minded*, to attend to their duty.

Secker. *Works, vol. ii. Sermon 7*.

If at the invention of letters, much *high-prized* learning had not
been contained in hieroglyphics, but only plain memorials of civil
matters, no plausible reason can be given why the Egyptians did not
then discontinue a way of writing so troublesome and imperfect.

Warburton. *The Divine Legation, book iv. sec. 4*.

He whose luxurious palate daily rang'd
Earth, air, and ocean, to supply his board;
And to *high-relish'd* poisons madly chang'd
The wholesome gifts of Nature's bounteous lord.

Dodsley. *Ode. Pain and Patience*.

It has too much the air of a political stratagem adopted for the sake
of giving, under a *high-sounding* name, an importance to the public
declarations of this club; which, when the matter came to be closely
inspected, they did not altogether so well deserve.

Burke. *Reflections on the Revolution in France*.

Who but laments to see this fine genius perverted by the prevailing
pedantry of his Age, and carried away, against the bias of his nature,
to an emulation of the rapturous *high-spirited* Pindar.

Hurd. *Works, vol. ii. p. 256. On the Marks of Imitation*.

He read the service rather with a strong, nervous voice, than in
a graceful manner; his voice was sharp and *high-toned*, rather than
harmonious.

Johnson. *Life of Swift*.

High-towering to descry
Th' approach of dawn, and hail her with a song.

Grainger. *The Sugar Cane, book iii. l. 559*.

Gentle Ithuriel led him round the skies,
The buildings struck him with immense surprise;
The spires all radiant and the mansions bright,
The roof *high-vaulted* with ethereal light.

Watts. *Lyric Poems, book iii*.

The water was excellent, and conveniently situated; there was
plenty of wood close to *high-water mark*.

Cook. *Voyages, vol. i. book i. ch. xx*.

Nay I remember very lately a *highwayman* who confessed several
robberies before me, his motive to which, he assured me, (and so it
appeared) was to pay a bill that was shortly to become due.

Fielding. *Works, vol. xii. p. 296. Cause of the Increase of Robberies,
&c. sec. 1*.

The historian shews us how it was brought about: "There," says
he, "the Roman people first began to intrigue, to debauch, to affect
a taste for statues, pictures, and *high-wrought* plate."

Warburton. *The Divine Legation, book i. sec. 6*.

Selden has poured forth much learning on HIGHWAYS
in a note on the XVIth Song of Drayton's *Poly-olbion*.
"Neere D years before our Saviour this King Molmu-

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tius (take it upon credit of the British story) constituted divers laws; especially that Churches, Ploughs, and Highwaies, should have liberties of Sanctuarie, by no authoritie violable. Highwaies being without exception necessarie, as well for Peace as Warre, have bin defended in the Roman Laws, (ff. *de viâ publicâ*.) and are taken in ours to be in that respect (as they are by implication of the name) *the Kings Highwaies*. *Et res sacræ; et qui aliquid inde occupaverit excedendo fines et terminos terræ suæ dicitur fecisse Purpresturam super ipsum Regem*. (Bracton iv. tract. *Assis. Nov. diss.* 16. sec. 8.) According to this priviledge of Molmutius, in the Statute of Marlebridge (52. Hen. III. c. 16.) it is enacted that none should distraine in the King's Highway or the Common Street, but the King and his Ministers *specialem auctoritatem ad hoc habentibus*; which I particularly transcribe, because the printed books are therein so generally corrupted by addition of this here cited in Latine. You see it alters the Law much, and we have divers judgments that in behalf of the King, by common Bailifs, without special authority, Distres may be taken, as for an amerciament in the Shrifcs Torne or Leete, or for Parliament Knights fees. But the old Rolls of the Statute (as I have seen in a faire manuscript, examined by the exemplification, for the Record itself is with many others lost) had not these words, as the Register also specially admonishes, nor is any part of that chapter in some manuscripts, which I marvaile at, seeing we have a formal Writ grounded upon it. . . . But I forget mysele in following matter of my more particular study, and return to Molmutius. His constitution being generall for libertie of Highwaies, controversie grew about the courses and limits of them: wherupon his son King Belin, to quit the subject of that doubt, caus'd more specially these four, here presently spoken of, to be made, which might be for (un) interruption both in Warre and Peace; and hence by the author (Drayton) they are call'd Military, (a name given by the Romans to such Highwaies as were for their marching Armies) and indeed by more polite conceit and judicious authority, (Camden) these our waies have been thought a worke of the Romans also. But their courses are differently reported, and in some part their names also. The Author calls them *Watling Street, The Fosse, Ikenild, and Rickeneld*. The name of Rickeneld is in Randall of Chester, and by him derived from St. Dewies in Penbroke into Hereford, and so through Worcester, Warwick, Derby, and Yorkshires, to Tinmouth, which (upon the Author's credit reporting it to me) is also justifiable by a very ancient deed of Lands, bounded near Birmingham in Warwickshire by Rickeneld. To endeavor certainty in them were but to obtrude unwarrantable conjecture, and abuse time and you. Of Watling (who is here personated, and so much the more proper, because Verlam was called also by the English Watling-chester,) it is sayd that it went from Dover in Kent, and so by West of London (yet part of the name seems to this day left in the middle of the City) to this place, and thence in a crooked line through Shropshire by Wrekin Hill unto Cardegan; but others say from Verlam to Chester; and where all is referr'd to Belin by Geoffrey ap Arthur, and *Polychronicon*, another tells you how the sons of (I know not what) King Wethle made and denominated it. The Fosse is derived by one consent out of Cornwall into Devonshire, through Somerset, over Coteswold by Teukesburie, along neere Coventry to Leicester

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through Lincolne to Berwick, and thence to Cathnes the utmost of Scotland. Of restitution of the other you may be desparate; Rickeneld I have told you of; in Henry of Huntingdon, no such name is found, but with the first two *Ikenild* and *Erming-street*. Ikenild, sayth he, goes from East to West; Erming-street from South to North. Another tells me that Erming-street begins at St. Dewies, and convaies itself to Southampton; which the Author has attributed to *Ichning*, begun (upon the words communitie with *Icens*) in the Easterne parts. It's not (in) my power to reconcile all these, or elect the best. I only add that Erming-street (which being of English idiom seems to have had its name from *Imunrull*, in that signification, wherby it interprets an universal pillar worshipt for Mercurie, president of waies) is like enough (if Huntingdon be in the right making it from South to North) to have left its part in Stansstreet in Surrey, where a way made with stones and gravel, in a soile on both sides very different, continues neere a mile; and thence towards the Easterne shore in Sussex are some places seeming as other reliques of it. But I heere determine nothing."

Perhaps this is as much as can be stated concerning the four great Highways which stretched the whole length and breadth of England. As such they were recognised in the time of Edward the Confessor, one of whose Laws treats *De pace quatuor Cheminorum*. *Alia Pax Regis est quam habent quatuor Chemini, Watling-streate, Fosse, Hikenild et Earning-streete quorum duo in longitudinem regni alii duo in latitudinem distenduntur*. Camden, as usual, has exercised the most unwearied diligence in his researches concerning these Highways, but we do not know that he has added much to the matter which we have given above.

The four great Highways of England are considered originally to have been free and common to all the King's subjects; all others are supposed to have been made afterwards through private property, and hence, in order to remedy the injury to which the owner of the soil was exposed, we have been subjected to Toll.

A way may become a public Highway by a dedication of it by the owner of the soil to the public use, and this may be presumed by long-continued usage. But the erection of a bar to prevent the passage of carriages, though it does not impede foot-passengers, rebuts this presumption. An ancient Highway cannot be changed without an inquisition founded on a Writ of *ad quod damnum*, that such change will not prejudice the public. An owner of land, over which there is an open road, may enclose it by his own authority, but he is bound to leave sufficient space and room for the road, and he is obliged to repair it till he throws up the enclosure. Of common right, the general charge of repairing Highways lies on the occupiers of lands in the Parish in which they lie. If a Parish is part in one County and part in another, while the Highways in one County are out of repair, the whole Parish is liable; but an agreement between the inhabitants as to the part each is to repair is good. There are cases in which, by prescription, the burden of repair falls on individuals, as in that just mentioned of enclosure, and others. To do any act which renders a Highway less commodious, as digging a ditch, or making a hedge across it, erecting a new gate, or laying logs of timber on it, is a nuisance. So also suffering it to be incommoded by the foulness of adjoining ditches or by overhanging of trees; and any person may top the trees to avoid the nuisance. It

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is said the owner of lands next adjoining the Highway is bound to scour his ditches. Any one may justify pulling down or destroying a nuisance, (as a new gate or house on a Highway.) A person may be indicted for not repairing a house standing upon a Highway, which is ruinous and likely to fall down to the danger of travellers, whatever be his tenure. If there be a common footway through a close by prescription, and the owner of the close ploughs it up and sows it, passengers may go over another footway in the close without trespassing; so they may break down the enclosure if the way be not sufficient. Erecting a gate across a Highway, though

not locked, but opening at pleasure, is a nuisance, for it diminishes the freedom of passage. The usual way of redressing such nuisances is by indictment; but every person, if he has occasion so to do, may remove it summarily by cutting or throwing it down.

The repairs of Highways are regulated by statute, and are under the control of Surveyors. The management of the Turnpike Roads in England is committed to certain Trustees, whose duties are laid down, partly in local Acts of Parliament, partly in a general Act, 13 George III. c. 84, to which the reader may turn for minute particulars.

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HIGHT.

HIGHAM FERRERS, a Borough and Market Town in the County of Northampton, stands on a rocky eminence, not far from the North-Eastern bank of the Nen. It is a small but clean and neat Town. To the North may be traced the site and foundations of an extensive Castle, supposed to date from the reign of Henry III. The Church, dedicated to the Virgin, is a handsome building of the pointed style, with a Western tower and spire rebuilt, partly by the benefaction of Archbishop Laud, in 1632. Henry Chichele, Archbishop of Canterbury in the reign of Henry V., was a native of this town; and his head and the armorial bearings of his family and See are carved on some stalls in the chancel of the Church. His father, mother, and a brother are also buried there. In 1422 he founded in Higham Ferrers a College for eight secular Canons, four Clerks, and six Choristers. The building, which is quadrangular, is now, in such part as remains unruined, converted into an Inn, of which the ancient Chapel forms the kitchen. Besides this, there is a Free School and an Almshouse founded by the same benefactor, in the last of which the senior Pensioner is still called the Prior. Higham Ferrers is a Borough, incorporated by Mary; it returns one Member to Parliament. Population, in 1821, 872. Distant 15 miles North North-West from Bedford, 65 North from London.

HIGHT, in a *high* voice, aloud; Fr. *en haut*. Tyrwhitt.

And shortly, when his ire is thus agon,
He gan to loken up with eyen light,
And spake these same wordes all on *hight*.

Chaucer. *The Knightes Tale*, v. 1786.

Where, when as with the dead
He saw the ground all strow'd, and that same knight
And saluage with their bloud fresh steeming red,
He woxe nigh mad with wrath and fell despight,
And with reprochefull words him thus bespake on *hight*.

Spenser. *Faerie Queene*, book vi. can. 6.

HIGHT, or } Goth. *hait-an*; A. S. *hæt-an*, *hat-an*;
HETE, } D. *het-en*; Ger. *heissen*; *nominare*, *nun-*
HOTE. } *cupare*, *vocare*, *dicere*, *jubere*. See **BE-**
HET, and **BEHIGHT**, and Tooke, ii. 56.

Named, called, said, declared; *sc.* to be done; in order, charge, commission, promise; and thus, ordered, commanded, charged, committed, promised. It is used without the common verbs, *to be*, *is*, *was*.

To þe kyng of Grece he sende, þat *hatte* Pandras.

R. Gloucester, p. 12.

Mid þre hondred knyghtes a duk, þat *het* Siward,
A sailede Corineus.

Id. p. 17.

Twoi emperoures of Rome, Dyoclician,
And an oþer, þat *het* Maximian,
Were boþe at on tyme, þe on in þe Est ende,
And þe oþer in þe West, Cristendome to schende.

R. Gloucester, p. 81.

A lordyng of þe Romaynes, þat y *hote* was Galle,
Com & gold hym to oure kyng.

Id. p. 88.

Whan he had regned foure gere, one ryued vpon his right,
A duke of Danmark, Kebriht he *hight*.

R. Brunne, p. 10.

þerof he mad me skrite, his *hote* to mak leale,
& for to sikere his dede, set þer to his seale.

Id. p. 69.

He made a maner morter. and mercy hit *hihte*.

Piers Plouhman. *Vision*, p. 383.

Right euen a quarter before day
And stode right at her beddes fete
And called her right as she *hete*
By name.

Chaucer. *The Dreame*, fol. 245.

I dare not be knowe my owen name
But ther as I was wont to [*sub. he*] *highte* Arcite,
Now *highte* I Philostrate, not worth a mite.

Id. *The Knightes Tale*, v. 1560.

This reve sat upon a right good stot,
That was all pomelee grey, and [*sub. was*] *highte* Scot.

Id. *The Prologue*, v. 618.

Betwixen hem was maked anon the bond,
That [*sub. is*] *highte* matrimoine or mariage.
By all the conseil of the baronage.

Id. *The Knightes Tale*, v. 3097.

Whan they ben comen to the court, this knight,
Said, he had hold his day, as he had *hight*,
And ready was his answer, as he saide.

Id. *The Wif of Bathes Tale*, v. 6606.

Shew now your patience in youre werking,
That ye me *hight* & swore in your village
The day that maked was our marriage.

Id. *The Clerkes Tale*, v. 8372.

And wel I wot, or she me mercy *hete*,
I moste with strengthe win hire in the place.

Id. *The Knightes Tale*, v. 2400.

But on avow to grete God I *hete*,
The lif shall rather out of my body sterte,
Than Mahomet's lawe out of myn herte.

Id. *The Man of Lawes Tale*, v. 4754.

His name was *hoten* deinous Simekin.

Id. *The Reves Tale*, v. 3939.

In Methamor it telleth thus
How that a lorde, whiche Forcus
Was *hote* had doughters three.

Gower. *Conf. Am.* book i. fol. 9.

HIGHT.
—
HILDES-
HEIM.

But, whether dreames delude, or true it were,
Was neuer hart so ravisht with delight,
Ne liuing man like words did neuer heare,
As she to me deliuer'd all that night;
And at her parting said, shee Queene of Faeries *hight*.
Spenser. Faerie Queene, book i. can. 9.

This childe of fancie that Armado *hight*,
For interim to our studies shall relate,
In high-borne words the worth of many a knight.
Shakspeare. Love's Labour Lost, fol. 123.

Arrived there, they passed in forth right:
For still to all the gate stood open wide,
Yet charge of them was to a porter *hight*
Cald Malvenie, who entrance none denide.
Spenser. Faerie Queene, book i. can. 4.

And eke an hundred brasen caudrons bright,
To bath in joy and amorous desire,
Every of which was to a damzell *hight*.
Id. Ib. book iv. can. 10.

This had a brother, (his name I knowe)
the first of all his cote:
A shepherd true, yet not so true,
as he that earst I *hote*.
Id. Shepherd's Calendar. July

Whylome, before that cursed dragon got
That happy land, and all with innocent blood,
Defil'd those sacred waues, it rightly *hot*
The well of life; ne yet his vertues had forgot.
Id. Faerie Queene, book i. can. 11.

HIGRA, also written *Aigre*, *Eger*, and *EAGRE*, *q. v.*
It is applied to the great and rapid influx of the fall in
many rivers besides the Trent, to which under our former
notice it may appear to be confined. William of Malms-
bury, in a very descriptive passage (*de gest. Pont. Angl.*
iv. in *Rer. Ang. Script. post Bedam*. 161. ed. 1596)
cited by Archdeacon Nares, employs it for the Severn.
So also, much later, does Chatterton, who had local op-
portunities of observing the phenomenon. (*Second Battle*
of Hastings, 691.) Drayton (*Poly-olbion*, xxviii.) and
Sir Thomas Brown, who writes the word *Agar*, (*Vulgar*
Errours, vii. 13.) use it for the Humber as well as for the
Trent.

HILARITY, Lat. *hilaritas*; Gr. *ἰλαρός*, from *ἰλα-*
εἶν, *propitiare*, *placare*; *propitium*, *et lætum reddere*;
to propitiate, to render or cause to be propitious, or
favourable, pleased or gladdened with.

Gladness, mirth, gaiety.

It [musicke] will perform all this in an instant; cheare up the
countenance, expell austerity, bring in *hilarity*.
Burton. Anatomy of Melancholy, fol. 297.

Averroes, a man of his own faith, [Avicenna's] was of another
opinion: restraining his ebriety unto *hilarity*.
Sir Thomas Brown. Vulgar Errours, book v. ch. xxi.

In this manner we began to find that every situation in life might
bring its own peculiar pleasures: every morning waked us to a re-
petition of toil; but the evening repaid it with vacant *hilarity*.
Goldsmith. The Vicar of Wakefield, ch. v.

HILD, *i. e. giveth*, says Skinner, "from A. S. *geld-*
an, *i. e. to yield*."

I think to perform this worke as I haue begon in loue after as my
thinne witte, with inspiracioun of him that *hildeth* all grace, woll
suffer.
Chaucer. Testament of Loue, book i. fol. 295.

The Lord seith I schal *heelde* (*effundam*) out my Spirit on ech
seisen.
Wiclif. Dedis, ch. ii.

HILDESHEIM, a Province of Hanover, thrown
into the scale of compensations yielded to Prussia in
1803, and restored in 1815 to the Kingdom of which it
now forms a part. It has Luneburg on the North,
and Calenberg on the West; the territories of Bruns-
wick and of Prussian Saxony constitute its remaining

boundaries. Its superficial extent, Goslar being in-
cluded, is about 700 square miles. Continuous chains
of hills, separated into two divisions by the river In-
nerste, extend through the Province; those to the
West of the river are connected with the Hartz, and
are ranged in an amphitheatre round the Southern dis-
trict; the hills to the East and North gradually subside
into low eminences, terminating at length in a tract of
level sand, which forms a part of the great plain of
Northern Germany. With the exception of this sandy
portion, the soil is everywhere a deep black earth of
uncommon fertility, bearing crops of wheat and rye,
which often reach the height of a man. Agriculture
is the sole employment of the people, and is conducted
with care and success if not with consummate skill. The
farms are large and frequently enclosed. The exporta-
tion of corn and cattle is considerable, and there is no
part of the Kingdom in which the peasantry and far-
mers enjoy a larger share of affluence and contentment.
There is no place of trade in the Province; the simple
manners of a rural community discourage the introduc-
tion of foreign luxuries.

Hildesheim is the most populous of the Hanoverian
Provinces. The inhabitants, 130,000 in number, are
for the most part attached to the Lutheran Church. In
former times, when the Bishop of Hildesheim was the
Sovereign of the land, the Roman Catholic Religion pre-
dominated. The Bishopric still remains, but its dignity
and revenues are gone, and the numbers of the Roman
Catholic communion within this Province do not exceed
23,000.

The Estates of the Province, composed of six Depu-
ties from the Nobility and four from the Towns, still
subsist, though their functions must be considerably
contracted by the constitutional form of government
and uniform system of administration lately introduced
into Hanover. The hereditary jurisdictions of private
individuals are completely abolished.

Hildesheim, a walled Town on the Innerste, is the
chief place of the Province. It is one of the most
ancient as well as most confined and unsightly of
the German Towns. The population amounts to
11,000. The Churches are numerous, but are not re-
commended to notice by any architectural merits. The
Cathedral, an edifice of great antiquity, is decorated
with some fine paintings, and contains a very remark-
able monument, the *Irmensaule*, or pillar of Arminius,
which was once the principal object of Saxon worship.
The coarse stone idol so called was thrown into the
Hase by Charlemagne; after the lapse of some years,
however, it was recovered, and was thought in those
rude Ages to add to the sanctity of the Cathedral of
Hildesheim, where it at present supports one of the
columns in the nave.

Goslar, at the foot of the Rammelsberg, is another
dark and tottering Town of the ancient character. It is
surrounded by very high walls; the streets are crooked,
narrow, and overshadowed by huge roofs grotesquely
ornamented. This is the seat of the administration for
that part of the Hartz which is held in common by
Brunswick and Hanover. The inhabitants, 6000 in
number, are chiefly occupied in the mines and in
the manufacture of glass and vitriol. Some mines in
the Rammelsberg, and a large tract of forest in the
Hartz, are the property of the Town.

HILDING, *n.* } Is either (says Tooke) the past
HILDING, *adj.* } participle of the verb *hyld-an*, in-

HILDES-
HEIM.
—
HILDING.

HILDING. *clinare, curvare*, to bend down, to crouch or to cower; (and then it should be written *hilden*;) or it is the present participle, *hylding*, (*hyld-and*;) of the same word. And means

A croucher, a cowerer.

Which when the squire beheld, he to them stept,
Thinking to take them from that *hilding* hound:
But he it seeing, lightly to him lept,
And sternely with strong hand it from his handling kept.
Spenser. Faerie Queene, book vi. can. 5.

2 LORD. If your lordshippe finde him not a *hilding*, hold me no more in your respect.

Shakspeare. All's Well that Ends Well, fol. 243.

For shame thou *hilding* of a diuellish spirit,
Why dost thou wrong her, that did nere wrong thee.
Id. Taming of the Shrew, fol. 215.

— Our superfluous lacquies, and our pesants,
Who in unnecessarie action swarme
About our squares of battaile, were enow
To purge the field of such a *hilding* foe.
Id. Henry V. fol. 86.

MOTH. Dost thou dispute with me, Alexander carry the prating *hilding* forth.

Beaumont and Fletcher. The Coxcomb, act. iv.

Their horses, no other than lame jades and poore hidebound *hildings*.
Holland. Livy, fol. 415.

HILL, v.	}	A. S. <i>hill</i> ; D. <i>hille</i> , <i>hil</i> ; Ger.
HILL,		<i>huegel</i> , from the A. S. <i>hel-an</i> , to
HI'LLET,		cover; in old English to <i>hell</i> , to
HI'LLING,		<i>heal</i> or to <i>hil</i> . See to HEAL. In
HI'LLOCK,		the passages quoted below from
HI'LLY,		Piers Plouhman some editions read
HI'LLINESS,		<i>hyll</i> .
HILL-ALTAR,		To cover: and <i>hill</i> , the noun,
HILL-SIDE,	(which <i>Ihre</i> (in <i>v. Berg</i>) derives	
HILL-TOP.	from <i>hæl-a</i> , <i>tegere</i> , to cover.)	

“Any heap of earth, or stone, &c. by which the plain or level surface of the earth is covered.” Consequently, High, raised, elevated, ground or land.

Vortiger ys y flowe, for drede of hym ywys,
To an castel in Yrchenfeld, in the Est ende of Walis,
Aboue þe water of Wye, vp an *hul* on heȝz.
R. Gloucester, p. 135.

He sped him þider in haste, with *hilled* hors of pris.
R. Brunne, p. 224.

All þe houses beþ *heled*. halles and chambres.
Piers Plouhman. Vision, p. 123.

Menȝe of þe brýddes
Hudden and *heleden*. durneliche here egges.
For no foul sholde hem fynde.
Id. Ib. p. 223.

Meteles and moneyles. on Malverne *hulles*
Musynge on þees meteles. [dreams] a mýle weȝ ich zeode.
Id. Ib. p. 162.

And if it is foul thing to a womman to be pollid, or to be maad ballid, *hile* sche hir heed, but a man schal not *hile* his hede. Therefore the womman schal haue an *hilyng* on her heed.
Wiclif. 1 Corinthians, ch. xi.

And evermore nyght and dai in brielis and in *hillis* he was crynge and betinge himsilf with stones.
Id. Mark, ch. v.

And with the clothes of hir loue
She *hilled* all hir bedde aboute.
Gower. Conf. Am. book v. fol. 122.

The Grekes (fulfilled of fantasie)
Sayne eke that of the *hillis* hye
The goddes ben inuspeciall.
Id. Ib. book v. fol. 90.

That ye may kepe my body from tourment, sewe it in an hartes skygge, and lay it in a trouge of stone, and *hyll* it with lede close and iust.
Fabyan. Works, vol. i. part vi. ch. 213. *Edward the Confessor*.

The stone, whiche from that *hilly* stage
He sawe downe fall on that ymage.
Chaucer. The Prologue, fol. 4.

Als the bark *hilles* the tree,
Right so sal my ring do the.
Ritson. Met. Rom. vol. i. p. 32. *Ywayne and Gawin*, l. 741.

Your *hyllynge*s with furres of armyne,
Powdred with golde of hew full fyne.
Id. Ib. vol. iii. p. 180. *The Squyr of Lowe Degre*, l. 839.

The 16. day they came to the Chetera Bougori, or Island of foure *hillocks*, which are counted forty versts from Vchoog, and are the furthest land towards the sea.

Hakluyt. Voyages, &c. vol. i. fol. 421. *Chris. Burrough.*

The land of the hooke or point is high and *hilly* ground.
Id. Ib. vol. iii. fol. 445. *Francis Gualle*.

Howe be it, for all that, Jeroboam turned not from hys wicked waye; but turned away and made of the lowest of the people preestes of the *hilaulters*.
Bible, Anno, 1551. 3 *Kinges*, ch. xiii.

Do'st thou not know me? I too well know thee
By thy rude voice, that doth so hoarcely blow;
Thy haire, thy beard, thy wings, ore-*hild* with snow.
Ben Jonson. The Masque of Beauty.

But since I am not as I wishe I were,
Yee gentle shepheards! whiche your flocks do feede,
Whether on *hylls* or dales, or other where,
Beare witnesse all of this so wicked deede.
Spenser. Shepherd's Calendar. June.

Neither will I speak of the little *hillets* seene in manie places of our Ile, whereof though the vnskilfull people babble manie things: yet they are nothing else but Tumuli or graues of former times.
Holinshed. Description of Britaine, book i. ch. xxiv.

And within a while, the water that fell, and by reason of the wind was raised aloft, being congealed once upon the cold tops of the *hills*, turned into a kind of haile and snow together, and came upon them with such a force, that leaving all things els, the men were forced to lie along, groveling upon their faces, rather stifled and smothered, than covered with their *hillings*.
Holland. Livius, fol. 426.

And for his sake the early wanton lambs,
That 'mongst the *hillocks* wont to skip and play,
Sadly ran bleating to their careful dams,
Nor would their soft lips to the udders lay.
Drayton. Pastorals, ecl. 6.

First of all vpon the east side of the hauen a great *hillie* point called Downesend.

Holinshed. Description of Britaine, book i. ch. xii.

Better to have liv'd
Poor and obscure, and never scal'd the top
Of *hilly* empire, than to die with fear
To be thrown headlong down, almost as soon
As we have reach'd it.

Beaumont and Fletcher. The Prophetess, act v.

And not only defended by Antiochus's long pikes, which were best at that kind of service, but by archers and slingers that were placed over them on the *hill-side*, and poured down a shower of weapons upon their heads.

Raleigh. History of the World, book v. ch. v. sec. 7.

The amorous bird of night
Sung spousal, and bid haste the ev'ning starr
On his *hill-top*, to light the bridal lamp.
Milton. Paradise Lost, book viii. l. 520.

Now the soft hour
Of walking comes: for him who lonely loves
To seek the distant *hills*, and there converse
With nature; there to harmonize his heart,
And in pathetic song to breathe around
The harmony to others.
Thomson. Summer.

Remoter Gilead's *hilly* tracts obey,
Manasseh's parted sands accept my sway.
Parnell. The Gift of Poetry.

There smiles in varied tufts the velvet rose,
There flaunts the gadding woodbine, swells the ground
In gentle *hillocks*, and around its sides
Thro blossom'd shades the secret pathway steals.
Mason. The English Garden, book i.

HILL. In short, the only obstacle to this (near Queen Charlotte's sound) being one of the finest countries upon earth, is its great *hilliness*.
HIM. Cook. *Voyages*, vol. v. book i. ch. viii.

HILLIA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Rubiaceæ*. Generic character: calyx double, inferior six-leaved, superior two or four leaved; corolla six-cleft, tube cylindrical, very long; anthers sessile in the mouth of the tube of the corolla.

One species, *H. longiflora*, native of Jamaica.

HILT, A. S. *helt*; D. *hille*, *hielte*; perhaps, says Skinner, the *hold*. And Tooke; "*Hilt* is *held*, *helt*, *hilt*."

"The *hilt* of a sword is the *held* part, the part which is *held*."

————— The mighty Colebrond struck
A cruel blow at Guy, which though he finely broke,
Yet (with the weapon's weight) his ancient *hilt* it split.
Drayton. *Poly-olbion*, song 12.

Be constant gentlemen; by these *hills* I'll run his hazard, although I run my name out of the kingdom.

Beaumont and Fletcher. *Philaster*, act i.

He that shall rashly attempt to regulate our *hills*, or reduce our blodes, had need to have a heart of oak, as well as sides of iron.

Guardian, No. 145.

————— The Lydian sword,
The Persian dagger, leave their shatter'd *hills*;
Bent is the Caspian scimitar.

Glover. *Leonidas*, book xii.

HIM, } Goth. *Imma*, *Ina*; A. S. *him*; D.
HIMSELF. } *hem*; Ger. *ihm*. As *He*, (q. v.) so *Him* is used without regard to distinction of gender or number; in R. of Gloucester and R. Brunne (as Hearne has noted) it is equivalent to *them*, *her*, *it*, *he*, *himself*, and *themselves*. It is now restricted grammatically to the accusative case of the pronoun *he*.

For þe Kyng of France herde telle of hire goodnesse,
And bade here Fader graunt *hym* the gode Cordeille.
R. Gloucester, p. 31.

þe see goþ al abouten *him* [Ireland] eke as Ich onderstonde.
Id. p. 43.

And he nom þet swerd to *hym*, that so noble was & riche;
For þer nes in al þe world swerd *hym* yliche.
Id. p. 49.

He ches leuere to deye *hymself*, þat such sorwe to ysey.
Id. p. 263.

Now is Edward chosen kýng at þer parlement,
And þe lordschip of þe lond alle tille *him* went.
R. Brunne, p. 6.

At Wýnchestre he lies, so *himself* willed.
Id. p. 34.

And seide þt *hymselfe* mýghite asoillie hem alle
Of falsnesse. of fastinges. of voves to broke
Lewede men lývede *hým* wel. and likeden his wordes.
Piers Plouhman. *Vision*, p. 4.

Ye han not his word dwellinge in you: for ye bileuen not to *him*, whom he sente.
Wiclif. *John*, ch. v.

Treuli treuli I saye to you, the sone may not of *himself* do ony thing, but that that he seeth the fadir doinge.
Id. *Ib.*

Than hath he don his frend, ne *him*, no shame.
Chaucer. *The Knightes Tale*, v. 3052.

And shortly turned was all up so down
Both habit and eke dispositioun
Of *him*, this woful lover dan Arcite.
Id. *Ib.* v. 1380.

And right anon he changed his aray,
And clad *him* as a poure labourer.
Id. *Ib.* v. 1411.

Lo Judith, as the storie eke tell can
By good conseil she Goddes peple kept,
And slow *him* Holofernes while he slept.
Id. *The Marchantes Tale*, v. 9242.

Lo, eche thing that is oned in *himselfe*
Is more strong than when it is yscatered.
Chaucer. *The Sompnoures Tale*, v. 7550.

For swiche lawe as man yeveth another wight,
He shuld *himselfen* usen it by right.
Id. *The Man of Lawes Tale*, v. 4464.

This noble knight, this January the old
Swiche deintee hath in it to walke and pley,
That he wol suffre no wight bere the key,
Sauf he *himself*.
Id. *The Marchantes Tale*, v. 9919.

For in good feithe this would I rede,
That euery man ensample take
Of wisdom, which is *hym* betake.
Gower. *Conf. Am.* book i. fol. 8.

And thus thei drive forth the daie,
And eche of them *hym selfe* amendeth
Of worldes goodes, but none entendeth
To that whiche common profite were.
Id. *Ib.* fol. 3.

And blissed is he, y^t shall not turne these thinges whiche I dooe
for the health of menne, into an occasion of slaunde to *himselfward*.
Udall. *Luke*, ch. vii.

————— And *him*, O wondrous! *him*,
O miracle of men! *Him* did you leaue
(Second to none) vn-seconded by you,
To looke vpon the hideous God of Warre,
In disadvantage, to abide a field,
Where nothing but the sound of Hotspur's name
Did seeme defensible: so you left *him*.
Shakspeare. *Henry IV. Second Part*, fol. 82.

He then devise *himselfe* how to disguise;
For by his mighty science he could take
As many formes and shapes in seeming wise,
As ever Proteus to *himselfe* could make:
Sometime a fowle, sometime a fish in lake,
Now like a foxe, now like a dragon fell;
That of *himselfe* he ofte for feare would quake,
And oft would flie away.
Spenser. *Faerie Queene*, book i. can. 2.

To whom the Prince, *him* (i. e. *himself*) fayning to embase
Mylde answer made.
Id. *Ib.* book vi. can. 6.

See God descending in thy human frame;
Th' offending suffering in th' offender's name;
All thy misdeeds to *him* imputed see,
And all his righteousness devolv'd on thee.
Dryden. *Religio Laici*.

First Fear, his hand, its skill to try,
Amid the chords bewilder'd laid,
And back recoil'd, he knew not why,
E'en at the sound *himself* had made.
Collins. *The Passions*.

HIMANTOPUS, from the Greek *ἰμᾶς* a rein, and *πῶς* a foot; Ray, Bris. *Long Legs*, Ray. In *Zoology*, a genus of animals belonging to the family *Longirostres*, order *Grallæ*, class *Aves*.

Generic character. Beak longer than the head, slender, roundish, and pointed, the mandibles grooved from the base to their middle; nostrils lateral, linear, and placed in the grooves; legs remarkably long and slender, the leg and *tarsus* being each three times the length of the middle toe; the feet three-toed, the middle connected to the outer toe by a broad, and to the inner by a narrow membrane; nails short and slightly curved; the first quill feather the longest.

The birds forming this genus were noticed by Pliny under the same name, (lib. v. c. 8.) on account of the slenderness of their legs resembling a rein or cord, and he observes they are natives of Africa. Ray places them as a distinct genus among his *Aves aquas frequentantes, fissipedes, et in aquis victum quærentes*. By Gmelin they were placed among the *Charadrii*, but without

HIM.
—
HIMAN-
TOPUS.

HIMAN-
TOPUS.

any sufficient reason; and since his time the genus has been re-established by Brisson.

These birds have longer legs than any other bird; nor is Mr. White's description of them overdrawn. "The length of the legs," says he, "is so extraordinary, that, at first sight, one might have supposed the shanks had been fastened on to impose on the credulity of the beholder; they were legs in caricature; and had we seen such proportions on a Chinese or Japan screen, we should have made large allowance for the fancy of the draughtsman." *Letter XLIX.* The legs measure, from the knee to the foot, about seven inches; whilst the body, when stript of its feathers, very little, if at all, exceeds that of a Thrush; from this circumstance Mr. White thinks that they might fairly be called *Still Plovers*, the birds, at a distance, appearing as if they walked on stilts; their gait is said to be very tottering on account of the weakness of the muscles of the thigh, but the processes on the top of the tibia to which the extensor muscles are attached, from their size, do not support this assertion. Their wings are large, and they fly with great rapidity. They are found in all parts of the world, more especially in Africa, but are by no means numerous, and live either on the sea-shore or among the marshes, feeding on worms and insects. They have been shot in England, but it is remarkable that Temminck states he had never known one shot in Holland.

There are but two species known.

H. Melanopterus, Meyer; *Charadrius Himantopus*, Gmel.; *L'Echasse*, Buff.; *Long-legged Plover*, Pen.; *Black-winged Long Legs*, Ray. This bird measures about thirteen inches from the tip of the beak to the extremity of the tail, and to the toes about eighteen; all the under parts are white, tinged with rose colour on the chest and belly; the back of the head and neck blackish; the back and wings black glossed with green; the tail ashy; the beak, about two inches long, is deep black, and the legs of a vermilion red. It is found in every quarter of the globe without any difference, excepting that those of Brazil and Egypt are rather longer than others. It generally breeds in the salt deserts of Russia and Hungary, but in the year 1818 a pair built near Abbeville. The *H. Mexicanus* of Brisson, which has the back and wings brown, and the vertex, occiput, and back of the neck ashy brown with white edges, is merely the young of *Melanopterus*.

H. Nigricollis, Vieill.; *Recurvirostra Himantopus*, Wilson; *Black-necked Long Legs*. This bird, which is about the same size as the last, differs from it in having the beak slightly curved upwards in the middle, although the tip is bent down, and tapers to a fine point; it thus seems to form a link between this genus and the Avosets. (*Recurvirostra*.) The forehead, spot behind the eye, cheeks, front of the neck, and under parts pure white; the back, rump, and tail-coverts also white, tail quills dingy white; back of the neck, scapulars, and whole of the wings deep black, richly glossed with green; the scapulars so completely covering the back, as at first to give it the appearance of being black, which in some cases is separated from the black neck by a white collar; irides crimson; legs pale carmine. Native of the United States, where it arrives towards the latter end of April in detachments of twenty or thirty; during the breeding season they collect in small parties, and are but rarely solitary.

See Temminck, *Manuel d'Ornithologie*; Pennant's *British Zoology*; White's *Natural History of Selborne*; Wilson's *American Ornithology*.

HIND, A. S. *hinde*; D. *hiinde*; Ger. *hinde*; Sw. *hind*; which Wachter thinks might be formed from the Gr. *ὕψας*, *capra*, a she-goat.

Like the stricken *hinde*, with shaft, in Crete
Throughout the woods which chasing with his darte
Aloofe, the shepherd smiteth at vnwares,
And leaues unwist in her the thirling head.

Surrey. *Virgil. Æneis*, book iv.

And God maketh my fete as swyfte as an *hynles*, and setteth me fast vpon my hye holde.

Bible, Anno 1551. 2 *Samuel*, ch. xxii.

As when a *hinde* (her calues late farrowed
To giue sucke) enters the bold lion's den.

Chapman. *Homer. Odyssey*, book iv. fol. 56.

But my good friend (quoth Æsop then) what would you say, if you knew what these pipe makers do now a days, who cast away the bones of young *hind-calves* and fawnes, and chose before them asses' bones, that they make a better sound.

Holland. *Plutarch*, fol. 272.

The *hind-wolfe*, which some call *Chäus*, and the Gaules were wont to name *Rhaphius*, (resembling in some sort a wolfe with leopard's spots,) were showed first in the solemnitie of the games and plaies exhibited by Cn. Pompeius the great.

Id. *Plinie*, book viii. ch. xix.

A milk-white *hind*, immortal, and unchang'd,
Fed on the lawns, and in the forest rang'd;
Without unspotted, innocent within,
She fear'd no danger, for she knew no sin.

Dryden. *The Hind and Panther*.

There is an instance in Giraldus Cambrensis, of a Countess of Chester, who kept milch *hinds*, and made cheese of their milk, some of which she presented to Archbishop Baldwin, in his itinerary through Wales in the Year 1188.

Pennant. *British Zoology. Deer*.

HIND, or } A. S. *hine*, *servus*, *famulus*, a servant;
HINE. } also *familiaris*, of the same family. Somner, who refers to *hiwan*, i. e. *familiares*, persons of the same family; which is formed from *hiwe*, *domus*, *familia*, a house, a household, or family; and this again from *hiwan*, *formare*, *fabricare*, to form, to fabricate, *q. d.* a house, a place formed or built: a *hine*, a household servant. It is applied to

A servant, a husbandman, a peasant.

There was mani a wild *hine*, that prest was ther to,
& wende in to the Gywerie, & wounded & to drowe,
& robbede & barnde hous, & manie of hom slowe.

R. Gloucester, p. 485.

Ther n' as baillif, ne herde, ne other *hine*,
That he ne knew his sleight and his covine.

Chaucer. *The Prologue*, v. 605.

As when a sturdy plough-man with his *hinde*
By strengthe haue ouerthrowne a stubborne steare,
They downe him hold, and fast with cords do binde,
Till they him force the buxome yoke to beare.

Spenser. *Faerie Queene*, book vi. can. 8.

Let him use his harsh
Unsavory reprehensions upon those
That are his *hinds*, and not on me.

Beaumont and Fletcher. *Spanish Curate*, act i.

Having gathered together a number of slaves and hired *hines*, raised warre under the leading of Chrysus and Spartacus, and vanquished in plaine field, Cl. Pulcher a Lieutenant, and P. Varinius the Pretour.

Holland. *Livius*, fol. 1253.

In vain the barns expect their promis'd load,
Nor barns at home, nor reeks are heap'd abroad:
In vain the *hinds* the threshing-floor prepare,
And exercise their flails in empty air.

Dryden. *Ovid. Metamorphoses*, book viii.

Depriv'd of thee, the wretch were poor
That rolls in heaps of Lydian ore,
With thee the simple *hind* is gay,
Whose toil supports the passing day.

Langhorne. *Hymn to Hope*.

HIND.
HINDER.HIND,
HI'NDER,
HI'NDERMOST,
HI'NDMOST.A. S. *hindan*; Ger. and D. *hin-*
den, from the A. S. *hyn-an*, *retro*,
post, says Skinner. See HINDER, v.
Opposed to front, or fore. Back,

posterior.

Tucked he was, as is a frere, aboute,
And ever he rode the *hinderest* of the route.Chaucer. *The Prologue*, v. 624.When syr Wylliam Montagu sawe how the Scottes passed by
without restyng, thā he with xl. with him, yssued out a horsbacke,
and folowed couertly the *hynder* train of the Scottes, who had horses
so charged with baggage, y^t they might scāt go any gret pace.Lord Berners. *Froissart. Cronycle*, vol. i. ch. lxxvi.The residue wax somewhat faint, and diuers forsaken of the *hinder-*
most withdrawe out of the battell and eschewe feightyng.Arthur Goldyng. *Cæsar. Commentaries*, book ii. fol. 59.Wherunto I haue added, as it were in stedde of a perfyte ende,
that, that he wrote to Philemon, bycause it should not be lefte alone
vndoen, beyng the *hyndermost*.Udall. *Timothy. Epistle Dedicatory*.

Such as him list, such as eternall fate

Ordained hath, he clothes with sinfull mire,

And sendeth forth to live in mortall state,

Till they agayn retorne backe by the *hinder-gate*.Spenser. *Faerie Queene*, book iii. can. 6.The earle of Oxford leading with him the archers, set them on the
one side of the French men, commanding them to shoote at the
hinder parts of the horses.Stow. *Edward III. Anno* 1356.A great number of lords and ladies following them in the same
danse, there appeared in the sight, as it were closing vp the *hinder-*
most of the dansers, a creature resembling Death, all naked of flesh
and lire, with bare bones, right dreadfull to behold.Holinshead. *History of Scotland, Anno* 1290.

Our voyces are all spent, and they that follow

Can now no longer track us by the hollow;

They curse the formost, we the *hindmost*, both

Accusing with like passion, hast, and sloth.

Corbet. *Iter Boreale*.The Romans had much adoe (so thrumbled they were and thrust
together disorderly) to defend and keepe the poupe and *hind-decke*;
with that, another gallee of the enemies appeared on a suddaine and
charged the *hind-part*.Holland. *Livius*, fol. 614.Even there the *hindmost* of their rear I slay,

And the same arm that led, concludes the day,

Then back to Pyle triumphant take my way.

Pope. *Homer. Iliad*, book xi.In their aurelia state, they have neither feet nor motion, only a
little in their *hind-parts*.Derham. *Physico-Theology*, book viii. ch. i. note 5.She [the Antelope] takes long yet quick steps with her *hind feet*,
and moves her fore feet with agility.Sir W. Jones. *Works*, vol. x. p. 37. *The Poem of Tarafa*. (23.)Unless you drive off the *hindmost* of the herd, he will reiterate his
mischief.Id. *Ib.* (92.)Through the hollow, which lies between the *hind parts* of these
two heads, that is to say, under the ham, between the hamstring, and
within the concave recess of the bone formed by the extuberances on
each side; in a word, along a defile, between rocks, pass the great
vessels and nerves which go to the leg.Paley. *Natural Theology*, ch. viii. sec. 2.HI'NDER,
HI'NDERANCE,
HI'NDERER.A. S. *hyn-an*, *hindrian*, *impedire*,
obstare; D. *hinderen*; Ger. *hin-*
dern; Sw. *hindra*; which the Ety-mologists agree is formed from *hind*, *post*, *retro*, back,
backwards.To put or keep back or *behind*; to let, to stop, or
stay, to obstruct, to impede; to prevent advance or
progress; to prevent.For Cassiodore sayth, that it is a manere sleighte to *hinder* his
enemy whan he sheweth to don a thing openly, and werketh prively
the contrary.Chaucer. *The Tale of Melibeus*, vol. ii. p. 90.

Thus hurts been of diuers busnesse

Which loue hath put to great *hindraunce*.Id. *La Belle Dame sans Mercie*, fol. 254.My sonne of that thou hast me saide,
I holde me nought fully paide,
That thou wolte haten any man,
To that accorden I ne can,
Though he haue *hyndred* the tofore.Gower. *Conf. Am.* book iii. fol. 52.But yet hym stant of me no fere,
For nought that euer I can manace,
He is the *hindrer* of my grace.Id. *Ib.* fol. 55.For there is no such losse of tyme, damage, hurt, or *hinderance* to-
wardes God. For we neither hurt nor *hynder* hym, although we
neuer aske forgeueness but be damned perpetually.Frith. *Answer to Rastell's Dialogue*.So they would contynue, in case theyr ordinaries, curates, &
ministers were not tryflers and *hynderours* therof.Udall. *Ephesians. Prologue to the Reader*.How falls it then that this faded oake,
Whose bodie is sere, whose braunches broke,
Whose naked arms stretch unto the fire,
Unto such tyrannie doth aspire;
Hindering with his shade my lovely light,
And robbing mee of the sweete sunne's sight?Spenser. *Shepherd's Calendar. February*.Furthermore, if the king's honour (as some men say) standeth in
the great multitude of people; then these grasiers, inclosers, and
rent-rearers are *hindrers* of the king's honour.Latimer. *Sermons*, fol. 32.I shall distinguish such as I esteem to be the *hinderers* of reforma-
tion into three sorts: 1. Antiquitarians, (for so I had rather call them
than antiquaries, whose labours are useful and laudable); 2. Liber-
tines; 3. Politicians. Milton. *On Reform in England*, book i.The prince unjustly does his stars accuse,
Which *hinder'd* him to push his fortune on;
For what they to his courage did refuse,
By mortal valour never must be done.Dryden. *Annus Mirabilis*, st. 133.Fierce Abas first he slew: Abas, the stay
Of Trojan hopes, and *hindrance* of the day.Id. *Virgil. Æneid*, book x.To recall to memory all the sins of a loose and wicked life, would
be impossible. But the difficulty of the task should not *hinder* the
attempt.Gilpin. *Works*, vol. iii. *Sermon* 7.I am sensible, too, and would have you be so, that scarce any
thing is a more effectual *hinderance* to our doing good amongst our
parishioners, than the character of being litigious.Secker. *Works*, vol. v. *Charge* 4.HINDON, an ancient Borough and Market Town
in Wiltshire, consisting of one long street on a gentle
declivity, principally built after a fire which, in 1754,
destroyed the greater part of the town. It formerly
manufactured silk twist very largely, but that branch
of trade has entirely ceased, and little is done in any
other; that little is confined to coarse linen work.
Hindon has returned two Members to Parliament since
27 Hen. VI., but in 1775 it narrowly escaped disfran-
chisement for corruption. The Town is in the Parish
of East Knoyle. Population, in 1821, 830; distant
15 miles West from Salisbury, 97 from London. In
the immediate neighbourhood on the North-West, and
at Stockton Works on the South side of the Great
Ridge, are many vestiges of works attributed to the
ancient Britons. About two miles to the South-West
stands Fonthill Abbey.

HINGE, v.

HINGE, n.

HINGE-JOINT.

D. *hinge*, *henge*; Cardo, from the
verb to *hang*, because the door *hangs*
upon it, Skinner. And Tooke, "*Hinge*,
that upon which the door is *hung*, *heng*, *hyng*, or *hyng*;
the verb being thus differently pronounced and written."To *hinge*, i. e. to *hang*, is found in our old writers;
to *hinge*, in Shakspeare, to turn or bend as a *hinge*; to
hinge, met. to *hang*, to depend, to turn.Thys mater *hyng*e in argument before the spyrytual iudges by the
space of xv dayes.

Fabyan, part vii. ch. 243.

HINDER.
HINGE.

HINGE.

—
HINT.

By that well *hinges* a bacyne,
That es of gold gude and fyne,
With a cheyne, trewly to tell
That wil reche into the well.

Ritson. *Met. Rom.* vol. i. p. 15. *Ywaine and Gawin.*

Be thou a flatterer now, and seeke to thrive
By that which has undone thee; *hindge* thy knee,
And let his very breath whom thou'lt observe
Blow off thy cap. *Shakspeare. Timon of Athens*, fol. 92.

For now his hopes upon him came so thick,
His entrance doors from off the *hinges* shook.

Drayton. The Miseries of Queen Margaret.

But, to just men
Though heaven should speake, with all his wrath at once,
That, with his breath, the *hinges* of the world
Did crack, we should stand upright, and unfear'd.

Ben Jonson. Catiline, act iv.

At other times they are quite off the *hinges*, yielding themselves
up to the way of their lusts and passions, and closing with every
temptation that comes in their way.

Sharpe. Works, vol. iii. *Sermon* 14.

The brilliant actions of the Portuguese form the great *hinge*, which
opened the door to the most important alteration in the civil history
of mankind.

Mickle. The Life of Camoens.

First, the head rests immediately upon the uppermost of the vertebræ,
and is united to the *hinge-joint*; upon which joint the head plays
freely forward and backward, as far either way as is necessary, or as
the ligaments allow.

Paley. Natural Theology, ch. viii.

HINNITES, or *Hinnita*, in *Zoology*, a genus of uni-
muscular, bivalve shells, belonging to the family *Pecten-*
nidæ, uniting *Pecten* with *Spondylus*. Originally esta-
blished by Defranc for some fossil species.

Generic character. Shell bivalve, inequivalve; when
young, regular, attached by a *byssus*; when full grown,
distorted, attached from the foliaceous expansion of the
right valve; valves eared, radiately striated in lines,
umbones of the lower valve produced; ligament mar-
ginal; cartilage placed in a triangular groove, which
generally leaves an open groove. Byssal grooves in-
distinct; hinge toothless.

These shells have the same mode of attachment, and
are fastened by the valves in the same manner, as the
Spondyli, but the hinge is destitute of teeth: when
young, they greatly resemble small *Pectines*, and are dis-
tinguished from them with difficulty; but when full
grown, they are easily known by their being distorted
from the pressure of the surfaces of the hollow to which
they generally attach themselves.

The type of the genus is *H. cortesigi* of Defranc, which
has lately been found in England.

The following recent species should be added. *H.*
gigantia of Gray, *Annals of Philosophy*, 1826; and
Pecten pusio and *distortus* of British authors, common
on the British coast, which M. Deshayes first pointed
out as belonging to the genus. Two other recent
species have been described, *H. Defrancii* and *H. coral-*
linus; but it is doubtful if they are not varieties of the
H. distortus, Deshayes.

HINT. *Hint* in G. Douglas (says Lye) is the *hent*
of Chaucer; and *hent* (q. v.) he derives from *hend-an*,
capere, to take. And Tooke, *hint*, something taken;
the past tense and past participle of *hent-an*, *capere*, to
take hold of.

Upon the noun—*Hint*, i. e. something taken, (or to be
taken,) as an intimation, an insinuation, a suggestion,
the verb to *hint* (met.) has been founded.

To intimate, to insinuate, to suggest; to allude or
refer slightly to.

Thus [Iris] sayand with richt hand has scho *hynt*
The hare and cuttes in tua.

G. Douglas. *Æneados*, book iv

If they finde a determinate intellection of any modes of being, which
were never in the least *hinted* to them by their externall or internall
senses; I'll beleieve that such can realise chimæras.

Glanvil. The Vanity of Dogmatizing, ch. iii.

Not long after Rogers was sent to the Prince by the Queen's express
command, to understand for certain whether there were any design for
invading of England, as he and Richardot seemed of late to give *hints*
of.

Camden. Elizabeth, Anno 1588.

Tru. O, now he's in his vaine, and bold. The least *hint* given him
of his wife now will make him raile desperately.

Ben Jonson. The Silent Woman, act iv. sc. 2.

What real benefit, as I before *hinted*, can accrue to us from the in-
significant niceties which these men trouble themselves so much about.

Tatler, No. 278.

I cannot without a double injustice forbear expressing to you the
satisfaction which a whole clan of virtuosos have received from those
hints which you have lately given the town on the Cartons of the in-
imitable Raphael.

Spectator, No. 244.

He hath frequently taken the *hint* from very trifling objections to
strengthen his former works, by several most material considerations
and convincing arguments.

Nelson. The Life of Dr. George Bull.

Twenty years and more have now elapsed, since, in my sermon
before the House of Lords, I *hinted* to the then Government the pro-
priety of paying regard to the propagation of Christianity in India.

Anecdotes of the Life of Bishop Watson, vol. ii. p. 225.

In 1723 was performed the Tragedy of Mariamne; to which
Southern, at whose house it was written, is said to have contributed
such *hints* as his theatrical experience supplied.

Johnson. The Life of Fenton.

HIP, the first syllable of *hyp-ochondriacal*.

I cannot forbear writing to you, to tell you I have been, to the last
degree, *hipp'd* since I saw you.

Spectator, No. 284.

Or to some coffee-house I stray
For news, the manna of a day,
And from the *hipp'd* discourses gather,
That politicks go by the weather.

Green. The Spleen.

HIP, v.

HIP, n.

HIP-HALT,

HIP-JOINT,

HIP-SHOT,

HIP-HAPE.

Goth. *hups*; A. S. *hype*; D. *heupe*;
Ger. *huffte*. Junius thinks, perhaps,
from *hype*, *acervus*, a *heap*, because
in no other part of the body, *major*
est ossorum, nodorum musculorumque
coacervatio. Stiernhielm (in Wach-
ter) from *heb-en*, (A. S. *heaf-an*,) *levare, sustinere*, be-
cause the *hip* sustains the whole body. To *hip*,

To touch or otherwise affect the *hip*, to lame it.

Hip-hape, perhaps a covering for the *hip*. See **HAP**,
to cover.

Johnson, in his note on the passage cited below from
the *Merchant of Venice*, explains it as a phrase taken
from the practice of wrestlers. Others derive it from
hunting; the animal seized upon the *hip* by a hound is
soon disabled.

An watte hys ssone & hys vet. so longe yt wax an heȝ,
pat yt watte hys brych al aboute, & euere vpard yt steȝ,
So pat hys *hupes* smourte, & of cold were neȝ.

R. Gloucester, p. 322.

But Vulcanus, of whom I spake,
He had a courbe vpon the backe,
And therto he was *hippe* halte,
Of whom thou vnderstonde shalte.

Gower. *Conf. Am.* book v. fol. 88.

The women take bulrushes and kembe them after the maner of
hempe, and thereof make their loose garments, which being knit about
their middles, hang downe about their *hippes*.

Hakluyt. Voyages, &c. vol. iii. fol. 441. *Sir Francis Drake.*

His horse *hip'd* with an olde mothy saddle, and stirrops of no kin-
dred.

Shakspeare. Taming of the Shrew, fol. 219.

If I can catch him once vpon the *hip*,
I will feede fat the ancient grudge I beare him.

Id. Merchant of Venice, fol. 166.

O' this filthy vardingale, this *hip-hape*.
Beaumont and Fletcher. The Martial Maid, act ii.

HINT.

—
HIP.

HIP. A mortice and tenon, or ball and socket joint, is wanted at the *hip*, that not only the progressive step may be provided for, but the interval between the limbs may be enlarged or contracted at pleasure.
HIPPO-BOSCA. Paley. *Natural Theology*, ch. viii.

For my part, I take my stand in human anatomy; and the examples of mechanism I should be apt to draw out from the copious catalogue which it supplies, are, the pivot upon which the head turns, the ligament within the socket of the *hip-joint*, &c.

Id. *Ib.* ch. xxvii.

**HIP, or } A. S. *hiope*, the briar or *hep-tree*, Somner.
**HEP. } It is applied to
 The fruit or berry of the rose.****

But he was chaste and no lechour,
 And swete as is the bramble flour,
 That beareth the red *hepe*.

Chaucer. *The Rime of Sire Thopas*, v. 13677.

That them repented much so foolishly
 To come so farre to seeke for misery,
 And leave the sweetness of contented home,
 Though eating *hipps*, and drinking watry some.

Spenser. *Mother Hubbard's Tale*.

It is an observation amongst countrey people, that yeares of store of hawes and *heps* do commonly portend cold winters; and they ascribe it to God's providence, that (as the Scripture saith) reacheth even to the falling of a sparrow.

Bacon. *Natural History*, cent. viii.

HIPPA, in *Zoology*, a genus of short-tailed crustacea, established by Latreille.

Generic character. Front feet ending in an oval, compressed, laminar, fingerless joint; middle *antennæ* divided into two threads, the side one the longest and twisted; eyes separate and placed on a filiform pedicle. The *carapace* of these crabs is ovular, rather convex, and truncated at the two extremities, but not margined.

The type of the genus is *H. adactyla*, Fabricius, the *Cancer eremitus* of Linnæus; figured by Gronovius, (*Gazophil.* pl. xvii. fig. 8, 9.) Found in the American Ocean.

HIPPPIA, in *Botany*, a genus of the class *Syngenesia*, order *Necessaria*, natural order *Corymbiferae*. **Generic character:** calyx hemispherical, slightly imbricated; radial florets ten, slightly three-cleft; receptacle naked; down none.

Three species, natives of the East Indies and Africa.

HIPPOBOSCA, in *Zoology*, a genus of *Dipterous* insects, established by Mouffet and adopted by Linnæus and others.

Generic character. Wings distinct; head indistinct, joined to the end of the first joint of the *thorax*; eyes distinct; *antennæ* in the shape of tubercles, with a bristle on their upper edge.

The type of the genus is the *H. equina* of Linnæus; figured by Degeer, *Mém.* vi. pl. xvi. fig. 1. These insects are usually called *Forest Flies*; they are great tormentors of our domestic beasts, and especially of horses: they attach themselves to the parts of the body which are least covered with hair, as the abdomen, &c.; and, by the pain they create, they will render restive the most quiet animal. They fix themselves very firmly by their complicated claws, which are attached to each of the *tarsi*; when they walk they move sideways and backward as a Crab, and with such nimbleness that is exceedingly difficult to catch them; from the hardness of their bodies they often escape unhurt when caught.

Their wings are narrow and of very little use for flying, but the activity of the legs makes up for this deficiency.

VOL. XXIII.

HIPPOCAMP, Gr. *ἵπποκάμπος*, from *ἵππος*, a horse, and *κάμπη*, *campe*, a worm, from *κάμπτειν*, to bend.

Campe is also any large fish bending its tail in a winding motion, as the dolphin, the whale; also the sea-horse.

Fair silver-footed Thetis that time threw
 Along the ocean with a beauteous crew
 Of her attending sea-nymphes (Jove's bright lamps)
 Guiding from rockes her chariot's *hyppocamps*.

Browne. *Britannia's Pastorals*, book ii. song 1.

The **HIPPOCAMPUS**, Cuv. Sea-Horse, in *Zoology*, a genus of animals belonging to the order *Lophobranchi*, class *Pisces*.

Generic character. Head largish, muzzle tubular, terminated by a small vertical toothless mouth; body contracted behind the head, expanded in the middle, and tapering much towards the tail; the junctions of the scales producing several faces and ridges, and their angles spines, with little filaments attached to the small tubercles placed on the head and front of the body, similar to a mane; dorsal fin somewhat resembling a saddle; it has also pectoral and anal but no caudal fins.

These curious animals have derived their title from their filaments resembling the hairs of a caterpillar, and the peculiar curve which the neck and body assume in drying, like the head and neck of a horse. Three species are known.

H. Vulgaris, Cuv.; *Syngnathus Hippocampus*, Lin.; *Common Sea-Horse*. Of which the scales on the body are disposed in seven faces, so as to give it a septangular form, whilst the tail is only quadrangular; it measures from three to six inches, and varies much in colour, being brown, black, leaden blue, or green. It is found in almost every sea; was formerly considered as very efficacious in medicine, and is praised by Galen, Dioscorides, and others. In Dalmatia it is still employed by women who labour under suppression of milk, but in Norway it is considered rank poison.

H. Tetragonus, Cuv.; *Syngn. Tetrag.* Lin.; *Tetragonal Sea-Horse*. As its name implies, has the scales disposed only in four ranks round the body; it has two spines on the head; the colour brown and yellow. Native of the Indian Seas.

H. Foliatu, Cuv.; *Syngn. Fol.* Shaw; *Foliated Sea-Horse*. Is remarkable for the expansion of the filaments, which are scattered over the body in a leaf-like form; it is much larger than either of the other species, and is a native of the Australian Seas.

See Cuvier, *Règne Animal*; Lacepede, *Histoire des Poissons*.

HIPPOCENTAUR, Gr. *ἵπποκένταυρος*, from *ἵππος*, a horse, and *κένταυρος*, a centaur. See the Quotation from Pliny, and **CENTAUR**.

Claudius Cæsar writeth, that in Thessalie there was borne an *Hippocentaur*, i. e. halfe a man, and halfe a horse; but it died the very same day.

Holland. *Plinie*, book vii. ch. iii.

HIPPOCRAS, *vinum hippocraticum*; wine made according to the prescription of *Hippocrates*. See *Menage* in *v.* *Hippocras*, *Hypocras*, *Ipocras*, for the different opinions of himself, his editor, and Case-neuve.

And plaine water hath he preferred before the swete *hipocras* of the riche men.

Udall. *Luke*, ch. vii.

HIPPOCRAS was made either with white or red wine, in which various aromatic ingredients had been infused, and was more probably named from the woollen bag

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through which it was strained, *the sleeve of Hippocrates*, than from any receipt of that Physician. (Theobald, note on the *Scornful Lady*, 285.) Archdeacon Nares, from whom we borrow the above information, points also to a more recondite Etymology, ὑπό κεράννυμι. It was drunk at the beginning, between the courses, or at the end of a banquet, and wafers and manchets were served with it. Pegge, who gives authority for this statement in his *Form of Cury*, (160.) adds, that it was in use at St. John's College, Cambridge, 50 years ago, (Pegge published in 1780,) and brought in at Christmas at the close of dinner.

In an old French Tract—*La Practique pour faire toutes sortes de confitures, condimens, distillations, compostes, cottignac, Hypocras, pigmens, tyzenne, eaux de bône odeur, parfuns, divers savons, amidon, poudre, bonne moustarde. Ensemble pour faire bon Vinaigre avec la vertu et propriété d'iceluy, approuvé (contre l'opinion de plusieurs) grandement profitable au corps humain, et un souverain remède contre le peste. A Lyon, 1590*—we are presented with numerous receipts for Hippocras; one à la façon de Paris; two, à la façon de Montpellier; another pour faire ypocras en autre manière à la mesure du Mans, pour en faire un pot tenant trois chopines; and, lastly, one pour faire ypocras d'eau de vie ou d'eau odorante. We shall select from this Work a receipt more general than any of the above mentioned, in order that our readers may compare it with an English method which we shall subjoin, and then, if they please, may ascertain by experiment the merits of each.

Traicté pour faire toute manière d'ypocras et pyment. Prenez cynamome fort doux et bien ratissé avec un cousteau, demy quart d'once de girofle, et autant de grain de paradis, et noix muscade ensemble, et demy quart de gingembre blanc et bien paré avec un peu de garingal, et pillés le tout en un mortier de cuivre, et faites de ceste poudre pour en faire une quarte, une once; et pour en faire une pinte, demy once; et pour en faire une chopine, un quart d'once; et prenez une livre de sucre fin, pour en faire une quarte; et pour une pinte demy livre; et pour une chopine un quart de livre; et pillé votre sucre à part, et detrampez le tout ensemble; et du meilleur vin vermeil que vous pourrez trouver, une heure ou deux avant que le passer; puis après mettez les choses dessus-dites en un sac de blanchet, pointu et tondu des deux coustez, et clarifiez ledit ypocras, tant qu'il soit cler comme s'il venoit de la pippe, et mettez un vaisseau d'argent ou d'estain pour recevoir ledit ypocras, en le remettant toujours en la chausse tant qu'il soit clarifié, puis prenez ledit ypocras et le mettez en une quarte bien couverte et l'envelopés de papier. Item et si voulez faire sentir la rose à vostre ypocras, pour une quarte d'ypocras prenez demy once de graine des roses, ou demy once de poudre de roses seiches. Item et pareillement pouvez vous faire des violettes de Février et faites chauffer avecques vostres ypocras. Item et si voulés qu'il sente de musc: ainsi vous pouvés faire de trois manières d'ypocras, l'un sentira la rose, l'autre la violette, et l'autre le musc. (p. 56.)

Pegge (*loc. cit.*) refers to Rabelais (iv. 60.) to show that Hippocras was used as sauce for Lampreys; he then gives the following process at large for making it, from a MS. in the possession of M. Astle: "To make Ypocrasse for Lords with gynger, synamon, and graynes, sugour and turesoll; and for comyn pepull gynger canell, longe peper and claryffied honey. Loke ye have

feyre pewter basens to kepe in your pouders and your Ypocrasse to ren ynne. And to vi basens ye muste have vi renners on a perche as ye may here see. And loke your poudurs and your gynger be redy and well paryd or hit be beton in to poud^r. Gynger colombyne is the best gynger, mayken and balandyne be not so good nor holsom. . . . now thou knowest the propertees of Ypocras. Your poudurs must be made everyche by themselfe, and leid in a bledder in store, hange sure your perche with baggs, and that no bagge twoyche other, but basen twoyche basen. The fyrst bagge of a galon, every one of the other a potell. Fyrst do in to a basen a galon or ij of redwyne, then put in your pouders, and do it in to the renners, and so in to the seconde bagge, then take a pece and assay it. And yaf hit be eny thyng to stronge of gynger alay it withe synamon, and yaf it be stronge of synamon alay it withe sugour cute. And thus schall ye make perfyte Ypocras. And loke your bagges be of boltell clothe, and the mouthes opyn, and let it ren in v or vi bagges on a perche and under every bagge a clene basen. The draftes of the spies is good for sewies. Put your Ypocrase in to a stanche wessell and bynde upon the mouthe a bleddur strongly, then serve forthe waffers and Ypocrasse."

Archdeacon Nares has printed another receipt not quite so elaborate, from the *Haven of Health*, ch. 228. Most of the old books on these subjects will afford a separate method. The epithet by which it is distinguished in the account of *The Coronation of Lady Elizabeth, King Henry VII.'s Queen, in the 3d year of his Reigne*, printed by Leland in his *Collectanea*, (iv. 227.) from a MS. in the Cottonian Library, and also of the Feast at the *Inthronization of William Warham, Archbishop of Canterbury, on the 9th of March, 1504*, (*Id.* vi. 29.) sufficiently shows the high convivial reputation of this medicated potion. In both of these narratives it is styled *Joly Ypocras*.

HIPPOCRATEA, in *Botany*, a genus of the class *Triandria*, order *Monogynia*. Generic character: calyx five-parted; corolla, petals five, with a depression at the apex; capsules three, compressed, two-valved, valves carinated; seeds winged.

Six species, natives of South America.

HIPPOCREPIS, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*. Generic character: calyx five-cleft, lobes equal, acute; pod curved, articulated, joints one-seeded; superior suture many times and deeply emarginate.

Eight species natives of Europe, and one of Cochinchina. *H. comosa*, the tufted horse-shoe vetch, is a native of England.

HIPPODAME. See HIPPOPOTAMUS.

HIPPODROME, Gr. ἵπποδρόμος, ἵππος, a horse, and δρόμος, a course. A race-course for horses; also for chariots.

Hippodrome, in Pliny, is a different word, (and properly written *Hypodrome*.) from the Gr. ὑπόδρομος, compounded of ὑπό, under, and δρόμος, and signifying a course or walk under, (*sc.* shelter or cover;) a covered place to walk in.

In a fine lawn below my house, I have planted an *hippodrome*; it is a circular plantation, consisting of five walks; the central of which is a horse-course, and three rounds make exactly a mile.

Swift. Works, vol. xiv. p. 2. *An Account of a Monument to the Memory of Dr. Swift.*

At one end of the inclosed portico, and, indeed, taken off from it, is a chamber that looks upon the *hippodrome*, the vineyards, and the

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DROME.** mountains; adjoining is a room, which has full exposure to the sun; especially in winter; and from whence runs an apartment that connects the *hippodrome* with the house.

Melmoth. Pliny to Apollinaris, book v. let. 6.

Of the Roman **CIRCUS**, the offspring of the Greek **HIPPODROME**, we have already spoken. For an account of the latter we may turn to Pausanias, (vi. 20.) who has described the Olympic Hippodrome at Elis, the most celebrated Horse-course in Greece. This Course was divided into two parts; the *Stadium*, for foot-races and athletic exercises; the *Hippodromus*, as its name implies, for equestrian trials. The barrier, (*ἀφῆσις*), or starting post, was in the shape of the prow of a ship, with the beak towards the Course; and towards the other side, at which it became broader, it was connected with the portico Agnamptus.* A bar (*κάνων*) appears to have stretched across the Course at the extremity of the beak, and upon this was fixed a brazen Dolphin. The space on either side the beak extended 400 feet in length, and in it were various stands (*οἰκίσματα*) both for horses and chariots, distributed by lot to the competitors; in front of these was suspended a rope. About the middle of the prow stood an altar of unburned brick, which was fresh plastered at every renewal of the Games. Upon it was a brazen Eagle, with outspread wings, which, at a particular time, worked by some ingenious machinery, flew upward, while the Dolphin before mentioned sank below. At that moment the barriers were let down, and the horses and chariots moved forward from their separate stands, according to the order of their lot, till they were ranged in an even line at the point of the beak. The race then began. Cicætas was the original deviser of this Hippodrome, which was improved by Aristides. One side of the Course stretched along a hill; the other, which was rather the larger of the two, was formed by a causeway, (*χῆμα*), at the issue of which was a circular altar to the God Taraxippus, (Scare-horse.) It seems that at this particular point of the Course, the horses, without any assignable reason, frequently took fright, to the great destruction both of chariots and drivers. Hence an altar was raised, and sacrifices were performed to Taraxippus, concerning whose origin there were not fewer doubts than were directed to the nature of his influence. Some said he was a Greek, Olenius, a skilful charioteer, who lay buried there. Others, that he was Dameon, a comrade of Hercules in his Augean labour; killed, together with his horse, by Cteatus, and honoured with a Cenotaph. By a third party, the monument was thought to have been raised by Pelops to Myrtilus, as some compensation for breaking his neck. By a fourth, that it belonged to Alcathous, one of the suitors of Hippodamia, to whom it was dedicated from like motives by his rival CEnomaus. The legend recounted by some nameless Egyptian was yet more mysterious than any of the others; that Pelops buried in that spot something (*τι*) which he had received from Amphion, who, contrary to the general belief, was a great magician from Egypt; and that in consequence of this marvellous deposit the horses of CEnomaus and all others started at passing near it. Pausanias himself thinks Taraxippus was a title (*ἐπὶ κλησις*) of the Equestrian Neptune; and in spite of the fables attached to him, he stoutly maintains the terrific effects which he

produced. These, we doubt not, really occurred; and they may indeed be accounted for by an incidental statement of the Topographer that similar terror in a minor degree was excited in the horses at the Nemean Course, over which no similar Evil Genius presided; but that above the bend of the Course hung a red coloured rock, the glittering of which was as much a cause of alarm as if firebrands had been thrown among the racers. Some quality of like kind, most probably, attached to the Olympic altar.

On one of the goals stood a brazen statue of Hippodamia, in the act of crowning Pelops as victor. The hill opposite the causeway, on the one side of the Course, was but low, and was terminated by a Temple of Ceres Chamyne; so called, as some believed, because at that spot the earth gaped (*χάνεῖν*) to swallow the chariot of Pluto. We need not pursue the other reasons assigned for the Etymology of this surname.

We cite this account, not from any hope that it will afford a clear insight into the construction of a Greek Hippodrome, (for what mere verbal description unillustrated by plans can ever avail in Architecture?) but because it is the best which we can bring forward.* Of the Hippodrome, the *Atmeïdan* of CONSTANTINOPLE, we have already spoken briefly; and Spon, Tournefort, and Thevenot, among others, will afford more full particulars. That at Alexandria, which was next in fame, was built by Ptolemy, son of Lagus.

HIPPOGRIFF, Gr. ἵππος, a horse, and γρύψ. See GRIFFIN. "Fr. *hypogriphe*. A monster half horse, half griffon." Cotgrave.

So saying he caught him up, and without wing
Of *hippogrif* bore through the air sublime
Over the wilderness and o're the plain.

Milton. Paradise Regained, book iv. l. 542.

We can frame ideas of a centaur, or a *hippogryph*.

Bolingbroke. On Human Knowledge. Essay 1. sec. 2.

HIPPOMANE, in *Botany*, a genus of the class *Monoecia*, order *Monadelpchia*, natural order *Euphorbiaceæ*. Generic character: male flower; calyx bell-shaped, emarginate; corolla none; filaments columnar, anthers four: female flower, calyx three-leaved; style very short; stigma seven-cleft; drupe large, nut seven-celled.

One species, *H. mancinella*, the Manchineel tree, native of the sandy shores of the West Indies. It is a large tree, and the wood would be valuable for building; but the juice of the tree is so poisonous, that the sawdust falling on the skin causes blisters.

HIPPOMANES, from the Greek ἵππος, a horse, and μάνωμαι, I rage, is described by Aristotle (*Hist. Anim.* vi. 18.) to be a secretion from a mare at heat; and as such has been adopted by the Poets. Virgil (*Georg.* iii. 281.) mentions it as collected by poisoning Hags, and preserved for its venomous qualities; a fact which he appears to accredit, by using the words *vero quod nomine dicunt Pastores*. It is joined by Tibullus (ii. 4.) with the potions of Medea and Circe; and by Propertius, (iv. v.) with screechows and ravens' eyes, used, for purposes of incantation, by a crone whom he disliked. Ovid, however, in some very pleasing lines, ridicules its supposed qualities as an aphrodisiac; and gives what, on such high authority in

* It is largely commented upon by M. l'Abbé Gidoyo, in the *Mémoires de l'Académie des Inscriptions*, viii. 336.; and some remarks on the length of the Course, by M. l'Abbé Burette, will be found in the same Work, iii. 315.

* The *unbent*; but Pausanias, in another place, (v. 15.) calls the same portico *Agaptus*, from the name of its Architect.

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these matters, must be admitted to be a far better prescription :

*Fallitur, Hæmonias si quis decurrit ad artes,
Datque quod a teneri fronte revellet equi.
Non facient, ut vivat Amor, Medæides herbæ,
Mistaque cum magicis nœmia Marsa sonis.*

* * * * *

Sit procul omne nefas ; ut ameris, amabilis esto.

De Arte Amandi, ii. 100.

Pliny, in like manner, speaks of Hippomanes as *Equarum virus*. (xxviii. 49. Ed. Hardouin.) Columella (among the agricultural writers) (vi. 27.) and Buffon, (among the moderns,) in his account of the Horse, both testify to its existence, without attaching to it any particular qualities.

Nevertheless, by many of the above-named writers it is used in other places for a widely different substance—a caruncle on the forehead of a foal just dropped, which the dam immediately devours. (Arist. *Hist. An.* vi. 22. viii. 24. Ælian, *Hist. An.* xiv. 18.) This was supposed to be all-powerful in philtres, though Aristotle honestly expresses his disbelief in its virtues. It was one of the ingredients sought by the wretched Dido after her abandonment ; (*Æn.* iv. 515.) and Juvenal (vi. 615.) names it as composing the love-potion by which Cæsonia maddened Caligula. It is thus mentioned by Pliny. *Sanè equis amoris innasci veneficium, Hippomanes appellatum, in fronte caricæ magnitudine, colore nigro, quod statim edito partu devorat fera, aut partum ad ubera non admittit. Si quis præreptum habeat, olfactu in rabiem id genus agitur.* (vii. 66.) In his note upon this passage, Hardouin refers to the *Ephemerid. Germ. seu Miscell. Curios. Obs.* 57. *Ann.* 8. where Raygerus fully describes this kind of Hippomanes, which he says was brought to him yet warm and freshly torn from a foal's forehead in the month of February, 1676. He makes it much larger than the size assigned by Pliny ; and adds, that the foal from which it was taken, contrary to the vulgar belief, was suckled by its dam.

Perhaps none of the Ancients has been more full upon this *dulcedo hinnientium*, (as it is called in a citation from Lævius, given in the *Ist Apology* of Apuleius,) the *matri præreptus amor* of Virgil, (rendered the “mother's love” by Dryden,) than Ælian, in the passage to which we have already referred. He doubts whether the caruncle is placed on the forehead, the withers, or the *testes* of the foal ; but he thinks that it is a benevolent instinct which prompts the mother to devour it ; for if it were suffered to remain, the young would speedily be destroyed by uncontrollable venereal fury ; doubtless, therefore, the remedy was suggested by the good-will of the Equestrian Minerva or Neptune, in order to preserve the breed of horses. When the rustics wish to secure this Hippomanes for medical uses, they watch the mare's parturition, and having instantly cut off the caruncle, they keep it in another mare's hoof, *ἐνταυθοῖ γὰρ καὶ μόνως ἂν φυλαχθεῖη καλῶς καὶ ἀποθησαυρισθεῖη* ; and as the dam would refuse to suckle her foal when deprived of this passport to her affection, they sacrifice it to the rising Sun. He then states the piteous effects produced by the administration of Hippomanes as a philtre ; and having alluded to the account of the Olympic statue, which we shall presently bring forward, he says that he gives the relation as he finds it, without committing himself as to its veracity.

Bayle, in a very lengthy *Dissertation sur l'Hippo-*

manes (of which Heyne (*ad Geogr.* iii. 280.) speaks but slightly) *nec tamen quicquam reconditi habens*, appended to the IVth Volume of his *Dictionary*, has pointed to a Chapter (ii. 27.) in the French Translation of the *Magia Naturalis* of Baptista Porta, printed at Rouen, 1626, which he does not find in his own Latin copy. We have not seen this French Translation, but the substance of the passage above referred to is thus given in *Les Secrets du Petit Albert*, in its transfer to which Work it is not likely to have lost any of its marvellous qualities. It is illustrated by an engraving. *L'on trouve assez souvent au front du Poulain de la Cavalle un morceau de chair dont je donne ici la figure, qui est d'un merveilleux usage en fait d'amour ; car si on peut avoir ce morceau de chair, que les Anciens ont appelé Hypomanes, on le fera sécher dans un pot de terre neuf vernissé, dans un four, quand le pain en est tiré, et en le portant sur soi et le faisant toucher à la personne dont on voudra être aimé, on réussira ; si l'on peut avoir la commodité d'en faire avaler seulement la grosseur de deux poix dans quelque liqueur, confiteur ou ragoût, l'effet sera plus infailible. Et comme le Vendredi est le jour consacré à Venus, qui préside aux mystères d'amour, il sera bon de faire l'expérience ce jour-là. Voyez ce que dit le célèbre Jean Baptiste à Porta des surprenantes propriétés de l'Hippomanes pour causer l'amour.* (6.)

In the *Mémoires de l'Académie des Sciences* for the year 1751, will be found a Paper on Hippomanes by M. D'Aubenton. His first observation was made on a foal, slipped some months before its time. This had not any vestige of the caruncle. The result, however, of many subsequent dissections proved to his satisfaction that the Hippomanes, which he constantly found, was not an invention of fancy ; nevertheless, that there was no occasion on which it could become attached to the forehead of the animal. He determined it to be nothing else but the sediment of the liquor contained between the two membranes *amnios* and *allantoides*. Floating* in that liquor he found a substance which is thus described, and which often was more than single in one subject. *Il avoit 3 pouces 8 lignes de longueur sur 1 pouce 10 lignes de largeur, et 7 lignes d'épaisseur dans le milieu ; les bords étoient amincis, frangés et terminés par des prolongemens moins solides que le corps même ; il étoit creux, et renfermoit un noyau ou corps de substance semblable à de la colle ramollie qui occupoit à peu près toute la cavité, et étoit plus adhérent par une de ses faces que par l'autre ; le tout étoit d'une couleur d'olive brune, et pesoit une once cinq gros et demi.* (*Hist.* p. 59. See also *Mém.* p. 293.) M. D'Aubenton continues to show that the substance may sometimes issue from the mother on the head of the foal, but not attached to it, just as a child occasionally is born with a caul. The properties attributed to it he considers to be fabulous.

There is yet a third kind of Hippomanes, resting on the authority of two lines in Theocritus, (ii. 48.) a plant, (*φυτόν*), growing in Arcadia, and producing fury in Horses. Salmasius in this passage would read *χυτόν*, (a fusion,) and he explains his emendation by reference to a marvellous story which Pausanias has related. Among the offerings of Phormis the Mænalîan in the Temple of the Olympian Jove, were two statues of Horses, each with their driver. In the metal

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* If it floated, how could it be termed the sediment ?

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of one of these, cast by Dionysius, an Argive, was secretly infused a portion of Hippomanes. The Horse itself was under-sized, and from the docking of its tail, says the Topographer, had suffered material diminution of beauty; a sound opinion, which we are glad to record in the strong words of the original. *Πρὸς δὲ ἀποκέκοπται τὴν οὐρὰν, καὶ ἔστιν εἰτὶ τῷ τοιῷδε ἔτι αἰσχυρῶν.* Nevertheless, with all these drawbacks, the mysterious composition excited the most ungovernable passion into all Horses which approached the statue: οἱ δὲ ἵπποι οἱ ἄρσενες, οὔτε πον τοῦ ἵππου μόνον ἀλλὰ καὶ ἀνὰ πᾶσαν ἐπ' αὐτὸν ὀργῶσιν ἡμέραν. Καὶ γὰρ ἐσθέουσιν ἐς τὴν ἄλτιν ἀπορρήγνυντες δεσμά, ἣ καὶ ἐκφείγοντες τοὺς ἄγοντας, καὶ ἐπιτηδῶσιν αὐτῷ, πολλῶ δὴ τι ἐμμανέστερον ἢ ἐπὶ τὴν καλλίστην ἵππον ζῶσαν τε καὶ ἡθάδα ἀναβαίνεσθαι. ἀπολίσθάνουσι τε δὴ αὐτοῖς αἱ ὄπλαι, καὶ ὁμῶς οὐκ ἀπαγορεύουσι, χρεμετίζοντες τε μᾶλλον, καὶ ἐπιπηδῶντες μετὰ βιαιοτέραν τῆς ὀρμῆς, πρὶν ἂν ὑπὸ μαστίγων καὶ ἀνάγκης ἰσχυρᾶς ἀφελκυσθῶσι. πρότερον δὲ οὐκ ἔστιν ἀπαλλαγὴ σφισιν οὐδεμία ἀπὸ τοῦ χαλκοῦ. (v. 27.)

Pliny, in one of the passages to which we have before referred, shows his acquaintance with this story. *Hippomanes tantas in beneficio vires habet ut affusum aeris mixturæ in effigiem equæ* Olympiæ admotos mares ad rabiem coitūs agat.* And that he may not be outdone, he tells us also in the same place, on the authority of Anaxilaus, that a humour, very like to Hippomanes, burned in a lamp, makes a strange appearance of horses' heads to the spectators,—*similiter ex asinis*, which is not the least probable of the two. (xxviii. 49.) Be this as it may, Bayle very closely examines the emendation of Salmasius, which he condemns as untenable. His Dissertation may be consulted by any one who requires more on the subject of it.

HIPPONIX, in *Zoology*, a genus of conical, somewhat spiral, univalve shells, established by DeFranc, but since shown to be exactly synonymous with the genus *Capulus* of De Montfort and Lamarck, belonging to the family *Capulidæ*. It has been very commonly referred to the *Brachiopodes*, to which it has not the least resemblance, as has been lately proved by the dissection of the animal, published by Blainville.

The animal has the peculiar property of secreting a shelly plate, which closes the base of the shell, so as to give the shell somewhat the appearance of a bivalve, to which class some Naturalists have been inclined to refer the genus.

Generic character. Shell univalve, conical; apex recurved, subspiral, sublateral; spiral cone, very rapidly enlarging; mouth irregular; muscular impression horse-shoe shaped, submarginal. Animal *tentacula* two, conical; eyes at their outer base; foot small, transverse, folded across the upper surface; reflexed, and attached to marine bodies, which it often covers with a shelly deposit.

The type of the genus is *Patella Hungarica* and *Patella mitrata* of Linnæus; Lamarck describes many fossil species from the Paris Basin.

HIPPOPHAES, in *Botany*, a genus of the class *Dioecia*, order *Tetrandria*, natural order *Eleagni*. *Generic character*: male flower, calyx, two-lobed; corolla none: female flower, calyx tubular; berry superior, one-celled; seed hard and shining.

Two species, *H. rhamnoides*, the sea-side Buckthorn, a native of England, and another species native of Canada.

* Pausanias does not thus distinguish the gender.

HIPPOPO'TAMUS, }
HI'PPODAME.Fr. *hippotame*; Lat. *hip-* }
popotamus; Gr. *ἵπποπόταμος*. }
TAMUS.

"Hippodames, sea-horses, which the Poet should rather have written *hippotames*, from the derivation of their name ἵππος, and ποταμός." Todd, note on the passage from Spenser quoted below.

On every side

They trembling stood, and made a long broad dyke,
That his swift charet might have passage wide,

Which four great *hippodames* did draw in teme-wise tide.

Spenser. *Faerie Queene*, book iii. can. 11.

The same river Nilus bringeth fourth another beast called *hippopotamus*, i. a river horse. Holland. *Plinie*, book viii. ch. xxv.

HIPPOTAMUS, Lin. *Hippopotame*, Pen., in *Zoology*, a genus of animals belonging to the family *Obesa*, order *Pachydermata*, class *Mammalia*.

Generic character. Teeth not projecting beyond the lips, of which the upper is large and thick; incisive four in each jaw, far apart from one another, those of the upper curved and vertical, of the lower long, cylindrical, and inclined forwards; the upper cuspid teeth straight, shorter than the incisive, the lower longer, curved, grooved, and their crowns obliquely truncated, applied to the crown of the upper; molars six on each side in either jaw, the anterior three conical, the posterior studded with two pairs of points, which when worn down assume the form of a trefoil; ears of moderate size and pointed; body slightly studded with hairs; tail short; mammae ventral; feet four-toed, enveloped in skin, and each bearing a small projecting nail.

Of this genus there is known but one living species.

H. Amphibius, Lin.; *Hippopotame*, Buff.; *Hippopotame*, Pen. The size of the Hippopotamus is equal, if not superior, to that of the Rhinoceros; one killed in Southern Africa by Le Vaillant measured ten feet and a half in length and nine feet in circumference, while others have mentioned it as measuring seventeen feet in length and fifteen in circumference, and standing seven feet in height. Bruce, however, speaks of these animals in the Lake Tzana, as more than twenty feet long: and it would, therefore, seem that Le Vaillant's account is very moderate. The Hippopotamus has a very heavy, unwieldy form, the body being large and round, with the belly nearly touching the ground on account of the shortness of the legs, which are very thick, and terminated by large feet, each furnished with four toes, shod with short strong nails or hoofs extending beyond the skin, with which the rest of the foot is enveloped; the head itself measures about a third of the length of the whole body, is flattened from above downwards, and has the ears and eyes small; the mouth is of great width, and the lips thick and broad, especially the upper; they are beset with stiff, short bristles; when the mouth is closed, the teeth are completely hidden, but when open, their enormous size is observed, more especially those in the lower jaw, of which the front or incisive teeth project forwards, instead of standing upright like those of the upper jaw, from which they are further distinguished by the greater length of the middle two; the cuspid teeth also differ, the upper being straight and short, whilst the lower are large, long, and curved, with their crowns cut off obliquely, so that they meet those in the upper jaw; they sometimes measure more than two feet, and weigh above six pounds; of the molars the three first are simple and conical, being little used for mastication, but the other three have the enamel so disposed, that when

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the crown is worn away, it assumes the form of a double trefoil. The skin is extremely thick, and so tough that it is said musket-balls fired against it are flattened; it is sparingly covered with hair, excepting the soft fur which lines the ears, and the tuft which tips the animal's short, thick tail, which is pendent, and little movable; the weight of the skin is such, that Hasselquist says it is a load for a Camel. The colour of the Hippopotamus, when it first leaves the water, is mouse colour, inclining to bluish ash on the upper parts, assuming a silvery appearance by moonlight; the belly, on which the skin is thinner than any other part, has a reddish tinge; but when the animal has become dry, the general colour is brownish black, a little lighter on the belly.

The Hippopotamus, when undisturbed, is a mild and gentle animal, extremely cautious and shy, and when ashore very timid, but in the water is a dangerous antagonist, more especially at pairing time, when he becomes very savage, and occasionally destroys passengers who have accidentally come upon him in crossing the fords; and Dampier says he has known this animal sink a boat full of people by dashing its teeth through its bottom. They spend the greater part of the day in the shallow pools of rivers, or pits as they are called by the colonists, frequently raising their heads above water to breathe, or blow themselves, as it is properly called, and uttering a sharp piercing cry between grunting and neighing, which Sparrman says may be expressed by *hëurkh hurkh, huh-huh*, the two first uttered slowly, in a hoarse but harsh and tremulous sound, resembling the grunting of other animals; while the third, or compound word, is sounded extremely quick, and not unlike the neighing of a horse; but at the least noise they plunge into the depths, from which they do not rise, except to put a single nostril above the surface of the water to breathe, and then descend. Mr. Burchell mentions several pools in the Reed River, which are known by the name of *Zee-koe-gatten*, or Sea-Cow-holes, and supposed to have been made by the Hippopotamuses at the time these animals were in undisturbed possession of the waters; but he thinks it more probable that the holes originally formed were only enlarged by the continual trampling of the animals in those spots where the bottom was not rocky.

When it quits the water, especially if fearful of danger, it merely raises its head above the surface, which then having somewhat the appearance of a Horse's head probably induced the Ancients to assign it a name signifying River-Horse, with as little propriety as the Dutch settlers name it *Zee-koe*, or Sea-Cow. It usually leaves the rivers at night in search of its food, which is vegetable, according to Le Vaillant's account, who examined the stomach of one of them, and found it filled with reeds, leaves, and the small branches of trees; it is very destructive in plantations of sugar-cane, rice, and millet, not only requiring, it is said, a larger portion than a team of oxen, but trampling down more than it eats; its long teeth assist it materially in grubbing up the roots of trees, from which also it derives part of its nourishment. It is said to be gregarious, and that one male consorts with many females. That it may have been so formerly is probable, and also that it is so still where undisturbed by man, but Burckhardt, Burchell, and Thomson speak of it within their knowledge as almost solitary.

The gait of the Hippopotamus on land is slow, but in the water it both swims and dives extremely well,

and it is stated may be seen walking at the bottom of the rivers at full ease; this may be doubted, as it needs frequently to rise to the surface in order to breathe. They live not only in rivers, but in the sea, a circumstance which came under Sparrman's own observation; the salt water, however, they will not drink, but come ashore to quench their thirst at any fresh stream or pool in the vicinity. They sleep among the reeds either by the shore or on islands in the rivers, where they bring forth a single young one.

The Hippopotamus is found only in Africa, and probably extended formerly over the whole of that continent, excepting those Countries situate to the North-West of Mount Atlas; it is most common in Southern Africa, but even here is gradually being destroyed as civilization advances Northward. In Lower Egypt, where it formerly existed, it is not now found, but only in Upper Egypt, nor is it very numerous here. Burckhardt mentions it as occasionally seen at Shendy, but that it is common at Sennaar, where is the principal manufactory of the *Korbadj*, a kind of whip made from the hide.

The Hippopotamus answers to the Behemoth described in the XLth chapter of the Book of Job, and Bochart in his *Hieroicoicon* comments in the following manner so clearly, as to leave little doubt of the fact.

"15. Behold now BEHEMOTH, which I made *with* (or near) thee: he eateth grass as an ox."

This verse implies the locality of its situation, being an inhabitant of the Nile, in the neighbourhood of Uz, the land of Job.

"16. 18. Lo! now, his strength is in his loins, and his force is in the navel of his belly. His bones are as strong pieces of brass; his bones are like bars of iron."

The former of these verses describes its great strength; and the latter the peculiar hardness of its bones.

"21, 22. He lieth under the shady trees, in the covert of the reed and fens. The shady trees cover him with their shadow; the willows of the brook compass him about."

Here its residence, amidst the vast reeds of the river of Egypt, and other African rivers, overshadowed with thick forests, is described.

"23. Behold! he drinketh up a river, and hasteth not: he trusteth he can draw up Jordan into his mouth."

In this is noted the characteristic wideness of its mouth: which is hyperbolically described as large enough to exhaust such a stream as Jordan.

As various parts of the Hippopotamus are converted into articles of commerce, at the same time that it also furnishes food to the natives, it is sought after by them with anxiety, and "the capture of one of these enormous animals must," says Mr. Thomson, "be an event of jubilee and rejoicing to a whole horde of half-starved Bushmen or Korannas, sufficient to banish hunger and heaviness for weeks to come." On the banks of the Gariep they are usually taken by digging pits by the side of the river, in the centre of which a strong stake is placed, and the mouth of the pit slightly covered over. So soon as the animal comes from his haunts to feed, the natives, who are on the watch, drive him through the paths leading to the traps, into which he falls, and there is soon destroyed. The same practice is adopted at Sennaar. Hasselquist mentions, that in Egypt they

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strew large quantities of dried peas and beans upon the ground, which these animals eating, are burst by their swelling.

From the hide of the Hippopotamus is manufactured the *shambok*, a whip about three feet in length, rounded to the thickness of the finger, and tapering towards the extremity; the *shambok* used by the waggon-drivers is about twice the length, and as thick as the hide will admit, and is called *Agter-os shambok*. This manufacture is not peculiar to Southern Africa, but it is also common in the Northern part of that continent, where it forms an article of trade, by the name of *Corbage* or *Korbadj*, as we have written it above from Burckhardt. The principal station for this whip manufactory is at Sennaar, as before mentioned, where it is carried on in the following manner. So soon as the animal is flayed, the skin is cut into narrow strips about five or six feet long, and tapering towards the point; each strip is then rolled up, so that the edges unite and form a pipe, in which state it is tied fast, and left to dry in the sun. In order to render them pliable, they are rubbed with butter or grease. At Shendy they are sold at the rate of twelve or sixteen for a Spanish dollar, but in Egypt, where they are in common use, and, as Burckhardt says, the dread of every servant and peasant, they are worth from half a dollar to a dollar apiece.

The punishment of whipping with this *Korbadj*, which is common in Africa, is equal in severity to the knout in Russia. Major Denham witnessed it at Kouka, and gives the following account:—"The man received his punishment in the dender, or square, suspended by a cloth round the middle, with eight men to support him; an immense whip, of one thick thong, cut off from the skin of the Hippopotamus, was first shown to him, which he was obliged to kiss, and acknowledge the justice of his sentence. The *fatah* was then said aloud, and two powerful slaves of the Sheik inflicted the stripes, relieving each other every thirty or forty strokes; they strike on the back, while the end of the whip, which has a knob or head, winds round and falls on the breast or upper stomach; this it is that renders that punishment fatal. After the first two hundred, blood flowed from him upwards and downwards, and a few hours after he had taken the whole four hundred, he was a corpse."

The teeth of the Hippopotamus are of a very close texture, and extremely white, and on this account are preferred to ivory by the dentists in the manufacture of artificial teeth.

Zee-koe-spek, or Sea-Cow pork, is considered a *bon-bouche* by the Dutch colonists of the Cape; it is made of the thick fat found between the skin and the ribs of the animal, which can only be preserved by salting, as, in attempting to dry it, it melts under the heat of the sun. The dried tongue is considered a rare and savoury dish, and the gelatinous part of the feet in particular, when properly dressed, is accounted a great delicacy.

The Hippopotamus was exhibited, for the first time, in the Roman Games, v. c. 696, during the lavish Edileship of Marcus Scaurus, so justly condemned by Pliny, (xxxvi. 24. and viii. 40.) but since the breaking up of that Empire, it has not been brought alive to Europe.

Cuvier considers that there were formerly more than the present species, having found two fossil species, which he names the Great and Little Hippopotamus, the latter about the size of our common Hog.

See Cuvier, *Règne Animal*; Pennant's *History of Quadrupeds*; Sparrman's *Voyage to the Cape of Good Hope*; Burckhardt, Burchell, Denham, and Thomson, *Travels in Africa*.

HIPPOPUS, in *Zoology*, a genus of bivalve shells, belonging to the family *Tridacnidae*, established by Lamarck, separated from the genus *Chama* of Linnæus.

Generic character. Shell bivalve, equivalve, regular, unequilateral, longitudinal, posterior margin closed; hinge with two teeth, compressed, unequal teeth in each valve; the cartilage marginal, external, muscular; scars single, central, with a broad, valve-like, submarginal scar.

The only character by which the *Hippopi* are separated from the *Tridacnæ*, is the posterior margin being closed, and as the hole left in the hinder margin of the *Tridacnæ* becomes gradually smaller as the shell increases in age, it is very doubtful if the *Hippopi* should not rather be considered as a section of that genus.

The type and only species of the genus is *Chama Hippopus* of Linnæus, figured by Chennitz, vol. vii. pl. lviii. fig. 498, 499. the *H. maculatus* of Lamarck.

HIPPOTHOA, in *Zoology*, a genus of flexible corals, established by Lamaroux, and belonging to the family *Ceteporidae*.

Generic character. Coral incrusting; capillary branchy, branches diverging, jointed, each joint formed of a single fusiform cell; mouth of the cell round, very small, on the upper surface near the tip of the cell.

Only a single species is known of this genus, which grows on the leaves of the *Red Dulce*, *Fucus palmatus*, in the Mediterranean Sea. The tuft has the appearance of a pearly spot on the *Fuci*.

HIPPOTIS, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. *Generic character*: corolla funnel-shaped, curved, nectary surrounding the germen; berry two-celled, crowned by a large ear-shaped calyx.

One species, *H. triflora*, native of Peru.

HIPPURIS, in *Botany*, a genus of the class *Monandria*, order *Monogynia*. *Generic character*: calyx obsolete; corolla none; stigma simple; one seed, inferior.

Two species; *H. vulgaris*, the Mare's tail, is a native of watery places in England; the other species is a native of Sweden.

HIPPURITES, in *Zoology*, a genus of fossil shells, discovered in the Pyrenees by M. Picot de la Perrouse. Their structure is so anomalous and complicated, that they have hitherto baffled the attempts of Naturalists in classifying them. M. Picot placed them with the chambered shells, and since they have been considered by other authors as belonging to a family, allied to the *Bracheopodous Mollusca*. Lamarck gives the following

Generic character. Shell cylindrical, conical, straight or arched, multilocular; the *septa* transverse or subirregular, with an internal, lateral groove, formed by two longitudinal, parallel, blunt, diverging ribs, the last cell closed by an *operculum*.

All the species of the genus which are known are found in the fossil state, so that it is difficult to examine their internal organization. The greatest number are found in the Pyrenees.

The type of the genus is *H. striata*, Defranc, figured by Picot, pl. vi. fig. 1—3.

HIRÆA, in *Botany*, a genus of the class *Decandria*, order *Trigynia*. *Generic character*: calyx five-leaved,

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without melliferous pores; petals nearly round, with claws at the base; samaræ three, one-seeded, two-winged.

Three species, natives of Africa.

HIRE, *v.*HIRE, *n.*

HI'RELESS,

HI'RELING, *n.*HI'RELING, *adj.*

HI'RER.

to let, to give or grant such use or service for a price or wages or rent.

A closter þei bigan, þe bisshop þo þat wrought
Hired ilk a man, & alle paied & bought.

R. Brunne, p. 80.

Harlots & hores. and also false leches
Thei asken hure *huyre*. er þei hit have deservede.

Piers Plouhman. Vision, p. 53.

And the *hirid* hyne fleeth, for he is an *hirid* hyne, and it per-
teyneth not to him of the scheep.

Wiclif. John, ch. x.

The *hyred* seruaunte flyeth, because he is an *hyred* seruaunt, &
careth not for y^e shepe.

Bible, Anno 1551.

A man plountide a vyneyerd and sette an hegge about it and daf
a lake and bildide a tour and *hiride* it to tilieris, and went forth in
pilgrimage.

Wiclif. Mark, ch. xii.

A certayne mā planted a vyneyard, and compased it with an hedge,
and ordeyned a wyne presse, and buylt a toure in it. And let it oute
to *hyre* unto husbandmen, & went into a straunge countre.

Bible, Anno 1551.

Go from him, that he maye reste a lytle: vtill his daye come,
which he loketh for, lyke as an *hyrelynge* doth.

Id. Job, ch. xiv.

There is nothing leaft now for me to doe, but either to digge in the
field for *hire wages* from daie to daye, or els to goe about euerie
where on begging.

Udall. Luke, ch. xvi.

Nor wonder if I vouch, that 'tis not brave
To seek war's *hire*, though war we still pursue;
Nor censure this a proud excuse, to save
These, who no safety know but to subdue.
Your misbelief my *hireless* valour scorns;
But your *hir'd* valour, were your faith reclaim'd,
(For faith reclaim'd to highest vertue turns)
Will be of bravest sallary asham'd.

Davenant. Gondibert, book i. can. 3.

Though cautious Nature, check'd by Destiny,
Has many secrets she would ne'er impart;
This fam'd philosopher is Nature's spie,
And *hireless* gives th' intelligence to Art.

Id. Ib. book i. can. 6.

So clomb this first grand thief into God's fould:
So since into his church lewd *hirelings* climbe.

Milton. Paradise Lost, book iv. l. 193.

For as the partiality of man to himself hath disguised all things,
so the factious and *hireling* historians of all ages (especially of these
latter times) have, by their many volumes of untrue reports, left
honour without a monument.

Ralegh. History of the World, book i. ch. ix. sec. 1.

The Czar of Muscovy being come to England, and having a mind
to see the building of ships, *hir'd* my house at Say's Court, and made
it his Court and Palace, new furnished for him by the King.

Evelyn. Memoirs, Jan. 1698.

A numerous faction, with pretended frights,
In Sanhedrims to plume the regal rights;
The true successor from the Court remov'd;
The plot, by *hireling* witnesses, improv'd.

Dryden. Absalom and Achitophel.

If we consider even Judas himself, it was not his carrying the
bag, while he followed his master, but his following his master, only
that he might carry the bag, which made him a thief and an *hireling*.

South. Sermons, vol. iv. p. 211.

The superiority of the independent workmen over those servants
who are *hired* by the month or by the year, and whose wages and
maintenance are the same whether they do much or do little, is likely
to be still greater.

Smith. Wealth of Nations, book i. ch. viii.

Vain man! is grandeur giv'n to gay attire?

Then let the butterfly thy pride upbraid:

To friends, attendants, armies, bought with *hire*?

It is thy weakness that requires their aid.

Beattie. The Minstrel, book ii.

Hiring and borrowing are also contracts by which a qualified
property may be transferred to the *hirer* or borrower: in which there
is only this difference, that *hiring* is always for a price, or stipend,
or additional recompence; borrowing is merely gratuitous.

Blackstone. Commentaries, book ii. ch. xxx.

Thus Heav'n approves as honest and sincere

The work of gen'rous love and filial fear;

But with averted eyes th' omniscient Judge

Scorns the base *hireling*, and the slavish drudge.

Cowper. Truth.

HI'RSUTE, }

Lat. *hirtus*, et *hirsutus*, equiva-

HI'RSUTENESS. }

lent, says Vossius, to *pilis horridus*;
horrid with hair, and, therefore, derived by some *ab*
horrore. He himself thinks it comes from the sound,
quem edunt setis horrentia.

Hairy or rough with hair, shaggy; met. rough,
rugged.

Suppose thou saw her in a base begger's weed, or else dressed in
some old *hirsute* attires out of fashion, fowle linnen, course raiment,
besmeared with soot, colly, &c.

Burton. Anatomy of Melancholy, fol. 554.

The *hirsute* [root] is a middle between both [the bulbous and
fibrous]; that besides the putting forth upwards and downwards,
putteth forth in round.

Bacon. Natural History, Cent. 7. sec. 616.

The generall notions physiognomers give, be these; black colour,
argues naturall melancholy; so doth leanness, *hirsutinesse*, broad
veines, much haire on the browes.

Burton. Anatomy of Melancholy, fol. 59.

He looked elderly, was cynical and *hirsute* in his behaviour.

Life of A. Wood, p. 109.

[*Asterias*. Sea star.] Ast. with five rays depressed; broad at the
base; sub-angular, *hirsute*, yellow; on the back, a round striated
opercule.

Pennant. British Zoology. Sea Star.

HIRTELLA, in *Botany*, a genus of the class *Pen-*
tandria, order *Monogynia*, natural order *Rosaceæ*. Ge-
neric character: corolla, petals five; filaments very
long, persisting, spirally twisted; berry one-celled; style
lateral.

Five species, natives of the West Indies and South
America.

HIRUDO, in *Zoology*, a genus of *Apodous Anne-*
lides, established by Linnæus, but since created into a
family, under the name of *Hirundines*, by most modern
authors.

Family character. Body cylindrical or depressed,
flattened below, composed of numerous very short rings;
limb none; extremity enlarged into a muscular disk,
used in walking; mouth anterior; vent dorsal, poste-
rior; hermaphroditic, with the two orifices of gene-
ration placed close together in the ventral surface.

All the Leeches, except one species, which lives in
holes in the ground like earthworms, are aquatic; but
some are found in fresh water, while others are peculiar
to the sea. They are found scattered over all the
regions of the world. They are generally active during
the day, swimming about by a serpentine motion,
or walking by loops, seeking for their prey, and quiet
and immovable, as if they were asleep, during the night.
They are greatly affected by the changes of the state of

HIRE.

HIRUDO

HIRUDO. the atmosphere, and are used, both in England and on the various parts of the Continent, by the peasants, as prognostic of the approaching state of the weather. In the colder parts of the world they pass the greater part of the winter in holes in the sand or mud at the bottom of the water. They live on animal substances, sucking the blood of any living animal which comes into the water, or firmly and permanently attaching themselves to fish and other aquatic animals; they also suck the juices of dead carcasses, and kill and suck the juices of worms, slugs, and fresh-water snails. They sometimes are found with a worm half way down their stomach. They can live for a great time without food owing to the slowness of their digestion.

They generally breed in streams with sandy bottoms, and will propagate with facility in glasses, the bottom of which is covered with sand; they lay an oval egg, covered with a hairy case, and they grow rapidly if they are regularly fed.

The Leeches used in medicine are chosen from their having sharp, simple teeth, which consequently make a wound easily healed; whereas the other Leeches have generally blunt or serrated teeth. Having become rare in England, they are now usually imported from France.

Leeches have been divided into twelve distinct genera, each receiving two or three names; but as many of the sections appear to be more specific than generic, the following six genera have been thought sufficient.

1. The Sea Leeches, or *Branchiobdella* of Rudolphi, which are destitute of eyes and jaws, and have a sucking disk at each extremity; their bodies are usually rugose, and sometimes furnished with gill-like appendages. (*H. branchiata*, Menzies, *Lin. Trans.* pl. xvii. fig. 3.) They live attached to marine Turtles and fish, especially of the cartilaginous kind.

The type of the genus is *H. muricata*, Lin., well known to fishermen under the name of Skate-sucker.

2. The Looper Leech, or *Hæmocharis* of Savigny, which is cylindrical, and provided with very large sucking disks at each end, which allow the animal to walk like the Caterpillars called Loopers. They have eight eyes, but are destitute of any teeth. They live attached to European fresh-water fish. The type and only species of the genus is *H. geometra*, the *H. piscium* of Linnæus; figured and described by Roesel, *Ins.* pl. ii. fig. 52.

3. The Land Leeches, the *Trochetia* of Dutrochet, first described by M. Spinola. They are cylindrical, scarcely annular; the mouth is large and toothless; they have eight eyes, and a very large vent; the anterior sucker small, the hinder very large. The only species of the genus is *Trochetia viridis* of Lamarck.

4. The true Leeches (*Hirudines*) are subcylindrical; their mouth is small, without any projecting trunk, and armed with three simple or denticulated teeth; they have five, or rarely only four, pair of eyes, and each end is provided with a sucking disk. Blainville has divided this genus into five genera, according to the number of their eyes and the form of their teeth, but they have all the same habits, and the characteristics appear to be only specific. They live in water, and it is a species of this genus, which has ten eyes, a small vent, and entire teeth, that is used in medicine, of which eight varieties or species have been described, all of which appear to have been used for the purpose with equal success.

5. The Tongued Leeches, or *Glossophoræ* of Dr. Johnson, who first pointed out their peculiarities; which consist in their head being conical and obliquely truncated; their mouth without any teeth, and provided with a lanceolate trunk; their eyes vary in number, and their tail is provided with a distinct disk; their body is oval and long, and much depressed; they are generally pellucid, and exhibit their intestinal canal, which is provided with several latter *cæca*.

These Leeches live in fresh water, and are said to be viviparous, but Muller has proved that they are oviparous, and that the mother carries the eggs under her belly till they are hatched, when the young appear to be coming out of her inside. Daudin believes that they live on the juices of plants, on which they are always found creeping with great quickness.

6. The Parasitic Leeches, or *Epibdellæ* of Blaine, which have a very depressed, oval body and acute head, and a very large posterior sucking disk, sometimes provided with horny hooks; they always are found attached to marine fish, and to the animals of bivalve shells.

The type of the genus is *H. hippoglossi* of Linnæus, figured by Muller, *Zool. Dan.* pl. ii. fig. 54. This animal has also been described by O. Fabricius and Baster, but they describe the tail of Muller as the head of their animal, and *vice versa*.

Their Zoological character has been examined, and their history and manners faithfully recorded by Muller, Savigny, Johnson, Careno and Dutrochet. Their breeding and rearing has been written on by Lenoble, Rayer, and Bertrand; their anatomy has been treated of and figured by Johnson, Sir E. Home, Thomas, Spix, Huzard, and others; and yet there are several points in their structure and history which are very imperfectly understood. Blainville has given a sketch in the article *Sangsue*, in the XLVIIth volume of the *Dictionnaire des Sciences Naturelles*, which may be consulted with advantage.

HIRUNDO.

HIRUNDO, Lin., Cuv., Tem.; Swallow, Ray. In Zoology, a genus of animals belonging to the family *Falconiæ*, order *Passeres*, class *Aves*.

Generic character. Beak short, triangular, depressed, widely expanded at the base, but compressed at the point; the upper mandible slightly hooked downwards, lower straight; gape very wide, and reaching almost to the eyes; *vibrissæ* short and few; nostrils at the root of the beak, oblong, partly covered by membrane, over

which the frontal feathers extend; wings long, the first quill longest; tail sometimes square, sometimes forked, consisting generally of twelve quills; legs short and slender, sometimes feathered to the toes, of which there are three in front and one behind, the outer front toe united by membrane to the middle as far as the first joint.

This genus, according to Linnæus's arrangement, included not only the Swallows but also the Swifts,

HIRUNDO which differ remarkably from them in having all four toes placed in front, instead of three before and one behind. In consequence of this circumstance, Illiger instituted for them the new genus *Cypselus*, to which Cuvier prefers the term *Apus*, including the same species.

Activity and mode of feeding.

Swallows are exceedingly active, being almost invariably on the wing in search of insects, on which they feed whilst flying, and for this purpose their wide mouth, which is continually open, admirably adapts them; their motions are extremely rapid; turning short round upon their prey with great quickness, they seize it so sharply that the snapping of their beak makes a loud click. They are generally observed skimming along the surface of water in search of their prey, which consists principally of Gnats, especially when they have young ones; but when their breeding time is over, they feed also on small *scarabæi*. As they dart along the water, they may often be noticed dipping in their beaks to drink, and dashing their breasts against it to bathe, and refresh themselves. The quickness of their flight is very great. Spallanzani observes, that a pair of Swallows flew from Milan to Pavia, a distance of eighteen miles, in thirteen minutes; and from the fact of their returning home in such short time, after having been, as in this case, removed so great a distance from it, he suggests that they might be employed for the same purposes as the Carrier Pigeon, like which, when set at liberty, they rise in circles high in the air, as if to ascertain the situation of their home before they dart off.

Nests.

Most of the Swallow kind build, about houses, nests composed of mud and straw, which, becoming hard, last for many years, and vary remarkably in the different species; some few bore holes in sand-banks, and, lining them with hay and feathers, there nourish their young. During the winter the nests are deserted, but the same tenants invariably return to their old habitation in the Spring. Frisch and Spallanzani proved this fact by tying a piece of silk about some Swallows' legs, and observed the same birds return for two successive years. Sometimes, however, it happens that the nest whilst vacant is usurped by Sparrows, which, filling it with cherry-stones and other refuse, render it unfit for the Swallows, who are consequently obliged to build another habitation.

Breeding.

Swallows generally sit twice in the summer, and occasionally a third time. Their latest brood is often destroyed by the cold weather setting in before they are strong enough to escape it, in which case it is believed that they hide themselves in the cliffs of rocks, where they pass the winter in a torpid state. At least, this is the mode in which the supporters of the migration of Swallows account for the swarms which are occasionally, though not very often, found under such circumstances.

Esprit de corps.

Swallows, like many other animals, possess an *esprit de corps*, which induces them to flock together in order to repel a common enemy; such is the case when a Hawk is in sight, when they rise about him, as it were to make up for their weakness by endeavouring to intimidate him with numbers. They are also not slow to render assistance under other untoward circumstances, of which M. de Nemours in his *Mémoires* mentions a very interesting example. "A Martin was caught by the leg in a slip-knot of packthread, of which the other end was fastened to a gutter of the *Collège des Quatre Nations* at Paris. At his cries all the Martins of the large basin between the Tuileries and the Pont Neuf assembled about him, and, after striking with their

bills upon the packthread, succeeded in setting him at liberty."

HIRUNDO

Swallows do not remain with us all the year round; they are the harbingers of Spring, and their departure indicates the near approach of winter. The species which are found in England neither arrive nor leave it together. According to the observations of Mr. Gough, in the *Transactions of the Literary and Philosophical Society of Manchester*, the Sand Swallow arrives the earliest, making its appearance in Westmoreland (in which County his facts were collected) about the 12th of April. Next comes the Chimney Swallow, about four or five days subsequent, and in ten days from that time the Martin, or Window Swallow, makes its appearance, at least a fortnight after the Sand Swallow. The Chimney Swallow and Martin leave us about the latter end of September, but the Sand Swallow not till the middle of October; and it thus stays with us a full month longer than either of the other species, which may be easily accounted for by its habitation being so near the water, on which its insect food is found in larger quantities and with less trouble.

The disappearance of the Swallow kind has been the subject of much dispute amongst Naturalists, and three causes have been assigned for it.

By some it has been roundly asserted, that towards the autumn the bird becomes drowsy, and, feeling an inclination to torpor, dives to the bottom of ponds, and remains there torpid through the winter, till the changing temperature of the Spring induces it to leave its lurking place, and resume its station amongst the feathered tribes. This fable, for nothing else can it be considered, was first broached in the year 1555 by the celebrated Olaus Magnus, Bishop of Upsal, who states, that the fishermen of Norway frequently drew up in their nets, with the fish, heaps of Swallows, hooked together, beak to beak, foot to foot, and wing to wing, which, when transferred to the frying-pan, became speedily reanimated, as well they might under the application of so strong a stimulus. The fact, that the structure of the heart and lungs of Swallows is not fitted for submersion without destruction of life, is amply sufficient to overturn this ridiculous theory, without adverting to the experiments which have been made without number by putting live Swallows under water. One cannot, however, but be surprised, that so strong-minded a man as Linnæus should have been deceived into a belief of such folly.

Submersion.

The question then only rests between those who consider the Swallows as remaining here during the winter, but retiring into the stumps of old trees, caverns, &c. where they become torpid like Bats, and those who believe that they leave the Northern for the Southern latitudes in autumn, whence they return again in the Spring, both for the purposes of finding food and breeding. These points have given rise to great dispute. Mr. Daines Barrington and others holding the opinion of Aristotle and Pliny, that the Swallows remain torpid during the winter in the countries where they are found in the Spring and summer; whilst the Count de Buffon has, perhaps, the largest party in support of their passage from one Country to another at stated periods. As this point must be considered with reference to many other birds, and even beasts, it will be best to avoid entering at any length into the subject here, and to refer the reader to the observations on MIGRATION, in the *Essay on ZOOLOGY*.

Torpor. Migration.

HIRUNDO Mr. Barrington seems to found his notion rather on popular opinion than any satisfactory account of the dormitories of Swallows which have been discovered. And his assertion, "That the common labourers, who have the best chance of finding torpid birds, have scarcely any of them a doubt with regard to this point; and consequently, when they happen to see them in this state, make no mention of it to others, because they consider the discovery as neither uncommon nor interesting to any one," is by no means sufficient to support his theory. He adds "another reason why the instances of torpid Swallows may not be expected so frequently;" viz. "that the instinct of secreting themselves at the proper season of the year likewise suggests to them its being necessary to hide themselves in such holes and caverns, as may not only elude the search of man, but of every other animal which might prey upon them;" and he quotes an old Irish proverb,

"The Bat, the Bee, the Butterfly, and the Swallow,
The Corncreak, and the Stonechat, all sleep the winter thorough."

One strong objection to the theory of torpidity is derived from the observations of Mr. Pearson, who noticed a winter moult, which occurred in February, in some Swallows which he kept in a cage; a circumstance which, of course, would not happen were torpor the natural habit of the genus.

Capability
of domesti-
cation.

Though extremely tender and delicate, birds of this kind may be brought up in confinement, and even be tamed so as to return when set at liberty. Many instances of this fact are on record. The bird from which Mr. Bewick's figure of the Chimney Swallow, in his *History of British Birds*, was drawn, having been shot in the wing, was tamed; and he says, "It sat on the bench whilst the cut was engraved, and, from its having been fed by the hand with flies, when sitting for its portrait, watched every motion, and at every look of the eye, when pointedly directed towards it, ran close up to the graver in expectation of a fresh supply of food." Mr. Trevelyan, also, has mentioned another Swallow, which, having been taken when young, was so tamed by his children, as to follow them into the fields, and come to them for a fly when called by whistling. When able to shift for himself, he was turned out of doors, but was accustomed to come into the room at night, his roosting-place being commonly one of the children's heads, nor was he disturbed by the child moving about.

Swallows may be divided into Martins and true Swallows, the Martins having the legs covered with down, whilst in the true Swallows they are bare. The latter birds may also be divided into sections from the form of their tails, as will be hereafter noticed.

I. Martins. Feet covered with down, and tail forked.

H. Urbica, Lin. ; *l'Hirondelle à Croupion Blanc, ou de Fenêtre*, Buff. ; *Window Swallow, Martin, Martlet, or Martinet*, Ray, Willug. About four and a half inches in length; the upper parts, excepting the rump, black, glossed with violet; the under parts and rump white; wings, tail, and tail-coverts dusky brown, glossed with green on the edges; legs and feet scantily covered with brownish grey down; beak black. The Martin arrives about the latter end of April, and builds its nest under the eaves of houses, and sometimes against the sides of high cliffs near the sea. The nest forms a portion of a large

circle, covered above, and entered by a very narrow opening; it is composed of earth, either the droppings of worms, or such as the Martin has found in the road, or by pools, and manufactured with its beak and feet. As the bird often builds against a perpendicular wall, it commences by clinging fast with its claws, and at the same time propping itself up by inclining its tail against the wall; and being thus supported it plasters the mud against the bricks with its chin. But as the soft materials of which the walls of its growing habitation are constructed would not support their own weight if built up at once, it is curious to observe that the bird seems aware of this fact, and does not build more than half an inch in height at once, and this being done in the early part of the day, it gradually dries whilst the bird is out in search of food, and the next morning is able to support another tier; this process being continued daily, in the course of ten or twelve days the exterior of the nest is finished, and the accommodation is completed by lining the interior with soft grass, moss, and feathers, the last of which are not unfrequently snatched up by the Martin ere they reach the ground, when dropped from other birds in their flight. Though Martins appear to be very captious in determining the site of their dwelling, frequently commencing and leaving it unfinished, yet when once built, they return to it annually, except when, as not unfrequently happens during their absence, it becomes occupied by Sparrows, or some other bird stronger than itself. Under these circumstances it has been said occasionally to plaster up the intruder in his unjustly-obtained tenement. The contrary of this was observed at Welton, in America, by Mr. Smith. One morning he observed a pair of Martins making a great outcry near his habitation; and, on watching, he noticed that they made frequent attempts to get into a box, or cage, placed against the house, in which they had formerly built, but whenever they approached they seemed terrified and flew away, uttering the same noise which had attracted his notice. Soon after a little Wren came out, and, flying away, the Martins took quiet possession of their own domicile till the Wren returned, when they were quickly ousted. This contest continued during the whole of that day, but on the next, so soon as the Wren left, the Martins resumed their occupation, and, setting to work quickly, plastered up the entrance of the nest, and remained within it for two whole days without food; when the Wren, finding her endeavours to enter ineffectual, left them in quiet possession. The hen lays six round white eggs, which are hatched in about fifteen days; and there is usually a second, and sometimes a third brood. Whilst in the nest the parent birds, holding on by their claws, feed their young; which, when strong enough to fly, are fed whilst on the wing with a very quick motion, which is hardly discernible, unless the party watching be aware of the method.

Mode of
building.

Martins are chilly birds, and may be observed collecting early in the morning on the ridges of high houses facing towards the East, in order to warm themselves by the first rays of the sun. They have been observed in England as late as the middle of October, and even in November. As the time of their departure approaches they collect in large flocks, which increase daily till they swarm "in myriads," as Mr. White says, "round the villages on the Thames, darkening the face of the sky, as they frequent the islets of that river, where they roost." And he further observes,

HIRUNDO that "unless these birds are very short-lived indeed, or unless they do not return to the district where they have been bred, they must undergo vast devastations somehow and somewhere, for the birds that return yearly bear no manner of proportion to those that retire." Letter XVI.

H. Rupestris, Gmel.; *l'Hirondelle Grise des Rochers*, Buff.; *Crag and Rock Swallow*, Lath. About five inches long; upper parts light brown, primaries a little deeper; under parts white, clouded on the belly and sides with red; inferior tail-coverts light brown; tail quills of equal length, the middle two light brown, the others of the same colour, but marked with a large white oval spot on the inner web; the legs covered with a greyish down; beak and feet brown. Found in the Southern parts of Europe, in Africa and America, where they live entirely among the cliffs, never descending except after heavy rains, when they expect to find the insects which have left the higher stations.

H. Cayennensis, Lin.; *le Martinet à Collier Blanc*, Buff.; *White-collared Swallow*, Lath.; *White-collared Martin*. About the same size as the preceding, is entirely black, glossed with violet, excepting a white patch on the throat, which passes back on each side, forming a collar, another white spot in front of the eye and on each side of the belly. They build, in houses, a large nest resembling a truncated cone, the bottom of which forms a kind of stage, and the eggs are laid on a very soft wadding of the *apocynum*.

II. True Swallows. Feet naked.

a. Tail forked.

H. Rustica, Lin.; *l'Hirondelle de Cheminée, ou l'Hirondelle Domestique*, Buff.; *Chimney, or Common Swallow*, Pen. About six inches in length; it is distinguished from all the other Swallows by the remarkable forkiness of its tail, and the rusty red spot on the forehead and under the chin; all the upper parts, the sides of the neck, and a band across the chest black, with violet glossings; the breast and belly white, the latter in the male tinged with red; the tail, consisting of twelve quills, black, all of which, except the middle two, are barred with white near their tips; the outer quill feather on each side very long and slender, more especially in the male. The Swallow builds a hemi-cylindrical nest of clay, open at the top, and lines it within with feathers and soft grass; the old birds commonly build against the preceding year's nest, and in England most commonly in chimneys, whence is derived their trivial name; in Sweden they prefer barns, whence their name *Ladu Swala*, or Barn Swallows; but in other and hotter climates they choose galleries, porches, or open halls. But instances have occurred in which they have built in very extraordinary situations. At Camerton Hall, near Bath, a pair of Swallows built for three successive years in the frame of an old picture over a chimney-piece, to which they had access by a broken pane of glass. Another pair were known to build, during two following years, on the handles of a pair of garden shears stuck up in a tool-house. But the most remarkable was a nest exhibited at the Leverian Museum, which was built in the body of an owl, which hung up from the rafter of a barn flickering in the wind.

The Chimney Swallow appears in Europe about a

fortnight before the Martin, and immediately resorts to the haunts of men: it breeds earlier than any other species, and lays about six eggs, white, marked with little red spots; but if the eggs be removed, it has been known to deposit as many as nineteen. They have usually two broods, the former hatched towards the latter end of June, and the latter about the middle of August. As the nest is built five or six feet below the top of the chimney, the young birds cannot very easily get from it, and often, in their attempts, drop into the room below; if, however, they are successful, they are at first noticed perched on the chimney-pot, whence their next essay is to some leafless bush, on which they sit perched in rows, where the old birds come to feed them; after which they gradually learn to fly, but it is not till sometime after this that they are able to feed themselves. They sport about where the old birds watch for flies, and when sufficient for a meal are collected, at a signal the old and young bird fly towards each other, and, meeting at an angle, the food is conveyed from the one to the other whilst on the wing.

Mr. Gough, in the paper already noticed, has given the following account of the passage of the Swallow from Senegal to Drontheim; which, as he says, "shows that the bird does not rely on its agility, and loiter in the torrid zone longer than is necessary. The Swallow appears in the neighbourhood of Senegal on the 6th of October, and has been seen as late as February in the same country. It is said to arrive

At Athens,	lat. 37° 25',	Feb. 18.
Rome,	41° 45',	— 22.
Piacenza,	45°	March 20, A. D. 1738.
Tzaritzin,	48° 30',	April 4.
Catsfield,	51°	— 14, 1793, in the late Spring.
Stratton,	52° 45',	— 8. Both the last from a mean of twenty observations.
Kendal,	54° 20',	— 17. From a mean of twenty-three observations.
Upsal,	59° 30',	May 9. From one observation."

Towards the end of the summer, after the breeding season is over, the Swallows leave their nests, and are observed sitting on the lower branches of alder trees, by the side of streams, waiting for their prey, which is there more abundant than in the neighbourhood of houses, and, by degrees, form large flights, which increase to such numbers, that Pennant mentions, on an islet near Maidenhead bridge they were so thick, that, in order to catch fifty in less than half an hour, "they had nothing more to do than to draw the willow twigs through their hands, the birds never stirring till they were taken." This continues to the middle of September, when they leave us for warmer climates.

H. Riparia, Lin.; *l'Hirondelle de Rivage*, Buff.; *Sand Martin, Shore Bird*, Will.; *Sand Swallow*. This bird, which is the smallest of the Swallows, has all the upper parts, the cheeks, and a broad band across the chest of an ashy brown colour; the throat, front of the neck, belly, and under tail-coverts white; wings brownish black; four or five very small feathers are placed at the root of the hind toe. Temminck considers Le Vaillant's *Brown, or Marsh Swallow* merely a variety of this species. It lives in holes in sand-pits, in banks of rivers and cliffs, and sometimes of trees, boring some feet deep with its beak and claws, and lines its nest with straw and feathers. Although it does not arrive till after the Martin and Chimney Swallow, yet it brings

Appearance in Europe.

HIRUNDO out its young before that bird; and generally has two broods, one in June, the other in August.

H. Rufa, Gmel.; *l'Hirondelle à Ventre Roux de Cayenne*, Buff.; *Rufous-bellied Swallow*, Lath. Not quite the size of our Swallow; has the under parts of the body red, and a collar about the neck, which, as well as the upper parts, are black, excepting the forehead, which is brown; the caudal quills are spotted with white on their inner edge. This bird is a native of America, and suspends to the beams of houses its nest, composed externally of moss and dried leaves plastered together with a kind of gum, and lined with feathers; it is sometimes more than a foot in length, and has an entrance near the bottom.

H. Fasciata, Gmel.; *l'Hirondelle à Ceinture Blanche*, Buff.; *White-bellied Swallow*, Lath. Is about the size of the English bird, and entirely black, except a white band across the belly, and a white spot on the legs. Native of Cayenne, and frequently found living on floating timber.

H. Chalybæa, Briss.; *l'Hirondelle d'Amérique*, Buff.; *Chalybeate Swallow*, Lath. Upper parts black, glittering in the light with blue; under parts reddish grey, lighter on the belly, which is streaked with brown. Native of Cayenne.

H. Senegalensis, Gmel.; *la Grande Hirondelle à Ventre Roux du Sénégal*, Buff.; *Senegal Swallow*, Lath. Although not larger than the Chimney Swallow, it is near eight inches long, and has the tail much lengthened beyond the wings: the upper parts are shining black; the throat and under wing-coverts reddish white; the belly and rump red. Native of Senegal.

H. Capensis, Gmel.; *l'Hirondelle à Capuchon Rouge*, Buff.; *Cape Swallow*, Lath. Upper parts bluish black, under parts light yellow; top of the head black, top of the back of the neck and the rump red. The habits and cry of this bird nearly similar to the Chimney Swallow, with which it may be easily confounded. It is very common at the Cape of Good Hope, and builds within houses, attached to the ceiling or a beam, a nest resembling a hollow ball, connected with a long tube, through which the female enters. The *H. Rubifrons* of Vieillot, perhaps, a variety.

H. Indica, Gmel.; *Rufous-headed Swallow*, Lath. Upper parts brown, under whitish, head red.

H. Panayana, Gmel.; *l'Hirondelle d'Antigue à Gorge Couleur de Rouille*, Buff.; *Panayan Swallow*, Lath. Black above, duller on the quill feathers, white beneath; forehead and throat rusty yellow. Native of Panay, one of the Philippine Isles.

H. Violacea, Gmel.; *l'Hirondelle Bleu de la Louisiane*, Buff.; *H. Purpurea*, Gmel.; *Purple Martin*, Catesby; *Purple Swallow*, Lath.; *H. Subis*, Gmel.; *l'Hirondelle de la Baie de Hudson*, Buff.; *Great American Swallow*, Edwards. Are considered by Cuvier as forming three distinct species, but by Vieillot as variations in age; he notes the *H. Violacea* as the full grown bird, which, at first appearance, is black, but by varying the light assumes the different tints of blue, violet, and purple. They are natives of America from Hudson's Bay to Louisiana. In consequence of their setting up a loud cry when birds of prey are in the neighbourhood, they are considered as good sentinels against predatory attacks on poultry, and with this view the inhabitants entice them about their houses, by providing earthen pots, which they frequent and make their nests in.

The other species in this division are

H. Ambrosiaca, Gmel.; *l'Hirondelle Ambrée*, Buff.; *Ambergris Swallow*, Lath.

H. Tapera, Gmel.; *le Tapère*, Buff.; *Brazilian Swallow*, Lath.

H. Nigra, Gmel.; *le Petit Martinet Noir*, Buff.; *Black Swallow*, Lath.

H. Cristata, Vieill.; *l'Hirondelle Huppée*, Le Vaill.; *Crested Swallow*, Lath.

H. Fuciphaga, Act. Holm. 1812; *la Salangane*, Buff.; *Esculent Swallow*, Lath. About the size of the Sand Martin; the upper parts shining dusky black; under pale ash; tail black. According to Mr. Stephens's account, the *H. Esculenta*, described by Linnaeus, does not exist: it was taken from a drawing by Poivre, whose delineations are known to be inaccurate, and no individual resembling his drawing has been discovered more recently. M. Lamouroux, however, in his *Essai sur les Thalassiphytes non articulés*, published in 1815, says that he has seen three kinds of Esculent Swallow, of which the smallest never goes far from the coast, and its nests are most esteemed, whilst the latter proceed far inland. Dr. Horsfield speaks of two species, *H. Esculenta*, in which the plumage is uniformly of a blackish colour, and the *H. Fuciphaga*, the species above described. His *H. Klecho* may, perhaps, with the two just mentioned, be the three species alluded to by Lamouroux. These birds are found in the isles of the Indian Archipelago, and build in the hollows of the rocks, not only on the shore, but up the country.

The nests of the Esculent Swallows form a large article of commerce between the islanders and the Chinese, who highly esteem them as aphrodisiacs. In shape they resemble a flattened saucer, of which the flat surface is attached to the rock. They are composed of a semitransparent substance, which is generally white, or yellowish white, somewhat resembling isinglass, or fine gum dragon; occasionally, however, they are of a darker colour, but, as when moistened in water they all assume the same character, it is probable that this deeper colour only depends on the greater dryness of the nest. This substance is disposed of thin layers externally, and within of numerous fine threads of the same kind crossing in every direction, and matted together. Of this structure alone the nest is composed, neither feathers nor any other substance is found in it.

Great disputes have occurred about the materials of which these nests are composed. Some consider them as formed of a kind of *écume de mer*, others of fish-spawn; some of the mollusca which are found floating about in the sea, others of the juice of a tree called the *calambouc*, whilst some stoutly assert, that the substance is produced by the animal itself; and Sir Everard Home has fancied he has found a peculiar arrangement of the cardiac glands in these birds, in which he supposes this peculiar substance is prepared. It is not, however, at present satisfactorily made out what the real nature of the substance is; but according to the analysis of Dobereiner, (See Thomson's *Annals of Philosophy*, vol. vii.) it consists of mucus, albumen, a trace of gelatine, a peculiar substance insoluble in water, alcohol, and most other reagents, bearing some resemblance to fibrin, but constituting, in fact, a distinct animal body. Of this the greatest part of the nest is composed. It swells, becomes transparent and gelatinous like traga-

HIRUNDO

Esculent Swallows' nests.

Composition.

HIRUNDO canth, when boiled or digested in water, common salt, soda, lime, iron.

The best nests are those which are found in the bottom of deep caverns into which the sea dashes, as they then acquire a nitrous taste, which is considered to make them more piquant, and they are more valued if taken before the eggs are laid.

Sir G.
Staunton's
account of
these nests.

The following is the account given by Sir George Staunton of the nests and the mode of taking them. "In the Cass (a small island near Sumatra) were found two caverns running horizontally into the side of the rock; and in these were a number of those birds' nests so much prized by the Chinese epicures. They seem to be composed of fine filaments cemented together by a transparent viscous matter not unlike what is left by the foam of the sea upon stones alternately covered by the tide, or those gelatinous animal substances that are found floating on every coast. The nests adhere to each other and to the sides of the cavern mostly in rows without any break or interruption. The birds that build these nests are small grey Swallows with bellies of a dirty white colour. They were flying about in considerable numbers, but were so small, and their flight was so quick, that they escaped the shot fired at them. The same sort of nests are said also to be found in deep caverns at the foot of the highest mountains in the middle of Java, at a great distance from the sea. The Esculent Swallows feed on insects which they find hovering over stagnated pools between the mountains, and for the catching of which their wide opening beaks are particularly adapted. They prepare their nests from the best remnants of their food. Their greatest enemy is the Kite, which often intercepts them in their passage to and from the caverns. The nests are placed in horizontal rows, at different depths from fifty to five hundred feet. The colour and value of the nests depend on the quantity and quality of the insects caught; and, perhaps, also on the situation in which they are built. Their value is chiefly ascertained by the uniform fineness and delicacy of their texture; those that are white and transparent being most esteemed, and often fetching, in China, their weight in silver.

"These nests are a considerable object of traffic among the Javanese; many of whom are employed in it from their infancy. The birds after having spent nearly two months in preparing their nests, lay each two eggs, which are hatched in about fifteen days. When the young birds become fledged, is the proper time to take the nests; and this is regularly done three times a year, and is effected by means of ladders of bamboo and reeds, by which the people descend into the caverns: but when these are very deep, rope-ladders are preferred. This operation is attended with much danger. The inhabitants of the mountains, who obtain a livelihood by collecting the nests, always begin by sacrificing a Buffalo. They also pronounce certain prayers, anoint themselves with sweet-scented oil, and smoke the entrance of the cavern with gum-benjamin. Near some of the caverns a tutelar Goddess is worshipped; whose Priest burns incense, and lays his protecting hands on every person preparing to descend. A flambeau is at the same time carefully prepared, with a gum which exudes from a tree growing in the vicinity, and which is not easily extinguished by fixed air or subterraneous vapours."

The best nests sell in China at the rate of from a

thousand to fifteen hundred dollars the peckul, about twenty pounds of our weight, and the Dutch alone are said to export from Batavia a thousand peckuls annually.

Such being the value of the nests, it is not surprising if fictitious articles are sometimes exposed for sale, and this is the case, according to Kämpfer's account in his *History of Japan*, in which he states, that the Chinese fishermen told him they were accustomed to sell a composition made of polyps, which after being soaked a few days in a solution of alum, and afterwards rubbed, assumed the appearance and taste of the nests.

β. *With square tails.*

H. Dominicensis, Briss.; *le Grand Martinet Noir à Ventre Blanc*, Buff.; *St. Domingo Swallow*, Lath. Size of the Chimney Swallow; the upper parts black, glossed with steel blue, under parts white. It is said to resemble a Lark in its note. Is found in St. Domingo.

H. Torquata, Gmel.; *l'Hirondelle Brune et Blanche à Ceinture Brune*, Buff.; *Brown-collared Swallow*, Lath. The upper parts and stripe across the chest dusky brown; under parts and badge between the eyes and beak white. Native of the Cape of Good Hope.

To these may be added,

H. Leucoptera, Gmel.; *l'Hirondelle à Ventre Blanc de Cayenne*, Buff.; *White-winged Swallow*, Lath.

H. Francica, Gmel.; *l'Hirondelle de Bourbon*, Buff.; *Grey-rumped Swallow*, Lath.

H. Borbonica, Gmel.; *l'Hirondelle des Blés*, Buff.; *Wheat Swallow*, Lath.

H. Americana, Gmel.; *l'Hirondelle à Croupon Roux et Queue Quarrée*, Buff.; *Rufous-rumped Swallow*, Lath.

H. Flava, Le Vaill.; *Yellow Swallow*.

γ. *With short square tails, of which the quills are pointed and without webs.*

In America these birds assume the place of the Martins, and have generally but ten quills to the tail; their legs are very short, and not scaly; the hind toe placed higher than in the other species; the wings long and narrow, which enable them to mount high in the air, and to keep long on the wing, when closed cross the extremity of the tail. They are called by the natives *Mbiyui-mbopi*, which in their language signifies Swallow-Bat.

H. Pelagica, Lin.; *l'Hirondelle Brun Acutipenne*, Buff.; *Aculeated Swallow*, Pen. Back, tail, and belly brown; breast cinereous; head, neck, and wings dusky, the latter extending far beyond the tail, and the legs remarkably long. Native of North America, and builds in the chimneys, forming a nest about a third of a circle, and open at the top, of bits of stick, united by peach-gum; they make much noise by flying up and down the chimney, and, when they settle, stick fast to the wall with their feet, and at the same time steady themselves by applying their tail to it in the same manner as the Woodpecker.

H. Acuta, Gmel.; *l'Hirondelle Noire Acutipenne de la Martinique*, Buff.; *Sharp-tailed Swallow*, Lath. Differs little from the last, except in being black, and not larger than a Wren. Native of Martinique.

H. Caudacuta, Lath.; *Needle-tailed Swallow*. About twice the size of the last; is black, with white mingled on the wing-coverts, and a greenish gloss on the quills of the wings and tail, the points of the latter armed

HIRUNDO with sharp, needle-like processes. It feeds on a peculiar kind of Grasshopper, common in February.
 —
 HISPA. *H. Pacifica*, Lath.; *New Holland Swallow*. Nearly resembles the preceding, except in wanting the needle-like processes on the tail feathers.

See Linnæi *Systema Naturæ* a Gmelin; Cuvier, *Règne Animal*; Temminck, *Ornithologie*; Pennant, *British Zoology*; White, *History of Selborne*; Barrington, *Miscellanies*; Macartney, *Embassy to China*.
 —
 HIRUNDO
 —
 HISS.

HIS, Goth. *is*; A. S. *his*, *hys*. *His* also (see HE, and HIM) was used without regard to distinction of number or gender; as *her*, *its*, *their*. It is now restricted grammatically to the genitive case of *he*.

And þoru nobleþo þat he was man of so gret fame;
 He let a moneþ of þe ȝer clepye aftur *ys* owne name.
R. Gloucester, p. 59.

þe erle þis lady gent gaf Henry *his* sonne,
 Alle *his* tenement, þat *his* eldres was wonne.
R. Brunne, p. 107.

That ilk ȝere þe quene died in Lindseie,
 At Westminster, I wene, *his* [*i. e.* her] body did thei leie.
Id. p. 248.

A good Fryday ich fynde a felon was ysavede,
 That unlawfulleche hadde fylved. al *his* lyf tyme.
Piers Plouhman. Vision, p. 197.

And Joseph roos fro sleep and dide as the aungel of the Lord
 commaundede him and tooke Marie *his* wyf. And he knewe hir not
 til sche hadde borne hir first bigetun sone, & he clepid *his* name Jhesu.
Wiclif. Matthew, ch. i.

And with that worde *his* [Arcites] speche faille began,
 For from *his* feet up to *his* brest was come
 The cold of deth, that had him overnome.
Chaucer. The Knightes Tale, v. 2800.

And God that all this wide world hath wrought,
 Send him *his* love, that hath it dere ybought.
Id. Ib. v. 3102.

Let bring a cart-whele here into this hall,
 But loke that it haue *his* [*i. e.* its] spokes all.
Id. The Sompnoures Tale, v. 7838.

What thing it liketh God to haue,
 It is great reason to ben *his*.
Gower. Conf. Am. book v. fol. 107.

His first-begot we know, and sore have felt,
 When *his* fierce thunder drove us to the deep;
 Who this is we must learn, for man he seems
 In all *his* lineaments, though in *his* face
 The glimpses of *his* Father's glory shine.
Milton. Paradise Regained, book i.

Is it for thee the lark ascends and sings?
 Joy tunes *his* voice, joy elevates *his* wings.
 Is it for thee the linnet pours *his* throat?
 Loves of *his* own, and raptures swell the note.
Pope. Essay on Man. Epistle 3.

— He is ours,
 T' administer, to guard, t' adorn the State,
 But not to warp or change it. We are *his*,
 To serve him nobly in the common cause,
 True to the death, but not to be *his* slaves.
Cowper. The Task, book v.

HISPA, in Zoology, a genus of Tetramerous, Coleopterous insects, established by Linnæus.

Generic character. The exterior and terminal lobe of the jaw narrower than the inner; two-jointed, having the form of *palpi*; lip rounded and nicked; *palpi* very short, filiform, and nearly of the same length; the lip longitudinal, entire, slightly cut at the tip; *antennæ*

inserted on the forehead, close together at their base, short, filiform.

The type of the genus is *H. atra*, Linnæus.

This genus is very nearly allied to *Alumus*, the type of which is *A. marginatus* of Fabricius.

HISPID, Lat. *hispidus*, which, as *hirsute*, Vossius thinks comes from the sound, *quem edunt setis horrentia*. Bristly, shaggy.

John of the wilderness? the hairy child?
 The hispid Thesbite? or what satyr wild?
More. Verses. Preface to Hall's Poems, 1646.

HISS, v. } A. S. *his-cean*, *ahisc-ean*; D. *hischen*;
 HISS, n. } Ger. *zwischen*, *sibilare*. All formed from
 HI'SSING. } the sound.

Hissing is used to express contempt, dislike, condemnation, disapproval. As in the Example cited from the Bible, it is sometimes applied to the object *hisséd*.

Whoes waltring tongs did lick their *hissing* mouthes.
Surrey. Virgil. Æneis, book ii.

All they that go by the, clappe theyr handes at the : *hissinge* and
 waggyng their head vpon the daughter Jerusalem.
Bible, Anno 1551. The Lamentations, ch. ii.

And I wil make this citie desolate and an *hissing*, [so that] euery
 one that passeth thereby, shal be astonished and *hisse* because of all
 the plagues thereof.
Id. Anno 1583. Jeremiah, ch. xix. v. 8.

Poore wormes, they *hisse* at me, whilst I at home
 Can be contented to applaud my selfe.
Ben Jonson. Every Man out of his Humour, act i. sc. 3.

— The spacious hall
 Thick swarm'd, both on the ground and in the air,
 Brusht with the *hiss* of rusling wings.
Milton. Paradise Lost, book i. l. 775.

— Thus was th' applause they meant
 Turn'd to exploding *hiss*, triumph to shame
 Cast on themselves from their own mouths.
Id. Ib. book x. l. 543.

— Dreadful was the din
 Of *hissing* through the hall, thick swarming now
 With complicated monsters head and taile,
 Scorpion and asp, and amphisbæna dire.
Id. Ib. book x. l. 523.

And fear'st thou not to see th' infernal bands,
 Their heads with snakes, with torches arm'd their hands,
 Full at thy face th' avenging brands to bear,
 And shake the serpents from their *hissing* hair?
Dryden. Ovid. Metamorphoses, book x.

Whence sudden shouts the neighbourhood surprise,
 And thundering claps and dreadful *hissings* rise.
Addison. The Playhouse.

About this time the prevalent taste for Italian operas inclined him to try what would be the effect of a musical drama in our own language. He therefore wrote the opera of Rosamond, which, when exhibited on the stage, was either *hisséd* or neglected.

Johnson. Life of Addison.

I heard a *hissing*: there are serpents here!
Goldsmith. Prologue to Zobeide.

HIST.
—
HISTORY.

HIST, apparently formed from the Latin *nota silentii*
'St. See the Quotations from Colman and Thornton.

And the mute silence *hist* along,
'Less Philomel will deign a song,
In her sweetest, saddest plight,
Smoothing the rugged brow of night.

Milton. *Il Penseroso*, l. 55.

DAVIES. *Hist!* hold awhile: (*hem, 'st, mane*)
I hear the creaking of Glycerium's door.

Colman. *Terence. The Andrian*, act iv. sc. 3.

CLEOSTRATA. 'St. Hold your tongue, and get you gone,
(*'St. tace atque abi.*)

Thornton. *Plautus. The Lots, (Casina,)* act ii. sc. 1.

EPIDICUS. *Hist!* silence! be of good heart.

Id. The Discovery. (Epidicus.)

PSEUDOLUS. 'St! 'st. This is my man.

Id. The Cheat, (Pseudolus,) act ii. sc. 2.

HISTER, in Zoology, a genus of *Pentamerous, Herbivorous, Coleopterous* insects, allied to the family *Sca-rabæidæ*, established by Linnæus.

Generic character. Maxillary *palpi* much shorter than the head, and longer than those which are labial, the latter ending in a long conical or hatchet-shaped joint; *antennæ*, inserted into a pectoral groove, of seven joints, the first very long, the last three forming an ovoid club; mandibles prominent, large, protected beneath by the prominent front of the sternum; body nearly globular; *elytra* truncated, squarish.

These insects live in dung, and also in putrid wood; they run rapidly, and when touched counterfeit being dead, by contracting their limbs and suspending all movements. Latreille has described the *larvæ* of one species, and Paykul (*Monog. Histeroides*, 1811) has published a description and figures of all the species of the genus, and he has divided from them the genus *Holopterus*, which of old formed part of it.

The species are very numerous: no less than thirty-five have been described. Of these the *H. semi-punctatus*, *Brunneus*, *Pygmæus*, *Depressus*, *Sulcatus*, *Dodecim striatus*, *Violaceus*, *Virescens*, *Piceus*, *Maculatus*, *Æneus*, *Parvus*, *Inæqualis*, *Quadrigitatus*, *Perpusillus*, and *Minimus*, all have been found in Britain.

HISTORY,
HISTO'RIAL,
HISTO'RIAN,
HISTO'RICK,
HISTO'RICAL,
HISTO'RICALLY,
HISTORI'CIAN,
HISTO'RIFY,
HI'STORIZE,
HISTORIO'GRAPHER,
HI'STORY-MONGER,
HI'STORY-PAINTING.

Fr. *histoire*; It. and Sp. *historia*; Lat. *historia*; Gr. *ιστορία*, from *ἵστωρ*, science, knowing or having knowledge; from *ἵσθαι*, to know.

Knowledge; sc. of things done, of deeds or facts; also the tale or narration of them; the relation, the record of them.

So was his name, for it is no fable,
But known for an *historial* thing notable.

Chaucer. *The Doctoures Tale*, v. 12090.

These things to be true our prelates know by open *histories* as well, as whē it is noone, the sun is flat south.

Tyndall. *Exposition on 1 John*, ch. ii. fol. 398.

All the *historiall* partes of the Bible, be ryght necessary for to be redde of a noble man, after that he is mature in yeres.

Sir Thomas Elyot. *The Governour*, book i. ch. xi.

Among the Romayns Quintus Fabius for this qualitie [circum-spection] is soueraignely extolled amonge *historiens*.

Id. Ib. ch. xxiii.

That there are two manner faythes, an *historicall* fayth, and a *feelyng* fayth. The *historicall* fayth hangeth of the truth and honestie of the teller, or of the common fame and cōsent of many.

Tyndall. *Whether the Pope, &c. be of Christes Church*, fol. 267.

Now wyll I shewe *hystorycallye* the forme and fashyon of that popysh vowinge, that it may be knowne dyuerse frō y^e ceremonial vowes in y^e scriptures.

Bale. *Apology*, fol. 21.

And such as be *historiographers*,
Trust not to much, in euery tatlyng tong,
Nor blynded be, by partialitie.

Gascoigne. *The Steele Glas*.

Right well I wote, most mighty soveraine,
That all this famous antique *history*,
Of some th' aboundance of an idle braine
Will iudged be, and painted forgery
Rather then matter of iust memory.

Spenser. *Faerie Queene*, book ii. can. 1.

For it was well noted by that worthy gentleman Sir Philip Sidney, that *historians* do borrow of poets, not only much of their ornament, but somewhat of their substance.

Raleigh. *History of the World*, book ii. ch. xxi. sec. 6.

As it is true, that he [Xenophon] described in Cyrus the pattern of a most heroical prince, with much poetical addition: so it cannot be denied, but that the bulk and gross of his narration was founded upon mere *historical* truth.

Id. Ib. book iii. ch. ii. sec. 3.

He [Thucid.] setteth down *historically*, the kind and manner of this plague; as he might well do, having himself been taken with it, and oft in company with those who were sick thereof.

Usher. *Annals, Anno Mundi* 3574.

John de Hexam and Richard de Hexham (were) two notable *historicians*
Holinshed. Richard I. Anno 1199.

I must *historifie*, and not divine.

Stirling. *Doomes-day. The second Houre*.

Above proud princes, proudest in their theevery,
Thou art exalted high, and highly glorified;
Their weake attempt, thy valiant delivery,
Their spoile, thy conquest meete to be *historified*.

Sidney. *Psalm* 76.

In the beginning of this [the Peloponnesian] war, there flourished 3 noble *historiographers*, Hellicanus, of the age of 65, Herodotus, 53, and Thucidides, 40 years old.

Usher. *Annals. Anno Mundi* 3573.

Nothing further being fit to be recorded of them; the Holy Writer would not, like most *history-mongers*, try his skill to make up their story.

Grew. *Cosmo-Sacra*, book iv. ch. iii.

Secondly, we have likewise a most ancient and credible *history* of the beginning of the world; I mean the *history* of Moses, with which no book in the world in point of antiquity can contend.

Tillotson. *Sermon* 1.

It is sufficient to my present purpose that Moses have the ordinary credit of an *historian* given him, which none in reason can deny him, he being cited by the most ancient of the Heathen *historians*, and the antiquity of his writings never questioned by any of them, as Josephus assures us.

Id. Ib.

There were many that did see the ark, yet lost their lives, because they were without it. So many have an *historical* knowledge, yet because they are not united to Christ, they receive no benefit.

Bates. *On Divine Meditation*, ch. ix.

The schemes of the several writers have been for this end here re-presented; the grounds, occasion, and method of their writing *historically* related.

Nelson. *The Life of Dr. George Bull*.

Such have been willing to look into Queen Elizabeth's reformation, and to satisfy themselves about it at the first hand, and not implicitly to depend upon the later *historiographers* of these matters.

Strype. *Life of Parker. Epistle Dedicatory*.

Thucydides, an Athenian, hath compiled the *history* of the war between the Peloponnesians and the Athenians, as managed by each of the contending parties.

Smith. *Thucydides*, book i.

HISTORY. To rescue from oblivion the memory of former incidents, and to render a just tribute of renown to the many great and wonderful actions, both of Greeks and Barbarians, Herodotus of Halicarnassus produces this *historical* essay.

Beloe. Herodotus. Clio, ch. i.

My first introduction to the *historic* scenes, which have since engaged so many years of my life, must be ascribed to an accident.

Memoirs of the Life of Gibbon, (by himself.)

The obvious question (if each (the unbeliever and the advocate of religion) be willing to bring it to a speedy decision) will be, "Whether the extraordinary providence thus prophetically promised, and afterwards *historically* recorded to be performed, was real or pretended only?"

Warburton. The Divine Legation, book vi. sec. 6.

The beauties at Windsor are the Court of Paphos, and ought to be engraved for the *Mémoires* of its charming *historiographer*, Count Hamilton.

Walpole. Anecdotes of Painting, vol. iii. p. 28.

Even the *historian* takes great liberties with facts, in order to interest his readers, and make his narration more delightful; much greater right has the painter to do this, who though his work is called *history-painting*, gives in reality a poetical representation of facts.

Sir Joshua Reynolds. The Art of Painting, note 13. v. 119.

HISTRIONELLA, in *Zoology*, a genus of *Infusorial* animals, established by Bory St. Vincent, belonging to the family *Cercariæ*.

The type of the genus is *Enchelis pupula*, Muller, *Infus. pl. v. fig. 21. 24.*

HISTRIONICK, } For the origin of the word
HISTRIÓNICAL, } and its application, see the Quo-
HISTRIONISM. } tations from Plutarch and Livy.

Vossius prefers the account of the latter.

He who was of greatest reputation, and had carried the name longest in all theatres, for his rare gift and dexterity that way, was called *Hister*; of whose name all other afterward were termed *Histriones*.

Holland. Plutarch, fol. 725.

And heerevpon our owne countrie actors and artificiall professors of this feate were called *Histriones*, of *Hister*, a Tuscan word, which signifieth a player or dauncer.

Id. Livius, fol. 250.

The mischief proceeded wholly from the Presbyterian preachers, who by a long practised *histrionic* faculty preached up the rebellion powerfully.

Hobbes. Behemoth, part iv.

The crisp'd, perfum'd, belac'd, befooled Wights,

Jetting in *histrionick* pride I saw.

Beaumont, Psyche, can. 20.

When personations shall cease, and *histrionism* of happiness be over; when reality shall rule.

Brown. Christian Morality, vol. iii. p. 24.

In consequence of his [Edwards's] love and his knowledge of the *histrionick* art, he taught the choristers over which he presided to act plays; and they were formed into a company of players, like those of Saint Paul's Cathedral; by the Queen's license under the superintendency of Edwards.

Warton. History of English Poetry, vol. iii. p. 285.

HIT, v. } Minshew ingeniously (as Skinner
HIT, n. } thinks) derives from the Lat. *ictus*. Ju-
HITTING. } nius from the Danish *hitle*, *temerè* projicere, to throw out rashly; Lye from the Sw. *hitta*, which Serenius interprets *invenire*, *pertingere*, to find, to reach or touch. Robert of Gloucester writes *anhytt*; and it is not improbably from the A. S. *yttian*, *uttian*, to out, to throw out; and, consequentially,

To touch or reach the mark or object aimed at; to strike, to smite.

To hit or strike together; take the same aim, act in union, agree.

Þe kȳng Arture aȝen þe brest ȳs felawe uorst anhytte

Aȝen þe breste, þat he vel, & ne myȝte noleng sȳtte.

R. Gloucester, p. 185.

The archers and bowemen *hit* him, and he [Saul] was sore wounded of the archers.

Geneva Bible, Anno 1561. 1 Samuel, ch. xxxi. v. 3.

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With such impetuous furie smote,
That whom they *hit*, none on their feet might stand,
Though standing else as rocks.

Milton. Paradise Lost, book vi. l. 592.

GON. There is further complement of leaue taking betweene France and him, pray you let vs sit [*hit*] together.

Shakspeare. Lear, fol. 285.

CHO. It is not vertue, wisdom, valour, wit,
Strength, comliness of shape, or amplest merit,
That woman's love can win or long inherit;
But what it is, hard is to say,
Harder to *hit*.

Milton. Samson Agonistes, v. 1014.

Their projects *hitting* (many a day in hand)
That to their purpose prosp'rously had thriv'd,
The base whereon a mighty frame must stand,
By all their cunning that had been contriv'd.

Drayton. The Barons' Wars, book iii.

HAM. Judgement.

OSR. A *hit*, a very palpable *hit*.

Shakspeare. Hamlet, fol. 280.

Take now any one of these renderings, and it will fully *hit* the sense of my text, and avoid all the absurdities that I have been speaking of.

Sharpe. Works, vol. vi. Sermon 18.

It happen'd, as beyond the reach of wit
Blind prophecies may have a lucky *hit*,
That this accomplished, or at least in part,
Gave great repute to their new Merlin's art.

Dryden. The Hind and the Panther.

For is it imaginable, that all those various prophecies, commenced in such different periods of time, could meet so exactly in Christ by mere accident, and be drawn down through so many generations to a concurrence in his person, only by a lucky *hit*?

South. Sermons, vol. viii. p. 281.

Just as we experience it in the flint and the steel; you may move them apart as long as you please to very little purpose: but 'tis the *hitting* and collision of them that must make them strike fire.

Bentley. Sermon 2. p. 70.

After long lucubration, I have *hit* upon such an expedient, and sent you the specimen of a poem upon the decease of a great man, in which the flattery is perfectly fine, and yet the poet perfectly innocent.

Goldsmith. Citizen of the World, let. 105.

HITCH, v. } Skinner says, a nautical term; to
HITCH, n. } catch or seize, and fix or affix any thing by a rope or *hook*, perhaps from the Fr. *ficher*, to fix. It is not improbably of the same origin as the word *hook*.

To raise or hoist, and, consequently, to *fix* upon a *hook*; to catch or fasten.

Another than dyd *hyche* her

And broughte a pottel *pycher*.

Skelton. Elinour Rummung.

We are told that there was an infinite innumerable company of little bodies, called atoms, from all eternity, flying and roving about in a void space, which at length *hitched* together and united; by which union and construction, they grew at length into this beautiful, curious, and most exact structure of the universe.

South. Sermons, vol. ix. p. 91.

Whoe'er offends at some unlucky time
Slides into verse, and *hitches* in a rhyme,
Sacred to ridicule his whole life long,
And the sad burthen of some merry song.

Pope. Horace, book ii. Satire 1.

I ask his pardon. At the time
He chanc'd to *hitch* into my rhyme--
But to our point.

Mason. The Dean and the Squire.

HITHE, A. S. *hyth*, *portus*, a haven or port. Somner. It is, perhaps, from the A. S. *ythian*, to flow or float. Applied to

The place where vessels *flow* or *float*, and, thus, a port or haven.

HITHE.
—
HITHER.

When the *hithe* fell into the hands of King Stephen, he bestowed it on William de Ypres, who, in his piety, gave it to the Convent of the Holy Trinity, within Aldgate. *Pennant. London*, p. 473.

HITHER, *adj.* } Goth. *hidre*; A. S. *hider*; Ger. *hieher*, *hier*; Sw. *hit*. *Hidre*, or *hider*, may be a compound of *hit* (*i. e.* the pronoun *it*) and *here*.
HITHER, *adv.* }
HITHERMOST, }
HITHERTO, } The adverb is used when the
HITHERWARD, } speaker means to express motion
HITHERWARDS. } to the place where he himself is.

To this place; to the place nearest; met. to this point, to this subject; to this effect, to this end.

Hither, *adj.* near.

Heore seyles heo spredeþ in þe se, & *hyder* comeþ y wis.
R. Gloucester, p. 133.

For Gyneman was for þe Stonhenge *hiderward* ȝet wroþ.
Id. p. 150.

Suane of Danmark at Sandwýche gan arýue,
& brouht *hider* with him his sonne, þat hight Knoute.
R. Brunne, p. 42.

He saith to Thomas, putte yn here thi fyngir, and se myne hondis, and putte *hider* thin hond & putte into my side, & nyle thou be un-bileful but feithful.
Wiclif. John, ch. xx.

Said he to Thomas; bringe thy fynger *hether*, and se my hædes, and brynge thy hande and thruste it into my side, and be not faithlesse, but beleuinge.
Bible, Anno 1551.

In an yuell tyme of the night that woman is come *hyder* to trouble vs.
Lord Berners. Froissart. Cronycle, vol. i. ch. 439.

Ambassadors were sent to the cities of the *hythermost* part of Spain vnto Aquitaine.
Arthur Goldyng. Cæsar. Commentaries, book iii. fol. 80.

Those things which haue been *hitherto*, although they haue sufficiently grieved vs, yet will we let them seeme more tollerable: but this most malicious deuise, and those which follow we cannot easily brooke.

Hakluyt. Voyages, &c. vol. i. fol. 578. *True State of Island.*

Sirs, aduyse you well, for Sir Johan Chandos is departed frō Poic- ters, with mō thā CC. speares, and is comyng *hyderward* in great hast, and hath gret desyre to fynd you here.

Lord Berners. Froissart. Cronycle, vol. i. ch. 266.

That which is eternal cannot be extended to a greater extent at the *hithermost* and concluding extreme, as I may call it, for at the *hither* end it is *quasi quid finitum*.

Hale. Origin of Mankind, sec. i. ch. vi.

After these,
But on the *hither* side a different sort
From the high neighbouring hills, which was their seat,
Down to the plain descended.

Milton. Paradise Lost, book xi.

Dear Country, O I have not *hither* brought
These arms to spoil, but for thy liberties:
The sin be on their head that this have wrought,
Who wrong'd me first, and thee do tyrannize.
Daniel. History of the Civil Wars, book i.

This evening from the sun's decline arriv'd
Who tells of some infernal spirit seen
Hitherward bent (who could have thought?) escap'd
The barrs of hell, on errand bad no doubt:
Such where ye find, seize fast, and *hither* bring.
Milton. Paradise Lost, book iv. l. 795.

— This subject for heroic song
Pleas'd me long choosing, and beginning late;
Not sedulous by Nature to indite
Warrs, *hitherto* the onely argument
Heroic deem'd.
Id. Ib. book ix. l. 28.

VERN. Pray God my newes be worth a welcome, Lord.
The Earle of Westmoreland, seuen thousand strong,
Is marching *hither-wards*, with Prince John.
Shakspeare. Henry IV. First Part, fol. 66.

That the money which should be raised upon the sale of those cannon, was the only means he had to remove himself out of France, which he intended shortly to do and to go into the *hither* parts of Germany.
Clarendon. History of the Rebellion, vol. iii. part ii. book xiv. p. 521.

HITHER.
—
HIZZ.

To these abodes our fleet Apollo sends;
Here Dardanus was born, and *hither* tends,
Where Thuscan Tiber rolls with rapid force,
And where Nomicus opes his holy source.
Dryden. Virgil. Æneis, book vii.

He that shall consider your lordship's proceeding with me from the beginning, as far as it is *hitherto* gone, may have reason to think, that the methods and management of that holy office [the Inquisition] are not wholly unknown to your lordship, nor have escaped your reading.

Locke. Works, vol. i. p. 435. *Second Reply to the Bishop of Worcester.*

If I succeed to God thy thanks repay,
Who for thy succour *hither* wing'd my way.
For Him alone be all thy vows fulfill'd,
To Him thy altars raise, thy temples build.
Hoole. Orlando Furioso, book xxxiii.

Europe, however, has *hitherto* derived much less advantage from its commerce with the East Indies, than from that with America.
Smith. Wealth of Nations, book iv. ch. i.

HIVE, *v.* } A. S. *hyfe*, perhaps, says Skinner,
HIVE, *n.* } from *hiwe*, a family, a house; and there
HIVELESS, } is little doubt that both are from the
HIVER. } A. S. *hiwan*, *formare*, *fabricare*, to frame or fashion, to fabricate.

A place framed, fabricated or built; (*e. g.* for bees.) Also applied to the family of bees themselves; to any swarm, or numerous assembly or company.

Al day as thick as beene flien from an *hive*.
Chaucer. Troilus, book iv. fol. 182.

But when bare beggrie bids them to beware,
And late repentance rules them to retire,
Like *hivelesse* bees they wander here and there
And hang on them who (earst) did dread their ire.
Gascoigne. Hearbes. Fruit of Reconciliation.

The bees are *hiv'd*, and hum their charm,
Whilst every house does seem a swarm.
Cotton. Evening Quatrains.

Thus we were made the bees of holy church, suffer'd to work and store our *hives* as well as we could; but when they waxed any thing weighty, his legates were sent to drive them and fetch away the honey.
Spelman. Dialogue on the Coin of the Kingdom.

— As bees
In Spring time, when the Sun with Taurus rides,
Pour forth their populous youth about the *hive*
In clusters.
Milton. Paradise Lost, book i. l. 770.

Whene'er their balmy sweets you mean to seize,
And take the liquid labours of the bees,
Spirt draughts of water from your mouth, and drive
A loathsome cloud of smoke amidst their *hive*.
Addison. Virgil. Georgic 4.

Let the *hiver* drink a cup of good beer, and wash his hands and face therewith.
Mortimer. Husbandry.

He [the indolent man] is a drone in the *hive* which consumes the honey of the laborious, and he retains all, who are unfortunately dependant upon him, in a state of poverty and want, from which his exertions might have extricated them.
Cogan. On the Passions, vol. iii. p. 67. *On the Virtue of Prudence.*

HIZZ, *i. e.* to hiss, *q. v.*

LEAR. To haue a thousand with red burning spits
Come *hizzing* in vpon 'em.
Shakspeare. Lear, fol. 299.

The wheels and horses' hoofs *hizz'd* as they pass'd them o'er.
Cowley. The Extasy.

That man who is not pierced with a mortal wound, yet if he is continually pulling arrows out of his flesh, and hearing bullets *hizzing* about his ears, and death passing by him but at a distance of an hair's breadth, has surely all that fear, and danger, and destruction, in the nearest approach of it, can contribute to make himself miserable.
South. Sermons, vol. vi. p. 266.

HO. } Like the Lat. *hoi*, *heu*, *eho*, seems to be a
HOA, } mere cry or call, to arrest attention, and the
HOH, } written word formed from the sound. It is
applied, as a warning that the person called to is seen;
that the thing doing is done sufficiently; and, conse-
quentially, a notice to desist, cease, stay, stop. As in
Lord Berners it is used as a noun, equivalent in signifi-
cation to

Stop, stay, cessation—in Ritson as a verb.

Archdeacon Nares remarks, that *Ho*, *Ho*, is an esta-
blished Dramatic exclamation given to the Devil when-
ever he makes his appearance upon the stage, and refers
to the passage cited below from Ben Jonson.

This duke his courser with his spurres smote,
And at a stert he was betwixt hem two,
And pulled out a swerd and cried, "Ho!
No more, up peine of lesing of your hed."

Chaucer. *The Knightes Tale*, v. 1709.

Then seyde dame Beulybon,
Syr, y rede, be Seynt John,
Of warre that ye *hoo*;
Ye have the wronge and he the ryght,
And that ye may see in syght,
Be thys and othyr moo.

Ritson. *Met. Rom.* vol. iii. fol. 99. *The Erle of Tolous*, l. 152.

For whan they mete there is a hard fight without sparynge; there
is no *hoo* bytwene them as longe as speares, swordes, axes, or daggers
wyll endure, but lay on eche vpon other.

Lord Berners. *Froissart. Cronycle*, vol. ii. ch. 142.

ROB. *Ho, ho, ho*; coward, why com'st thou not?

DEM. Abide me, if thou dar'st.

Shakspeare. *Midsummer Night's Dream*, fol. 156.

Here dwells my father. JEW. *Ho*, who's within?

Id. *Merchant of Venice*, fol. 170.

Hoh, hoh, hoh, hoh, hoh, hoh, hoh, hoh, &c.
To earth? and, why to earth, thou foolish Spirit?
What woldst thou do on earth?

Ben Jonson. *The Divell is an Asse*, act i. sc. 1.

HOAR, v.

HOAR, n.

HOAR, adj.

HO'ARY,

HO'ARINESS,

HO'ARISH,

HOAR-FROST,

HOAR-HEAD.

A. S. *har-ian*, *canescere*, to wax
grey or hoary, *it. mucescere*, to grow
musty, mouldy, or hoary, Somner.

To whiten, to be or become grey;
and, consequentially, mouldy, musty,
fenowed, or vinewed.

And panne mette ich with a man. on mydientes soneday
As *hor* as an haweporn.

Piers Plouhman. *Vision*, p. 314.

And yet ne greveth me nothing so sore,
As that the olde cherl, with lokkes *hore*,
Blasphemed hath oure holy covent eke.

Chaucer. *The Sompnoures Tale*, v. 7764.

And gan search, and seeke wonder sore
Among the hills and the holts *hore*.

Lidgate. *Story of Thebes*, part i.

But Nestor, whiche was olde and *hore*,
The salue sawe tofore the sore,
As he that was of counseile wise.

Gower. *Conf. Am.* book iii. fol. 58.

His *hore* heres were awaie,
And liche vnto the fresshe maie,
Whan passed bene the colde shoures:
Right so recouereh he his floures.

Id. *Ib.* book v. fol. 106.

Thys our prouysion of bread, we toke with vs out of our houses,
whotte, the day we departed to come vnto you. And now beholde,
it is dryed up and *hored*.

Bible, Anno 1551. *Joshua*, ch. ix.

The white and *horish* heeres, the messengers of age,
That shew like lines of true belief, that this life doth asswage.
Surrey. *No Age is content*, &c.

Their courage they let fall, his princely robes Latinus rentes,
His *hoarie* head (good man) an auntient beard with durt besprentes,
Amazed at his ladies death, and at the cities fall.

Phaer. *Virgil. Aeneidos*, book xii.

An old hare *hoare*, and an old hare *hoare* is very good meat in Lent.
But a hare that is *hoare* is too much for a score, when it *hoares* ere
it be spent.

Shakspeare. *Romeo and Juliet*, fol. 62.

That ferryman
With his stiff oares did brush the sea so strong,
That the *hoare* waters from his frigot ran.

Spenser. *Faerie Queene*, book ii. can. 12.

Hoariennesse, *vinewednesse*, or *mouldinessse*, comming of moisture,
for lacke of cleansing.

Barret. *Alvearie*.

For time in passing weares,
(As garments doen, which wexen olde above,)
And draweth newe delights with *hoarie* haire.

Spenser. *Shepherd's Calendar*. June.

In a *hoar-frost*, that which we call rime, is a multitude of qua-
drangular prisms, exactly figured, but piled without any order, one
above another.

Grew. *Cosmo-Sacra*, book i. ch. iv.

And, have I taken
Thy bawd, and thee, and thy companion,
This *hoarie-headed* letcher, this old goat,
Close at your villanie, and would'st thou 'scuse it,
With this stale harlot's jest, accusing mee?

Ben Jonson. *Every Man in his Humour*.

What grief, what shame,
Attend on Greece, and all the Grecian name!
How shall, alas! her *hoary* heroes mourn
Their sons degenerate, and their race a scorn.

Pope. *Homer. Iliad*, book vii.

He [Lycaon] grows a wolf, his *hoariness* remains,
And the same rage in other members reigns.

Dryden. *Ovid. Metamorphoses*, book i.

And now the mounting sun dispels the fog;
The ridged *hoar-frost* melts before his beam;
And hung on every spray, on every blade
Of grass, the myriad dew-drops twinkle round.

Thomson. *Autumn*.

Thy Muse may, like those feathery tribes which spring
From their rude rocks, extend her skirting wing.
Round the moist marge of each cold Hebrid Isle,
To that *hoar* pile, which still its ruin shows.

Collins. *Ode on the Popular Superstitions of the Highlands of Scotland*.

He hears the wilderness around him howl
With roaming monsters, while on his *hoar* head
The black-descending tempest ceaseless beats.

Warton. *The Pleasures of Melancholy*.

Is this the land, o'er Shenstone's recent urn
Where all the Loves and gentler Graces mourn?
And where, to crown the *hoary* bard of night,
The Muses and the Virtues all unite.

Beattie. *On a supposed Monument to Churchill*.

First arose in song
Hoar-headed Damon, venerable swain,
The southeast shepherd of the flowery vale.

Dyer. *The Fleece*, book i.

HOARD, v.

HOARD, n.

HO'ARDER,

HO'ARDING, n.

A. S. "*Hordan*, *thesaurizare*, to

hoard, treasure, store, lay or hide

up." Somner; and this from the

A. S. *hyrd-an*, *custodire*, to guard

or keep. See HERD.

A *hoard*, that which is *guarded* or *kept*, sc. as a store
or treasure.

To *hoard*; consequentially, to lay up, to store or
treasure up.

Hire mouth was swete as braket or the meth,
Or *hord* of apples, laid in hay or beth.

Chaucer. *The Milleres Tale*, v. 3262.

For he that gapes for good, and *hordeth* all his gayne,
Trauells in vayne to hide the sweet, that should releue his payne.

Surrey. *Ecclesiastes*, ch. iv

HOARD.
—
HOARSE.

Like to some rich churl *hoarding* up his pelf,
Both to wrong others, and to starve himself.
Drayton. Legend of Matilda.

And happy alwayes was it for that sonne
Whose father for his *hoording* went to hell.
Shakspeare. Henry VI. Third Part, fol. 154.

He disperseth, and is therefore not tenacious, doth not *hoard* up his goods, or keep them close to himself, for the gratifying his covetous humour, or nourishing his pride, or pampering his sensuality, but sendeth them abroad for the use and benefit of others.

Barrow. Sermon 31. vol. i.

It is not the spending-money a man has in his pocket, but his *hoards* in the chest, or in the bank, which must make him rich.

South. Sermons, vol. iv. p. 22.

One would think, that all man's gettings and *hoardings* up, during his youth, ought to pass but for charity and compassion to his old age; which must either live and subsist upon the stock of former acquisitions, or expect all that misery, which want, added to weakness, can bring upon it.

Id. Ib. vol. iv. p. 450.

The world is then properly used, when it is generously and beneficially enjoyed; neither *hoarded* up by avarice, nor squandered by ostentation.

Blair. Sermon 16. vol. iii.

As some lone miser, visiting his store,
Bends at his treasure, counts, recounts it o'er;
*Hoard*s after *hoards* his rising raptures fill,
Yet still he sighs, for *hoards* are wanting still:
Thus to my breast alternate passions rise,
Pleas'd with each good that heaven to man supplies,
Yet oft a sigh prevails, and sorrows fall,
To see the *hoard* of human bliss so small.

Goldsmith. The Traveller.

We can say nothing farther to the *hoarders* of this world; if they refuse to govern themselves by such enquiries, we must leave them to take their chance with him who pulled down his barns to build greater.

Gilpin. Sermon 5. vol. iv. p. 76.

HOARHOUND, A. S. *harahune, harhune*. Minshew thinks so called because it is *hoary*, and of service against the bites of mad dogs or *hounds*.

White Hoarhound is the trivial name of the *Marrubium alyson* of Linnæus. Black Hoarhound is the *Ballota nigra*.

And for all kind of poisons, few hearbs are so effectual as *horehound*; for it selfe alone, without any addition, cleanseth the stomacke and breast, by retching and fetching up the filthie and rotten fleame there engendred.

Holland. Plinie, book xx. ch. xxi.

This is the Clote bearing a yellow flower,
And this black *Hore-hound*, both are very good
For sheep or shepherd, bitten by a wood-
Dog's venom'd tooth.

Beaumont and Fletcher. The Faithful Shepherdess, act ii.

HOARSE,
HO'ARSELY,
HO'ARSENES,
HOARSE-RESOUNDING,
HOARSE-SOUNDING.

A. S. *has*; D. *hees, heesch*; Ger. *heisch, heiser*; Sw. *hees*; The English word, (says Wachter,) which alone retains *r* in the middle of it, seems to lead to *hreis, hreisch*, formed from the Lat. *raucus*. Skinner thinks the words all formed from the sound; *asperitate enim suâ raucedinem exprimunt*. Not improbably the same word as *harsh*, differently written and applied.

Harsh, rough, of sound, of voice.

And as I lay thus wonder lowde
Me thought I herde a hunt blowe
T' assay his great horne, and for to knowe
Whether it was clere, or horse of sowne.

Chaucer. The Dreame, fol. 241.

Or when by Padus riuer shoare
The *horcey* swannes do list their lay, the bankes the same do roare.

Phaer. Virgil. Æneidos, book xi.

The wodhacke that singeth churre
Horsley as hee had the murre.

Skelton. The Boke of Philip Sparow.

HOARSE.
—
HOB.

Then if the Muses can forbid to die,
As we their priests suppose, why may not I,
Although the least and *hoarsest* in the quire,
Cleare beames of blessed immortality inspire
To kepe thy blest remembrance euer young?
Beaumont. To the Memory of Lady Clifton.

I oft have heard him say, how hee admir'd
Men of your large profession, that could speak
To every cause, and things meere contraries,
Till they were *hoarse* againe, yet all be law.

Ben Jonson. The Fox, act i. sc. 3.

The winds have learn'd to sigh, and waters *hoarsely* groan.

G. Fletcher. Christ's Triumph over Death.

Soveraigne it is for the dropsie and *horsenesse* of the throat; for presently it scoureth the pipes, cleareth the voice and maketh it audible.

Holland. Plinie, book xxii. ch. xxiii.

So when Jove's block descended from on high,
(As sings thy great forefather Ogilby,)
Loud thunder to its bottom shook the bog,
And the *hoarse* nation croak'd, God save King Log.

Pope. The Dunciad, book i. v. 330.

Doth not bold Sutherland the trusty,
With heart so true, and voice so rusty,
(A loyal soul) thy troops affright,
While *hoarsely* he demands the fight.

Tickel. Horace, book ii. ode 15. An Imitation.

So when no more the storm sonorous sings,
But noisy Boreas hangs his weary wings;
In hollow groans the falling winds complain,
And murmur o'er the *hoarse-resounding* main.

Rowe. Lucan, book v.

Thus the *hoarse* tenants of the sylvan lake,
A Lycian race of old, to flight betake;
All, sudden plunging, leave the margin green,
And but their heads above the pool are seen.

Mickle. The Lusiad, book ii.

The symptoms that succeeded these were sneezing and *hoarseness*; and not long after the malady [the plague] descended to the breast, with a violent cough.

Smith. Thucydides, book ii. The Peloponnesian War, Year 2.

But who can number every sandy grain
Wash'd by Sicilia's *hoarse-resounding* main.

West. Olympic Odes.

Portentous now along the winding shores
Hoarse-sounding Pegasæan Neptune roars.

Id. Apollonius Rhodius.

HOB,
HOB-NAIL,
HOB-NAILED.

Serenius refers to the Ger. *hube*, *hufe*, (Low Lat. *hoba*.) *fundus rusticus*; whence Wachter deduces *hubne, colonus*; and *hube*, or *hufe*, he derives from the A. S. *hiwan, formare, fabricare*. (See *HIVE, ante.*) But it does not appear customary to derive from an A. S. root, through the medium of the German. *Hob* is, perhaps, (see *HOBBLE*.) from A. S. *hoppan*, to *hop*; applied to any irregular, uneven, and, thus, awkward, clumsy gait or motion; and then to

An awkward, clumsy, clownish fellow.

The *hobbes* as wise as grauist men,
rid from their trauaile sore
The most vntowarde and vntaught,
most contemptible clowne,
As perte as pye dothe presse amongst
the wysest of the towne.

Drant. Horace. The Arte of Poetry.

Contented to haue please the wyse,
lette go the skyllesse *hobbes*,
Who would esteeme the clappynge of
a flocke of luskyshe lobbes.

Id. Ib. Satire 10. book i.

Hemp and *hobnails*

Will bear no price now.

Beaumont and Fletcher. The Mad Lover, act i.

Hee has not so much as a good phrase in his belly, but all old yron, and rustie proverbs! a good commodity for some smith to make *hob-nayles* of.

Ben Jonson. Every Man in his Humour, act i. sc. 5.

HOB. Next, the word politician is not used to his maw, and therupon he plays the most notorious *hobby-horse*, jesting and striking in the luxury of his nonsense with such poor fetches to cog a laughter from us, that no antic *hob-nail* at a morris, but is more handsomely facetious.
Milton. *Colasterion*.

Come on clownes, forsake your dumps,
And bestirre your *hob-nail'd* stumps.
Ben Jonson. *A Particular Entertainment*, &c.

And some rogue soldier, with his *hob-nail'd* shoes,
Indents his legs behind in bloody rows.
Dryden. *Juvenal. Satire 3*.

The words HOB NOB are explained by Grose in his *Provincial Glossary* in a manner which all other Etymologists and commentators have rejected *und voce*. "This foolish custom is said to have originated in the days of good Queen Bess, thus: When great Chimneys were in fashion, there was at each corner of the Hearth or Grate a small elevated projection called the *Hob*, and behind it a seat. In winter time the Beer was placed on the *Hob* to warm, and the cold Beer was set on a small table said to have been called the *Nob*; so that the question, 'Will you have *Hob* or *Nob*?' seems only to have meant, will you have warm or cold Beer? *i. e.* Beer from the *Hob* or Beer from the *Nob*."

In like manner in an extract from a Newspaper, written in the year 1772, cited in a note on Brand's *Popular Antiq.* ii. 242, the phrase is considered to be a corruption of *Hob* or *no Hob*?

Blount and Skinner have derived the words (which seem to have been written indifferently *hab nab* or *hob nob*) from the Anglo-Saxon *habban*, to have, and *nabban*, not to have. According to this derivation, Archdeacon Nares fully explains the phrase "Have or have not; hit or miss; at a venture;" and thus it is frequently used—as in *Hudibras*, "set down *hab-nab*, at random." (ii. 3. 987.) Reed, in a note on *Twelfth Night*, (iii. 4.) has expounded the convivial application, "Do you choose a glass of wine, or will you rather let it alone?"

HO'BBLE, v. } The A. S. *hoppa*, *hoppetan*; Ger.
HO'BBLE, n. } *hupfen*; D. *hippelen*, *huppen*, *hup-*
HO'BBLER. } *pelen*, *hubbelen*; Sw. *hoppa*; sub-
silire, to hop; and of this *hobble* is a diminutive.

To move with a *hopping*, uneven, unsteady, irregular gait or step; to move or walk awkwardly, lamely; with pain and difficulty; to be, or cause to be, in difficulty, in perplexity, to perplex. And *hobble*, the noun, met.

A difficulty, perplexity, or embarrassment

We haunten no tauernes, ne *hobelen* abouten
At marketes, and miracles we medeley vs neuer.
Piers Plouhman. *Crede*, book iii.

HED. See, see, this is strange play!
ANA. 'Tis too full of uncertaine motion; he *hobbles* too much.
Ben Jonson. *Cynthia's Revells*, act v. sc. 4.

NUR. And dances like a town-top; and reels, and *hobbles*.
Beaumont and Fletcher. *The Night-Walker*, act i.

The same folly hinders a man from submitting his behaviour to his age, and makes Clodius, who was a celebrated dancer at five and twenty, still love to *hobble* in a minuet, though he is past threescore.
Spectator, No. 301.

An old woman, crooked with age, and cloathed in tatters, came *hobbling* on her little stick into the room, and, after heaving a groan, calmly sat down, dressed the child in its rags, then divided the loaf as far as it would go, and informed the poor man that the church-wardens, to whom she had gone, would send some relief.
Knox. *Essays*, No. 148.

Here, again, attention to his hoop will soon convince him of the truth of the axiom. If it *hobbles* in its motion, upon perfectly level ground, it cannot be a perfect circle.
Cogan. *Ethical Questions*, p. 418. note B

HO'BBY, } Fr. *hobin*; It. *ubino*. Skinner }
HO'BBY-HORSE, } derives from the Dan. *hoppa*, a mare. }
HO'BBLER. } Serenius thinks that *hobby*, and the }
Dan. and Isl. *hoppa* have the same origin as *hobble*, (q. v.) }
viz. the A. S. *hoppa*. If so, and it seems probable, the }
name must have been applied to the horse from its pace: }
—an easy, ambling pace, neither trot nor gallop; in }
which the feet are carried unevenly and not straight out.

Hobby-horse, a horse any one takes pleasure, from the easiness of its pace, in continually riding on; and thus, a favourite horse; and met. a favourite object or pursuit. Sterne coins the adjective and adverb, *hobby-horsical* and *hobby-horsically*, and seems, if not to have introduced, at least to have rendered popular, this met. usage.

Hobblers, (low Lat. *hobellarii*,) so called, because they rode on *hobbies*. See HOBBY.

Thereof the report grew, that the Irish *hobbie* will not hold out in traueiling. You shall haue of the third sort a bastard or mongrell *hobbie*, neere as tall as the horse of seruice, strong in traueiling, easie in ambling, and verie swift in running.

Holinshed. *Description of Ireland*, ch. ii.

Hauing with them to the number of eight hundred men of armes, five hundred *hoblers*, and ten thousand men on foot.

Id. *Edward II. Anno 1321*.

There was of earles, lords, knights, and gentlemen, to the number of two thousand men of armes; and of such armed men as they called *hoblers*, set fourth by burrowes and good townes twentie thousand.

Id. *History of Scotland, Anno 1342*.

The battels thus ordered, mounted on a white *hobby*, he rode from rank to rank to view them; encouraging every man that day to have regard to his right and honour.

Baker. *Edward III. Anno 1346*.

There should you see another of these cattle,
Give him a pound of silver for a rattle;
And there another, that would needsly scorse
A costly jewel for a *hobby-horse*.

Drayton. *The Moon-Calf*.

Sog. Signior, now you talk of a *hobby-horse*, I know where one is, will not be given for a brace of angells.

Ben Jonson. *Every Man out of his Humour*, act ii. sc. 1.

When members knit, and legs grow stronger,
Make use of such machine no longer;
But leap *pro libitu*, and scout
On horse call'd *kobby*, or without.

Prior. *Epistle to Fleetwood's Shepherd*, May 14, 1689.

Instead of wit, and humours, your delight
Was there to see two *hobby-horses* fight.

Dryden. *Epilogue 23*.

In like manner, when reason, by the assistance of grace, has prevailed over and outgrown the encroachments of sense, the delights of sensuality are to such an one but as an *hobby-horse* would be to a counsellor of state, or as tasteless as a bundle of hay to an hungry lion.

South. *Sermons*, vol. i. p. 10.

Bring me the bells, the rattle bring,
And bring the *hobby* I bestrode;
When, pleas'd in many a sportive ring,
Around the room I jovial rode.

Shenstone. *Ode to Memory, Anno 1748*.

The little horses of Wales and Cornwall, the *hobbies* of Ireland, and the shelties of Scotland, though admirably well adapted to the uses of those countries, could never have been equal to the work of war.

Pennant. *British Zoology. Horse*.

My wife often tells me, that boys are dirty things, and are always troublesome in a house; and declares that she has hated the sight of them ever since she saw lady Fondle's eldest son ride over a carpet with his *hobby-horse* all mire.

Johnson. *The Idler*, No. 13.

The HOBBY-HORSE, as we have already stated under the head DANCING, (xx. 549.) was one of the principal characters in the ancient Morris dance; and we have

HOBBY. there referred to Mr. Douce and Mr. Tollet as the fullest authorities concerning it. Most of the particulars collected by these writers may be found, also, in Brand's *Popular Antiquities*, i. 204, &c. Mr. Tollet, who has illustrated the Morris dance from a Painted window in his possession at Betley, in Staffordshire, supposed to date from the early part of the reign of Henry VIII., (an engraving of which may be found at the end of the Vth volume of Johnson and Steevens's *Shakspeare*, 1778,) is inclined to think that the Hobby-horse was intended, in these Games, to represent the King of May; and he founds his opinion upon the gorgeous accoutrements with which the Dancer was arrayed; a crimson foot-cloth fretted with gold, a golden bit, a purple bridle with a golden tassel and studded with gold, a purple mantle with a golden border latticed with purple, a golden crown, and a purple cap with a red feather and a golden knop, (knob.)

When the May Games were consigned to rustic celebration only, and were abandoned by the Court and the Nobles, the pasteboard horse and his rider degenerated into players of buffoon tricks. The horse exhibited his "reines, careeres, pranckers, ambles, false trots, smooth ambles, and Canterbury paces," (Sampson, *The Vowbreaker, or the Faire Mayde of Clifton*, 1636,) and the rider appeared to stick daggers in his cheeks, threaded a needle, tossed an egg from one hand to another, (the "travels of the Egg," as Ben Jonson calls it, *Every Man out of his Humour*, ii. 1.) and ran through all the known feats of legerdemain. At first a ladle was suspended at the Horse's mouth to receive money, but this afterwards was borne by the attendant Fool. Dr. Plot (*Hist. of Staffordshire*, 434.) mentions a Hobby-horse dance which, within memory, (he published in 1679,) was customarily celebrated at Abbot's or Paget's Bromley, at Christmas time, on New Year's day and Twelfth day. The rider of the Hobby in this merry-making carried a bow and arrow, the latter of which passing through a hole in the bow, and stopping on a shoulder, made a snapping noise when drawn to and fro, in time to the music. With this man danced six others, carrying on their shoulders rein-deer heads, three white and three red, with the arms of the chief families connected with the town, Paget, Bagot, and Wells, "depicted on the palms of them." Mr. Douce adds, that a short time before the Revolution in France, May Games with a Hobby-horse (*un cheval*) were observed in many parts of that Country. We cannot find the passage to which he refers when he continues, that "if the authority of Minshew be not questionable, the Spaniards have the same character under the name of *tarasca*." Minshew, *ad v. Morice dance*, gives the Spanish *danza al moresco*, but nothing further.

The bitter feelings with which the Puritans regarded these innocent gambols, may be amply perceived in two long passages extracted by Mr. Douce:—the one from Beaumont and Fletcher's *Women Pleased*, (iv. 1.) the other from Stubbes's *Anatomie of Abuses*, (f. M. 2.) Mr. Gifford, in a note on Ben Jonson's *Every Man out of his Humour*, (*ut supra*), has expressed himself in a widely different manner. The Hobby-horse, he says, is now forgotten in our country sports; "we are certainly more genteel in our rural amusements than our fathers, but I doubt whether we are quite as merry or even as wise."

HOBBY, a kind of hawk. Fr. *hobereau* or *hobreau*, of uncertain Etymology. See Menage.

Though a lark will flie as well from a man as from a *hobby*, yet because there is one cause more for his dislike against the *hobby* than against the man, (namely, the deformity of their constitutions,) he will flie into the man's hand, to avoid the hawk's talons.

Digby. *Of Bodies*, ch. xxxviii.

HOBGOBLIN, Skinner says, *q. d. Rob-goblins*, from *Robin Goodfellow*, or from *Oberon, terrestrium Dæmonum Rex*, King of the Fairies. Junius thinks *hobgoblins propriè dictas* empusas, (see **EMPUSE**), because they limped upon one foot rather than walked: deriving *Hob* (it must be presumed) from A. S. *hoppa*, *sub-salire*. And see **GOBLIN**.

To brnige in as a trim deuise
an ould wyfes chat, or tale
Of wiches buggs, and *hobgoblins*,
such trashe is nought to sayle.

Drant. *Horace. The Arte of Poetry*.

Scarce set on shore, but therewithal
He meeteth Puck, which most men call
Hobgoblin, and on him doth fall
With words from phrensy spoken:
"Hoh, hoh," quoth *Hob*, "God save thy grace,
Who dress'd thee in this piteous case?
He thus that spoil'd my sov'reign's face,
I would his neck were broken."

Drayton. *Nymphidia*.

I loath thee, and defy thee!
I'll now find out a purer Helicon,
Which wits may safely feast upon,
And baffle thy *hobgoblin* Don.

Brome. *Against Corrupted Sack*.

They both approach the lady's bower,
The squire t'inform, the knight to woo her.
She treats them with a masquerade,
By furies and *hobgoblins* made.

Butler. *Hudibras*, part iii. can. 1.

The text is made to assert the several different sorts of spirits which the fables of the heathens described, hags, fairies, *hobgoblins*, spectres, demons famished with hunger, and howling in the wilderness.

Farmer. *Letters to Dr. Worthington*, let. 2.

Minshew (*ad v. HOBGOBLIN*) is much more recondite in his Etymology than he has been under *Goblin*; *tradunt nonnulli hæc nomina*, Elves and Goblins, *manasse a crudelissimâ illâ factione*, Guelphorum adversus Ghibellinos. *Hobgoblin* is one of the aliases of Robin Goodfellow or Puck, the most merry, though sometimes not the least mischievous, of our British Fairies. (Percy's *Reliques of Anc. Poet.* iii. 203.) Hence it is very probable that Brand is right when (in accordance with Skinner above) he says that *Hob* "is nothing more than the usual contraction for *Robert*." (*Pop. Ant.* ii. 359.) Archdeacon Nares, however, has either overlooked or rejects this interpretation. "*Hob*," he says, (*ad v.*) "a frequent name in old times among the common people, particularly in the country. It is sometimes used, therefore, to signify a countryman; and *hob-goblin* meant, perhaps, originally, no more than clown-goblin, or bumkin-goblin." Nevertheless in each of the two passages which he brings forward in illustration, *Hob* may very obviously be received as the vulgar contraction of *Robert*—one is from *Coriolanus*, (ii. 3.) "*Hob* and Dick;" the other, very similar to it, from an *Old Prophecy*, which is said to have occasioned Ket's Insurrection, or at least to have decided the spot at which his followers should give battle to the Earl of Warwick.

The Countrey Kuffs, *Hob*, Dick, and Hick,
With clubs and clouted shoon,
Shall fill up Dussendale
With slaughter'd bodies soon.

Hayward. *Life and Reign of Edward VI. Anno 1549*, p. 299.

Mr. Nares shows, by other examples, that *Hob*, simply was used for *Hobgoblin*, as in our extract from Drayton above.

HOBBY.
—
HOBGOBLIN.

HOCK. }
HOD. }
HOCK, or } Dampier writes it *hocks*. A. S. *hoh*,
Hox, } the *hough* of a beast. See HOUGH
HOCKS, v. }
HOCKSER, n. } To cut or maim the *hough*.

If thou inclin'st that way, thou art a coward
Which *hoxes* honestie behind, restrayning
From course requir'd.

Shakspeare. *Winter's Tale*, fol. 279.

He used to come hither in a bark, with six or seven servants, and
spend two or three months in *hocksing* and killing cattle only for their
hides and tallo^w. Dampier. *Voyages*, Anno 1676.

This way of *hocksing* bullocks seems peculiar to the Spaniards;
especially to those that live hereabouts, who are very dextrous at it.
Id. Ib.

Neither he nor any other Spaniard ever came hither afterward to
hocks cattle. Id. Ib.

The *hockser* is mounted on a good horse, bred up to the sport, who
knows so well when to advance or retreat upon occasion, that the
rider has no trouble to manage him. Id. Ib.

His arms is a *hocksing* iron, which is made in the shape of a half-
moon, and from one corner to the other is about six or seven inches,
with a very sharp edge. Id. Ib.

HOCUS-POCUS. "There were two personages
feared in the North, whom we may mention here, as
words from their names have become familiar to our-
selves. One was *Ochus Bochus*, a magician and demon,
the other was *Neccus*, a malign deity, who frequented
the waters. It is probable (Mr. Turner adds) that we
here see the origin of *hocus pocus*, and *old Nick*." *Hist. of*
Anglo-Saxons, Appendix to book ii. ch. iii. Unless, how-
ever, some usage of these words, previous to the period
assigned for their origin by Tillotson, can be produced,
this coincidence of sound and application, however sin-
gular, must still be considered as accidental. And see
Brand, *Pop. Antiq.* vol. ii. p. 416. Grey's *Hudibras*, part
iii. ch. iii. note on v. 712, where the conjecture of Tillotson
is adopted. Pegge's account attributes the corruption
of *hoc est corpus* into *hocus pocus*, to the ignorance of
the Catholic priests themselves. Ihre thinks they may
be words formed *temerè et sine sensu*.

Malone considers the modern slang *hoax* as derived
from *hocus*, and Archdeacon Nares agrees with him.

Boy. Doe they thinke this Pen can juggle? I would we had *hokos-*
pokos for 'hem then; your people, or Travitanto Tudesko.

Ben Jonson. *Magnetick Lady*, act i. Chorus.

This gift of *hocus-pocussing* and of disguising matters is surprizing.
L'Estrange.

In all probability those common juggling words of *hocus pocus*, are
nothing else but a corruption of *hoc est corpus*, by way of ridiculous
imitation of the priests of the Church of Rome in their trick of Tran-
substantiation. Tillotson. *Sermon* 26.

Our author is playing *hocus pocus* in the very similitude he takes
from that juggler, and would slip upon you, as he phrases it, a counter
for a groat. Bentley. *Free Thinking*, p. 35.

Such *hocus-pocus* tricks, I own,
Belong to Gallic bards alone.

Mason. *Horace*. Ode 8. book iv. Ode to Sir Fletcher Norton.

HOD, perhaps *hoved*, *hov'd*, *hod*; past participle of
heaf-an, to *heave*.

That which is *heaved* or *raised*; applied to a raised,
three-sided tub or trough, used by bricklayers for carry-
ing mortar.

A fork and a hook, to be tampering in clay,
A lath-hammer, trowell, a *hod* or a tray.

Tusser. *Husbandly Furniture*.

Decker and others are high in mirth at the expense of the bricklayer,
and ring the changes on the "*hod* and trowel," the "*lime* and

mortar poet," very successfully, and, apparently, very much to their
own satisfaction. Gifford. *Memoirs of Ben Jonson*.

HO'DDY-DOD, } Examples sufficiently ancient,
HO'DDY-DODDY, } and various, have not occurred
HO'DDY-PEKE, } to warrant even a conjecture as
HO'DDY-POULE, } to the original meaning of these
HO'DMAN-DOD. } words. Holland renders *cochleæ*
hoddy-dods, or shell-snails, and these Bacon calls
hodman-dods. In these words the *hod* may be *hood*,
referring to the shell that covers them.

In some of the examples below, it is plainly used as
a term of contempt.

Wherat much I wonder
How such a *hoddy-poule*
So boldly dare controule
And so malapertly withstand
The kynges owne hand.

Skelton. *Why come ye not to Court*.

Those that cast their shell are, the lobster, the crab, the cra-fish,
the *hodmandod*, or *dodman*, the tortoise, &c.

Bacon. *Natural History*, cent 8. sec. 732.

KITE. Well, good wife bawd, Cob's wife, and you
That make your husband such a *hoddie-doddie*.

Ben Jonson. *Every Man in his Humour*, act iv. sc. 8.

The running mange or tettar, is a mischeefe peculiar unto the fig-
tree: as also, to breed certaine *hoddy-dods* or shell-snailes sticking
hard thereto and eating it.

Holland. *Plinie*, book xvii. ch. xxiv.

He has more goodness in his little finger, than you have in your
whole body:

My master is a parsonable man, and not a spindle-shank'd *hoddy-*
doddy.

Swift. *Mary the Cook Maid's Letter to Dr. Sheridan*.

HODGE-PODGE, see HOTCH-POT. Lat. *hodie*, i. e.
hoc-die; *hodiernus*, of this day.

I know that this is contrary to the common opinion, not only of the
schools, but even of divers *hodiern* mathematicians.

Boyle. *Works*, vol. iii. p. 754. *Hydrostatical Paradoxes made out*
by new Experiments.

HOE, v. } Fr. *houer*; D. *houwen*; Ger. *hau-*
HOE, n. } *wen*; A. S. *heaw-ian*; to *hew*, q. v.
HOE-ARMED. } Evelyn writes the word *haugh*.

To cut; to cut up, (*sc.* the surface, or any thing
growing on the surface, of the ground.)

Weed and *haugh* betimes.

Evelyn. *Kalendarium Hortense*. April.

Begin the work of *haughing* as soon as ever they [weeds] begin to
peep. Id. Ib. July.

Remember to weed them [carrots and parsneps] when they are
about two inches high, and a little after to thin them with a small
haugh. Id. Ib. April.

Mr. Matthews, a most excellent and observant farmer in Berkshire,
assured Mr. Stillingfleet, that the ricks one year, while his men were
hoking a field of turnips, settled on a spot where they were not at
work, and that the crop proved very fine in that part, whereas in the
remainder it failed.

Pennant. *British Zoology*. The Rook.

Howe'er reluctant, let the *hoe* uproot
Th' infected cane piece; and with eager flames,
The hostile myriads thou to embers turn.

Grainger. *The Sugar Cane*, book ii. l. 258.

Then say, ye swains, whom wealth and fame inspire,
Might not the plough, that rolls on rapid wheels
Save no small labour to the *hoe-arm'd* gang.

Id. Ib. book i. l. 289.

HOE. See HOGH.

HOFFMANNIA, in Botany, a genus of the class
Tetrandria, order *Monogynia*. Generic character:
calyx four-toothed; corolla salver-shaped, four-parted,

HOD.
—
HOFF-
MANNIA.

HOFF-
MANNIA.

HOG.

tube very short; filaments none; anthers conniving; berry two-celled, many-seeded, inferior.

One species, *H. pedunculata*, native of Jamaica.

HOFFMANSEGGIA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosæ*. Generic character: calyx five-parted, persisting; corolla, petals five, with claws, spreading, glandular at the base; filaments with hairy glands; stigma club-shaped; pod linear, compressed, many seeded.

Two species, natives of central America.

HOFUL, A. S. *ho-full*, *hoh-full*, *hog-full*, prudent, considerate, careful, from A. S. *hog-an*; D. *huoghen*; to be careful or considerate.

Prudent, careful, considerate.

Sir Gregory, ever *hofull* of his doings and behaviour, directed especial letters unto him.

Stapleton. Fortress of the Faith, Anno 1565, fol. 97. b.

Women serving God *hofully* and chastely

Id. Ib. fol. 419. b.

HOG,

Ho'GGEREL,

Ho'GGISH,

Ho'GGISHLY,

Ho'GLING,

HOG-COTE,

HOG-HERD,

HOG-LOUSE,

HOG-STY,

HOG'S-GREASE,

HOG'S-LARD.

A hog (says Skinner) is a sheep two years old, or in the second year of its age, perhaps from the A. S. *hog-an*, *curare*, *observare*; because at that time they need the greatest care. The same reason will more especially apply to the young of swine; if to the young only of swine the name were ever restricted.

And he coueitide to fille his wombe of the coddis that the hoggis eeten, and no man gaf him.

Wiclif. Luke, ch. xv.

They shal be shrined in a *hogges* tord.

Chaucer. The Pardoner's Tale, v. 12890.

So doo our *hoglings* sinke foorthwith,

(their head a Baccus barge)

Wine is I tell you, burtheynous,
and passing ful of charge.

Drant. Horace. Satire 8. book ii.

And to the temples first they hast, and seeke

By sacrifice, with *hogreles* (*bidentes*) of two yeares,
Chosen as ought, to Ceres.

Surrey. Virgil. Æneis, book iv.

A sty for a boar, and a *hogscote* for hog,

A roost for thy hens, and a couch for thy dog.

Tusser. Husbandly Furniture.

Abandon lust, if not for sinne,

Yeat to auoyd the shame:

So *hogges* of Ithacus his men

The Latian witch did frame.

Warner. Albion's England, book iv. ch. xxii.

But this is got by casting pearls to *hogs*.

Milton. Sonnet 12.

It is kind and naturall for rammes to make no account of young *hogrels*, but to loath them: for they had rather follow old ewes.

Holland. Plinie, book viii. ch. lxvii.

Senselesse thy *hoggish* filth, and sense thou senseless makest.

Fletcher. The Purple Island, can. 8.

Neere to the shore that bord'red on the rocke

No merry swaine was seene to feed his flocke,

No lusty neat-heard thither drove his kine,

Nor boorish *hog-heard* fed his rooting swine.

Browne. Britannia's Pastorals, book ii. song 1.

Where now weake waters luxurie,
Must make my death blush; one heaven-bore, shall like a *hog-herd* die,
Drown'd in a durthe torrent's rage.

Chapman. Homer. Iliad, book xxi. fol. 293.

DAW. I'll be very melancholick, i'faith.

CLE. As a dog, if I were as you, sir John.

TRU. Or a snaile, or a *hog-louse*: I would roule myselfe up for this day, introth, they should not unwinde me.

Ben Jonson. The Silent Woman, act ii. sc. 4.

Doe not conceive that antipathy betweene us, and Hogs-den; as was betweene Jewes and *hogs-flesh*.

Id. Every Man in his Humour, act. i. sc. 2.

The same applied in a pultesse to the wens called the king's evill, bring them first to suppuration, and afterwards having *hogs-grease* put thereto, heale them thoroughly.

Holland. Plinie, book xxiv. ch. xv.

By this Theodatus king of the Gothes, when he was curious to know the successe of his warres against the Romans, an onomantical or name-wisard Jew willed him to shut up a number of swine in little *hog-sties*.

Camden. Remaines. Names, p. 51.

Instant her circling rod the goddess waves,
The *hogs* transform them, and the sty receives.

No more was seen the human form divine,
Head, face, and members bristle into swine;
Still curs'd with sense their minds remain alone,
And their own voice affrights them when they groan.

Pope. Homer. Odyssey, book x.

Is not a *hoggish* life the height of some men's wishes.

Shaftesbury. The Moralists, part ii. sec. 1.

With fresh *hogs-lard*, boil the herbs softly, till you have brought the mixture to be very green.

Boyle. Works, vol. v. p. 372. An Ointment for the Worms in Children.

Long did he there continue,
And all those parts much harmed,
Till a wise-woman which
Some call a white witch,
Him into a *hogsty* charmed.

Butler. A Ballad on Oliver Cromwell, part ii.

Your butler purloins your liquor and the brewer sells you *hogwash*.

Arbuthnot. History of John Bull.

The keeping of *hogs* in any city or market town is indictable as a public nuisance.

Blackstone. Commentaries, book iv. ch. xiii.

To be sure, one would have thought that, instead of being owner only of one poor little pig, I had been the greatest *hog-merchant* in England.

Fielding. History of a Foundling, ch. vi.

HOGH, perhaps from the A. S. *heah*; D. *hoogh*; Ger. *hooch*; *high*.

A high place.

That well can witnesse yet vnto this day

The westerne *hogh*.

Spenser. Faerie Queene, book ii. can. 10.

All doubtful to which party the victory would go
Upon that lofty place at Plymouth called the *Hoe*,
Those mighty wrestlers met.

Drayton. Poly-olbion, song 1.

HOGSHEAD, D. *Ockshood*, *Oghshood*, *Hockshoot*. Minshew, in his first Edition, asserts *ocks* to be the name of a certain measure in Brabant, and of *ocks*, this measure, and *houden*, to hold, he composed *ockshood*, *q. d.* a vessel holding that measure. He had also remarked that some thought *hogshead* to be so called *a forma* from its form or make. In his second Edition he has omitted all attempt at Etymology.

Amongst the rest, Richard Chancellor the captaine of the Edward Bonaventure, was not a little grieved with the feare of wanting victuals, part whereof was found to be corrupt and putrified at Harwich, and the *hoggesheads* of wine also leaked, and were not stanch.

Hakluyt. Voyages, &c. vol. i. fol. 245. Richard Chancellor.

Then will I fetch her, againe,
With aqua-vitæ, out of an old *hogs-head*!
While there are lees of wine, or dregs of beere,
I'le neuer want her!

Ben Jonson. The Divell is an Asse, act ii. sc. 1.

HOG.

HOGS-
HEAD.

HOGS-HEAD. Then the interpretation will be, you drink red wine out of a *hogs-head*; but I have scarcely vinegar enough.

Fawkes. Of the Idylliums of Theocritus, note 14.

HOHEN-ZOLLERN. About 96,000 *hogsheads* of tobacco are annually purchased in Virginia and Maryland with a part of the surplus produce of British industry.

Smith. Wealth of Nations, book ii. ch. v.

HOHENLOHE, a mediatized Principality of Germany, or, more properly, a series of Principalities, with an united extent of about 700 square miles, and a population of 90,000 souls. This territory, which is among the most fertile portions of Germany, is divided at present between the Kingdoms of Wirtemberg and Bavaria; the greater portion of it is comprised in the Circle of the Jaxt in the latter State. The name of Hohenlohe as a territorial designation ceased with the independent sovereignty of the Princes who bore that title.

The family of Hohenlohe is descended from Eberhard, Duke of Franconia, and brother of the German King, Conrad I., who died in 918. Antiquaries pretend to trace the original stock to Italy, where *Alta fiamma*, a name derived from the *Flaminii*, and of which *Hohenlohe* is the translation, is said to have been the family cognomen. Crato, a descendant of Eberhard, received, in the division of Franconia, an extensive district on the Tauber, the Jaxt, and Kocher. The Counts of Hohenlohe held the first rank among the Nobility of Franconia, and had the law of primogeniture been adopted by the House at an early period, so as to prevent the subdivision and dispersion of the patrimonial estates, they might have been reckoned among the most powerful petty Sovereigns of the Empire. It was in 1764 that the title of Prince was first conferred on all the lines of this numerous House, which is at present divided into two principal branches; these are *Hohenlohe-Neuenstein*, all the members of which, including the collateral branches, *H. Langenburg*, *H. Langenburg-Ohringen*, or *Ingelfingen*, and *H. Langenburg-Kirchberg*, are attached to the Protestant Religion; and *Hohenlohe-Waldenburg*, the Roman Catholic branch, to which belong the Princes of *Waldenburg-Bartenstein*, *H. Bartenstein-Jaxtberg*, and *H. Waldenburg-Schillingsfurst*.

The Prince who bears this last title acquired not a little celebrity a few years back, during his residence at Bamberg, by his pretension to the power of working miracles; he is at present Bishop of Grosswardein in Hungary. The great grandfather of this Prince, Louis, Count of Hohenlohe-Schillingsfurst, after having devoted a large portion of his life to Alchemy, Astrology, and superstitious follies, embraced the Roman Catholic Religion in 1667, and thus gave rise by his example to the Religious schism of the family. The ruins of the ancient town of Hohenlohe are still to be seen near Uffenheim.

HOHENZOLLERN, the title of an ancient race of German Princes, whose lineage may be traced, with tolerable certainty, up to Thassilo, Count of Zollern, who died about the year 800. Among the families most closely connected with their ancestry, are the noble Houses of Colonna, of Hapsburg, and of the Guelfs. Nay, there are some zealous Genealogists, who, allowing every sense of probability to be extinguished by the love of antiquity, maintain that the family of Zollern is derived from the Trojan Antenor. The House of Brandenburg is of this family, and the King of Prussia unites to his other titles

that of Count of Hohenzollern. It was not till the beginning of the XIIIth century that the Count Frederick IV. built the castle on the mountains of the Black Forest, which is regarded by the family as the cradle of their greatness, and from which the title of Hohenzollern is derived. Count Frederick IV. received from Maximilian I., in 1507, the high office of Grand Chamberlain of the Empire, a dignity which was soon after made hereditary in his family. At the close of the XVIth century, the Counts Frederick VI. and Charles II. divided between them the inheritance of the family, the former taking Hohenzollern, where he soon after built the Castle of Hechingen, and the other Sigmaringen. George, the son of Frederick, was raised, in 1623, to the rank of Prince of the Empire, a dignity soon after conferred on the eldest of the Sigmaringen branch also. The title of Prince was subsequently granted, however, by Leopold I., in 1692, to even the juniors of the family, with the exception of the line of Haigerloch. In 1806, the Prince of Hohenzollern joined the Confederacy of the Rhine: his sovereignty was in consequence confirmed, and in the College of Princes he ranks next after the Duke of Nassau.

HOHENZOLLERN-HECHINGEN, a Principality, having about 120 square miles in superficial extent, is situated in the Suabian Alps. The ramifications of the Schwarzwald, or Black Forest, intersect the country, which is enclosed on all sides by Wirtemberg, except on the South, where Sigmaringen adjoins it. Several of the mountains rise to the height of 2000 feet, the Zollenberg to that of 2700 above the sea. Thick forests cover them to their summits: the narrow valleys alone are capable of cultivation, and are in general remarkably fertile. Rapid mountain rivulets water the land, and are collected towards the South into a lake called the Burgersee, from which flows the Katzenbach into the Danube. The climate, notwithstanding the elevation of the soil, has the mildness of the South.

The narrow strips of land between the woods produce a sufficient supply of corn and potatoes; wood, however, and flax constitute the wealth of the land. The Parish of Hausen is remarkable for the cultivation of Gentian, and the natives of that district wander over all Germany with their little stocks of gentian and wooden ware. The peasantry in this Principality are not restrained from the pleasures of the chase, and the consequence is the almost entire extermination of game.

The population of this Principality, in 1822, was 14,500, all Roman Catholics, subject in spiritual matters to the See of Constance.

The Prince of Hohenzollern-Hechingen is not restrained in the exercise of his sovereignty by any Assemblies or Estates. In the close Diet he holds the sixteenth place, conjointly with Hohenzollern-Sigmaringen, Liechtenstein, Reuss, Lippe, and Waldeck, but in the *plenum* he has a separate vote. The family compacts of 1575, 1695, and 1707, framed for the regulation of succession, were revised and confirmed in 1821. The King of Prussia is acknowledged to be the head of the House. In case the lines of Hechingen and Sigmaringen shall either of them become extinct, its estates are to revert to the other. But if both lines fail, then all their possessions go to the House of Brandenburg.

The administration of justice and the powers of

HOHEN-ZOLLERN

Hohenzollern-Hechingen.

HOHEN-ZOLLERN. Government are intrusted to the same hands, but the Supreme Court of Appeal for both the Principalities of Hohenzollern is in Darmstadt. The revenues of the State amount to about 120,000 florins. The public debt is so heavy, that the Prince, to relieve his subjects, is obliged to observe the most exact economy, and to dispense with the usual equipage of a Court.

Hechingen. *Hechingen*, the Capital of the Principality, is situated on a hill, at the foot of which flows the Starzel. It is a small place, with three Churches and 2600 inhabitants. About a mile and a half from the town, on the summit of a conical mountain, 1200 feet in height, stands the celebrated Castle of Hohenzollern. The only approach to it is by a brick causeway, joined by drawbridges across the ravines. The rock on which the Castle is built is nearly perpendicular on all sides; the entrance is by a massive iron gate, and the fortifications stretch along the adjoining hills. Notwithstanding this appearance of strength, the Castle of Hohenzollern was often successfully attacked by the rude artillery of the middle Ages. In 1423, the Countess Henrietta of Wirtemberg burned and completely destroyed it. It was at that time a rendezvous of highway robbers, who, under the title of Knights Errant, abused the license of the feudal system. The reconstruction of the Castle took place in 1460, with a solemnity highly characteristic of the times. Nicholas, Count of Hohenzollern, Philip, Duke of Burgundy, Albert, Elector of Brandenburg, Charles, Margrave of Baden, and Albert, Duke of Austria, all provided with trowels and hammers of massy silver, assisted in laying the first stone of the edifice. The arsenal contained, till within these few years, a rich collection of ancient armour. Although the compacts of the family provide that the Castle shall be kept in good repair, yet it is falling fast to ruin. It is now wholly deserted, and the quantity of stones precipitated at times from the tottering walls make it dangerous to approach it.

Hohenzollern-Sigmaringen.

HOHENZOLLERN-SIGMARINGEN, lying to the South of the preceding Principality, is much more considerable than it, having an extent of 450 square miles, and a population of 38,000 souls. The Danube flows through it from West to East. The portion which lies to the North of that river, in the Suabian Alps, is a rocky and sterile country, with only some narrow strips of meadow land on the borders of the mountain rivers; but the territory to the South of the Danube is level and extremely rich, with a fine warm climate and luxuriant vegetation. Agriculture is the chief employment of the people, who manufacture only for domestic use.

This Principality holds the same rank in the German Confederation as that of Hohenzollern-Hechingen, and it is comprised, like the former State, in the See of Constance, and in the jurisdiction of the Court of Appeal at Darmstadt. The revenues of the Prince, however, are far more considerable than those of the House of Hechingen, amounting to at least 300,000 florins, of which sum more than one-third is derived from large domains in the Netherlands, and from sequestrated Abbey lands in Bavaria. Sigmaringen has an organized militia, but maintains no regular troops. The Prince of Furstenburg and the Prince of Thurn and Taxis both acknowledge the lordship paramount of Hohenzollern-Sigmaringen.

Sigmaringen.

Sigmaringen is a small village, with only 800 inha-

bitants, deriving their support chiefly from the expenditure of the Prince, who resides here. *Haigerloch*, the only town in the Principality, occupies a picturesque situation in a mountain hollow, the river Eyach winding below, and the Castle, a fine edifice, with extensive and well-planted gardens, stretching on the heights above it. The inhabitants are about 1500 in number.

HOID,

HOI'DEN, *n.*

HOI'DEN, *adj.*

Skinner says, *agrestis, rusticus*, clownish, rustic, from Ger. *heyde*, a heath, or country place, *q. d.* an inhabitant of a country place. It was applied to males, though now restricted to females. Cotgrave renders *grue*, "a sot, ass, goose-cap, *hoydon*." *Bejaune*, "a rude, unfashioned, home-bred *hoydon*." And see the Quotations from Heywood and Milton. Applied, as in Cotgrave, to

A rude, unfashioned, home-bred fellow; and to a romping, awkward, clownish, rustic girl.

Mr. Gifford, on the citation below from Ben Jonson, remarks, that from that passage, and several others which he had met with of a similar kind, he was induced to think that *hoiden* was the ancient term for a leveret; and that assuredly it was the name of some animal remarkable for the vivacity of its motions.

CLO. Then hearken oh you *hoyds*, and listen oh you illiterate.
Heywood. Love's Mistress, D. 2.

HILTS. You mean to make a *hoiden* or a hare
Of me, to hunt counter thus, and make these doubles.
Ben Jonson. A Tale of a Tub, act ii. sc. 1.

Shall I argue of conversation with this *hoyden*, to go and practise at his opportunities in the larder.

Milton. Works. Colasterion, vol. i. p. 303.

They throw their persons with a *hoyden* air
Across the room, and toss into the chair.

Young. Love of Fame. Satire 5.

First, giggling, plotting chambermaids arrive,
Hoydens and romps, led on by Gen'ral Clive.

Churchill. The Rosciad.

HOISE, or

HOIST.

Written *hawse* by Sir Thomas More. Fr. *hausser*; Sw. *hyssa*; Scotch *heis*, which Ruddiman, in his Glossary to Douglas, derives from the Fr. *haut*; (or, perhaps, from the A. S. *heahsian*, "a word," says Jamieson, "which I cannot find in any Lexicon.")

To raise or set up or aloft, to elevate, to heave or lift up.

Euery thig was *hawsed* above the mesure; amercemētes turned into fines, fines into raūsomes, &c.

Sir Thomas More. Workes, fol. 62. *Historie of Richard the thirde*.

Notwithstanding, after we had lost ancores, *hoising* vp the sailes for to get the ship acoast in some safer place, or when it should please God, it pleased his mercy suddenly, when no man looked for helpe, to fill our sailes with wind from the land, & so we escaped, thanks be to God.

Hakluyt. Voyages, &c. vol. ii. part ii. fol. 100. *Thomas Steuens*.

The sonne of God had of his own disposicion leat himself faire & sobrelly down into earth, to the end that being *hoighced* vp on y^e crosse, he might drawe vp al thinges vnto himself.

Udall. Luke, ch. iv.

Cleomenes *hoising* sail from the Isle of Ægialia, went into Africk, and was brought by the king's servants unto the city Alexandria.

Sir Thomas North. Plutarch, fol. 679. *Agis and Cleomenes*.

To intercept these, the Carthaginians *hoise* saile, and launch forth into the deep.

Ralegh. History of the World, book v. ch. i. sec. 4.

Let him take thee,
And *hoist* thee vp to the shouting plebeians.

Shakspeare. Antony and Cleopatra, fol. 361.

HOHEN-ZOLLERN.

HOISE.

Haigerloch.

HOISE.
—
HOKE-
DAY.

Shall they *hoyst* me vp,
And shew me to the showing varlotarie
Of censuring Rome?
Shakspeare. Antony and Cleopatra, fol. 365.

But here the rosy morn renew'd the day
While in th' embrace of pleasing sleep I lay,
Sudden, invited by auspicious gales,
They land my goods and *hoist* their flying sails.

Pope. Homer. Iliad, book xiii.

We saw abundance of coco-nuts swimming in the sea, (near Sumatra,) and we *hoysed* out our boat, and took up some of them.

Dampier. Voyages, Anno 1688.

We could soon perceive that our squadron had alarmed the coast, for we saw the two forts *hoist* their colours, and fire several guns, which we supposed were signals for assembling the inhabitants.

Anson. Voyage round the World, book i. ch. iv.

HOIT, or

HOYT,

HO'ITING,

HO'ITY-TO'ITY.

Perhaps *hoise*, or *hoist*. Cotgrave says, in *v. Moustache*, "This would make him raise his hope or thoughts to a very high pitch;" and in *v.*

Hausser, (to *hoise*,) he gives as an equivalent expression, "That would set him on the *hoight*."

To raise, to elevate, to elate; to be in high spirits; to throw or leap about, as in high spirits. We still use the expression, "He is in *hoity-toity* spirits."

And there he lives at home, and sings and *hoys*, and revels among his drunken companions.

Beaumont and Fletcher. Works, vol. ii. fol. 62. *The Knight of the Burning Pestle*, act iv. sc. 1.

We shall have such a *hoiting* here anon,
You'll wonder at it.

Webster. Thracian Wonder, act ii. sc. 1. repr. p. 31.

First that could make love faces, or could doe
The valter's sombersalts, or us'd to wooe
With *hoiting* gambols, his own bones to breake
To make his mistris merry.

Donne. Progress of the Soul, song 47.

If any thing be amiss they are sure Mr. Sleek will find fault; if any *hoity-toity* things make a fuss, they are sure to be taken to pieces the next visit.

Guardian, No. 10.

HOITZIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Polemoniæ*. Generic character: calyx double, interior one-leaved, tubular, exterior mostly four to eight leaved, variously formed, serrated; corolla funnel-shaped, segments ovate; stigma three-parted; capsule triangular, three-celled, three-valved; seeds imbricated, margin membranaceous.

Three species, natives of Mexico.

HOKEDAY, HOC DAY, HOCTUESDAY, a Festival which has given rise to very lengthened discussion among Antiquaries with very little certain result. A bloody incident in our early History, recorded in the *Laws* of Edward the Confessor, (35.) and by Henry of Huntingdon, has been generally but falsely assigned as the origin of this celebration. The tale is thus related by the last-named Historian: *Millesimo 2 anno Emma Normannorum gemma venit in Angliam, et diadema nomenque Reginæ suscepit. Quo proventu Rex Adelred in superbiam elatus, et perfidiam prolatus, omnes Dacos qui cum pace erant in Angliâ clandestinâ proditiōe fecit mactari unâ eâdemque die, sc. in festivitâ S. Bricii, de quo scelere in pueritiâ nostrâ quosdam vetustissimos loqui audivimus: quod in unamquamque urbem Rex præfatus occultas miserit epistolas, secundum quas Angli Dacos omnes, eâdem die ac eâdem horâ gladiis truncaverunt impremeditados, vel igne simul cremaverunt subito comprehensos.* (VI. ad in.) Spelman, in his *Glossary*, (ad v.) has pointed out that the Feast of St. Brice, on which this Tragedy was enacted, falls on the 13th of November, and that Hokeday is kept in sum-

mer, though it be a *dies incerta et pro arbitrio vulgi et locorum*.

The massacre of the Danes is mentioned by many other authorities, which the research of Mr. Douce (cited in a note on Brand's *Pop. Ant.* i. 157.) has brought together; but not in any of them is it connected with Hoctide; which, according to other authorities of equally ancient date, generally fell on the Tuesday fortnight after Easter-day. Matthew Paris calls it *quindena Paschæ quæ vulgariter Hokeday appellatur*; (Hen. III. 1255, p. 904.) and an instrument, 42 Edw. III., given in Madox's *Formulare*, (225.) fixes it for the day after, *die Martis proximo post quindenam Paschæ qui vocatur Hokeday*. Dr. Plot reconciles the difference by stating, that in his own time two Hokedays were celebrated, Monday by the women, Tuesday, which is very inconsiderable, by the men. The passage is worth consulting at length. (*Oxfordshire*, c. 8. 24. &c.)

Another Historical origin has been traced in the sudden death of Hardicanute, which freed the English from Danish servitude. That Prince expired at a wedding feast, most probably by poison. Anno Mxlij Rex Anglorum *Heardecanutus, dum in convivio in quo Osgodus Clapa magnæ vir potentiæ filiam suam Githam Danico et præpotenti viro Tovio, Prudan cognomento, in loco qui dicitur Lamhithe; magnâ cum lætitiâ tradebat nuptui, lætus, sospes, et hylaris, cum sponsâ prædictâ et quibusdam viris bibens staret, repente inter bibendum miserabili casu ad terram corruit, et sic mutus permanens vi Idus Junii feriâ iij expiravit.* (Simeon Dunelm, ap. x. Script. 179.) Here, however, is an equal difficulty with that which we have noticed on the former assumption. The feast is not kept in June.

Mr. Denne, who has treated the question in the *Archæologia* (vii. 244.) at much length, and with very deep research, espouses this second hypothesis. He shows, that changes of the day on which an event was commemorated from the particular day on which the event absolutely occurred, were by no means unfrequent; and that, as the 8th of June was often very likely to fall on one of the Ember days in the Pentecost week, which was observed by all ranks as a strict Fast, there was good reason for transferring the Festival to a season unimpeded by such an obstacle. Mr. Denne's Memoir contains many particulars to which the curious reader will do well to have recourse.

The Etymology is no less uncertain than the cause of the Feast. Lambarde, (*Perambulation of Kent, Sandwich*,) referring its origin to the death of Hardicanute, thus deduces the name:—"Besides, that ever after, the common people, in joy of that deliverance, have celebrated the annual day of Hardicanute's death (as the Romans did the Feast of *Fugalia*, or chasing out of the Kings) with open pastime in the streets, calling it, even till this our time, *Hoctyde*, instead (as I think) of *huexyde*, that is to say, the time of scorning or mocking." (140.) Spelman (*loc. cit.*) deduces it from the German *hocken*, to bind; and supports his derivation upon a custom to which we shall presently advert, which gives this day the name of *Binding Tuesday*, or, as it sounds with more dignity in the learned Knight's Latin, *dies Martis ligatoria*. Verstegan (262.) speaks of "a feastival season they yet in the Netherlands use to call *Heughtyd*, that is to say, glad-tyde, for *Hugh*, or *Heughe*, both being one, signifieth Joy or Gladnes. It may be that our *Hoctyde*, now corruptly so pronounced, did first come of *Heughtyde*."

HOKK
DAY.

HOKE-
DAY.
—
HOLD.

Minshew and Skinner turn to the German *Hoge-zeit*, a time of feasting; but the former strangely confounds this Feast with St. Blaze's day. Junius gives the Icelandic *hogg*, murder, and *dag*, a day. Col. Vallancey inclines to the Erse and Irish, *Oach*, or *Oac*, rent or tribute: *La Oac*, the day of Hock, in April, was one of the two annual rent days. Mr. Bryant (*Observations on Rowley*, i. 295.) gives the German *Hoch*, high, *Hock-day*, high-day, which is equally applicable to every Festival. Mr. Denne reverts to *Hockzeit*, particularly applied to a wedding feast, and upon this derivation strengthens his conjecture as to the origin. Mr. Thompson, in his *Etymons of British Words*, traces a whole family to the Sw. *hog*, Teutonic, *hoch*, high. "*Hocktide*," he says, "the high time, was a name given to Festivals, particularly to those of Christmas and Easter. It afterwards became *hey day tide*, *hock day tide*, *hoity toity*, and *highly tighty*, to denote rural pastime. *Hock mune*, or Christmas, is literally the Festival of the lengthening day, from G. *muna*, to increase. The term continues to be used in Brittany and Scotland." (*ad v. Heyday*.) These assertions must be received with caution.

The most remarkable custom on this day was, that women in country places used to stop passengers with ropes and exact *hock* money from them; and this gave rise to Spelman's Etymology, to which he adds, *cur autem fœminæ rei obtinuerint magisterium ego non teneo*.

The *Hock tide*, *Hockey*, *Horkey*, or *Hawkey*, of HARVEST HOME, is a totally different celebration.

HOLCUS, in *Botany*, a genus of the class *Triandria*, order *Digynia*, natural order *Gramineæ*. Generic character: flower (polygamous) a panicle; calyx two-flowered, two-valved; corolla small, one of the valves aristate; nectary linear, two-parted; stigma nearly sessile.

Two species, *H. lanatus* and *mollis*, both natives of England; the other numerous species of the Linnæan genus *Holcus*, constitute the genus *Sorghum*.

HOLD, <i>v.</i>	} Goth. <i>hald-an</i> ; A. S. <i>haldan</i> , <i>heald-an</i> , <i>heoldan</i> ; D. <i>houden</i> ; Ger. <i>halt-en</i> ; Sw. <i>holla</i> . Formerly also written <i>halt</i> . (See HALT.)
HOLD, <i>n.</i>	
HO'LDER,	
HO'LDING,	
HOLD-BACK,	
HOLD-DOOR,	
HOLD-FAST,	
HO'LDER-FORTH.	] gripe, to grasp, to catch, to seize, to clutch.

To *hold* or keep, (*sub.* in motion,) to continue, to pursue, to proceed, to persist.

To *hold* or keep, (*sub.* from motion,) to stop, to stay, to refrain or restrain, to desist; to have or keep fast, or fixed, or firm—to retain, to confine.

To *hold* within; to contain.

To *hold* or keep from; to detain.

To *hold* or keep up; to maintain, to sustain, to support.

Wat *halt* it to telle longe?

R. Gloucester, p. 36.

And þenne, for þe aliance þat were hem by twene,
Heo mygt þis lond al in þes *holde* with oute tene.

Id. p. 89.

"þe kȳng," he seȳde, of Engelond *halt* hym to hys bedde,
And lȳþ mȳd hȳs gret wombe at Reȳns achȳld bedde.

Id. p. 379.

If any Breton were fonden *holdand* lond or lȳth,
þat he suid voide þe lond, if he his life wild saue.

R. Brunne, p. 14.

For hosbondere & he. *holdeþ* to gederes.

Piers Ploukman. Vision, p. 15.

And I pursuyde this weie til to the deeth, byndyngé and bitakyng
in to *holdis* men and wymmen. *Wiclif. Dedis*, ch. xxii.

Euery man that *halt* [Tyrwhitt, *holt*] him wirth a leke,
Upon his bare knees ought all hys lyfe
Thanken God, that him hath sent a wyfe.

Chaucer. The Marchantes Tale, v. 9224.

She *halt* hire chambre, abiding Cristes will.

Id. The Man of Lawes Tale, v. 5142.

He leyth downe his one eare all plat
Unto the ground, and *halt* it fast.

Gower. Conf. Am. book i. fol. 10.

— A knight called Virginius,
Agein the lawe, agein all equitee,
Holdeth, expresse agein the will of me
My servant, which that is my thral by right.

Chaucer. The Doctoures Tale, v. 12116.

This is the veray soth withouten glose,
It failleth not, while it is in your *hold*.

Id. The Squires Tale, v. 10481.

In Scotlāde some styryng was made this yere by excytyng of y^e
Frēsh kynge, in so moche that the kynge was fayne to sende thither
a crewe of soudiours to strēgth such *holdys* as he there *helde*.

Fabyan. Chronicle, Anno 1341.

The stif standers, and the sturdy *holders* vp of their snoute, he hath
cast downe. *Ullall. Luke*, ch. i.

Setting not bi for to folowe the determynations and the *holdingis* of
the Chirche in mater of faith.

Bishop Pecock. The Book of Faith, 1455. (*in Waterland*, vol. x.
p. 214.)

And greedy Avarice by him did ride,
Upon a camell loaden all with gold;
Two iron coffers hong on either side,
With precious metall full as they might *hold*.

Spenser. Faerie Queene, book i. can. 4.

"Ah, dearest dame," quoth then the Paynim bold,
"Pardon the error of enraged wight,
Whom great grieve made forget the raines to *hold*
Of reason's rule."

Id. Ib.

— Come thick Night,
And pall thee in the dunnest smoake of Hell,
That my keene knife see not the wound it makes,
Ner Heauen peepe through the blanket of the darke,
To cry, *hold*, *hold*.

Shakspeare. Macbeth, fol. 134.

— Before my body
I throw my warlike shield: lay on Macduffe,
And damn'd be him, that first cries *hold*, enough.

Id. Ib. fol. 151.

CAT. *Hold* thee, drunkard. Consul,
Go forth and confidently.

Ben Jonson. Catiline, act v.

OVER. You will not let him goe, brother, and loose him?

COK. Who can *hold* that will away? I had rather loose him then
the fayre, I wusse.

Id. Bartholomew Fayre, act i. sc. 5.

And pain and grief enforcing more and more,
Besieg'd the *hold* that could not long defend.

Daniel. History of the Civil Wars, book iv.

Before vs are our armed foes,
Behind vs are the seas,
On either side the foe hath *holdes*
Of succour, and for ease.

Warner. Albion's England, book iv. ch. xxii.

No man durst demaund the cause of his comming (with a number
about him) into the utmost parts of the Romane limit, as being now a
landed man, and a *holder* of possessions there.

Holland. Ammianus, fol. 111. *Constantianus and Julianus*.

— And struggling still with those

That 'gainst her rising pain their utmost strength oppose,
Starts, tosses, tumbles, strikes, turns, touses, spurns and sprauls,
Casting with furious limbs her *holders* to the walls.

Drayton. Poly-olbion, song 7.

HOLD.

HOLD.

The only *hold-back* is the affectionate and passionate love that we bear to our wealth, that lust or sensuality of the eye, as the Apostle calls it.

Hammond. *Works*, vol. iv. p. 555. *The Poor Man's Tithing*.

Brethren and sisters of the *hold-dore* trade,
Some two months hence, my will shall here be made.

Shakespeare. *Troilus and Cressida*, fol. 105

The cause of this *holding* of and delay that he made, was the feare of imminent dangers on every side, in so much as he would often say, hee *held* a wolfe by the eares.

Holland. *Suetonius*, fol. 100. *Tiberius Nero*.

If sovereign right by sovereign power they scan,
The same bold maxim *holds* in God and man :
God were not safe, his thunder could they shun ;
He should be forc'd to crown another son.

Dryden. *The Medal*.

Would any one think he in earnest went about to persuade men to be Christians, who should use that as an argument to recommend the Gospel, which he has observ'd men to lay *hold* on as an objection against it?

Locke. *A Vindication of the Reasonableness of Christianity*, &c.

We preach a company of plain lessons of peaceableness, and fidelity, and submission to our rulers ; such as the law of nature teaches, such as both Christ and his apostles did preach in all places wherever they came ; and such as will at this day *hold* in all the governments of the world, whether they be kingdoms or commonwealths.

Sharpe. *Works*, vol. ii. p. 40. *Sermon 2*.

[Nature] has furnished the several sorts of teeth with *hold-fasts* suitable to the stress that by reason of their different offices they are to be put to.

Ray. *On the Creation*, part ii.

Can any sober person think it reasonable that the public devotions of a whole congregation, should be under the conduct, and at the mercy of a pert, empty, conceited *holder-forth*, whose chief (if not sole) intent is to vaunt his spiritual clack, and (as I may so speak) to pray prizes.

South. *Sermons*, vol. ii. p. 117.

Nor can it be imagined, that all capacities should presently and immediately understand what they hear, when, possibly, the *holder-forth* himself understands not what he says.

Id. *Ib.* p. 156.

Indeed his (Cicero's) *holding-out* and delicateness in extending and looseing a note with incomparable softnesse and sweetnesse was admirable.

Evelyn. *Memoirs*, 19 April, 1687.

But we are, first, to find out what the principles are on which prophecy is founded, and by which it claims to be tried ; and then to see whether they will *hold* ; that is, whether they will aptly and properly apply to the particulars, of which it is compounded.

Hurd. *Works*, vol. v. *Sermon 3*.

A person lays *hold* upon a thing when he takes possession of it, and claims it as his right and property : in this sense the apostle speaks with much diffidence and humility of his hope of laying *hold* of his reward.

Horsley. *Sermon 27*. vol. ii.

The greatest trouble they gave us was to look after the buoys of our anchors, which were no sooner thrown out of the boats, or let go from the ship, than they got *hold* of them.

Cook. *Voyages*, vol. iv. book iii. ch. iv.

But of all modes of influence, in my opinion, a place under the government is the least disgraceful to the man who *holds* it, and by far the most safe to the country.

Burke. *On the Cause of the Present Discontents*.

This is the unity of the Christian church, the *holding* of Christ for the head ; and not (as the present church of Rome teaches) the *holding* of the pope for the visible head of it.

Pearce. *Sermon 2*. vol. iv.

HOLD, Skinner says, *sic dicitur contabulatio navis infima ubi penus navis conditur* ; either from the verb to *hold*, because it *holds* or contains the stores, &c. or *q. d.* the *hole* of a ship, the inmost cavity of the ship. Tooke ;—*hold*, as the *hold* of a ship ; in which things are *covered* ; or the *covered* part of a ship : the past participle of *hel-an*, to cover.

DOL. Can a weake emptie vessell beare such a huge full hog'shead ? There's a whole marchant's venture of Burdeaux stuffe in him : you haue not seene a hulke better stufft in the *hold*.

Shakespeare. *Henry IV. Second Part*, fol. 82.

Behold the youth just now set free
On land, immur'd again at sea ;

Stow'd with his cargo in the *hold*
In quest of other worlds for gold,

Somerville. *Fable 14. The Fortune-hunter*.

This was no time to indulge conjecture, nor was any effort remitted in despair of success : that no time might be lost, the water was immediately started in the *hold*, and pumped out.

Cook. *First Voyage*, book iii. ch. iii.

HOLD.

HOLLA.

HOLE, } See **WHOLE**.
HO'LY. }

HOLE, A. S. *hole*, *hale*, *hol* ; Ger., D., and Sw. *hol*, from A. S. *holian*, *uholan*, *cavare*, *excavare*, *fodere*, to *hollow*, to excavate. Skinner. In the opinion of some from *hel-an*, *tegere*, to cover. Lye. And Ihre thinks the Sw. might be formed from the Goth. verb, *huljan*, (A. S. *hel-an*.) to cover. Of this Goth. and A. S. verb, Tooke considers it to be the past participle, and to mean

Some place *covered* over.

To the objection, " Cannot I drill a *hole* in the centre of this shilling ? And then where will be the covering ? he answers : After you have so drilled it, break it diametrically : and then where will be the hole ? Of the two pieces each will have a notch in it ; but no hole will remain ?" To this may be added, that if each piece be set upright, with the notched side downwards, there will be a hole in each, formed by the perforated piece and the surface upon which it stands.

Norþ wynd þere y wys

Out of the erþe ofte comeþ, of *holes* as yt were,
And bloweþ vp of þilke *holes*, so þat yt wolde a rere
And bere vp grete cloþes, ȝef heo were þer ney,
And blowe hem here and þere vpon þe lofte on hey.

R. Gloucester, p. 7.

Boþe fox and fowel may fleo to *hole* and crepe.

Piers Plouhman. *Vision*, p. 394.

Whether a well of the same *hole* bringith forth sweete and salt watir ?

Wiclif. *James*, ch. iii.

He brake the barres, and through the timber pearst
So large a *hole* wherby they might discerne
The house, the court, the secret chambers eke
Of Priamus, and auncient kings of Troy,
And armed foes in the thentrie of the gate.

Surrey. *Virgil. Æneis*, book ii.

P. CA. ——— I ha' you in a *purse-net*,
Good master Picklocke, wi' your worming braine,
And wrigling ingine-head of maintenance,
Which I shall see you *hole* with very shortly :
A fine round head, when those two lugs are off,
To trundle through a pillory.

Ben Jonson. *The Staple of Newes*, act v. sc. 2.

His men yet pleas'd their hearts,
With throwing of the *holed* stone ; with hurling of their darts,
And shooting fairley one the shore.

Chapman. *Homer. Iliad*, book ii. fol. 31.

But thou, poor fountain, silly soul !

Thy head absconding in a *hole*
Run'st muddling on from place to place
Asham'd to show thy dirty face.

Yalden. *Fable 1. The River and the Fountains*.

When he had got about an hundred yards distance and thought himself secure of his prize, a musket was fired after him, which fortunately struck the boat just at the water's edge, and made two *holes* in her side.

Cook. *Voyages*, vol. i. book ii. ch. iii.

HOLEFUL, perhaps *holesome* or *wholesome*.

" I am," sayd he, " y^e sauyoure of poore men ; ye be poore & haue assayed y^e harde hādīs of ryche men ; now drawe ye therefore *holefull* water of lore of my wellys, & that w^t ioy, for y^e tyme of youre vysytacyon is comyn."

Fabyan. *Chronicle*, Anno 1188.

HOLIDAM. See **HALIDAM**.

HO'LLA, v. } Probably from the A. S. *ahlow-an*,
HO'LLA, n. } to low or bellow. See **HALLOO**.

HO'LLOW, } To make or utter a loud (low-ed) noise,
HO'LLOWING. } to shout aloud ; to call or cry aloud.

HOLLA.

HOLLAND.

But *holla* yet, and lay a strawe thereby.*Gascoigne. The Fruites of Warre.*Here is our en'my lo, *heytagh*, loud clamours than they throw.*Phaer. Virgil. Aeneidos, book ix.*CEL. Cry *holla*, to the tongue, I prethee: it curuettes vnseasonably.*Shakspeare. As You Like It, fol. 196.*

————— To our Theban hounds,
That shook the aged forrest with their echoes,
No more now must we *hollo*, no more shake
Our pointed javelins.

Beaumont and Fletcher. Two Noble Kinsmen, act ii. sc. 2.

I could have kept a hawk, and well have *hollow'd*
To a deep crie of dogs.

Id. Ib. act ii. sc. 5.

What recketh he his rider's angry stir,

His flattering *holla*, or his stand, I say?*Shakspeare. Venus and Adonis.*

Like as the desert rocks in the wide fields and mountains ring
with the resonance and ecchoes of herdmen's *hollaing*, and beasts'
bellowing.

Holland. Plutarch, fol. 1079.

As this was the reception it [the Liturgy] had in the cathedral
[at Edenborough] so it far'd not better in the other churches of the

city, but was entertain'd with the same *hollowing* and outcries; and
threatning the men whose office it was to read it, with the same
bitter execrations against bishops and popery.

Clarendon. History of the Rebellion, vol. i. book ii. p. 109.

The hostlers at the inns admire, and *hollo* to the three footmen
who came galloping after, Who is it? who is it?

Knox. Winter Evenings, even. 41.

HOLLAND, a linen, so called because originally
made in *Holland*. The chief manufacture of it is now
in Ireland.

Hollands, the spirit Geneva, or GIN, *q. v.* made in
Holland.

The ninth of April he presented the great Bassa with sixe clothes,
four cannes of siluer double gilt, and one piece of fine *holland*.

Hakluyt. Voyages, &c. vol. ii. The first Voyage to Constantinople.

HOSTESSE. Now as I am a true woman, *holland* of eight shillings
an ell.

Shakspeare. Henry IV. First Part, fol. 64.

It must be allowed, that any young fellow that affects to dress and
appear genteelly, might with artificial management save ten pound a
year, as instead of fine *holland* he might mourn in sackcloth.

Spectator, No. 360.

HOLLA.

HOLLAND.

HOLLAND.

Boundaries,
extent, &c.

HOLLAND, a Province of the Kingdom of the
Netherlands, has nearly the same extent which belonged
to it when an independent Republic, its territorial dimi-
nution being confined to some small districts on the
South side of the Maas and of the Hollandsdiep, at
present united to North Brabant. It lies between
51° 40' and 53° 10' North latitude, and 3° 56' and 5° 30'
East longitude. The German Ocean forms its boundary
on the West and North; the Zuydersee, Utrecht, and
Gueldres on the East; and on the South it has the Maas
and the estuary of that river, which successively takes
the names of the Biesboch, Hollandsdiep, Krammer, and
the Grevelinge, this last-named strait separating Holland
from Zeeland. Its greatest length from North to South
is about 80 miles, or 110 if we include the Islands of
Texel and Vlieland. The greatest breadth of the Pro-
vince is at its Southern limit, where it is about 45 miles
across, but as it decreases uniformly towards the North,
the average width may, perhaps, be taken at half that
distance; the superficial extent is estimated at 98½
German, or about 2216 English square miles.

Divisions.

This Province has been always divided into North
and South Holland; the peninsula to the North of the
Y, an inlet of the Zuydersee, running Westward to-
wards the Ocean, from which it is separated by an isthmus
not above eight miles across, (formerly constituting the
Government of North Holland, but at present the line
of demarcation between the Northern and Southern
Governments,) runs through the Sea of Haerlem, so as
to render the divisions more nearly equal. North Hol-
land was formerly called West Friesland, and is still so
denominated in some public Acts, though the Province
which properly bears that designation is situated wholly
to the East of the Zuydersee; (see **FRIESLAND**;) but
the Frisian Tribes appear to have anciently possessed all
the low countries to the North of the Rhine, and previous
to the natural convulsion which let in the waters of the
Ocean, and formed the Zuydersee, the districts which
they inhabited were immediately contiguous to one an-
other. Holland, from having been by far the most wealthy
and important of the Seven United Provinces, is not

unfrequently taken in a wider sense to signify the whole
confederated Republic, particularly when the commerce
and industry of the Dutch Provinces are the subject of
discourse. It is not our intention, however, to take
advantage of the latitude offered by the vague applica-
tion of the name, but to confine ourselves to the local
circumstances and topography of the modern Province;
and for all Political retrospects, statements of Commerce
and Finance, or questions of Social Economy, in which
the Associated Provinces are involved, we refer for once
and all to the Kingdom of the NETHERLANDS.

The surface of Holland is uniformly low and flat, de-
scending gradually towards the North and West. North
Holland is consequently lower than the Southern division,
and some portions of it, in the districts called Kenne-
merland and Waterland, are a few feet below the level
of the Ocean; the difference of absolute elevation in
the various districts, though abstractedly trifling, is
nevertheless, from the physical circumstances of the
country, and the manner in which it modifies the liability
to inundation from the Ocean or the rivers, sufficient to
create the greatest diversity in the character of the
landscape. From the mouth of the Maas to the village
of Petten in North Holland, extensive Downs, or sand-
hills, form a natural barrier against the irruptions of
the Ocean. This embankment, thrown up and renewed
by the steady operation of physical causes, extends
along a line of coast exceeding 60 miles in length;
where this ceases, a little beyond Petten, the efforts of
Man commence, and dams, heaped up by the labour
of Ages along the remaining shores of the German
Ocean on the West, and those of the Zuydersee on
the East, an indented line of more than 100 miles,
protect the green fields within from the waves which
break above them. The sand-hills are supposed to
increase uniformly, gaining on the Ocean as well as on
the cultivated ground, but the law of their formation is
so involved with the circumstances of season and cur-
rent, that great and violent changes often take place in
their disposition. It is stated in the Life of De Ruyter,
that when, in the year 1672, the fleets of France and

Surface.

Downs.

HOLLAND.

England cruised off the coasts of Holland, the sands were much altered and disarranged by the discharges of artillery. The Downs reach their greatest elevation in Kennemerland, near their termination, where they rise into hills 200 feet in height, occupying a wide extent of country, with broad valleys and marshes between them. Several streams also, converted by human ingenuity into navigable canals, take their rise from these sandy hillocks, and flow into the Y or the lakes of Waterland.

Dikes.

The Dikes, or Mounds, which to a stranger appear to constitute the most remarkable feature in the Dutch landscape, are generally supported on the land side by piles of wood and stone ramparts. They are ordinarily about 30 feet above the land, but in some places, as at Medenblick, where the shores of the Zuydersee face the North, and are thus directly exposed to the high tides driven by the gales of winter, both setting in from the same point, they are reared to double that elevation. The greatest care is taken to strengthen their surface by sods or marine grasses, and below high-water mark, where these will not vegetate, the beach is secured by a strong matting of flags, fastened down at every three or four yards by wooden pins. Further in the sea the matted covering is held down by stones. Large wooden posts, numbered in order, are ranged along the shore at the distance of 100 or 120 feet from each other, to afford an exact and easy reference to the spots demanding repair. Besides the precautions thus taken by public policy for the preservation of the mounds, the inhabitants of the shores take care, in tempestuous weather and high tides, when the sea frequently washes the summit of the Dike in exposed situations, to cover it over with sail-cloths, so as to complete its defence on the upper surface. It is not, however, from the sea alone that the Dutch seek to protect themselves by Dikes. All the numerous rivers which flow through the country, are obliged to be confined within their channels by similar mounds; and the lakes, as they communicate with the rivers or the ocean, rise to the same level with them, and render similar precautions necessary. Thus Holland is cut through in all directions by Dikes. The tracts of land lying between these are called *Polder*, and are kept drained by innumerable windmills, which pump the superfluous water into the adjacent canals. The roads, as well as the navigable canals, are generally on these Dikes, which are well planted with trees and kept in excellent order, as the slightest neglect might occasion serious losses. The annual expense of the Dikes is two millions of florins; and the tax levied for their repair is, in some parts of the country, heavier than the land-tax.

Polder.

In this way several lakes have been drained and converted into productive land. The Beemster, the most fertile district of North Holland, and the most remarkable spot in the Dutch Provinces from the great art and diligence required to make it available to human industry, is one of those drained hollows. Morasses, or shallow lakes, are still numerous; not less than eighty being reckoned in the Northern Government, where they are generally the results of superabundant water; in South Holland the pits from which peat is dug for fuel form so many unsightly ponds, which annually encroach on the productive soil.

Sea of Haerlem.

The Haerlemer Meer, or Sea of Haerlem, is the only lake of any consequence. This piece of water, 15 miles in length by 9 broad, was formerly a marsh; but

when the mouth of the old Rhine, which passes through Leyden, was choked up, an inundation ensued which united several small lakes in the neighbourhood. Hence the depth of water in the Haerlemer Meer is very unequal. The Southern portion of it, called the Sea of Leyden, is capable of bearing good-sized vessels; but ten or even six feet is the ordinary depth of the channel. The navigation of it is difficult from the numerous shallows, and has much declined since the construction of the canals between Leyden, Haerlem, and Amsterdam, which entirely supersede it as a means of regular communication between those places. In the year 1628 the son of Frederick, King of Bohemia, was drowned in the Sea of Leyden; his father, who sailed in company with him, and who witnessed his catastrophe, being prevented, by the fury of the tempest, from rendering him any assistance. This accident is said to have promoted the formation of the canals. The Haerlemer Meer is saltish in some places; vast forests of reeds grow along its margin and help to nourish great quantities of fish. This lake appeared to increase rapidly until the XVIIth century, when care was taken to confine it by embankments; and, since that time, the project of draining it has been frequently revived.

On the North, the lake of Haerlem communicates with the Y by a sluice; the neck of land separating it from that inlet can, with difficulty, be preserved by stone ramparts and wooden piles from the destruction threatened by the waves on both sides; in one place the isthmus is so narrow as not to allow room for the canal between Haerlem and Amsterdam, which is here intermitted, a portage of about half a mile supplying its place. The *Bies Boch*, or *Wood of Reeds*, the widest part of the estuary of the Maas, is by the Dutch Geographers denominated a lake; it has, indeed, the appearance of a great lake, spreading over more than 14 square leagues, and half covered with reeds. This great expanse of water was formed suddenly on the night of the 18th November, 1521, by an inundation of the Waal and Maas. According to tradition, 72 villages and 4000 families were destroyed by this unforeseen calamity.

Of the numerous rivers which flow through Holland, there is not one of any importance which takes its rise within the limits of the Province. The Leck, the Waal, the little Yssel, and the Vecht are all branches of the Rhine, the name of which river is preserved by a narrow and almost stagnant stream passing from Utrecht to Leyden, and thence to Catwyk on the sea-side, where it joins the sea by a canal cut through the Downs for a distance of two miles, recently constructed on a most magnificent scale. Previous to the formation of this canal, the Rhine was lost in the sands about four miles from Leyden. The numerous artificial mouths into which the waters of the Waal and Maas are diverted, as well as the numberless canals which they are made to supply, have the effect of diminishing the current of the principal channels, so that the depositions of mud are not carried forward to the sea with sufficient force, but, gradually accumulating, raise the beds of the rivers, and render necessary the continual increase of the embankments. The Y, an inlet of the Zuydersee, runs Westward towards the Sea of Haerlem, and afterwards towards the North, a distance altogether of about 20 miles; its general breadth is from two to four miles. For a description of the Zuydersee, the time and manner of its formation, with an account of the changes

HOLLAND.

Rivers.

HOLLAND.

Soil.

which are supposed to have taken place in the channels of the Rhine, we refer to our general paper on the Low Countries. (See Kingdom of the NETHERLANDS.)

The maxim of Political Philosophers that the most favourable circumstances in which Human Society can be placed, are those which make the existence of Arts and industry the indispensable preliminary conditions of its increase, is more perfectly illustrated by Holland than by any other Country. This Province, so remarkable for its dense population, for its commerce, and for the excellence of some even of its natural productions, possesses, in general, a meagre and ungrateful soil, and scarcely any which can be called excellent. One-fifth of the whole, according to Metelerkamp, is barren heath, sand, and unprofitable morass; some other writers, however, supported by public documents, make the portion of waste territory amount to one-third, and the quantity of productive land annually spoiled by the spreading of the sands or of peat-bogs, exceeds very much, it is said, the portion gained by draining. The soil of Holland is, generally, a thin vegetable mould resting on sand; but in many places the sand is found above the alluvial deposit; and, frequently, their alternating layers prove the successive inundations of the sea and the rivers. The whole of the level country has subsided since the efforts of man have protected it from the waters; hence it is that the fields are in some places six feet, in the Beemster, Purmer, and other drained lakes sixteen below the level of the Ocean. Of this subsidence and of subsequent inundations, the soil bears abundant proofs. The vestiges of forests, roads, and inhabited places are found not far below the surface in the soil which has been gained from the Ocean, and which at a greater depth contains marine *débris*, the bones of whales, and wrecks of vessels. North-West from the village of Koogh in the Isle of Texel, about a mile from the coast, large trees are found at the bottom of the sea. This submarine forest, called the *Orchard* by the fishermen, has an extent of nearly a square mile. The moisture of the drained lands in Holland adapts them to the cultivation of grasses and to pasturage; there is little arable land, and all the corn produced within the Province is not equal to a tenth of the consumption. Where the value of a crop, however, depends on careful management and application, the Dutch farmer is sure to succeed. The madder grown in Holland holds the first rank in commerce, and the flax also, chiefly owing to skilful treatment, is highly esteemed. The cultivation of tobacco has declined, perhaps, in consequence of its increase in other parts of Europe. The Dutch supply flax-seed to all Countries engaged in the linen manufacture; seeds of flowers and culinary vegetables are principal articles of commerce; but this, it must be observed, is not, perhaps, so much owing to their horticultural skill, as to the nature of their moist and heavy atmosphere, which, being unfavourable to fecundation in general, prevents the degeneration of vegetable species, resulting from the intermixture of several kinds. The tract of country within the Downs, from Alcaaar to the Hague, is that which is chiefly devoted to the growth of flowers and garden culture; in the neighbourhood of Haerlem, particularly, the skill of the Dutch gardeners and their love of tulips are conspicuous. The quantity of cheese and butter made in this Province, is astonishing; the exportation of the latter article alone brings in 18 millions of florins.

One of the causes assigned for the perfect success

with which the Dutch farmers cultivate their artificial soil, is the intimate acquaintance they have with its peculiarities in a country where the agricultural peasant is the owner of the soil, and the same spot of land descends from father to son through a long course of generations.

The farms are in general small, but yet large enough to support their possessors in simple affluence. The neatness which distinguishes the Dutch towns, is equally conspicuous in their farm houses; gardens and orchards surround the dwellings, and are securely enclosed by a trim green fence. The fields are, in general, separated by deep ditches filled with water, and capable of serving as canals to transport the produce of the farm. Canals on a larger scale connect the farms with the villages, and these with the great towns, so that facility of internal communication can hardly be conceived more perfect.

The exportation of the raw produce of Holland has much declined in every article, not even excepting flax-seed. The great revenue formerly derived from the sale of tulip-roots and flower-seeds, has, in particular, fallen away; and the madder of Alsace has risen to the highest estimation in commerce. This diminution of resources is not confined, however, to the produce of the soil, or to the Province of Holland. (See the NETHERLANDS.) The whale-fishery which, previous to the revolutionary wars, employed nearly 300 vessels, is totally extinct. The herring-fishery, carried on from the ports of Rotterdam, Briel, Delft, Schiedam, Enchuyssen, still exists, though in a crippled state. The cod-fishery, carried on for the most part on the Dogger bank, supplies not only the consumption of Holland, but forms one of the chief exports: the London market derives its principal supply of cod from the Dutch fishers.

The vicissitudes of the manufacturing and commercial interests of Holland, will be treated of, conjointly with the fortunes of the other United Provinces, under the head of the NETHERLANDS. We shall here briefly advert only to those instances of declining industry which have produced a local depression. The manufacture of fine linen was one of those in which the Dutch were for Ages preeminent, and it is still carried on at Haerlem on a considerable though very reduced scale. The Bleacheries of this place enjoy so high a reputation, that they prepare for market almost all the fine linen manufactured in Holland. The fabrication of linen being in most of its stages carried on by peasants, with whom it constitutes a chief branch of domestic industry, a decline in the demand for that article causes a widely diffused, rather than a local distress. But the depression of the woollen-cloth factories has depopulated Leyden, which in the beginning of the last century contained not less than 80,000 inhabitants, and at present is reduced to a third of that number. The fine cloth made here, in the year 1700, amounted to 25,000 pieces, and the camlet to 70,000; these numbers were reduced respectively, in 1802, to 7086 and 2700. Taking together all branches of the manufacture, the quantity fabricated at present is not more than one-tenth of the annual produce in flourishing times. Pains have been taken, of late years, to improve the home-grown wool, and flocks of merinos have increased in the Isles of Texel and Wieringen; but the improved fineness of the cloth has not as yet restored it to its place among the articles of exportation. The porcelain manufacture at

HOLLAND.

Farms.

Exports.

Manufactures.

Produce.

HOLLAND.

Delft affords another instance of decayed industry, and it is with difficulty that the Government of the Netherlands can prevent the importation of English earthenware. The Breweries of Holland were, at one time, a great source of employment and internal commerce; in 1518, there were 160 of them at Gouda, the chief seat of the brewing trade; this number regularly declined till 1802, when there remained but two; the consumption of gin has at the same time increased, and amounts annually to nearly four millions of gallons. There could not, perhaps, be any better test of the activity of trade and increase of capital in Holland, than that which is afforded by the quantity of bricks consumed, as these are the materials with which canals, causeways, and all public and private buildings are constructed in a country without stones or other minerals. The brick-kilns on the Issel produced, at the close of the XVIIth century, about 145 millions of bricks annually, and at the commencement of the present not quite 40 millions, or less than one-third.

Although the commerce of the Netherlands is mostly carried on from Amsterdam, Rotterdam, and the other great towns of Holland, yet as trade must be chiefly considered as a source of national aggrandizement, we shall not speak of the commerce of this Province until we come to treat of the Kingdom collectively. The falling off in the manufactures and the shipping of Holland during the last century, and particularly during the usurpation of the French, operated, as might be expected, to reduce the population. In the middle of the XVIth century, the population of this Province amounted, according to Vossius, to 550,000; in 1732 it was supposed to be at least 980,000; this number was reduced, in 1796, to 828,500, the inhabitants of towns alone being 495,000 in number. In the *Almanach Royal* for 1817, the population is stated at 747,600 souls, showing a difference of 80,000, a greater reduction than can be explained by the subtraction of a small territory on the South.

The commercial adversity under which Holland laboured for so many years subsequent to the French Revolution, and the almost total extinction of the export trade, naturally occasioned a great deal of distress among the lower Orders. The poverty and wretchedness of a dense population are sought to be relieved by a multitude of public institutions, of which we shall give an account in another place. The poor are, in general, reduced to live on potatoes; and the use of a vegetable food, which in wet lands and bad seasons is apt to be unwholesome, together with the increasing consumption of gin, impairs the health and vigour of the inferior classes. Some Dutch writers affirm that there is no Country of Europe in which the people are reduced to such a state of corruption and immorality as in Holland; and although this reproach cannot be admitted in its full extent, yet it is to be feared that the coarse licentiousness which characterises frequented sea-ports prevails throughout this Province. The higher Orders are almost wholly engrossed by the cares of making money; cleanliness, economy, and attention to business are the chief characteristics of the Dutch people; but notwithstanding their general habits of scrupulous neatness, many of their customs, particularly that of smoking, are offensive to foreigners.

The Province of Holland holds the ninth place in the States General, to which Assembly it sends 22 Members. In judicial matters it is included in the jurisdiction of the

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Supreme Court at the Hague. The Provincial States are composed of 90 members, 14 from the nobility, 49 from the towns, and 27 deputed from the proprietors of land. Calvinism is the established Religion. The Synod of South Holland comprises 6 classes and 183 parishes, that of North Holland 5 classes and 148 parishes. The dignitaries of the Catholic Church are the Archpriest, as he is styled, of South Holland, and the Jansenist Bishop of Haerlem, who, together with the Archbishop of Utrecht, is disowned by the Pope.

Holland was included in the ancient Batavia and Frisia. When in the decline of the Empire the inhabitants of those Countries shook off the Roman yoke, they fell under that of the Saxons. The name of Holland is not met with before the IXth century, and appears to have been introduced by the Normans, who overran and settled in the Country after the time of Charlemagne. Some derive it from *hal* or *hol*, hollow and *land*, as if it were descriptive of the appearance of the country; but it appears more probable that the names of the islands in the Baltic, Zelandt and Olandt, were transferred by the Norman adventurers to their new settlements. Thierri, Duke of Alsace, created Count of Holland in 863, was the first who bore the title, which subsequently passed, by marriage, to the Princes of Burgundy, and afterwards to the House of Austria. Charles V. was the last Count.

There is nothing in Holland which makes so agreeable an impression on the mind of the stranger as the size and number of the towns and villages; the latter lie scattered at the distance of two or three miles from each other, and help to diversify the dead level of the plains which the traveller in the *Treckschuyt*, or canal-boat, usually sees around him. Their magnitude and population would, in many instances, entitle them to the rank of cities in other countries. The towns are all connected by canals and by roads perfectly level, paved with brick, and planted with elms or lime-trees. The general mode of travelling, however, is by the *Treckschuyt*, the exact regularity of which compensates, in some measure, for its want of expedition. In describing the topography of the Province we shall arrange the towns in the order in which they present themselves on the ordinary route from South to North.

In approaching the estuary of the Waal, the steeple of the church at *Goree* is the seaman's mark; the land is so low as to be hardly discernible at a league distance. After entering the *Quaks diep*, about 10 miles from the sea, *Helvoetsluys* makes its appearance. the houses being almost hidden by the masts which rise above them. This place, which is the regular station of the English packet-boats, derives its importance not from its size, the population not much exceeding 1200, but from its advantages as a naval arsenal. The only channels by which large vessels can approach it are close to the land, and are defended by strong batteries; within is an immense basin in which all the Dutch navy could find anchorage. The docks are in the centre of the fortifications, and a deep fosse filled with water surrounds the whole on the land side. For many miles to the West of the town the land is preserved by Dikes about 30 feet in height. From *Helvoetsluys* a narrow channel conducts into the old Maas. On approaching Rotterdam there occurs on the left hand *Schiedam*, a town with 10,000 inhabitants and above 200 distilleries; and *Delfshaven*, a fishing village with 3000 inhabitants.

HOLLAND.

Name.

Towns.

Helvoetsluys.

Schiedam.

Delfshaven.

HOL-
LAND.

Rotterdam.

Rotterdam, the second town in Holland in population and commercial importance, and by some considered the first in beauty, is situated on the right bank of the Maas, or Merve, as this Northern branch is properly called; a small river called the Rotte, from which it takes its name, flows through it. The town is extremely well built, particularly towards the river. The *Boom Quay*, or Quay of Trees, a terrace of great houses nearly a mile long and planted with trees, is considered the most commodious and magnificent landing-place in Europe. The city is intersected in all directions by canals, which enable the merchants to bring their cargoes to their own doors. Warehouses and stores adjoin the private dwellings, and, amidst all the bustle of a commercial and seafaring place, Dutch neatness and propriety are still conspicuous. The doors and windows are painted green, creeping plants adorn the vacant walls of the storehouses, and trees, planted along the sides of the canals, mix their boughs with the rigging of the ships; yet the streets are in general narrow, and the footway is only distinguished by being paved with yellow bricks. The principal buildings are the Exchange, a large and handsome edifice, surpassing that at Amsterdam, the Admiralty, the Palace of the late East India Company, and the great church of St. Lawrence, containing the monuments of the Dutch Admirals. The statue of Erasmus, who was a native of the place, raised on a handsome pedestal six feet high, adorns the *Maasbruck*, not far from the Exchange. The house in which he was born, in 1467, is still shown to strangers. The Old Men's Hospital and the *Landhuys*, or House of Assembly for the Committees appointed to superintend the dikes and canals, are also handsome buildings. The trade of Rotterdam still increases, notwithstanding that the accumulations of sand at the mouth of the Maas have, of late years, threatened to destroy it; the number of vessels entering in and clearing out is from 3500 to 4000 annually. The manufactures carried on here are also considerable, particularly of cotton goods, dye stuffs, and chemical preparations. Distilleries and sugar refineries are also numerous. The market of this town is the most frequented in Holland; the trade in flax, in French wine, and in tobacco, centres here. The population of Rotterdam is about 60,000, exclusive of strangers; a large proportion of the residents are English.

Delft.

From Rotterdam a canal of about 10 miles conducts to *Delft*, a large and well-built town, at present in a declining state. The banks of this canal are covered with the villas of the merchants of Rotterdam, each with its narrow garden of precious flowers. The chief curiosity at Delft is the Mausoleum of William I. Prince of Orange, in the new Church. This superb monument is 20 feet long, 15 broad, and 27 in height, and is surrounded by 22 columns of black Italian marble. There are two statues on it, one of bronze in complete armour, the other a marble figure in a reposing posture. In the same Church is the monument of Hugo Grotius, or De Groot, who was born here in 1645. The tower of the new Church is 300 feet high, and is distinguished as much by the merit of its *carrillons*, or chimes, as by its beauty. In the old Church are the Sarcophagi of Heinsius, Leuwenhoeck, and Van Tromp. The Town House, a good building, contains an excellent Gallery of Paintings. The population of Delft does not, at present, exceed 13,000. The manufacture of earthen-ware, for which the place was once so famous, is at present of

little account; instead of 7000, the number of men formerly engaged in it, there are hardly 150 employed. Some silk stuffs are made here, and the manufacture of fine cloth, from the improved wool of the Texel, appears to be increasing. The commerce of Delft depends wholly on that of Rotterdam.

The *Hague*, or *S'Grafen haag*, (the Count's Wood,) 10 miles North-West from Delft, is the Capital of South Holland, the seat of Government, and principal residence of the King of the Netherlands. It is situated at the foot of the Downs, about two miles from the sea; woods, gardens, and cultivated fields surround it on the other three sides. A deep fosse forms its only defence. All travellers extol the beauty of the Hague, the fertility of the adjoining country, (the most productive tract in South Holland,) the woods in its neighbourhood, the openness of the streets, and the numerous splendid houses which adorn them, the hotels erected by the Provinces under the old Constitution for the reception of their Deputies, all contribute to render the Hague more attractive than the other Dutch towns. The avenues, promenades, and public squares are shaded with limes and elms. In the Royal Palace are Galleries of Paintings and of Sculptures, a Cabinet of Medals, and a rich Library. The most remarkable public buildings are the Council House, the Corn Exchange, the new Church, and that of St. James. The great distinction of the Hague, however, is the general magnificence of the private hotels. The population is about 45,000, supported chiefly by revenue and the expenditure of the Court. The industry of the place is confined to the manufacture of sealing-wax and articles of jewellery. The society at the Hague, as might be expected in the Capital of a commercial Country, itself undisturbed by the cares of business, is the most refined and agreeable in the Dutch Provinces. Societies for the promotion of Science, Literature, and the Arts are numerous; but, above all, the study of Natural History is here zealously cultivated. The impulse given by Camper, a native of the town, still operates, and the Hague can boast more Museums illustrative of Natural History, than any city in Europe. The wood from which the town takes its name is at no great distance; it is doubly precious in the eyes of the Dutch from the general absence of woods in Holland. The great roads to Amsterdam, Haerlem, and Leyden pass through it, and in the centre of it is placed the ancient chateau of the Princes of Orange, called the House of Orange, or House in the Wood. This grove appeared so pleasing to Philip II. that it was spared by his orders in 1574, when the Hague was besieged. The praises bestowed on him for this instance of tasteful mercy, may perhaps have induced Louis XIV., a century later, to spare the Mall at Utrecht.

The avenue conducting to *Scheveling*, a village on the sea-shore, inhabited by fishermen, is always pointed out to strangers as one of the beauties of the Hague. It is about two miles long, perfectly straight and level, planted with four rows of stately elms, and with the steeple of the village Church in the vista. *Scheveling* is remarkable for the pertinacity with which its inhabitants, about 3000 in number, adhere to the old costume and usages of the Country.

Leyden, seven miles North-East of Hague, was formerly the second city in Holland. The Old Rhine, which here divides itself into several channels, flows round it, and is joined by some small streams, the Does,

HOL-
LAND.

Hague.

Scheveling.

Leyden.

HOL-
LAND.
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NEW
HOL-
LAND.

Vliet, Mare, and Zyl; the numerous islands into which the town is divided by all these canals are connected by 150 bridges. The district of country round about, called the *Rhynlande*, is the garden of Holland, and furnishes in large quantities the much prized Leyden butter. Leyden is famous for its University, founded in 1575, and which, distinguished for a time by its proficiency in Oriental literature, so successfully cultivated by Golius, Erpenius, and Schultens, enjoyed a more lasting reputation as a School of Medicine and Anatomy. From the great brick walls surrounding Leyden, a rich prospect of the neighbouring country may be enjoyed. In the Guard House, or Citadel, are preserved the portraits of the old Counts of Holland. The Council House and St. Peter's Church, in which is the Sarcophagus of Boerhave, are the only remarkable edifices. The buildings of the University were much injured, and part of the city entirely destroyed, particularly the handsome street called the Raapenburg, by the accidental explosion of a barge laden with gunpowder, which took place in one of the canals in 1807. The population of Leyden is reduced at present to 28,600. The wool trade of Holland, and manufactures of camlets and woollen cloths, still centre here. The book trade also is very considerable, and, though not absolutely increased, has gained in relative importance. The Botanic Gardens at Leyden, the Cabinets of Natural History, the Library of the University, rich in Oriental manuscripts, and the Paintings of Lucas and Rembrandt, both natives of the place, seldom fail to prolong the visit of the stranger.

Haerlem.

A canal about 16 miles in length conducts from Leyden to *Haerlem*, through a highly cultivated country; this latter place is one of the handsomest towns in Holland, intersected by canals, and planted with trees; the sea of Haerlem lies at no great distance on the East; the German Ocean is about four miles off on the West; canals connect the town with Leyden and Amsterdam. Like the other interior towns of Holland, Haerlem has much declined, and its population does not exceed 21,000, about half of its former amount. In the market-place stands a statue, erected, in 1801, to Lawrence Coster, to whom the Dutch ascribe the invention of the Art of Printing. The Cathedral, the largest and handsomest church in Holland, is remarkable for its great organ, containing 8000 pipes and 92 stops. At Haerlem is a Royal Academy of Science, with rich Museums, an Observatory, and a public Library, containing many curious specimens of early Typography, particularly the Works printed by Coster, a native of the place. The neighbourhood of Haerlem has always been the flower-garden of Holland,

and although the trade in choice flowers is no longer what it was in the middle of the XVIIth century, when single tulip roots were sold for 10,000 florins, still there are numerous great nurseries adjoining the town, which, through the weekly markets at Amsterdam, supply all Holland. Haerlem is famous for the excellence of its bleacheries; it is likewise the seat of almost all that remains in Holland of the silk manufacture, which formerly employed here 3000 looms, and at present about 60. In the *wood* of Haerlem, a grove of about 26 acres in extent, is a Royal Lodge, formerly the villa of the Banker, Mr. Hope.

AMSTERDAM, which lies 12 miles East of Haerlem, and is next in the route, has been already noticed in alphabetical order. *Saardam*, on the North of the Y, though called a village, contains 10,500 inhabitants. It is distinguished even in Holland for its neatness and the number of its canals. The inhabitants are all either merchants or shipbuilders. The houses are built of wood, painted green in fanciful patterns, and surrounded by canals, so as with their gardens to form little islands. The house in which Peter the Great resided here, while learning the Art of shipbuilding, is still shown to strangers. Six miles to the North of Saardam is *Alcmaar*, with a population of 8500 souls, and a few miles to the West of this town, on the Zuydersee, is *Horn*, with 9600 inhabitants, and a great trade in cheese and cattle. The navigator Schouten, a native of this place, gave its name to Cape Horn, which he discovered in 1616. We must not omit to mention *Gouda*, in South Holland, built on the Gouwe, which here joins the Yssel, a town of considerable trade, and with a population of 12,000. The Church of St. John is remarkable for its great size, its organ, and stained glass windows. DORT has been already mentioned in its place.

Saardam.

Alcmaar.

Horn.

Gouda.

The islands which lie in a chain across the mouth of the Zuydersee, viz. Texel, Wieringen, Vlieland, and Schelling, are becoming daily more important from the success which has attended the introduction into them of the fine woolled sheep. The inhabitants of the islands, about 8500 in number, of whom 5000 belong to the Texel, are almost all pilots or fishermen. The stock of sheep at present exceeds 60,000. Strong fortifications have of late years been erected on the Texel, to defend the roadstead and straits.

The Islands.

De Graf, *Hist. Stat. Beschryving van Holland*, Amst. 1809; *Tableau de la Hollande*, par Metelenkamp, Rotter. 1809; *Mémoires sur la Hollande*, Paris, 1804; J. Cade, *Tour through Holland in 1806*, London, 1807; &c.

NEW HOLLAND.

NEW HOLLAND, the *Terra Australis* of old maps, is an Island of vast extent, lying directly South of the Western chain of the Indian Archipelago, or Spice Islands. The magnitude of New Holland justly entitles it to the designation of a Continent: its most Northern extremity, Cape York, is in 10° 45' North latitude, while Cape Wilson, on the South-Eastern shore, is in latitude 39°, a coast line of above 2000 miles extending

between them. The greatest breadth is from Point Escarpé, in 113° 15', on the Western coast, to Cape Moreton in the same latitude, and in longitude 153° on the Eastern, a direct distance of 2600 miles. The superficial extent of this great Island may be estimated at about three and a half millions of square miles; or, if compared with that of the Continent of Europe, may be taken to bear towards it the ratio of 15 to 17.

NEW
HOL-
LAND.

An account of the successive discoveries and laborious voyages by which this extensive Country has been gradually made known to us, has already been given under the head AUSTRALIA; we shall here, therefore, confine ourselves to the Geographical survey of it, as far as research has hitherto penetrated, with some description of its natural productions and aboriginal inhabitants: but as far as regards the circumstances of the British Colonies on the Eastern coast, with the details of the regions they possess, the soil, the climate, the mineral riches, and other particulars, deriving importance from their relation to Civilized Man, we refer, for more satisfactory information, to NEW SOUTH WALES.

Scarcely any thing is yet known of the Geography of New Holland beyond the coast; great chains of mountains, which might serve to elucidate the physical distribution of the Country, are nowhere visible, except on the Eastern side, where the Blue Mountains run parallel to and at no great distance from the shore; nor have any great rivers been as yet discovered, the course of which might lead us to conjecture the situation of those mountain ranges, which it is hard to conceive wanting in so extensive a Country. As far, however, as observation has reached, the greater part of New Holland appears to be a dead flat, or gradually to assume that appearance towards the interior. As the voyages of Captain King, in 1818 and 1822, complete (with the exception of a few little breaks) the survey of the whole coast, which preceding navigators had left unfinished, we are now enabled to trace an authenticated outline of the Australian Continent.

Eastern
coast.

On approaching the Eastern coast, above Cape Howe, the shore appears bold and picturesque; the country behind rising higher and higher into swelling hills of no great elevation, but crowned with evergreen forest trees, and close brushwood, exhibiting a gloomy and scathed verdure, extremely different from the fresh appearance of vegetation in the forests of America, or even in our own climate. The creeks and rivers of the South-Eastern shore appear to be still but imperfectly known; and the Clyde, in latitude $35^{\circ} 40'$, is, we believe, the Southern limit of the explored country. The minerals met with along this river are sandstone, clayslate, and greywacke, lying, where they are found, indurated in vertical strata, extending from South-West to North-East: this Geological phenomenon is of some importance, as it may serve to explain why many of the rivers of New South Wales run, for the greater part of their courses, in a direction parallel to the coast. Jervis's Bay, in latitude 35° , is said by Mr. Berry, who examined it, to be superior to many of the best frequented harbours in the world, being easy of access, affording good shelter, and safe anchorage. For some hundred miles North of this the shore is generally bold, of sandstone cliffs, sometimes interrupted by low sandy beaches, or banks of soft mud, covered with mangroves to the water's edge. The soil towards the shore is poor and uninviting, but from five to ten miles inland commences an elevated terrace of fertile land.

Rivers.

The Bris-
bane.

The principal rivers known are the Clyde, Shoal-Haven River, Pigeon-House River, George's River, the Hawkesbury, Hunter's River, the Hastings, the Tweed, and the Brisbane. This last is a magnificent stream, opening into Moreton Bay, in latitude $27^{\circ} 25'$, and navigable for ships of large burthen above 60 miles from its mouth. Where the exploration of it ceased, the river had decreased but little in breadth or depth, and the tide still

rose four feet, being only one foot less than at the mouth, so that it resembles a canal flowing through a level country; the country along its banks is of the richest description, abounding with good timber. No mountains appear to the Westward, so that Mr. Oxley, who discovered and examined the river in 1823, was disposed to consider it as the outlet of the great interior waters which he had previously discovered in 1818. The Brisbane is by far the most important river as yet discovered in New South Wales, not only from its magnitude and the fertility of the circumjacent country, but also because it appears to be exempt from those violent floods which at times commit such ravages on the banks of the Nepean and Hunter's River. The advantages of the situation were not overlooked by the Colonial Government, but a convict settlement was immediately established at Red Cliffs, in Moreton Bay, about 10 miles below the mouth of the Brisbane, and 450 from Port Jackson. Thus the Colonies extend from the Illiwarra, or Five Island district to Moreton Bay, a distance of above 500 miles. In this space there are two harbours, in which the largest navies can at all times ride in safety, but the shore in general offers few havens for ships of burthen; most of the inlets as well as rivers are barred by sand-banks, as if the natural process of forming channels were not yet completed; not a few rivers, indeed, terminate in lagoons, which only occasionally communicate with the sea across the intervening sands. The Boyne, a considerable stream, falling into Port Curtis, in latitude $23^{\circ} 56' 30''$, has also been surveyed with a view to a settlement, which will be made here probably at no distant period. Between the latitude of 22° and Torres Strait, a distance of 700 miles, no investigation for the discovery of rivers has been yet made, and Captain King, who sailed close enough to the shore in 1819 to have the sea-beach almost always in view, says that nothing like an opening of any consequence was observed; this negative testimony, however, will appear of less weight when we consider how long the Hastings, Tweed, and Brisbane escaped the notice of navigators. Whenever he landed within this distance the soil appeared shallow, the timber small and stunted. But in some parts, particularly about latitude 17° , the country was verdant and well wooded. The form of the coast near Cape Bowling Green, latitude $19^{\circ} 19'$, and a wide chasm in the distant mountains, led him to surmise the existence of considerable rivers thereabouts, a conjecture which circumstances did not allow him an opportunity of confirming. In latitude $15^{\circ} 27'$ is Endeavour River, so called by Captain Cook, who hauled down and repaired his ship in this moderate-sized stream, after having lain three and twenty hours on a coral reef. Beyond this all semblance of fertility ceases, and the remainder of the coast to the North Cape, a distance of 300 miles, is low, sandy, and barren. At this spot also the granitic rocks cease to appear. The East coast of New Holland, in these latitudes, is so closely beset with innumerable islands, united among themselves and with the main by coral reefs, as to render the navigation extremely difficult. The coral reefs, indeed, commence in a high latitude, at a distance of 25 or 35 leagues from land, but approaching nearer as they run to the North; being only 20 leagues from Broad Sound, 9 from Cape Gloucester, and at Cape Tribulation reaching close to the shore. On the East, or outside of these reefs, the sea breaks with great fury, and is of unfathomable depth, but the enclosed arm is generally smooth,

NEW
HOL-
LAND.

Coral reefs.

NEW
HOL-
LAND.

with from 60 to 30 fathoms, thus possessing unusual advantages for a coasting trade. Two deep channels across the coral barrier were found by Captain Flinders, and an accurate survey will probably discover more

Gulf of
Carpentaria.

The voyage to the North coast lies through Torres Strait, which is crowded with small islands. Immediately to the Westward of Cape York, the most Northern point of New Holland, is the *Gulf of Carpentaria*, the shores of which measure a space of 900 miles, the gulf itself being 400 miles deep, and 300 broad. In old Dutch maps many outlets and openings of rivers are marked along its shores, so that it was thought to receive the principal streams of the Australian Continent; but the accurate survey made of it by Flinders overturned this hypothesis. The Eastern side is low and sandy, the Western has many fine harbours, and is bordered by some large islands, but the land in the vicinity of the coast is low and barren. Wellesley's Islands, a group at the bottom of the gulf, abound in iron ore; the soil of even the best parts is far below fertility; but the small trees and bushes which grow there, with the grass in some open places, save the larger islands from the reproach of absolute sterility. The principal rock formation in the gulf is a close-grained sandstone. From Cape Wessel, which is the projection that forms the North-West head of the Gulf of Carpentaria, and is the extremity of a group of low barren islands, to Cape Van Diemen, the country is named *Arnhem's Land*. The coast here is low, and the shore in general a sandy beach, intersected towards the West by projecting rocky heads, and presenting many fine ports and harbours. About midway between the capes is a river, called Liverpool River by Captain King, who ascended it about 40 miles without finding any improvement in the nature of the soil; no hills were seen, but the country was everywhere flat, and bore the appearance of being occasionally inundated. Alligators and a few birds were the only animals seen. Near the Western extremity of the North coast, in the ancient charts, is a deep opening called Van Diemen's Bay. This has been discovered by the late survey to be a strait 70 miles deep, and 40 broad, separating from the main land two large islands, the North-Western extremity of which bore the name of Cape Van Diemen. In the gulf on the South-East side of this strait are some rivers, winding through a vast plain of level land, bearing the marks of great inundations. These, to which Captain King gave the name of Alligator Rivers, have the same character; flowing between low muddy banks covered with mangroves, with little current, and apparently navigable a long way up. They will, in all probability, prove to be the mouths of some great river, by which the waters of the interior are carried to the sea. The soil here is in general a stiff clay of no great fertility, but the climate is in the highest degree favourable to vegetation, so that palm and gum trees, acacias and mangroves, with an immense variety of tropical flowers, grow exuberantly on the very beach.

Alligator
Rivers.Melville
Island.

The islands separated from the main by Van Diemen's Gulf, are called Melville and Bathurst Islands. A narrow channel from one to three miles wide, and 40 in length, named Apsley Strait by Captain King, who sailed through it, imagining that he had made the discovery of a great river, runs between them. *Melville Island*, on the East of the strait, is of considerable size,

the circumference of it being at least 200 miles. It is fertile and more elevated than the main land to the Eastward, possessing many good harbours besides Apsley Strait. *Bathurst Island* has a circumference of about 120 miles. The Northern coast of New Holland, and those islands in particular, are rendered more interesting by the circumstance of their being now included in the possessions of Great Britain.

In the commencement of 1824 Captain Bremer was despatched in the *Tamar* to take possession of Arnhem's Land, on the North coast of the Continent, and to form an establishment on the most eligible spot that could be found for a mercantile depot. The *Tamar* anchored first in Port Essington, a deep inlet in the promontory to the North-East of Van Diemen's Gulf, and, a union-jack being fixed on a conspicuous point, formal possession was taken of the North coast of Australia, between the meridians of 129° and 136° East of Greenwich. An eligible situation, however, for the new settlement was not met with till the ship entered *Port Cockburn*, the mouth of Apsley Strait; here a small rivulet and plenty of water were discovered on Melville Island. A projection of land was fixed on for the site of the town, and a fort, called Fort Dundas, was constructed. The first settlers were 45 convicts, including three or four women, with a detachment of military and marines. The soil and climate of Melville and Bathurst Islands are capable of bearing all the valuable productions of the East, particularly spices; and the situation of the new settlement is well adapted for mercantile speculation. This coast is annually visited by the Malays, who come here in large fleets to fish for the *Trepang*, or *Bêche de mer*, and, perhaps, the intention of making this settlement was to open a commerce by their means with the Eastern portion of the Indian Archipelago, where at present all trade is engrossed by the Dutch. The new Colony, nevertheless, however bright may be its future prospects, has not yet attained a flourishing condition. The want of females and of cattle, the heat of the climate, and the constant hostility of the natives, are the principal drawbacks on its prosperity. The importation of some Chinese labourers is, perhaps, the measure best calculated to relieve it from its present languishing state.

To the West of Clarence Strait, which separates Bathurst Island from the main, the coast trends to the South, but continues to bear the same low and sterile character as far as *Cambridge Gulf*. This is a deep and extraordinary salt-water inlet, in East longitude 128°, extending for upwards of 60 miles through a circuitous channel, which, being narrowed in many places to the width of half a mile, causes a rushing tide. Here the coast assumes a new appearance, high and precipitous ranges of detached hills rise suddenly from a level plain, which is so low as to be occasionally covered by the high spring-tides. These waters are so quickly evaporated by the great heat, as to leave the ground incrustated with saline crystallizations, which give it the appearance of being covered with snow, and, by reflecting the sun's rays, severely afflict the eyes. This extraordinary gulf terminates in numerous shallow, muddy, salt-water inlets, which in the rainy season would probably furnish plenty of fresh water. Westward from the gulf the coast assumes a new appearance, and is intersected by numerous fine ports, bays, and some rivers. One of the rivers (Prince Regent's) runs inland for upwards of 60 miles, and terminates in a fresh-water

NEW
HOL-
LAND.Bathurst
Island.Colony at
Port Cock-
burn.Cambridge
Gulf.

NEW
HOL-
LAND.

stream. The nature of the country, however, is even worse than to the East; it is a huge mass of rocks heaped one upon the other, the interstices being filled with *spinifex*, a prickly, useless grass, of powerfully aromatic smell. The Geology of this part of the coast consists of a silicious sandstone, of a very hard and fine grain; much of it is coloured by a ferruginous oxide, and a small quantity of native iron, imbedded in a quartzose rock with copper pyrites, was also found here. This high land, distinguished by its numerous great inlets, which deserve to be carefully explored, extends from Cambridge Gulf, facing the North, to Prince Regent's River on the West.

De Witt's
Land.

The remainder of the North-West coast, as far as North-West Cape, an extent of 1000 miles, marked in the maps as *De Witt's Land*, is a low, sandy, and unpromising country, in many places so low as not to be visible from a greater distance than 12 or 14 miles. It is consequently dangerous of approach, and has perhaps, on that account, been less accurately surveyed than the other shores of Australia. Numerous islands are scattered at no great distance from the main, to which they are generally superior in verdure and fertility; among them is the *Rosemary Island* of Dampier, in the neighbourhood of which is good anchorage. A small species of *Ficus* is the chief productions of the vegetable kingdom in this Archipelago, but the sea affords plenty of trepang and of shell-fish, particularly oysters. To the East of North-West Cape is *Exmouth Gulf*, a deep inlet of the sea, 45 miles in length, but presenting little short of absolute sterility. The coast is here protected from inroads of the sea by a barrier of sand 10 or 20 feet high, on which grow a variety of plants, particularly a species of convolvulus of gigantic size. Behind the sand-hills the country is flat, and in general below the level of the sea, so that at high tides the land is occasionally inundated, and the water being quickly evaporated by the intense heat of the sun, a salt incrustation covers the plains: enormous ant-hills were seen here, some of which measured 8 feet in height, and 26 in circumference. The North-East, or land breeze, at this part of the coast, is a most oppressive hot wind, resembling the North-West wind in New South Wales, a circumstance which seems to prove the existence of some central deserts of arid sand.

Rosemary
Island.Exmouth
Gulf.Endracht's
Land.

Endracht's, *Edel's*, and *Leeuwin's Land* are the names of the successive portions of the Western coast, from North-West Cape to Cape Leeuwin, a distance of 800 miles. The coasts of *Endracht's Land* are very low and unpromising, but chains of mountains are visible in the interior, at the distance of 25 or 30 miles. Dwarf gum trees and mangroves in some places overrun the shore. Almost all the flowers seen here were of a blue colour. The shells, and even vegetables, on this coast, are, according to M. Peron, frequently seen covered with a strong incrustation, which appears to be formed with unaccountable rapidity. "Another Perseus," to use the words of M. Riche, Naturalist to the French expedition, "seems to have carried the head of Medusa along these strange shores." The remainder of the West coast is difficult to be approached from the roughness of the shores and numerous coral reefs. The country has everywhere nearly the same arid unproductive appearance. The only openings of importance are *Sharks' Bay* and *Swan River*. This latter acquires importance, having been selected by the British Government as the situa-

tion of a Western Australian Colony. The expedition destined to form the settlement is at the present moment (January, 1829) about to depart. The *Swan River*, so called from the great number of black swans seen upon it, was explored for nearly 60 miles from its mouth by Mr. Bailly, Mineralogist to the expedition of Baudin and Hamelin, who found it to flow over calcareous rocks, and through a tolerably good soil covered with thick forests of gum trees. High mountains were visible in the distance. The river is shoal throughout, and particularly at its entrance, where the channel is not more than six or eight feet deep; within, it expands, being in some places a mile wide, with sufficient depth of water for large boats. At the point where the examination of the French officers ceased, the river was still a third of a mile in width, and flowed with a very slow current. A group of islands opposite to the mouth of the river offers some roadsteads with safe anchorage for large vessels.

NEW
HOL-
LAND.

Swan River.

The South coast of New Holland, extending above 1200 miles between Cape Leeuwin and Cape Howe, trends to the Northward from both extremities, so as to form a wide gulf. The Western portion of it, called *Nuyt's Land*, has been examined by the navigator whose name it bears, by Vancouver and d'Entrecasteaux; of the remainder nothing was known before the voyages of Flinders and Baudin, who encountered each other in the middle of the gulf pursuing opposite courses. The former, who sailed from the East, was of course the first discoverer of the long extent of coast to which the latter gave the name of *Terre Napoleon*. A little to the East of Cape Leeuwin is *King George the Third's Sound*, a deep bay with two good harbours, called *Princess Royal* and *Oyster Harbour*, affording abundance of wood and fresh water. In the rear are high mountains, the white and pointed summits of which resemble piles of ruins. Mount Gardner, in this vicinity, has the form of a volcano. Many of the promontories here are formed of coral, which is even found on the summits of hills 1000 feet above the sea. The rocks are chiefly granitic, the soil in many places chalky and covered with marshes. The coast, as we proceed towards the East, becomes miserably dry and barren, and for about 500 miles near the centre of the gulf presents nothing but uniform sandy cliffs, from 400 to 600 feet high, with few trees on them, and totally excluding the view of the interior country. Of these cliffs Captain Flinders remarks, that the equality of their elevation, and their evident calcareous nature, seem to bespeak them to have been the edge of a vast coral reef, which is always more elevated than the interior part. From the gradual subsiding of the sea, or from some convulsion of nature, this bank may have attained its present height; and upon this supposition it may be concluded, that the country within is a low sandy plain, or perhaps that the bank is a barrier between external and internal seas. Further to the East are two great inlets, *Spencer's* and *St. Vincent's Gulfs*, respectively named by the French navigators *Golfe Bonaparte* and *Baie Josephine*, separated by a neck of land, called *Cape York*, or *Cambaceres*. *Spencer's Gulf* runs 190 miles inland, where it terminates in mangrove swamps without any appearance of a river; in breadth it varies from 30 to 70 miles. Near the entrance is a magnificent harbour, *Port Lincoln*, or *Champagne*, formed by three basins. The largest ships can anchor close to the shore in twelve fathoms. The land is high

South coast.

Nuyt's Land

Spencer's
Gulf.

NEW
HOL-
LAND.

and covered with timber: the general appearance of vegetation was such, as to give reason to suppose the existence here of some fresh-water streams, though none were found by our navigators. *St. Vincent's Gulf* is about 30 leagues long by 8 or 10 in breadth; at its entrance is *Kangaroo Island*, covered with timber, and apparently very fertile.

Mount
Brown.

At the head of *Spencer's Gulf* is a range of lofty hills, one of which, named *Mount Brown*, from the celebrated botanist who ascended it, is above 3000 feet high. The rock forming the ridge is argillaceous, of a reddish colour, close-grained, and heavy. From the summit of the mountain no rivers or lakes could be seen; in every direction the eye traverses an uninterruptedly flat, woody country, the only exceptions being the ridge of mountains running North and South, and the waters of the Gulf to the South-Westward. *Kangaroo Island*, as well as the coasts of the main and the small islands in *Bass's Straits*, supports a few runaway convicts from New South Wales, who prefer the miseries of a savage life to plenty coupled with restraint and labour. Half naked and half starved they are numerous enough to supply a few small vessels with kangaroo and seal skins in exchange for brandy and wearing apparel. The coast near *Bass's Straits* is of the most sterile description; it has, however, two fine harbours, *Port Western* and *Port Philip*, in the neighbourhood of which the country assumes a better appearance, the vegetation being various and luxuriant. *Port Philip*, with an entrance only half a mile wide, expands to a basin 150 miles in circuit. A Colony was about to be established here in 1805, and Captain Tuckey was despatched for that purpose, but the deficiency of fresh water throughout the shores of this great harbour frustrated the intention of Government. *Port Western*, which is equally verdant, and abundantly supplied with running streams, will probably soon be chosen as the seat of a settlement. *Cape Howe*, the promontory forming the South-East point of New Holland, is a vast mass of granite joined to the Continent by a narrow isthmus; an unbroken continuity of low sandy beach stretches to a great distance on both sides of it.

Port Philip.

Fort
Western.

We have thus made the circuit of New Holland, and it will have been perceived how very small a portion of the coast presents an appearance of even tolerable fertility, how insignificant are the mountain ranges discernible from the sea, and what a remarkable deficiency there is of rivers flowing from this extensive Continent.

Comparatively little is known of the interior of this vast Country, and that little is calculated to increase our anxiety for its further examination. A description of the fine country discovered to the West of the Blue Mountains will be found under the head NEW SOUTH WALES: we shall at present confine ourselves to mention the course of the interior waters there met with, the determination of whose outlet is the most embarrassing problem in the Physical Geography of that Continent.

The Mac-
quarie
River.

The *Macquarie* rises in a group of hills about 80 miles to the West of *Port Jackson*, and flows, with the exception of minor sinuosities, in a regular North-Western course. The country which it waters at first is varied and beautiful in a high degree, rich prairie lands and fine woods alternating on its banks. Great hopes were awakened by the discovery of this fine river, and in June, 1818, Mr. Oxley, the surveyor of the Colony, descended it in the hopes of reaching the sea. After having followed its course for a month, a flood in the

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river made the surrounding country a perfect sea; the banks were still heavily timbered, and many large spaces covered with the common reed were also encircled with trees. "On the 3d July," says Mr. Oxley, "the main channel of the river was much contracted but very deep, the banks being under water from a foot to eighteen inches. The stream continued for about twenty miles further, when we lost sight of land and trees; the channel of the river winding through reeds, among which the water was about three feet deep, the current having the same direction as the river. It continued in this manner for about four miles more, when all at once it eluded further pursuit by spreading at all points, from North-West to North-East, over the plain of reeds which surrounded us; the river decreasing in depth from upwards of twenty to less than five feet, and flowing over a bottom of tenacious blue mud, and the current still running with the same rapidity as before. The point at which the *Macquarie* unites with the interior waters is in latitude $30^{\circ} 45'$ South, and longitude $147^{\circ} 10'$ East."

The *Lachlan* has its sources a few miles Westward from those of the *Macquarie*. Its course was explored by Mr. Oxley for about 1200 miles, when the river gradually diminished by spreading itself over lagoons communicating with its channel; and, at last, when only about 20 feet wide and three deep, terminated in a boundless marsh. The place at which the *Lachlan* is thus lost is about 500 miles West of Sydney, and nearly in the same parallel. The *Macquarie*, the navigable course of which does not perhaps exceed 800 miles, receives nevertheless more tributaries than the *Lachlan*, and pours down a more copious flood of water. Mr. Oxley having traced the *Macquarie* to its termination in the marshes, crossed the country in an Easterly direction nearly in the parallel of 31° , and found that it was a land of running waters, every valley pouring along its contribution; and his route being intersected by several great rivers, one of which, the *Castlereagh*, appeared very much to exceed the *Macquarie* in magnitude. Where, then, have these waters their outlet? or are we to suppose them wasted over shallow lagoons, or absorbed in sandy deserts? In all probability it will be discovered that they discharge themselves into a great lake, which again communicates with the sea by many openings, as the *Alligator Rivers*, the *Swan* and *Prince Regent's River*, or the *Brisbane*. Such a discovery would satisfy all the contending hypotheses. The *Alligator Rivers* are unquestionably the mouths of a single river; as, from the Physical character of the country through which they flow, the existence of separate basins of independent rivers would be quite inexplicable. It deserves also to be remarked, that the slow current and very gradual diminution of the *Brisbane* and chief rivers on the Western coast indicate a very great length of course, quite sufficient at least to reach the internal sea into which the *Macquarie* is discharged.

The Lach-
lan.

The Geology of New Holland, as far as it is known, presents no remarkable phenomena. The minerals found along its coast correspond exactly with those already known. On the Eastern coast granite is found at the Southern angle, and afterwards for a space of 500 miles from *Cape Cleveland* to *Lizard Island*. It occurs again on the North coast at *Melville Island*. Where the granite intermits on the Eastern shore the interval is filled by rocks of the trap formation and by

Geology.

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red sandstone, supporting coal exactly resembling the sandstone of the coal formation in England. A calcareous stone, having the appearance of concretions, but without any distinct ramifications, and sometimes resembling coral, forms a great part of the Western coast about Swan River, and was found in some islands in the Gulf of Carpentaria. No rocks were seen of recent volcanic origin. Sandstone is the most common formation, and limestone hardly makes its appearance on these many thousand miles of coast.

Botany.

The Natural History of the Australian Continent is defective not merely in the mineral kingdom. The fruits of the Scientific researches made in the neighbourhood of the Colonies will be found detailed in our account of NEW SOUTH WALES. We shall here confine ourselves to the few general observations which apply to the whole Continent. The leading characteristic of Australian vegetation is the great abundance of the *Eucalyptus*, or gum tree, and the *Acacia*. These two genera, considered in reference to their size as well as frequency, are equal, Mr. Brown says, to all the rest of the vegetation put together. Of the *Eucalyptus* above 200 species are known; and within the parallels of 33' and 35', where the Australian character is most strongly marked in the vegetable kingdom, they form four-fifths of the forests. Some kinds rise to the height of 80 feet, with straight branches, or stems, and even to 100 and 120 feet on the Southern shores and Van Diemen's Land. The faded hue of these sombre evergreens, their naked stems, and the decayed ragged appearance of the bark, give a gloomy character to those extensive forests.

The leafless *Acacia*, the most abundant of its genus, produces the same effect. Its leaves are truly expanded footstalks placed vertically, and with the edge towards the stem. Towards the tropic the Palm tree and Norfolk Island Pine make their appearance. The Palms are comparatively few even in the tropical portion of the country. In the islands on the West coast, about the latitude of 15°, has been found a *Capparis*, which, in the enormous bulk of its stem and general ramification, bears a striking analogy to the *Adansonia* of Western Africa. It has been remarked, that few edible plants are found here, and the timber is in general extremely hard, brittle, and internally decayed. The Cabbage Palm, however, and Betel nut are occasionally met with, and the Sago Palm is abundant on all parts of the North coast. An Indigo plant has been found, and two species of Nutmeg, but none of them fit for use. No species of plants is so common as to be found on the opposite coasts, with a few exceptions towards the North-West. Not less than 3900 species of Australian plants were added by Mr. Brown to the 300 previously known, and the *Flora* of New Holland has been recently much increased by the Scientific exertions of Mr. Allan Cunningham. A great majority of the genera discovered are peculiar to the country. Of the remainder some are common to the African *Flora*, and still more to that of South America.

Zoology.

Almost all the animals of New Holland are marsupial, that is, are provided with a pouch to carry their young. The species of the kangaroo already known exceed 20. The dingo, or native dog, the flying fox, and the wombat, which bears some resemblance to the sloth and to the honey bear, are met with on all the coasts; but the anomalous animal, the *Ornithorhynchus paradoxus*, or water mole, which unites the bill of a

duck to the limbs of a quadruped, inhabits the banks of rivers and the lakes of the interior. It appears to be anomalous not only in its form but in its whole economy. The feathered tribes appear to be by no means numerous, nor do they present any striking singularity of appearance. Our acquaintance indeed with the ornithology, and with the other animal kingdoms of New Holland, is almost wholly confined to the East coast.

The shores of New Holland are but thinly peopled, and there is reason to believe, from the late excursions, that the inhabitants of the interior are still fewer in number. They appear to be all of the same race, combining the features of the Malay and the Papuan negro. They are in general of the middle size, but with limbs remarkably attenuated. Their eyes are half closed, their noses flat, their mouths of monstrous size, and their countenances altogether hideous in the extreme. Their deportment, however, is erect and graceful, and their females frequently possess great elegance of form. The strength of the natives of New South Wales, as derived from experiments made by Baudin with the Dynamometer, was, compared with that of a European, in the proportion of five to seven. The Tribes of this great Continent, though resembling each other in Physical conformation, yet each speak a different language, and our acquaintance with these numerous tongues is as yet too imperfect to allow us to trace their mutual relationship. They all anoint their bodies with grease, oil, or bees' wax, and paint it with chalk and ochre. In some places they cut the skin in stripes, so as to raise large scars, and these are conspicuously coloured. The natives of King George's Sound alone bear any clothing, and they carry only a kangaroo skin on their shoulders, but they use no covering suggested by modesty. In the vicinity of Port Jackson the native Tribes are among the most degraded and miserable of the human species. They depend for food chiefly on the supply of shell-fish thrown on shore; they are without any trace of government or social combination, their families consisting in general of few individuals living separately, and sheltered by a wretched hut, formed of a few sticks and some strips of bark. Their marriages are effected by brutal violence, the female being usually struck down unawares by the ardent bridegroom, who carries her off as a spoil. The women among these Tribes are deprived of two joints of the little finger of the left hand, and those met with recently in the interior were all deprived of an eye. One Tribe, or rather family, has the singular privilege of extracting two front teeth from the upper jaw of all the rest. This tribute of teeth appears to be collected from their Youth every four years. The attempts made in the Colony to civilize these people have not met with any success, and an unfortunate opinion prevails there that the Australian natives are totally incapable of Civilization. Yet they are unequalled in quickness of perception and powers of imitation: they in general speak English without the slightest fault of foreign accent, and mimic the Colonists with astonishing fidelity. The Tribes met with to the South of the Colonies, and to the North of Moreton Bay, are very much superior in character and appearance. Some shipwrecked seamen were treated by the latter with unremitting kindness and hospitality. They acknowledged a Chief, and lived together in considerable numbers. The quarrels between the Tribes were settled by pitched

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Natives.

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—
HOLLOW.

battles or duels, conducted with order, and not necessarily fatal. The women were treated with kindness. The canoes were of better construction, being in some instances capable of carrying two persons; the huts were large enough to shelter a family of eight or ten, and some industry was evinced in the making of fishing-nets from rushes. The females of this Tribe possess, it is said, in some instances, an elegance of form which a white woman might not despise. These people pierce the nose like the natives to the South, and hang ornaments from it. The Tribes on the North coast are engaged in constant hostility with the Malays, a circumstance which renders it difficult for white men to hold any intercourse with them. They frequently steal the Malay proas, which may hereafter serve them as models in the construction of their canoes.

Their weapons are stones and spears, but they appear unacquainted with the club so common in New South Wales. Their spear is the same which is used in every part of the Australian Continent. Though not deficient in courage and audacity, they have but little dexterity, and their spears, thrown from a distance of a few yards, but rarely take effect. Proofs of the imitative or copying talents of the Australian Indians were found on Clack's Island, on the North-East coast, by Mr. Cunningham the Botanist, who accompanied Captain King. In some caverns were observed curious drawings, executed by dots of a white argillaceous earth, which had been

worked up into a paste, on a ground of red ochre, rubbed on the sides of the cavern. They represented tolerable figures of sharks, porpoises, turtles, lizards, trepang, star-fish, canoes, water-gourds, and some quadrupeds, probably intended for kangaroos and dogs. The figures were not only marked in outline with the dots, but were also decorated with the same pigment in dotted transverse belts. Some representations of a similar kind were found by Mr. White, carved on stone, in the neighbourhood of Port Jackson, and Captain Flinders discovered figures on Chasm Island, in the Gulf of Carpentaria, drawn with a burned stick; but those on Clack's Island were executed with much greater care, and are a favourable specimen of Australian Art. On the Western coast, about Dampier's Archipelago, the natives seemed, to Captain King, to be quite as ignorant and miserable as those of Port Jackson. Instead of canoes they use decayed trunks of mangroves, on which they sit astride and paddle with their hands. They viewed with indifference the axes, chisels, and other tools which were offered to them.

Besides the Voyages referred to under the head AUSTRALIA, consult the *Narrative of a Survey of the Intertropical Parts of Australia*, by Captain P. P. King, 2 vols. 1827; *Geographical Memoirs of New South Wales*, by Baron Field, 1825; *Donovan's Zoology of New Holland*; *Brown's Prodromus Flor. Holl. Nov.*; and *Zimmerman's Australia*, 2 vols. 1810.

NEW
HOL-
LAND.
—
HOLLOW.

HO'LLOW, *v.*

HO'LLOW, *n.*

HO'LLOW, *adj.*

HO'LLOWLY,

HO'LLOWNESS,

HO'LLOW-EYED,

HO'LLOW-HEARTED,

HO'LLOW-HEARTEDNESS,

HO'LLOW-SOUNDING.

A. S. *hol-ian*, *aholan*; *excavare*, *perfordere*, to dig, to make *hollow*; Ger. and D. *hol-en*; Sw. *holka*.

To excavate, to dig out the solid contents; and thus *hollow*, the *adj.*, is, met.

Unsolid, unsubstantial,

faithless.

A *hollow* sound; as if issuing or proceeding from a *hollow* place.

For in the Idus of October atte Wynchecombe suche a stroke cam doune, that hit threst so that on side of the tour of the stepille, that hit *holwed* the stonene walle to a manne's gretnesse.

R. Gloucester, p. 415, note.

"Doþ out þis water," quoth Merlyn, " & wen it is a weye, ge schul bi neþe get y fynde *holwe* stones tweye, And in eyþer a dragon þer inne slepe faste." Id. p. 131.

As lene was his hors as is a rake,
And he was not right fat, I undertake;
But loked *holwe*, and therto soberly.

Chaucer. *The Prologue*, v. 291.

And whan that he was slain in this manere
His light ghost, ful blisfully is went
Up to the *holownesse* of the seuenth sphere.

Id. *Troilus*, book v. fol. 194.

These lockes that hang unkempt, these *hollowe* dazled eyes
These chattering teeth, this trebling tongue, well tewed with carefull cries.

Gascoigne. *Flowers. The Anatomye of a Louer.*

Of the iuye and the vyne leaues they made themselves garlands,
& ran up & downe after a dissolute maner, all the *hollowes* & valleys
thereabout rebounding with the voice of so many thousands, calling
vpon Bacchus, to whom that place was dedicate.

Brende. *Quintus Curtius*, book viii. fol. 236.

Which trembling stack, and shoke within the side,
Wherwith the caues gan *hollowly* resound.

Surrey. *Virgil. Æneis*, book ii.

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Whan was *holowe-herted* flatterye and craftye deceauyng, more practiced, and lesse hertye frendeshyp steryng, than now?

Udall. *Ephesians. The Prologue.*

For it is not ynoughe to haue geuen ouer theft, whoredom & murdre, in baptisme, except al *hollow-hartednes* be also plucked quite out of y^e mind, & in stede of hate, charitie come in place.

Id. 1 John, ch. ii.

Hollow your body more sir, thus. Now stand fast o' your left leg, note your distance, keep your due proportion of time.

Ben Jonson. *Every Man in his Humour*, act i. sc. 5.

For like to pillars most they seem'd,
Or *hollow'd* bodies made of oak or firr
With branches lopt, in wood or mountain fell'd.

Milton. *Paradise Lost*, book vi. l. 574.

Thus as they two of kindnesse treated long,
There them by chance encountred on the way
An armed knight, vpon a courser strong,
Whose trampling feet vpon the *hollow* lay
Seemed to thunder.

Spenser. *Faerie Queene*, book iii. can. 8.

FER. O heauen; O earth, beare witnesse to this sound,
And crowne what I professe with kinde euent
If I speake true: if *hollowly*, inuert
What best is boaded me, to mischiefe.

Shakspeare. *Tempest*, fol. 11.

Yet it has been noted, that many old trees (quite decayed with an inward *hollowness*) have born as full burdens, and constantly, as the very soundest.

Evelyn. *Pomona*, ch. iii.

A needy, *hollow-ey'd*, sharpe-looking wretch.

Shakspeare. *Comedy of Errors*, fol. 98.

RAT. Most mightie soueraigne, on the Western coast
Rideth a puissant nauie: to our shores
Throng many doubtfull, *hollow-hearted* friends,
Vnarm'd, and vnresolu'd to beat them backe.

Id. *Richard III.* fol. 199.

Some log, perhaps, upon the waters swam
An useless drift, which, rudely cut within,
And, *hollow'd*, first a floating trough became,
And cross some riv'let passage did begin.

Dryden. *Annus Mirabilis*, st. 156.

2 T

HOLLOW.
—
HOLLY.

And up among the loose disjointed cliffs,
And fractur'd mountains wild, the brawling brook
And cave, presageful send a hollow moan,
Resounding long in listening Fancy's ear.

Thomson. Winter.

Yet is not the hollow of the bones altogether useless, but serves to contain the marrow; which supplies the oyl for the maintaining and inunction of the bones and ligaments, and so facilitating their motion in the articulations.

Ray. On the Creation, part ii.

Let such pretenders suspect the sandiness and hollowness of their foundation.

South. Sermons, vol. iii. p. 153.

— The distant water-fall
Swells in the breeze; and, with the hasty tread
Of traveller, the hollow-sounding plain
Shakes from afar.

Thomson. Winter.

The [canoe's] bottom was sharp, with straight sides like a wedge, and consisted of three lengths, hollowed out to about two inches, or an inch and a half thick, and well fastened together with strong plaiting.

Cook. Voyages, vol. ii. book ii. ch. x.

The gale continued, with heavy squalls and a large hollow sea, all the afternoon.

Id. Ib. book ii. ch. vii.

HOLLY,
HO'LLY-BUSH,
HO'LLY-LEAVED,
HO'LLY-SET,
HOLM,
HOLMTREE.

A. S. *holegn*. *Aquifolium*, *rusca sylvestris*. The holly, or holm-tree. Somner. The Fr. *houx* is derived by Menage from the Gr. *ὄξυς*, sharp; the Lat. *aquifolium*, by Vossius, from *acuti folium*; and for the same reason, viz. the sharpness, the prickleness of the leaves, Skinner suggests that the name *hol-egn* was applied, from *hal* or *hol*, and *ecge*, the edge, *all edge*, or sharpness.

Holm, applied both to the *aquifolium* and the *ilex*, Skinner thinks may be from the A. S. *holm*, a river island, because these trees flourish in moist and watery places. It is not improbably corrupted from *hollen*, *holn*, and, by change of *n* into *m*, *holm*.

The trivial name of the *Ilex aquifolium* of Linnæus.

As oke, fir, birch, aspe, alder, *holm*, poplere.

Chaucer. The Knightes Tale, v. 2923.

And fast some water fetch, some crackling fier bring in their hand,
In surplice white of linen clad, and temples compast round
With wreath of veruine soote, and holly herbes together bound.

Phaer. Virgil. Æneidos, book xii.

Leave me those hilles where harbrough nis to see,
Nor holly-bush, nor brere, nor winding ditch.

Spenser. Shepherd's Calendar. June.

The holly leaves, and all the kinds of *holme*, are set with sharp pricks.

Holland. Plinie, book xvi. ch. xxiv.

Hee joied so much that in the Iland Capreæ, the boughs of a very old *holmtree* hanging and drouping now for age down to the ground, became fresh againe at his comming thither, that he would needes make an exchaug with the State of Naples, and in lieu of that Iland geve them Ænaria.

Holland. Suetonius, fol. 79. Octavius Cæsar Augustus.

But above all the naturall greens which inrich our home-born store, there is none certainly to be compar'd to the holly.

Evelyn. Sylva, ch. xxv.

And yet there is an expedient to effect it more insensibly, by planting it with the quick: let every fift or sixt be an *holly-set*.

Id. Ib.

— Some to the holly-hedge
Nestling repair, and to the thicket some.

Thomson. Spring.

The tree which produceth the winter's bark, is found here in the woods, as is the *hol'y leaved* barbary.

Cook. Voyages, vol. iv. book iv. ch. iii.

Beneath an *holm-tree's* friendly shade
Was Reason's little cottage made.

Smart. Reason and Imagination.

HO'LLYHOCK, or } *Hoc*, or *hoc-leaf*, is in A. S. HOLLY-
HO'LLY-OAK. } the mallow; and Skinner HOCK.
thinks that holly is *holy*; i. e. large or great; the great HOLO-
mallow. LEPTA.

The trivial name of the *Alcea* of Linnæus.

The chequ'd and purple ringed daffodillies,
Bright crowne-imperiall, king's-speare, *holy-hocks*.

Ben Jonson. Masques. Pan's Anniversarie.

Nonius supposes the tall rosea, arborescent *holihocks*, that bears the broad flower, for the best, and very laxative.

Evelyn. Acetaria.

HOLMSKIOLDIA, in Botany, a genus of the class *Didynamia*, order *Angiospermia*. Generic character: calyx coloured, large, bell-shaped, spreading, border nearly entire, rather shorter than the ringent corolla; the surface of the unripe fruit granular.

One species, *H. rubra*, native of the coast of Coromandel.

HOLOCAUST, Fr. *holocauste*; It. and Sp. *holocausto*; Lat. *holocaustum*; Gr. *ὁλόκαυστον*; because the whole was burned, from *ὅλος*, whole, and *καυστός*, burned, from *καίειν*, to burn. Cotgrave calls it

"A sacrifice killed and layed whole on the altar;" used met.

And in case ye shal see these wordes which I shal speake now not to be vaine; but to haue theyr present efficacie & strength, doubt ye not but that the sonne of man hath power in yearth to forgiue sinnes, and that not by sacrifices, or *holocaustes*, but by simple and plaine worde.

Udall. Matthew, ch. ix.

And she, thus left alone, might sooner prove
The perfect *holocaust* of generous love.

Beaumont. Psyche, can. 24. st. 194.

When the fathers opposed their sacrificial fire (viz. the fire of the spirit) to the sacrificial fire of the Jews and Pagans, they supposed it to enlighten, inflame, and spiritualize, not the elements, but the persons: therefore the persons were the true and acceptable sacrifices, living sacrifices, burning and shining *holocausts*.

Waterland. Works, vol. viii. p. 319. Distinctions of Sacrifice.

HOLOCENTRUS, from the Greek *ὅλος*, whole, and *κέντρον*, a spine; Artedi. In Zoology, a genus of animals belonging to the family *Percordes*, order *Acanthopterygii*, class *Pisces*.

Generic character. Muzzle short, mouth toothless, and little tensile; head bare and striated; the rest of the body covered with strong, thick, denticulated scales; the preopercule armed with a strong spine at the lower, and the opercule with one or two at the upper part; the dorsal and anal spines very strong, the former enveloped in the soft part of the fin.

This genus, according to Lacepede and Schneider, is very large, but Cuvier confines it to the three species.

H. Sogo; the *Welchman* of Jamaica; the *Squirrel* of Carolina.

H. Diadema.

H. Angularis; *Labre Anguleux*, Lacep.

They are found in the waters of warm climates.

See Cuvier, Règne Animal.

HOLOLEPTA, in Zoology, a genus of *Pentamerous*, *Clavicorn*, *Coleopterous* insects, established by Paykul, and adopted by Latreille.

Generic character. Body very flat, with the chin deeply nicked, the outer lobe of the jaws and their *palpi* long; the joints of the *palpi* cylindrical, the *presternum* not covering the mouth.

The *Hololeptæ* live under the bark of trees, where they undergo all the metamorphoses. Those of Europe are generally of a small size, but some of the exotic species are much larger

HOLO-
LEPTA.HOL-
STEIN.

These insects are usually of a black colour, and their *larvæ* resemble those of *Hister*.

The type of the genus is *Hister depressus* of Fabricius. This species is found in England.

HOLOSTEUM, in *Botany*, a genus of the class *Triandria*, order *Trigynia*, natural order *Caryophyllæ*. Generic character: calyx five-leaved; corolla, petals five; capsule one-celled, cylindrical, bursting at the apex.

Four species, natives of the Northern hemisphere. *H. umbellatum* is a native of England.

HOLOTHURIA, in *Zoology*, a genus, or rather family of radiated animals, allied to the Sea Eggs.

The following is the character of the restricted genus. The body free, cylindrical, thick, soft, and very contractile; skin coriaceous, generally papillary; mouth terminal, surrounded by laterally divided, rather branchy, or pinnated gills, armed with bony or calcareous teeth; vent near the hinder extremity.

These animals, from the peculiarities of their form, attracted the attention of the older Naturalists. Linnæus first described the genus under the name of *Priapus*; but in his latter editions he altered it to *Holothuria*, which name has been adopted by most modern Naturalists, though those of older date confounded them with the *Sea Anemonie*, or *Actina*, which is of a much more simple organization.

The anatomy of these animals has been examined by Cuvier, and more minutely of late by Chiage, the continuator of Poli's superb work.

They live on animal substances, which they draw to their mouth by their gills. Their stomachs are filled with pieces of coral, which are, perhaps, useful in assisting digestion; although not provided with fins, they swim with great facility.

HOLOUR, Mr. Tyrwhitt says, Sax. a whore-monger. Skinner adds, *q. d. hold-whore*, one who keeps a *whore*. Junius from *hol*, a *hole* or cave, because such persons frequented such places for meeting.

And if that she be faire, though veray knave,
Thou sayst that every *holour* wol hire have.

Chaucer. *The Wif of Bathes Prologue*, v. 5836.

And if he repreve him uncharitably of sinne, as thou *holour*, thou dronkelowe harlot, and so forth.

Id. *The Persones Tale*, vol. ii. p. 337.

HOLSTEIN, the Duchy of, called *Nordalbingia*, or *Transalbingia*, when it was added to the Empire of Charlemagne in 811, consisted of four Districts, *viz.* Holstein, Stormar, Ditmarsh, and Wagria, which were all united, in 1106, under the first of these names, and raised to the rank of a County. It stretches from the neck of the Peninsula of Jutland on the North to the Elbe on the South, and from the German Ocean on the West to Sleswick and the Baltic on the East. Within these limits, however, are also enclosed some small territories belonging to Lubeck and Hamburg. The superficial extent of the Duchy is about 3500 square miles.

Surface.

Through the middle of the country stretches a barren, sandy range of hills, from North to South, comprising extensive heaths and moors. To the East of these branch numerous hills of great fertility, highly cultivated, and in some places covered with timber of great size and beauty. This district, called in the language of the Country the *Geest*, is sometimes flattered with the appellation of the Northern Switzerland, though the total absence of high mountains demonstrates the

injustice of such a comparison. Between the hills are collected numerous lakes, some of which, as the Plo-nersee, the Selentersee, and Westensee, are of considerable magnitude. These, together with the majestic growth and rich foliage of the trees, form landscapes of great beauty; for the vigorous ramification and freshness of colour which characterise the forests of the North are particularly conspicuous in Holstein. On the West of the Heaths the country is a marsh, or low land, defended from the sea by dikes as in Holland, but far surpassing in fertility the richest of the Dutch *polder*. In this level plain an isolated limestone hill, the Segeberg, attracts the notice of Geologists. The Aue and Stor, both navigable, with the Bille, Alster, Pinaue, and some other small streams, run into the Elbe. The Eider, which rises in the middle of the Duchy, and flows through some of its lakes, soon becomes navigable, and, forming part of the boundary between Sleswick and Holstein, falls into the German Ocean.

The climate of Holstein is stormy and severe; from the position of the country between two seas, violent gales and rapid changes of weather are frequent. Tender fruits are reared with difficulty, and the mortality is greater than in Sleswick.

There is no part of continental Europe in which the land is cultivated with so much skill, diligence, and success as in Holstein. Hops, flax, wheat, and other grains are produced in abundance. The fields are all divided by high green fences and hedge-row timber. The culture of garden vegetables is neglected, perhaps from the uncertainty of the climate; but that of potatoes has latterly much increased. In order to encourage the growth of timber, two nursery gardens are maintained at the Royal expense, from which young trees are given gratis to farmers who wish to plant. The cattle of Holstein constitute its chief wealth; there is no Country, except Switzerland, wherein the produce of the dairy constitutes so important an article of subsistence. Milch cows also and oxen are exported. The horses are no less valuable; they are the original stock of the large breeds met with in Hanover, Flanders, and England. The Heaths feed a few sheep, but are chiefly tenanted by immense quantities of game. The salt-pits at Oldeslohe, the only depository of this precious mineral in the Danish dominions, yield annually about 18,000 tons.

The coast of Holstein is lined by sand-banks, among which only small and flat-bottomed vessels can navigate with safety; the only harbours are at the mouths of rivers, hence the coast fishery is but little attended to. Many vessels, however, from Kiel and Altona are engaged in the herring-fishery, and 18 or 20 ships from the latter place are annually equipped for the whale-fishery in the Greenland seas.

There are no manufactures except those of yarn and linen for domestic consumption. In Altona, indeed, are numerous refineries and manufactures, such as are always to be found in a place of trade. The exports of raw produce, cattle, butter, and cheese, are very considerable, and the proximity of such towns as Hamburg and Lubeck, makes it easy to find a market. In weights and measures, as well as in the current money, Holstein is quite distinct from Denmark, and the paper money of this latter Kingdom has never found admission into it.

The population of the Duchy is about 380,000, nearly all Lutherans. The Holsteiners are the de-

HOL-
STEIN.

Rivers.

Climate.

Produce.

Coast.

Trade.

Population

HOL-
STEIN.
—
HOLT.

Statistics.

Kiel.

Gluckstadt.

Rendsburg.

scendants of the ancient Saxons, and, in their bravery, love of liberty, and manly spirit, are not unworthy of their ancestors, whose original seat they now occupy. The people of Ditmarsh, in particular, on the sea-shore, have always obstinately maintained their independence. The Counts of Stade and the Archbishops of Bremen long tried in vain to reduce them to feudal subjection. Though united to Denmark as the patrimonial dominions of the Royal house, the people of Holstein have suffered no change in their old Laws or Constitution. Previous to 1804 the peasantry were in a state of vassalage on the lands of the Nobility, but the revolutions of modern times have very much lightened the burdens of the feudal system. There are no longer any Royal domains exempted from the ordinary jurisdictions. The Nobility are numerous and wealthy. In the administration of government, Holstein is united with Sleswick, where the Governor has his residence at Gottorp. The chief Court of Justice is at Gluckstadt. The laws and constitution differ in the different districts of the Duchy, and rest entirely on ancient usage.

Holstein belongs to the German Confederation, and the King of Denmark, in right of this Duchy and of Lauenburg, has three votes in the Diet. The Representative Constitution promised to this, as well as to the other German States, in 1815, has not been yet promulged.

There are no towns in Holstein of any importance except ALTONA, which has been already noticed in its place, and Kiel, a neat little town, with 7000 inhabitants, situated near the Baltic, where the Sleswick and Holstein Canal unites that sea with the German Ocean. From the advantages of its situation Kiel is enabled to carry on a considerable trade, and is the station for the Copenhagen and Hamburg packets. Here also is an University, founded in 1605, with an Observatory, a Library of 60,000 volumes, an Anatomical Theatre, and about 30 Professors. Gluckstadt, the chief town of the Duchy, is the residence of the Provincial authorities. Its situation on the Elbe enables it to take a share in the whale-fishery, but it is not likely to become a commercial place. Population about 5000. Rendsburg, a strong fortification on an island of the Eider, is remarkable for the ancient inscription over one of its gates, *Eydora. Rom. Imp. Terminus.*

HOLSTER, Ger. *pistolenhalster*; Sw. *pistol-hoelster*. The A. S. *heolstra*, is a hiding-place; probably from *hel-an*, to cover, to hide. And *Ihre* derives the Sw. *hoelster* from *hoelja*, to cover, to hide. Applied to

A case for pistols; to cover, to protect them.

In th' holsters, at his saddle-bow,
Two aged pistols he did stow,
Among the surplus of such meat
As in his hose he could not get.

Butler. *Hudibras*, part i. can. 1. v. 391.

HOLT, Skinner says, denotes a grove, or a multitude of trees set or planted close or thick together. And Tooke asserts it to be the past participle of the A. S. verb *hel-an*, to cover. Serenius also refers to the Sw. verb *hoelja*, to cover.

"A rising ground or knoll covered with trees."
Tooke.

Whan Zephyrus eke with his sote brethe
Enspired hath in every holt and heth
The tendre croppes. Chaucer. *The Prologue*, v. 6.

And gan search, and seeke wonder sore
Among the hils, and the holts hore.

Lidgate. *Story of Thebes*, part i.

But upon a rayny day hyt befel
An huntynge wente Syr Launfal,
To chafy in holtes hore.

Ritson. *Met. Rom.* vol. i. *Launfal*, v. 171.

Yee that frequent the hilles
and highest holtes of all,
Assist mee with your skilful quilles
and listen when I call.

Turbervile. *On the Death of Elizabeth Arkundle.*

Whose holts that view the East, do wisely stand to look
Upon the winding course of Lee's delightful brook.

Drayton. *Poly-olbion*, song 16.

For first they wasted and destroyed their holts, graunges, and farme
houses, afterwards certaine wicks and villages also, robbing and
rifling as they went, to the great dishonour of the king.

Holland. *Livius*, fol. 1075.

Such noise their passions make, as when one heares
The hoarse sea waues rore, hollow rocks betwixt;
Or as the winde in hoults and shady greaues,
A murmur makes, among the boughes and leaues.

Fairfax. *Godfrey of Bulloigne*, book iii. st. 6.

The otter works upwards to the surface of the earth, and forms,
before it reaches the top, several holts, or lodges, that in case of high
floods it may have a retreat, for no animal affects lying drier.

Pennant. *British Zoology. The Otter.*

HO'LY,
HO'LILY,
HO'LINESS,
HO'LY-DAY,
HO'LY-GHOST,
HO'LY-MEN,
HO'LY-ONE,
HO'LY-ROOD,
HO'LY-THISTLE,
HO'LY-WAR,
HO'LY-WATER,
HO'LY-WRIT,
HO'LYDAY-FOOL,
HO'LYDAY-FOOLERY,
HO'LYDAY-MEN,
HO'LYDAY-TIME.

pious, religious.

A. S. *halig, halga*; D. *heg-
ligh*; Ger. *heilig*; Sw. from
the A. S. *halgian, halian, ha-
lan*; *ge-halgian, ge-halian*,
*gehalan, sanare, salvare, sal-
vum facere*, and, consequently,
sancire, sanctificare, consecrare;
to *heal*, to save or make whole
or safe, and, consequently, to
sanctify, to consecrate; and,
thus, *holy* is

Sacred, sanctified, or hal-
lowed, consecrated, devoted to
Religion; free from sin, from
spot or blemish, as a person
or thing consecrated; pure,

Vor he was suþ þe holy mon, and munstre let rere,
þat me clepuþ in Walys Seýn David, & ȝut he lyþ here.

R. Gloucester, p. 192.

þe betere hym were in holynesse to nýme hýr to wýue.

Id. p. 331.

& maný a gode man to holy lif did calle.

R. Brunne, p. 81.

Licheros lif þei led, & þouht it in þar breste,
Holýnes did awaý, of þe kirke gaf þei leste.

Id. p. 65.

þus wrouht þise monke þre, þorgh þe Holy-Goste.

Id. p. 81.

And seide þis is an hous of orisouns and of holýnesse.

Piers Plouhman. *Vision*, p. 313.

For þe hýe Holý-Gost. shall hevene to cleve
And love shall leepe out after. into þis lowe erthe.

Id. Ib. p. 233.

For thei holden nat here halý-daies as holý-churche techep.

Id. Ib. p. 148.

Nile ye gyve hooly thing to houndis.

Wiclif. *Matthew*, ch. vii.

Geue not y^t which is holy to dogges.

Bible, Anno 1551.

And ghe ben witnessis hou hoolili and iustli and withouten playnt
we weren to ghou that byleuyden.

Wiclif. 1 *Tessal.* ch. ii.

But now ghe delyuered fro synne and maad seruantis to God han
ghoure fruyt into hoolinesse and the ende euerlastynge lyf.

Id. *Romaynes*, ch. vi.

But nowe being freed from sinne, and made seruants vnto God, ye
haue your fruite in holinesse, & the ende, euerlasting life.

Bible, Anno 1583. *Romanes*, ch. vi. v. 22.

HOLT.
—
HOLY.

HOLY.

For God clepide not us into unclennesse, but into *hoolynesse*.
Wiclif. 1 Tessal. ch. iv.

For God hath not called vs vnto vnclennes: but vnto *holynes*.
Bible, Anno 1551.

Whanne he hadde seid this he blew on hem and seide, take ghe
Hooli Goost. Wiclif. John, ch. xx.

And when he had sayde that, he brethed on them and sayde vnto
 them: Receaue the *Holy Goost. Bible, Anno 1551.*

Or for that eche of hem shuld helpen other
 In meschefe, as a suster shal the brother,
 And live in chastitee ful *holily*.
Chaucer. The Marchantes Tale, v. 9329.

She is mirroure of alle curtesie,
 Hire herte is veray chambre of *holinesse*,
 Hire hond ministre of freedom for almesse.
Id. The Man of Lawes Tale, v. 4587.

This Absolon, that joly was and gay,
 Goth with a censer on the *holy-day*,
 Censing the wives of the parish faste.
Id. The Milleres Tale, v. 3340.

And for to speke it other wise,
 What man that lasseth the franchise,
 And taketh of *holy* churche his praie,
 I not what bedes he shall praie.
Gower. Conf. Am. book v. fol. 122.

For whan he seeth, that he maie wyn,
 He wonneth for no cursidnesse,
 That he ne breketh the *holynesse*,
 And doth to God no reuerence.

Id. Ib.

But I wil haue matrimony obserued more *holity* & vndefyledly
 among them that professe the new lawe.
Udall. Matthew, ch. v.

From thyne eyes cure caste me not in vnreste,
 Nor take from me thy spyryte of *holynesse*.
Wyat. Psalm 51.

And on some working daies doe likewise, if thou bee not letted
 with some necessary busines in thy house, & thou haue books at
 hand: and specially if there bee any long space betweene the *holly-*
daies.

Vives. Instruction of a Christian Woman, book i. ch. v.

Euen so such as dooe altogetheer geue hed vnto those thinges
 whiche dooe moste nerest concerne and touche the lyfe euerlastyng,
 although thei seme as *hollydaimen*, to repose themselues from all
 corporall buisnesse: yet thei dooe more good then the others, be-
 cause thei dooe the thing moste chieflie requisite to bee dooen.

Udall. Luke, ch. x.

This day I have begot whom I declare
 My onely Son, and on this *holy* hill
 Him have anointed, whom ye now behold
 At my right hand; your head I him appoint.
Milton. Paradise Lost, book v. l. 604.

On whom the angel haile
 Bestow'd, the *holy* salutation us'd
 Long after to blest Marie, second Eve.
Id. Ib. l. 386.

But if I do live *holity*, I do not think that I deserve heaven, it is
 the cross of Christ that procures me grace; it is the Spirit of Christ
 that gives me grace; it is the mercy and the free gift of Christ that
 brings me unto glory.
Taylor. Sermon 3. part iii.

Yet at length, giving place to their greedy desire to be revenged
 of their enemies, they spurned all reverence of blood, and *holiness* of
 friendship, at their feet.
Sir Thomas North. Plutarch, fol. 760. Antonius.

Be not so *holy-cruell*: loue is *holie*,
 And my integritie ne'er knew the crafts
 That you do charge men with.
Shakspeare. All's Well that End's Well, fol. 246.

Tho. It was upon a *holiday*,
 When shepheards groomes han leave to play,
 I cast to go a shooting.
Spenser. Shepherd's Calendar. March.

— Lords are lordliest in their wine;
 And the well-feasted Priest then soonest fir'd
 With zeal, if aught Religion seem concern'd:

No less the people on their *holy-days*
 Impetuous, insolent, unquenchable.
Milton. Samson Agonistes, l. 1421.

Were I in England now (as once I was) and had but this fish
 painted: not a *holiday-foole* there but would giue a peece of siluer.
Shakspeare. Tempest, fol. 9.

CEL. They are but burs, cosen, throwne vpon thee in *holiday-*
foolerie, if we walke not in the trodden paths our very petty-coates
 will catch them.
Id. As You Like It, fol. 188.

MIST. PAGE. What, haue I scap'd loue-letters in the *holly-day-time*
 of my beauty, and am I now a subject for them.
Id. Merry Wives of Windsor, fol. 43.

Then told'st her doubting how these things could be
 To her a virgin, that on her should come
 The *Holy Ghost*, and the power of the Highest
 O'er-shadow her.
Milton. Paradise Regained, book i. l. 139.

— Such delight hath God in men
 Obedient to his will, that He vouchsafes
 Among them to set up His tabernacle,
 The *Holy One* with mortal men to dwell.
Id. Paradise Lost, book xii. l. 248.

On *Holy-Roode* day, the gallant Hotspurre there,
 Young Harry Percy, and braue Arcnibald,
 That euer-vaillant and approoued Scot,
 At Holmeden met,
 Where they did spend a sad and bloody houre.
Shakspeare. Henry IV. First Part, fol. 48.

MAR. Morall? no by my troth, I haue no morall meaning, I
 meant plaine *holy-thissell*.
Id. Much Ado about Nothing, fol. 113.

For it had been an auuncient tree,
 Sacred with many a mysteree,
 And often crost with the priestes crewes,
 And often hallowed with *holy-water* dewe.
Spenser. Shepherd's Calendar. February.

— Trifles light as ayre
 Are to the iealous, confirmations strong,
 As proofes of *Holy-Writ*.
Shakspeare. Othello, fol. 325.

To this I have a short and plain answer: "let him study the *holy*
 Scripture, especially the New Testament." Therein are contained
 the words of eternal life; it hath God for its author, salvation for
 its end, and truth, without any mixture of error, for its matter.
Locke. A Letter to the Rev. Mr. Richard King.

Then shall all the powers and faculties that have been given us,
 all the favours and benefits we have enjoyed, all the means and
 opportunities that have been afforded us for the living virtuously and
holity, and thereby bringing honour and glory to our Master, be
 brought into our view, and an account be demanded of them.
Sharpe. Works, vol. vi. p. 191. Sermon 10.

Sooner than I'll from vow'd revenge desist,
 His *Holiness* shall turn a Quietist.
Garth. The Dispensary, can. 5.

There were also diuers articles contained in it, which were, touch-
 ing the king's supremacy; his power of appointing or dispensing
 with *holy-days* and feasts.
Burnet. History of the Reformation, Anno 1550.

When Christ not only triumphed over hell and the grave, but was
 exalted to the right hand of God, He then not only bestowed these
 miraculous gifts of the *Holy-Ghost* on the Apostles, but settled a
 constant order of such in the Church, who were to attend to the
 necessities of it, till there will be no further need of instruction.
Stillingfleet. Sermon 5. vol. iii.

Many of these jests about confession, praying to saints, *holy-*
water, and the other ceremonies of the church, were complained of.
Burnet. History of the Reformation, Anno 1536.

Ye distant spires, ye antique towers,
 That crown the wat'ry glade,
 Where grateful Science still adores
 Her Henry's *holy* shade.
Gray. On a distant Prospect of Eton College.

The *holy* sufferer bowing his head, and crying, It is finished, gave
 up the ghost.—To this great event was afterwards added Christ's
 glorious resurrection from the dead.
Gilpin. Sermon 21. vol. i.

HOLY.

HOLY.
—
HOLY-
HEAD.

Dr. Horne, the Bishop of Norwich, who discovered a genuine spirit of piety in his writings, and displayed the beauty of holiness in all its charms, has attacked the philosophy of Hume with the arms of ridicule. *Kncx. Winter Evenings*, even. 62.

The same bell that called the great man to his table, invited the neighbourhood all round, and proclaimed a holiday to the whole country.

Hurd. Works, vol. iii. p. 182. *The Age of Queen Elizabeth*.

But the name and nature of an *holy-war* demands a more rigorous scrutiny, nor can we hastily believe that the servants of the Prince of Peace would unsheathe his sword of destruction, unless the motive were pure, the quarrel legitimate, and the necessity inevitable. *Gibbon. Decline and Fall of the Roman Empire*, ch. lviii.

HOLY ROOD DAY is the 14th of September, the Festival of the *Exaltation of the Holy Cross*, q. v. (xx. 404.)

HOLY THISTLE is the trivial name of the *Carduus Benedictus*, the *Centaurea Benedicta* of Linnæus; and as Hero and Margaret, in the citation above from *Much Ado about Nothing*, are rallying Beatrice on her love for Benedict, the allusion is sufficiently obvious.

The use of HOLY WATER was instituted by Pope Alexander I. whose Canon, as cited by Durand, runs in the following words: *Aqua; sale aspersam populis benediximus, ut eâ cuncti aspersi sacrificentur et purificentur: quod et omnibus sacerdotibus faciendum esse mandamus; nam si cinis vitulæ aspersus populum sanctificabat atque mundabat, scilicet a venialibus, multo magis aqua sale aspersa divinisque precibus sacrata populum sacrificat atque mundat a venialibus; et si aspersa per belyscum sterilitas aquæ sanata est, quanto magis divinis precibus sacratus sal sterilitatem aufert rerum humanarum, et coinquinatos sanctificat et purgat, et cætera bona multiplicat, et insidias Diaboli avertit et a fantasmatibus versutiâ homines defendit.* (Rat. iv. 4.) Where also may be found full explanations of the mystery and the virtues of this preparation.

The vessels in which this water was to be kept fixed in Churches, were to be made either of metal or marble, and any porous substance which could suck it up was carefully to be avoided. That in which it was carried abroad was termed *Ama*, or *Amula*, *ab amolendis periculis*; (Staveley on Churches, 190.) a sense and a derivation neither of which are to be found in the pages of Du Cange. He recognises *Aspersol*, *Aspergillum*, and *Aspersorium*, as the vessels from which the Priests sprinkled the water, and *Guadalerium* as that which contained it. The first three are plainly the same as the *περιερραντήριον* of Paganism; to the Lustral Water of which Institution the modern Holy Water may be traced. Bingham (viii. 3. 7.) has pointed to a singular mistake (in the text of Sozomen, vi. 6.) in which *νόμῳ ἐκκλησιαστικῷ* has been read for *νόμῳ ἑλληνικῷ*, arising out of this coincidence.

HOLYHEAD, in Ancient British *Caer Cybi*, (the fortified place of Cybi, who flourished in the VIth century, and is called by Pennant, Corinæus, a son of Solomon Duke of Cornwall,) a Market Town, on a small Island, or rather Peninsula, *Inys Cybi*, on the North-Western extremity of Anglesey. It contains many relics either of Roman or early British workmanship. The Church-yard, on a rock close to the sea at the bottom of the harbour, is a parallelogram about 220 feet long by 130 broad. Three of its sides are protected by massive walls, 6 feet thick and 17 in height; the fourth, towards the sea, has a low parapet; at each angle is a circular tower, and in the course of the walls are two rows of circular openings, smoothly plastered,

and each 4 inches in diameter. The entrance is by a rude stone gateway. On the summit of *Pen Caer Cybi* stands a circular building 10 feet in diameter, *Caer twr*, supposed to have been a Roman Pharos. A Religious House in this place is attributed to as early a date as the close of the VIth century. A College was certainly founded here by Hwfa ap Cynddelw, Lord of Llys Llifon, before the middle of the XIIth. The revenues of it are now possessed by Jesus College, Oxford, for the maintenance of two Fellows and two Scholars. Its Church, now appropriated to Parochial service, is a handsome specimen of the style of Edward III., with a nave, aisles, and transept, and a square tower surmounted by a low spire. The chief porch and the exterior of the transept are ornamented with grotesque work. The Vicarage is in the patronage of Jesus College, Oxford. A School-house, erected in 1745, was constructed from the remains of an ancient Religious building, *Llan y Gwyddel*, the Irish Church, in which, at the shrine of Sirigi, a Hibernian Saint, miracles were long reputed to be worked. The town consists of one principal street. It is now much frequented as a Bathing-place; and, according to the Census of 1821, had a population of 4071. In the neighbourhood are several remarkable caverns. One in South Stack, a mountain overhanging the town, is commonly known as the *Parliament House*, and is accessible by boats only at half ebb-tide. The cliffs are thronged with aquatic birds, especially Puffins. The passage from Holyhead to Dublin is about twenty leagues, and is performed on an average in twelve hours. It has sometimes been run in half that time. Holyhead is distant from London 278 miles. The harbour has been materially improved by the erection of a Pier and two Light-houses, on points called the Skerries and South Stack.

HOLY ISLAND, so called from having been the Episcopal seat of the See of Durham in the early Ages of British Christianity; *Lindisfarne*, from the little river Lindis, on the opposite coast of Northumberland; *Fahreen*, a recess; and *Inis Medicante*; an Island about two miles from the coast of Northumberland, but in Civil matters included within the County of Durham. It has nowhere been more correctly described than in a few lines from the pen of a distinguished living Poet. (Marmion, ii.) Bede also writes concerning it, with great propriety, *qui locus accedente ac recedente reumate bis quotidie, instar insulæ, maris circumfluitur undis, bis renudato littore contiguus terræ redditur*; for though surrounded by the sea at high water, the ebb of the tide leaves it accessible on sands, which, however, are too dangerous to be crossed without a guide. In the quaint language of the *Legend of St. Cuthbert*, it is said to be "embraced by Neptune only at full tide, and at ebb to shake hands with the Continent." (10.) It consists of one unbroken plain, about nine miles in circumference, with a surface of rather more than 1000 acres, 500 of which are sand-banks. On the North-East extends a ridge of land about a mile in length, and in some places not more than sixty yards broad, on which the tide may be seen, at the same moment, ebbing on the East and flowing on the West. Till an enclosure in the year 1792, not more than forty acres were under tillage. The richness of the soil may be determined by the increase of rental in five years from that date: in 1792 it was £320, in 1797 £926. The town stands in the West, and bears evident marks of larger ancient extent than it at present possesses: its inhabitants

HOLY-
HEAD.
—
HOLY
ISLAND.

HOLY
ISLAND.
HOMAGE.

now are chiefly fishermen, though of late years the Island has been frequented by bathers. Population, in 1821, 660. Between the town and the Castle is a harbour defended by a battery. The Castle is situated on the summit of a whinstone rock, about 60 feet perpendicularly high on the South-East of the Island. It is accessible only by a narrow winding path. During the Great Rebellion it was garrisoned by the Parliament as an important Northern post, and in 1715 it was romantically seized by Lancelot Errington, a partisan of the Pretender. An account of his exploit, extracted from Grose, is given in a note in Hutchinson's *Hist. of County of Durham*. (iii. 362.)

The Church was founded in the VIIth century; and though it has been deprived of the relics of St. Cuthbert, and is now in ruins, it presents ample signs of former magnificence. The Eastern wall has fallen, the others remain for the most part. The body is 138 feet in length, 36 in breadth. The architecture is principally Saxon, and the redness of the stone bears testimony to the rage of the Danes, by whom it was burned, probably more than once, in the VIIIth and IXth centuries. On the South are some fragments of a Priory. The succession of the Bishops of Lindisfarne may be found in the First Volume of Hutchinson's *Hist. of County of Durham*. The Parish Church, a large edifice of the pointed style, is to the West; and on the East is the pedestal of a Cross, St. Cuthbert's, once in high esteem for sanctity, now called the *Pelling Stone*, and still bearing a superstition attached to it. Evil attends the marriage in which the bride cannot step the length of this Cross. The Saint, however, has long deserted this monument; and though he still haunts the neighbourhood, his seat is upon a rock, where he employs another as his anvil, forging his *Beads*, as those *entrochi* are locally called which are found on the shores.

The Parish of Holy Island is likewise called *Islandshire*, and contains the Chapelries of Kyloe, Lowick, Ancooft, and Tweedmouth. The Town is distant from London 331 miles, from Belford 6.

Hutchinson's *Hist. of County of Durham*, iii. 360, &c.
HO'MAGE, v. } Fr. *homage*; It. *homaggio*; Sp.
HO'MAGE, n. } omenage; Low Lat. *homagium*;
HO'MAGEABLE, } from the Fr. *homme*, Lat. *homo*, a
HO'MAGER. } man, serving-man, vassal. See Spelman in v.

For the origin and application of the word, see the Quotation from Blackstone.

per heo made Aureli kyng, & *homage* hym dude echon.
R. Gloucester, p. 134.

Ethelbert held Estsex, Southsex, and Kent,
For *homage* & feaute to Adelwolf it went.
R. Brunne, p. 19.

Clerkes knewen the comete. and comen with here psentes,
And dude here *homage* honorably. to hym þat was al myghty.
Piers Plouhman. Vision, p. 234.

For sothly he ne shuld have than in all his lif corage to sinne, but
yewe his herte and body to the service of Jesu Crist, and therof do
him *homage*.
Chaucer. The Persones Tale, vol. ii. p. 303.

A morow whan the court is set,
The yonge ladie was forth fet,
To whome the lordes done *homage*.
Gower. Conf. Am. book ii. fol. 42.

To whom Jove sometimes bends, and Neptune kneels,
Mars *homageth*, and Phebus will submit.
Heywood. Love's Mistress, sig. D. 3.

My proud sails swelling with a prosp'rous wind,
The boist'rous seas did *homage* to mine eyes,
And much above their usual course were kind.
Drayton. The Legend of Pierce Gaveston.

All these are Spirits of air, and woods, and springs,
Thy gentle ministers, who come to pay
Thee *homage*, and acknowledge Thee their Lord:
What doubt'st thou Son of God? sit down and eat.
Milton. Paradise Regained, book ii. l. 376.

Among the rest, the Earls of Flanders and Holland were most considerable; but of them two he of Holland being *homageable* to none, and having Friesland and Zealand added, was the more potent.

Howell. Letter 15. book i. sec. 2.

This aggravates a grudge that the French king hath to the duke, for siding with the imperialists, and for things reflecting upon the dutchy of Bar; for which he is *homageable* to the crown of France, as he is to the emperor for Lorain.

Id. Letter 12. book i. sec. 6.

King John not appearing, is condemned of a traiterous outrage; for that, careless of his oath made to the French, he, though an vnkle, had murdered his elder brother's son, being an *homager* to the French, and that within the French territories.

Speed. John, Anno 1202. book ix. ch. viii. sec. 20.

For plead they will, and maintaine the cause of the cities in Greece, saying, they ought to be set free and at liberty; which being once obtained, who can make doubt, but ready they will be to withdraw from our obeisance, not only the cities which shall be freed, but also those which have been *homagers* and tributaries unto us of old time.

Holland. Livius, fol. 975.

I sought no *homage* from the race that write;
I kept, like Asian monarchs, from their sight.
Pope. Prologue to the Satires.

The vassal or tenant upon investiture did usually *homage* to his lord; openly and humbly kneeling, being ungirt, uncovered, and holding up his hands both together between those of the lord, who sate before him; and there professing, that "he did become his man, from that day forth, of life and limb and earthly honour:" and then he received a kiss from his lord. Which ceremony was denominated *homagium*, or manhood, by the feudists, from the stated form of words, *devenio vester homo*.

Blackstone. Commentaries, book ii. ch. iv.

Blackstone, in his note upon the account of HOMAGE cited above, has remarked, that in one of our boyish sports, *The King I am*, the *Basilinda* of Julius Pollux, (*Onom.* ix. 7. § 110.) the ceremonies and language of feudal Homage are preserved with great exactness. The modern childish game of *Questions and Commands*, is stated by Strutt (*Sports and Pastimes*, iv. 4. 14.) to be a modification of *Basilinda*. With the *King I Am* we are unacquainted; but in the *Questions and Commands* we do not recollect any thing connected with Homage.

The precise words of the Homage enjoined by 17 Edw. II. 2. are given as below by Rastall:—"I become your man from this day forth, for life, for member, and for worldly honour, and shall owe you my faith for the landes that I holde of you; saving the faith that I owe unto our Sovereigne Lorde the King and to mine other Lords." Sir Edward Coke explains the particulars of the ceremonial as follows: the tenant must be ungirt, "for that he must never be armed against or opposite to his Lord . . . the holding up of the tenant's hands betokeneth reverence and subjection, and the Lord's enclosing of the tenant's hands between his own betokeneth protection and defence." (§ 85.)

This promise was exacted in the feudal system from all tenants in fee. Married women performed it by their husbands, or jointly with them, because it especially related to services in war. A single woman paid Fealty, not Homage; (see a note on *Glanville* by Beames, 217.) and Littleton gives the reason for this difference of tenure somewhat quaintly: "Also if a woman sole shall doe Homage, (for so he calls it,) she shal not say,

HOMAGE.

HOMAGE. I become your woman, for it is not fitting that a woman should say that she will become a woman to any man but to her husband when she is married, but she shall say, I do to you Homage," &c. (§ 87.) Corporations did not perform it, because it was personal, and they only can appear by their attorneys. In *liege Homage*, which included Fealty, the tenant swore to bear faith to his Sovereign Lord without any exception of others; in *simple Homage* he only made the acknowledgment of tenure. Hence, when a Sovereign Prince did Homage to another for lands held under his authority, great care was taken to distinguish the species of Homage performed. When Edward III., in 1329, did Homage for his Ducal dominions to Philip VI. of France, the question of simple or liege Homage was warmly disputed. It was at last adjusted by the performance of Homage in general terms, and time was given to Edward to examine his own archives, in order to determine which was due. (*Modern Univ. Hist.* xxiii. 420.; where the authorities cited are Walter Hemingford and Polydore Vergil.) *Auncestral Homage* was, when a man and his ancestors had immemorially held land of another and his ancestors by the service of Homage. This bound the Lord to warranty, the Homage being an evidence of a feudal grant; (*Blackstone*, ii. 20.) or, as Sir Edward Coke has very beautifully expressed himself, Homage Auncestrall belongs to "ancient families enjoying with their blood the ancient inheritance of their forefathers, as a great blessing of the Almighty." (§ 85.)

The Statute 12 Ch. II. 24. discharges all tenures from the incident of Homage, so that the Laws relating to it are now obsolete. Till the 25th Henry VIII. 20. a Bishop was only held to perform Fealty for his Barony. Now, however, as soon as he is consecrated and confirmed, he receives restitution of his temporalities from the King, to whom the custody of the lay revenues, lands, tenements, and Barony reverted on the vacancy of the See, and for those the new Bishop does Homage to his Sovereign; and then, and not sooner, he has a fee simple in his Bishopric, and may maintain an action for the profits. (*Blackstone*, i. 8.)

It is somewhat remarkable that in this Statute, (25 Henry VIII. 20.) upon which the forms at present used in proceeding to a Bishopric are founded, the word Homage does not once occur. After election the Bishop is to make "such othe and feautie onli to the Kinges Majestie, his heyres and successours, as shall be appoynted for the same." So also an Archbishop shall make "such othe and feautie onely to the Kinges Majestie, his heires and successours, as shall be limitted for the same." And yet more particular is the omission of the word in the following recapitulatory clause: "And be it farther enacted by auctoritie aforeseide, that every person and persons beyng hereafter chosen, elected, nominate, presented, invested, and consecrated to the dignitie or office of any Archbyshop or Bishop within this realme, or within any other the Kinges dominions, accordynge to the fourme, tenure, and effects of the presente acte, and suyng their temporalities out of the Kynges hands, his heires or successours, as hath been accustomed, and makynge a corporalle othe to the Kynges Highness, and to none other, in fourme as is afore rehersed, shall and may from henceforthe be trononised or installed as the case shall require; and shall have and take then only restitution out of the Kynges hands, of all the possessions and profites, spiritual and

temporal, belonging to the said Archbishoprick or Bishoprick wherunto they shall be elected or presented." &c. HOMAGE
HOME.

Spelman (*Reliq.* 34.) considers Homage as unknown to the Anglo-Saxons. Nevertheless, it was exacted from their Nobles by the Conqueror immediately after his coronation, *deinde homagiis a magnatibus cum fidelitatis juramento, obsidibusque acceptis, in regno confirmatus, omnibus qui ad regnum adspiraverant factus est terrori.*—*Matt. Paris, sub ann. 1067.*

HOMALIUM, in *Botany*, a genus of the class *Polyandria*, order *Trigynia*, natural order *Rosaceæ*. Generic character: calyx six or seven parted; corolla, petals six or seven; stamens twenty-one, aggregated in parcels of three; capsule one-celled, many-seeded.

Three species, natives of the West Indies and South America.

HOME, <i>n.</i>	} A. S. <i>hæm</i> ; Ger. <i>heim</i> ; D. <i>heym</i> ; Sw. <i>hem</i> , from the A. S. <i>hæm-an</i> ; Ger. <i>heimen</i> , <i>coire</i> , <i>cohabitare</i> , to come together, to dwell together. Wachter calls the Ger. <i>heim</i> , <i>communis locus habitandi</i> , a common place of dwelling, or a common dwelling-place. Tooke
HOME, <i>adv.</i>	
HO'MELESS,	
HO'MELY,	
HO'MELING, <i>n.</i>	
HO'MELING, <i>adj.</i>	
HO'MELINESS,	
HO'MEWARD.	considers <i>home</i> to be the past participle of the verb <i>hæman</i> .

A place of coming, assembling, dwelling together; the place where any one dwells or inhabits; habitation, or residence, or abode; and the adverb, met. close upon, in contact with the dwelling or abode (*sc.*) of our feelings or affections; our own hearts, our interests or concerns, our pursuits or aims.

Homely: pertaining to *home*; domestic, private;—having the plainness and simplicity of *home*. And, thus, plain, simple, unadorned, unassuming.

Homeliness: management or economy of *home*; plainness, simplicity; the familiar intercourse of *home*; familiarity.

Home is much used in Composition.

Vor he caste oute of *hom* & hous of hys men gret route,
And by nome her lond *ge þryttý mýle* & more *þer aboute*,
And made yt al forest & lese, *þe bestes vorto fede*.

R. Gloucester, p. 375.

Homliche and shorte clothes vseth he.

Id. p. 482, note.

Now gos he *home* Harald, & has ouercomen his tene,
þe oþe þat he suld hold, it is forgeten clene.

R. Brunne, p. 69.

Sekenes gan him so greue, *þat* he mot wende *homward*.

Id. p. 185.

And he cometh *hoom*. & clepith togider hise frendis and neighboris and seith to him, be ye glade with me; for I haue founden my sheep that hadde perischid.

Wiclif. Luke, ch. xv.

And assone as he cometh *home*, he calleth together hys louers and neyghbours, saying vnto them, Reioise with me, for I haue foud my shepe which was loste.

Bible. Anno 1551.

Therfore while we han tyme worche we good to alle men, but moost to hem that ben *homeliche* of the feith.

Wiclif. Galathies, ch. vi.

And *home* she goth anon the nexte way,
This is the effecte, there n'is no more to say.

Chaucer. The Knightes Tale, v. 2367.

For right as men sayn, that overgret *homlinesse* engendreth displeising, so fareth by to gret humilitee or mekenesse.

Id. The Tale of Melibeus, vol. ii. p. 122.

For Protheus that coud him chaunge
In euery shappe, *homely* and straunge,
Coud neuer such gile ne tresoun
As I.

Id. The Romant of the Rose, fol. 145.

H O M E.

He rode but *homely* in a medlee cote,
Girt with a seint of silk, with barres smale;
Of his aray tell I no longer tale.

Chaucer. *The Prologue*, v. 330.

God grante thee thin *homly* foe to espie;
For in this world n'is werse pestilence,
Than *homly* fo all day in this presence.

Id. *The Marchantes Tale*, v. 9666.

Not only this Grisildis thurgh hire wit
Coude all the fete of wifly *homeliness*,
But eke whan that the cas required it,
The comune profit coude she redresse.

Id. *The Clerkes Tale*, v. 8305.

But shortly this is th' ende,
Homward to Rome they shapen hem to wende.

Id. *The Man of Lawes Tale*, v. 5386.

By sea as thei forth *homewarde* went,
A rage of great tempest hem hent.

Gower. *Conf. Am.* book iii. fol. 53.

That by the hearyng of suche as are learned they maye be the
better, learyng in the open place, how they shoulde lyue at *home*.

Udall. *1 Corinthians*, ch. xiv.

Thus after sorow seke I rest;
When fled is fancies fit:
And though I be a *homely* gest,
Before the bayes I sit.

Vncertaine Auctors. *On his Mistresse*.

Therefore wheras these thinges semed to them very inconuenient
and to foolishe to be spokē, and durst not talke *homely* and familiarly
with the Lord himself: there arose a great discord in opinions emong
them, diuerse of them diuersly interpreting the thyng that was spoken.

Udall. *John*, ch. vi.

Jesus, I saye, promised him to come, and so folowed him going
homeward a good pase.

Id. *Marke*, ch. v.

Thers none
which in their extreame dayes
Will part from lyfe as full from feast
to goe theyr *homewarde* wayes.

Drant. *Horace. Satire 1.* book ii.

With sight whereof soon cloyd, and long deluded
With idle hopes which them doe entertaine,
After I had ten yeares myselfe excluded
From native *home*, and spent my youth in vaine,
I gan my follies to myselfe to plaine.

Spenser. *Faerie Queene*, book vi. can. 9.

KIN. We lost a jewell of her, and our esteeme
Was made much poorer by it: but your sonne,
As mad in folly, lack'd the sence to know
Her estimation *home*.

Shakspeare. *All's Well that Ends Well*, fol. 251.

Now, these her princes are come *home* againe,
Come the three corners of the world in armes,
And we shall shooke them: Naught shall make vs rue,
If England to it selfe do rest but true.

Id. *John*, fol. 22.

His daughter 'tis, who holds this *homeless-driuen*
Still mourning with her.

Chapman. *Homer. Odyssey*, book i. fol. 3.

Vnder these lyeth a little strond or shore, the *homeling* inhabitants
call it Achileos-dromon, a place memorable in times past for the ex-
ercise ther of that Thessalian commaunder.

Holland. *Ammianus*, fol. 200. *Julianus*.

The lawes of Mulmutius indured in execution among the Britons,
so long as our *homelings* had the dominion of this ile.

Holinshed. *Description of England*, ch. ix.

You not consider sir,
The great disparitie is in their bloods,
Estates, and fortunes: there's the rich beauty
Which this poor *homeliness* is not endowed with;
There's difference enough.

Beaumont and Fletcher. *The Maid in the Mill*, act ii.

Each little village yields his short and *homely* fare.

Drayton. *Poly-olbion*, song 13.

It is for *homely* features to keep *home*.
They had their name thence.

Milton. *Comus*, l. 748.

There he was welcom'd of that honest syre,
And of his aged beldame *homely* well:
Who him besought himselfe to disattyre,
And rest himselfe, till supper time befell.

Spenser. *Faerie Queene*, book vi. can. 9.

Which seene, the pensive boy, halfe in despyght,
Arose and *homeward* drove his sunny sheepe,
Whose hanging heades did seem his carefull case to weepe.

Id. *Shepherd's Calendar. January*.

Mislike, and ciuill quarrels, when
The Grecians *homewards* drewe,
Did well neere waste the remnant kings
That Phrigia did subdewe.

Warner. *Albion's England*, book iii. ch. xiii.

It [this last storm] wrought more powerfully, and frighted them
from their design of cruising before Manila, fearing another storm
there. Now every man wisht himself at *home*, as they had done an
hundred times before.

Dampier. *Voyages*, Anno 1687.

I tell this passage freely, as I do all the rest; as the only thing I
could imagine the king could ever take ill of me; and yet I know
not how it could be a fault, more than in a point of manners neither,
or the *homeliness* of expression.

Sir William Temple. *Works*, vol. ii. p. 554. *Memoirs from the
Peace in 1679*.

Blush as thou may'st, my little book, with shame,
Nor hope with *homely* verse to purchase fame;
For such thy maker chose; and so design'd
Thy simple style to suit thy lowly kind.

Dryden. *The Flower and the Leaf*.

We parted thus; I *homeward* sped my way
Bewilder'd in the wood till dawn of day:
And met the merry crew who danc'd about the May.

Id. *Ib.*

The Scottish lords had sent to confer with them (Sir Marmaduke
Langdale and Sir Philip Musgrave) as they passed through the northern
parts *homewards*, and had then conferred with them.

Clarendon. *History of Rebellion*, book xi.

Mr. Webber was pitched upon, and engaged to embark with me,
for the express purpose of supplying the unavoidable imperfections of
written accounts, by enabling us to preserve, and to bring *home*, such
drawings of the most memorable scenes of our transactions, as could
only be executed by a personal and skilful artist.

Cook. *Voyages*, vol. v. book i. ch. i.

But, in many cases, more direct and *home* remonstrances to the
faulty are necessary; which, therefore, such, as with propriety can,
are bound to make.

Secker. *Sermon 28.* vol. i.

Thou wast born the child of misery, the outcast of society; friend-
less, *homeless*, unbeloved, unregarded, unknown, and unknowing of
the means and motives of an honest industry.

Knox. *Essays*, No. 145.

Henry the Fourth wished that he might live to see a fowl in the
pot of every peasant in his kingdom. That sentiment of *homely* be-
nevolence was worth all the splendid sayings that are recorded of
kings.

Burke. *On Mr. Fox's East India Bill*.

Liberty has charms enough to attach the mind, wherever the
place of her abode be; and I have never heard that the loveliness of
her form is impaired, or even disgraced, by the *homeliness* of her habi-
tation.

Hurd. *Of the Uses of Foreign Travel. Dialogue 8*.

But the scene is changed as you come *homeward*, and atheism or
treason may be the names given in Britain, to what would be reason
and truth if asserted of China.

Burke. *A Vindication of Natural Society*.

Put the case, that a man was so framed by nature as to hold out a
thousand years in his native air, and to be hourly in danger of
death in foreign parts, and at best able to hold out but sixty or eighty
years at most; how eagerly would such a man press *homewards*, if
ever he found himself in another country.

Sherlock. *Discourse 23.* vol. i.

HOME.

HOME, in Composition.

No marchants, neither *homeborne*, nor strangers, may in any wise transgresse the tenour of the foresaide charter.

Hakluyt. Voyages, &c. vol. i. fol. 143. The Staple. Ed. 2.

Hauing sped thus fortunately abroad in three severall wars, the *senatours* and commons were not carelesse of *home-affaires*, what would be the issue thereof.

Holland. Livius, fol. 64.

Lorde Marshall, command our officers at armes,
Be readie to direct these *home alarmes*.

Shakspeare. Richard II. fol. 24.

As for government ecclesiasticall and ciuill, which is the very soule of a kingdome, I need to say nothing, when as I write to *home-borne*, and not to strangers.

Camden. Remaines, p. 2. Britaine.

And as the sailers sing,
Loaden with wealth on wanton seas, so we
Shall make our *home-bound* voyage cheerefully.

F. Beaumont. The Mad Lover. Prologue.

But if of daunger, which hereby doth dwell,
And *homebread* evil ye desire to heare;
Of a straunge man I can you tidings tell,
That wasteth all this countrie farre and neare.

Spenser. Faerie Queene, book i. can. 1.

For she had oft been present, though vnseene,
Among the shepherds' daughters on the greene,
Where eu'ry *homebred* swaine desires to proue
His oaten pipe and flet before his loue.

Beaumont. The Shepherdesse.

Here now were Pride, Oppression, Usury,
(The canker-eating mischiefs of the State)
Call'd forth to prey upon the enemy;
Whilst the *home-burthen'd* better lighten'd sat.

Daniel. History of Civil Wars, book v.

They in pleasing slumber lull'd the sense,
And in sweet madness robb'd it of itself;
But such a sacred and *home-felt* delight,
Such sober certainty of waking bliss
I never heard till now.

Milton. Comus, l. 262.

Epaminondas sitting at a feast with his companions and colleagues in government, dranke wine as sharpe as vinegar, and when they asked him why he did so, and whether it made for his health? I know not that, (quoth he,) but well I wot this, that good it is to put me in mind of my *home diet*.

Holland. Plutarch, fol. 547.

Which since not ours begot, but an invasive war,
Amongst our *home-fought* fields, hath no description here.

Drayton. Poly-olbion, song 22.

Home-keeping youth, haue ever *homely* wits.

Shakspeare. Two Gentlemen of Verona, fol. 20.

I will not aske, nor doe I care
What beautie, wealth, or wit,
Your here-found mistres hath, why you
Should *home-left* love forget.

Warner. Albion's England, book xii. ch. lxxvi.

Tho, having fed his fill, he there besyde
Saw a faire damzell, which did weare a crowne
Of sundry flowres with silken ribbands tyde,
Yclad in *home-made* greene that her owne hands had dyde.

Spenser. Faerie Queene, book vi. can. 9.

They stoop lower yet, and vent our wares,
Home-manufactures to thicke popular fairs.

Donne. On Mr. T. Coryat's Crudities.

And they
(To spur heroick spirits on to vertue)
Enacted that what man so ere he were,
Did noblest in the field aginst his enemy,
So by the general voice approu'd, and known,
Mighte at his *home-returne*, make his demand
For satisfaction and reward.

Beaumont and Fletcher. The Laws of Candy, act v.

Two sutes he hath, the one of blew,
The other *home-spun* gray:
And yet he meanes to make a new
Against next reuell day.

Browne. The Shepheard's Pipe, ecl. 2.

Rob. What hempen *home-spuns* haue we swaggering here,
So neere the cradle of the faerie queene?

Shakspeare. Midsummer Night's Dream, fol. 152.

For come I am to recover those lands of ours which they occupied, and not to seize upon their *home-stalles*.

Holland. Plutarch, fol. 386.

Then the *home-tarriers* and house-doves that kept Rome still, began to repent them that it was not their hap to go with him.

Sir Thomas North. Plutarch, fol. 190. Coriolanus.

For if the rule of all men's workes be will,
And his will, his way goes: mine stands inclin'd
T'attend the *home-turne* of my neerer kind.

Chapman. Homer. Odyssey, book xvi. fol. 247.

And priests, and party zealots, numerous bands
With *home-born* lies, or tales from foreign lands,
Each talk'd aloud, or in some secret place,
And wild impatience star'd in every face.

Pope. The Temple of Fame.

Whom, when their *homebred* honesty is lost,
We disemogue on some far Indian coast:
Thieves, panders, paillards, sins of every sort;
Those are the manufactures we export.

Dryden. The Hind and the Panther.

No sooner she th' advantage found,
But in she flew; and seconding,
With *home-made* thrust, the heavy swing,
She laid him flat upon his side.

Butler. Hudibras, part i. can. 3.

With curious eye, O traveller survey
This statue's form, and *home-returning* say,
"At Teos late with infinite regard,
I saw the image of the sweetest bard,
Anacreon."

Fawkes. Epigrams of Theocritus. xvi.

He may look back to the speeches of our ancestors in parliament. He will find 'em, generally speaking, to have been very short and plain, but coarse, and what we properly call *home-spun*.

Shaftesbury. Miscellaneous Reflections, misc. 3. ch. i.

Both house and *home-stead* into seas are borne,
And rocks are from their old foundations torn.

Dryden. Horace. Ode 29. book iii.

It is a genuine produce of the ancient, rustic, manly, *home-bred* sense of this country.

Burke. On Conciliation with America.

And cheerfull, without sin, regale
With good *home-brew'd*, and nappy ale.

Lloyd. The Cobbler of Tessionington's Letter.

If he carried them to public warehouse, no duty (was) to be paid till they are taken out for *home-consumption*.

Smith. Wealth of Nations, book v. ch. ii.

Unmindful of his tender wife,
And ev'ry *homefelt* bliss of life,
The huntsman, in th' unshelter'd plains,
Heav'n's whole inclemency sustains.

Blacklock. Horace. Ode 1.

Not sumptuously adorn'd, not needing aid,
Like *homely-featur'd* night, of clust'ring gems.

Cowper. The Task, book iv.

Almost the whole expense of the farmer, and the far greater part even of that of the landlord, is in *home-made* commodities.

Smith. Wealth of Nations, book iv. ch. v.

Their monopoly secures them against all competitors in the *home-market*, and they have the same chance for foreign markets with the traders of other nations.

Id. Ib. book iv. ch. vii.

Perhaps a hint from you may induce our vicar to suit his doctrines and his language to the understandings of his *homespun* hearers.

Knox. Winter Evenings, even. 48.

And thou hast found again
Thy cocoas and bananas, palms and yams,
And *homestall* thatch'd with leaves.

Cowper. The Task, book i.

Yet your mild *homesteads*, ever blooming, smile
Among embracing woods.

Dyer. The Fleece, book i.

To prevent their *homeward-bound* ships from falling in with these smugglers, and to put a stop to this illicit trade, the Dutton was ordered to steer the course above mentioned.

Cook. Voyages, vol. iv. book iv. ch. x.

HOME.

HOMI-
CIDE.

HO'MICIDE, } Fr. *homicide*, It. *homicida*; Sp.
Ho'MICIDAL. } *homecida*; Lat. *homicida*, *homici-*
dium, a manslayer, manslaying; for the English noun
is applied to the agent and the act; from *homo*, a man,
and *cædere*, to kill or slay.

See the Quotation from Blackstone.

This every lewed vicar and parson
Can say, how ire engendreth *homicide*;
Ire is in soth executour of pride.

Chaucer. *The Sompnoures Tale*, v. 305.

He that hateth his brother, is an *homicide*.

Id. *The Persones Tale*, vol. ii. p. 330.

Another *homicide* is don for necessitee, as whan a man sleeth an-
other in his defence, and that he ne may non otherwise escapen fro
his owen deth: but certain, as he may escape withouten slaughter of
his adversarie, he doth sinne, and he shal bere penance as for dedly
sinne.

Id. *Ib.*

So sit it wel to taken hede,
And for to loke on euery side
Er that thou falle in *homicide*:
Whiche sinne is now so generall,
That it wel nie stant ouerall
In holy church.

Gower. *Conf. Am.* book iii. fol. 61.

Wherefore procuring all the world's despite,
A tyrant loath'd, a *homicide* convented,
Poison'd he [John] dies, disgrac'd, and unlamented.

Daniel. *History of Civil Wars*, book i.

Yet thence his lustful orgies he enlarg'd,
Even to that hill of scandal, by the grove
Of Moloch *homicide*, Lu't hard by Hate;
Till good Josiah drove them thence to hell.

Milton. *Paradise Lost*, book i. l. 417

Next with libations meet and prayer she ply'd
Jove, who acquits the suppliant *homicide*.

Fawkes. *Argonauticks of Apollonius Rhodius*, book iv.

— The royal guest,
Thoughtless of ill, accepts the fraudulent feast:
The troop, forth issuing from the dark recess,
With *homicidal* rage the king oppress.

Pope. *Homer. Odyssey*, book iv. l. 718.

The subject, therefore, of the present chapter will be the offence of
homicide, or *destroying the life of man*, in its several stages of guilt,
arising from the particular circumstances of mitigation or aggravation
which attend it.

Blackstone. *Commentaries*, book iv. ch. xiv.

HOMICIDE, in *Law*, is divided into, 1. *Justifiable*. 2. *Excusable*. 3. *Felonious*. I. *Justifiable Homicide* is
committed, 1. by unavoidable necessity, without any
will, intention, or desire, and without any inadvertence
or negligence; such is the *legal* performance of his
office by the *authorized* public executioner. 2. For the
advancement of public justice, as when an officer or any
private person kills one charged with felony, (though
he be innocent,) or one to be arrested or who has been
arrested in a civil action, and has afterwards escaped,
who resists the capture; or, in like manner, when
officers are endeavouring to disperse a riotous assembly,
or to prevent the escape of prisoners in gaol or on the
way to gaol, who assault their keeper; or to secure
trespassers in forests, parks, chaces, or warrens, who
refuse to surrender; by the Statute 21 Edward I. 1. and
3 and 4 William and Mary, 10.; which last, however,
was repealed by 16 George III. 30. In these cases,
absolute necessity must be proven. 3. Before the abo-
lition of Wager by Battle, the death of one of the
Champions by the hands of the other, was Justifiable
Homicide. 4. Such as is committed for the prevention
of forcible and atrocious crimes, as in defence of a

man's person against a murderer, or of his house and
property against a burglar, or an incendiary in the
night-time, or against one who breaks open his house
in the day with an attempt at robbery; or in defence of
personal chastity, or that of a wife or daughter if forcibly
attempted. In all these cases the act of slaying is
rather commendable than to be blamed. This, however,
is not so in, II. *Excusable Homicide*, in which the Law
imputes an error deserving a certain degree of punish-
ment. This offence is distinguished into two kinds;
1. *per infortunium*, by *misadventure*, as the accidental
slaying of another by a man in the performance of a
lawful act; and this extends to such cases as the fol-
lowing: if death ensues when a parent is *moderately*
correcting his child, a master his apprentice or scholar,
or an officer a criminal. Of old, also, the Law consid-
ered it only a misadventure if a Knight killed his
antagonist in a tournament *commanded by the King*.
2. *Se defendendo*, in *self-defence*, not as in the cases of
Justifiable Homicide, to prevent the perpetration of
crime, but in a sudden affray, which the Law terms
Chance-medley, (a *casual* broil,) or *Chaud-medley*, (a
broil in *heat* of passion.) In order to render this ex-
cusable, the slayer must prove that he has retreated as
far as he possibly could with safety and convenience
before he turned upon the assailant. But this must be
done, *bonâ fide*, in a sudden quarrel, not under any de-
liberate agreement to fight. In each of these above-
named cases, the Law presumes either some want of
sufficient caution, or a *necessitas culpabilis*; and, there-
fore, does not consider the slayer to be absolutely free
from guilt. He must be put upon his trial, and if not
acquitted, (which he generally is by the direction of the
Judge,) he shall have his pardon, and be freed from
forfeiture of goods (awarded by the old law) as a matter
of course and right, by paying for and suing out a writ
of restitution. III. *Felonious Homicide* is the slaying
of a human creature without justification or excuse.
This includes, 1. *Self-murder*, which we have already
considered under FELONY; 2. *Manslaughter*, the unlawful
or rather felonious killing of another without malice
express or implied; and this is either, 1. voluntarily upon
a sudden heat, as when two persons suddenly quarrel
and fight and one kills the other; nor is it more if they
go out and fight in a field, if it can be shown that it is
one continued act of passion; or when a man, suddenly
provoked by great indignity or wrong, immediately kills
the aggressor, provided that in all such cases it can be
manifestly proved that sufficient time for the regulation
and subsidence of passion did not elapse; as if a man
takes another in the act of adultery with his wife and
kills him on the spot, it is Manslaughter; if he kills him
at a subsequent time, it is Murder. 2. Involuntarily,
when in the commission of an unlawful act, as in prize
fighting or in the perpetration of any Civil trespass.
In both these species the Homicide amounts to Felony,
which, by the old Law, was within Benefit of Clergy,
and subjected the offender to burning in the hand, for-
feiture of all goods and chattels, and imprisonment for
a term not exceeding 12 months. By 3 George IV. 38.
this punishment is changed to transportation for life or
a term, imprisonment with or without hard labour for
any term not exceeding three years, or a fine at the dis-
cretion of the Court. 3. *Murder*, thus defined by Sir
Edward Coke, "When a man of sound memory, and of
the age of discretion, unlawfully killeth, within any
County of the Realm, any reasonable creature, *in rerum*

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naturâ, under the King's peace with malice forethought, either expressed by the party or implied by the Law, so as the party wounded or hurt, &c. dies of the wound or hurt, &c. within a year and a day after the same." Lunatics, therefore, and Infants, of an age too tender to be conscious of wrong, cannot commit Murder. The mode of unlawfully killing must be correctly stated, so far as the species of death is concerned, and the party killed must die within a year and a day of the imputed cause, the whole day in which the alleged act was committed being reckoned first in that computation. Even if the wound inflicted be not mortal, but the wounded party from neglect or want of help dies within the above-named time, it is Murder; so, also, even if he had a mortal disease upon him, if it be proved that his end was hastened; not so if he dies in consequence of the want of skill of his medical attendants. All persons present, aiding or assisting, when Murder is committed, are considered as much principals as the one who gives the fatal stroke. A child in the womb was formerly not supposed to be included within the definition of reasonable creatures; therefore the killing of such was considered only as a great misprision. Special provisions have since rendered it Murder; and any one who advises a woman to kill her child after it be born, is deemed an accessory to Murder if she should kill it whenever it is born. But the malice aforethought is the grand criterion of Murder. This includes deliberate duelling, wherever it may be presumed that sufficient time has elapsed from the quarrel to permit the blood to cool; and the seconds of the slayer, if death ensues, are held equally guilty with the slayer himself. Again, the killing a man by a party in the commission of a felony, is Murder; as in shooting at a tame fowl with intent to steal it; for the act is *malum in se*; if it were but *malum prohibitum*, as shooting at wild fowl by an unqualified person, it would not amount to Murder. Even when death is not intended, if death ensues, and evil design be proved, the crime is Murder; as in cruel infliction of immoderate correction, or even when the unlawful act was not directed against the suffering individual, as in wantonly discharging fire-arms into a crowd, for here the slayer is considered a general enemy. The slayer of an officer of justice in the execution either of a criminal or Civil duty, is a Murderer. So, too, he who intending to kill one person, by mistake kills another against whom he did not entertain malice. The punishment annexed to Murder by the English Law, (25 George II. 37.) is death on the next day but one (provided it be not Sunday) after sentence, which is to be immediately pronounced, and anatomization of the body, which may afterwards be hung in chains, but in nowise be buried without dissection. Between conviction and execution, the condemned is to be fed on bread and water only. The Judge, upon good and sufficient cause, has power to respite the execution, and relax the restraint of this Statute. This Statute extends, in all particulars, to Peers.

The Statute 25 Edward III. 2. recognises a yet higher degree of Murder, *Petit Treason*, which may happen in three ways: 1. by a servant killing his master, his master's wife, or his mistress; 2. by a wife killing her husband; 3. by an ecclesiastical person, secular or regular, killing his superior, to whom he owes faith and obedience. The punishment for this crime, in a man, is to be drawn to the place of execution and hanged; and so it is, now, also for a woman by 30

George III. 48. Before that Statute was passed, women were drawn and burned. Sir M. Foster's *Reports*. To the late Editions are added, *Discourses upon a few branches of the Crown Law, viz. High Treason, Homicide, &c.* Beville, *Treatise on the Law of Homicide*, 1799.

HOMILY, } Fr. *homilie*; It. and Sp. *homilia*;
HOMILIST, } Lat. *homilia*; Gr. *ὁμιλία*, *concio*,
HOMILETICAL. } *sermo*; *sermo* (sc.) *ad populum*;
sermo (sc.) *de sacris*.

A discourse or sermon to the people, upon sacred subjects.

Homiletical, in the citation from Atterbury below, is used strictly in its Greek sense; social.

The Queene's most excellent Majesty hath, by the advice of her most honourable counsellours, for her discharge in this behalfe, caused a booke of *homilies*, which heretofore was set forth by her loving brother, a prince of most worthy memory, Edward the Sixth, to be printed a new. *Homilies. The Preface.*

All his care was, his service well to saine,
And to read *homilies* upon holidayes.

Spenser. Mother Hubbard's Tale.

To this good *homelist* I have been ever stubborn, which God forgive me for and mend my manners.

Beaumont and Fletcher. The Scornful Lady, act iv.

Where, through poverty, or any other impediment, ministers are incapable of discharging this duty as they ought, he directed them to use the *homilies* of the church, and sometimes to read a chapter to the people out of that excellent book, called *The Whole Duty of Man*.

Nelson. Life of Dr. George Bull, sec. 73.

His life was holy, and when he had leisure for retirement, severe: his virtues active chiefly and *homiletical*: not those lazy sullen ones of the cloister.

Atterbury. Character of Luther.

One of the chief objections urged by Gardiner against the new *homilies*, was, that they defined, with the most metaphysical precision, the doctrines of grace, and of justification by faith; points, he thought, which it was superfluous for any man to know exactly, and which certainly much exceeded the comprehension of the vulgar.

Hume. Edward VI. Anno 1547, ch. xxxiv.

In modern acceptation, HOMILY is, for the most part, restrained to a Discourse read out of a Book, but not composed by the reader. But in the earlier days of the Church, Sermon and Homily appear to have been used indifferently for any discourse of instruction addressed to the people. This was delivered by the Bishop, or some one whom he appointed, immediately after the reading of the Psalms and Lessons, before the Catechumens withdrew. (Bingham, *Antiq.* xiv. 4. 1.) St. Augustin plainly uses the word Homily as synonymous with Sermon in the following passage, *Sermones qui proferuntur in populum quos Græci ὁμιλίας vocant.* (in *Ps.* 118. *Pref.*) But Photius distinguishes the two, making the Homily a familiar conversation, in which the Bishop (who alone was allowed to preach before the Vth century) interrogated the people and received their answers. He is remarking upon three volumes of *Homilies on Genesis* by St. Chrysostom: *ἐνεστι δὲ συνιδεῖν ὡς εἰ καὶ ΛΟΓΟΙ ἔχει τὴν ἐπιγραφὴν τὸ βιβλίον· ἔτι γὰρ εὖρον ἐν οἷς ἀνέγνω· ἀλλὰ μᾶλλον εὐόκασιν ὈΜΙΛΙΑΙΣ, τὰ τε ἄλλα, καὶ ὅτι ἐν πολλοῖς πολλάκις ὡς παρόντας ὁρῶν τοὺς ἀκροατὰς, οὕτω πρὸς αὐτὰς ἀποτείνεται, καὶ ἐρωτᾷ καὶ ἀποκρίνεται καὶ ὑπισχνεῖται.* (172.)

A very celebrated collection of Homilies (*Homiliarium*) from the writings of the early Christians, was compiled by Paulus Diaconus and Alcuin in the VIIIth century, at the command of Charlemagne. A particular account of this precious volume may be found in Seelen's *Selecta Litteraria*, (252.) and a brief notice of many others of a similar nature by which it was followed is given by Mosheim. (*Cent.* viii. part ii. iii. 6.)

The Homilies authorized by the Church of England

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HOMILY. consist of two Books; the first published in 1547, containing twelve Discourses, supposed for the most part to be written by Archbishop Cranmer; the second in 1562, and attributed to Bishop Jewell. Their object is sufficiently explained in the Preface to the second Book, "to supply the defects of some," namely, such of the Clergy as were notoriously illiterate, "and to oblige the rest to preach according to the form of sound doctrine," or, in other words, to correct the tendency towards Popery which naturally biassed many during the infancy of the Reformation, "two Books of Homilies were prepared; the first was published in King Edward VIth's time; the second was not finished till about the time of his death; so it was not published before Queen Elizabeth's time." The XXXVth Article of Religion avouches, that both these Books "contain a godly and wholesome doctrine and necessary for these times . . . and, therefore, we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the People." Their necessity for the times in which they were written cannot be doubted, nor is it to be denied that their doctrine, for the most part, is godly and wholesome; nevertheless, from their antiquated style, from the change of circumstances in the Church, and from the possibility of misinterpretation, to which in some instances they are exposed, it can scarcely be regretted that their public reading, as now unaccompanied with the benefit it once produced, has fallen into desuetude. It is remarkable that the titles of the Homilies, as set forth by the XXXVth Article, are not precisely the same as those contained in the Collection itself. A curious Letter from Bishop Gardiner to the Duke of Somerset objecting to the promulgation of the Book of Homilies, which, he contends, "teacheth the clene contrary to the doctrine established by the Act of Parliament," is printed by Strype, *Memorials of Cranmer*, (ii. 786.) from the Cottonian Collection. (*Vesp. D.* 18. fol. 139.)

HOMOGE'NE, } Fr. *homogene*; It. and Sp. *homogeneo*; Gr. *ὁμογενής*, *ejusdem generis*, of the same kind or sort, from *ὁμός*, the same, and *γεν-έσθαι*, to be or become, to be born.

Being of the same kind or sort; having the same nature.

Know you the sapor pontick? sapor styptick?
Or, what is *homogene*, or *heterogene*?

Ben Jonson. *The Alchemist*, act ii. sc. 5.

Let us then confidently conclude, that all generation is made of a fitting, but remote, *homogenial* compounded substance.

Digby. *Of Bodies*, ch. xxiv.

I say, That it cannot but be a very strong presumption, that Nature intends an utter *homogeneity* of matter before she fall upon her work of efformation; shes constantly bringing it to as perfect *homogeneity* as we can possibly discern with our senses.

More. *Antidote against Atheism*, Appendix, ch. xi. sec. 8.

He [Lord Strafford] did conceive that it was against the first principles of Nature, and false, that a heap or accumulation should be, and not be of *homogeneous* things, and therefore that which in its first being is not treasonable, can never confer to make up an accumulative treason.

State Trials. 16 Charles I. Anno 1640.

The reason is, that the distill'd water, which seems to be an *homogeneous* body, is composed of small bodies of discrepant figures.

Digby. *Of the Powder of Sympathy*.

The fifth [means to induce and accelerate putrefaction] is, either by the exhaling, or by the driving back of the principall spirits, which preserve the consistence of the body; so that when their government is dissolved, every part returneth to his nature, or *homogeny*.

Bacon. *Natural History*, Cent. 4. sec. 333.

Therefore the poets have reduced all to one single action under one and the same design, and in a body whose members and parts should be *homogeneous*. Pope. *View of the Iliad and Odyssey*, sec. 1.

Gold, though confessedly the most *homogeneous*, and the least mutable of metals, may be in a very short time (perhaps not amounting to many minutes) exceedingly changed, both as to malleableness, colour, *homogeneity*, and which is more, specific gravity.

Boyle. *Works*, vol. iv. p. 378. *Historical Account of a Degradation of Gold*.

Of all *homogeneous* truths, at least of all truths respecting the same general end, in whatever series they may be produced, a concatenation by intermediate ideas may be formed, such as, when it is once shown, shall appear natural. Johnson. *The Life of Pope*.

HOMOLOGOUS, Fr. *homologue*; Gr. *ὁμολόγος*, from *ὁμός*, alike, the same, and *λόγος*, having the same opinion, agreeing, consenting.

The measures of the altar were 3 cubits in height, 5 in length, and 5 in breadth; and therefore in *homologous* proportion one to another.

Grew. *Cosmo Sacra*, book iv. ch. viii. sec. 74.

The arithmetical proportion, which belonged to the table and candlestick, being less perfect than the *homologous*. Id. *Ib*.

And comparing the *homologous* or correspondent members on both sides, we find that as the first member of the expression, &c.

Bishop Berkley. *Analyst*, sec. 29.

HOMONOIA, in *Botany*, a genus of the class *Dioecia*, order *Polyadelphia*. Generic character: male flower, a three-scaled catkin; perianth three-leaved; corolla none; stamens two hundred, divided into twenty parals: female flower, scales of the catkin many-cleft; no perianth or corolla; stigmas three, capsule three-celled, one-seeded.

One species, *H. riparia*, a small tree, native of the banks of rivers in Cochin China. Loureiro.

HOMO'NYMY, } Fr. *homonymie*; Gr. *ὁμώνυμος*, } having the same name; from *ὁμός*, alike, the same, and *ὄνομα*, a name. Applied to things

Having a similar or the same name, and, thus, consequentially, equivocal, ambiguous.

It is a rule in art, that words which are *homonymous*, of various and ambiguous significations, ought ever in the first place to be distinguished.

Bishop Bramhall against Hobbes, p. 19.

[John Smith] became fellow and proctor of the University [of Cambridge] when past sixty years of age; when the prevaricators gave him this *homonymous* salute, "Ave, Pater."

Fuller. *Worthies*. Lancashire.

As for that in the book of *Psalms*, *Vir justus ut phoenix florebit*, as Epiphanius and Tertullian render it, it was onely a mistake upon the *homonymy* of the Greek word *phoenix*, which signifies a palm-tree. Sir Thomas Brown. *Vulgar Errours*, book iii. ch. xii.

To begin therefore with them let us advertize and teach young men, that poets in using the names of Gods, sometimes meane thereby their very nature and essence: otherwhiles they attribute the *homonymy* of the same names to the powers and vertues which the Gods do give, and whereof they be the authors.

Holland. *Plutarch*, fol. 24.

HONCKENYA, in *Botany*, a genus of the class *Octandria*, order *Monogynia*, natural order *Tiliaceæ*. Generic character: calyx five-leaved, coriaceous, the exterior hirsute, interior coloured; corolla, petals five, oblong; anthers oblong; stigma six-toothed; capsule spiny, five-celled, five-valved; seeds arillate.

One species, *H. ficifolia*, native of Guinea. Decandolle.

HONDURAS, or **COMAYAGUA**, a Province of the Kingdom of Guatemala, situated to the North and West of Nicaragua, extending from East to West 350 miles in length, and 150 miles in its greatest breadth. On the North it is washed in its whole extent by the Caribbean Sea, to which flow innumerable small streams through low and marshy lands, thus communicating a moisture to the atmosphere in the highest

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degree noxious. The great depth (*hondura*) of the sea off the coasts of this Province, which was discovered by Columbus in 1502, procured for the vast Bay between the Peninsula of Yucatan and this Province the name which it at present bears. The Spaniards also called this shore *Hibueras*, or *Calabazes*, from the great number of pumpkins they found growing on it. The land in general is uneven, but fertile in the extreme, producing maize, cocoa, sugar, cotton, &c. Three crops of maize are frequently raised in the same year, and the vines bear twice within the same period. The rivers are very numerous. On the Western limits of the Province the Camalecon, descending from the district of St. Pedro Sula, is navigable for piraguas, or large canoes, for more than 50 leagues; the next in order are the Uluá and Leon, or Leones, each navigable about 30 leagues; the Aguan, still further to the Eastward, is much more considerable; to these succeed the Limones, the Tinto, and the Platanos, all of which might be made subservient to a brisk internal commerce. On the coast are six harbours, at Omoa, Puerto Caballos, Puerto de Sal, Triunfo de la Cruz, Truxillo, and Cartago. The whole of this coast was conquered by Christoval de Olid, acting under a commission from Cortes, in 1523, but the interior was subdued by Pedro de Alvarado in 1530 and following years. The Province is governed by an Intendant, resident at Valladolid, and is divided into two districts, Comayagua, comprehending the Western, and Tegucigalpa, extending over the Eastern part. The population may be estimated at 130,000.

The valley of Olancho is memorable for the immense riches that have been collected from the river Guayape, which flows through it, and even at present the purest gold collected in the whole Kingdom is found in its sands.

The valley of Copan is as remarkable now for its excellent tobacco as it was formerly for an opulent city, the Court of the Cazique Copan Calel, the conquest of which cost Hernando de Chaves much time and trouble. Francisco de Fuentes, who wrote the Chronicles of this Kingdom, assures us, that in his time, 1700, the great Circus of Copan still remained entire: this was a circular space, surrounded by stone pyramids, six yards high, adorned with figures, both male and female, of excellent sculpture, and which then retained the colours they had been enamelled with. Not far from the Circus is the Cave of Tibulca, a Temple of great size, hollowed out of the side of a hill, and adorned with columns, having bases, pedestals, capitals, and crowns, all accurately adjusted to symmetrical proportions.

New Valladolid, or *Comayagua*, the Capital of the Province, is situated in a beautiful plain, through which winds a large river, affording an abundant supply of excellent fish. It was founded, in 1540, by Alonzo de Caceres, and obtained, in 1557, the title and honour of a city. It is at present the seat of the Provincial authorities. There are three Convents here, and a handsome Cathedral Church; but a decreasing population languishes for want of industry. *Truxillo*, formerly the Capital of the Province, is now reduced to a miserable village, inhabited by 80 or 100 Spaniards, and about 300 Negroes. The harbour was fortified in 1789, and is now protected by three forts, in a good state of defence. In April, 1797, two English ships of war and a brig attacked the place, but were repulsed. (See GUATEMALA.)

The English possessions in the Bay of Honduras are

all in the Peninsula of YUCATAN, and will be described under that head. In the vagueness of ordinary discourse, the name of Honduras is not confined to the Spanish Province, properly so called, but is used to comprehend all the Countries bordering on the great bay. See the *Statistical Description of Guatemala* by Domingo Juarros, 1823.

HONE, Skinner has no doubt that *hæn*, a stone, as well as *hænan*, *lapidare*, was formerly in use; and Tooke, that *hone* (petrified wood) is the past participle of *hæn-an*, *lapidescere*, to become stone.

Then some their whittles rubbed
On whetstone, and on *hone*:
Some threw them under the table,
And swore that they had none.

The Boy and the Mantle, l. 150. in *Percy*, vol. iii. fol. 346

A *hone* and a parer, like sole of a boot,
To pare away grass, and to raise up the root.

Tusser. March's Husbandry, st. 9.

HONE, *v.* to *hone* after a thing, to seek any thing anxiously. A word, Junius adds, familiar in Devonshire; from the A. S. *hongian*, *hogian*, to be anxious, to sigh or groan after.

He desires to confer with some of her acquaintance, for his heart is still with her, to talke of her, admiring and commending her, lamenting, *honing*, [in some ed. *moaning*,] wishing himselfe any thing for her sake, to have opportunity to see her, O that he might but enjoy her presence.

Burton. Anatomy of Melancholy, fol. 525.

HO'NEST, *v.*

HO'NEST, *adj.*

HONESTA'TION,

HO'NESTLY,

HO'NESTY,

HO'NEST-HEARTED,

HO'NEST-MINDED,

HO'NEST-NATURE.

Fr. *honeste*; It. and Sp. *honesto*, from the Lat. *honestus*, which Vossius thinks may be from the Gr. *ὄνειαυ*, *ὄνειαυ*, *juvo*, *prosum*, or by the change of a long vowel into a short, from *ὄνιος*, *merx*, *pretium*; *qui in honore est, is in pretio esse*

dicitur; Scheidius considers *ὄνειαυ* to have meant, primitively, *tollo*; and, thus, *honos*, *vel honor*, *dicitur id quod tollit ex humili loco in altum, extollitque homines*; that which raises from a low to a high station; and exalts or elevates mankind.

To *honest* (in Ben Jonson) is to honour, to confer honour or dignity; and the noun *honesty* is in old writers used as equivalent to

Honour, credit, reputation. As in Chaucer, decency, good manners. And *honest*, to honourable, creditable, reputable. More usually,

Acting according or agreeably to promise or engagement or obligation, expressed or implied; faithful, trusty or trustworthy, upright, virtuous; fair and open in dealings; open, frank.

On the usage in English, varying from the Latin and French, see the Quotation from Temple.

He sent his sister Jone with mykelle *honeste*.

R. Brunne, p. 151.

Therefore britheren, loue ghe to profecie, and uyle ghe forbode to speke in tungis. but be alle thingis doon *honestly* and bi due ordre in ghous.

Wiclif. 1 Corinthians, ch. xiv

Wherefore brethren couet to prophecy, & forbid not to speake with tongues. And let all thynges be done *honestlye* and in order.

Bible, Anno 1551.

And thilke that we gessen to be the unworthiere membris of the bodi we ghyuen more *honour* to hem. and tho membris that ben *unhonest* han more *honestee*. of oure *honeste* membris han nede of noon.

Wiclif. 1 Corinthians, ch. xii.

And vpon those membres of the body which we thynke lest *honest*, put we moste *honestie* on. And oure vngodlye partyes haue most beautye on. For our *honeste* membres nede it not.

Bible, Anno 1551.

HONE.

HONEST

HONEST.

And for he saw that under low degree
Was *honest* vertue hid, the peple him held
A prudent man, and that is seen ful seld.
Chaucer. The Clerkes Tale, v. 8302.

Our firste fo, the serpent Sathanas,
That hath in Jewes herte his waspes nest,
Up swale, and saide, O Ebraike peple, alas!
Is this to you a thing that is *honest*.
Id. The Prioresses Tale, v. 13491.

For which, my dere wife, I thee beseke
As be to every wight buxom and meke,
And for to kepe our good be curious,
And *honestly* governe wel our hous.
Id. The Shipmannes Tale, v. 13174.

This worthy limitour, this noble frere,
He made alway a maner louring chere
Upon the sompnour, but for *honestee*
No vilains word as yet to him spake he.
Id. The Freres Prologue, v. 6849.

Thus Walter lowly, nay but really,
Wedded with fortunat *honestetee*,
In Goddes pees liveth ful esily
At home, and grace ynough outward had he.
Id. The Clerkes Tale, v. 8298.

So manly was this Julius of herte,
And so well loved estatly *honestee*,
That though his dedly woundes sore smerte,
His mantel over his hippes caste hee.
Id. The Monkes Tale, v. 14630.

For there no stormy weder falleth,
Whiche might greue man or best:
And eke the londe is so *honest*,
That it is plentuous and plaine,
There is no idell ground in vaine.
Gower. Conf. Am. book vii. fol. 146.

For he bath first his loue founded
Honestly as for to wedde,
Honestly his loue he spedde,
And had chyldren with his wife,
And as him liste he led his life.
Id. Ib. book viii. fol. 183.

It [economike] techeth thilke *honestee*,
Through whiche a kynge in his degree
His wife and childe shall reule and gie,
So forth with all the companie.
Id. Ib. book vii. fol. 150.

And than it shall accorde with this sayinge of Aristotle, a valyant
man susteineth, and dothe that, whiche belongeth to fortitude, for
cause of *honestie*.

Sir Thomas Elyot. The Governour, book iii. ch. ix.

And now for the better contentation and 'satisfaction of such wor-
shipful, *honest-minded*, and well disposed merchants, as haue a desire
to the furtherance of euery good and coramendable action, I will first
say vnto them.

Hakluyt. Voyages, &c. vol. iii. fol. 174. Westerne Planting.

CLE. Sir Amorous! you have *honested* my lodging with your
presence.
Ben Jonson. The Silent Woman, act i. sc. 4.

One to his Country constantly that stood
As time should say, "I forth a man will bring,
So plain and *honest*, as on him I'll rest
The age he liv'd in, as the only best."
Drayton. The Miseries of Queen Margaret.

Therefore, whosoever maketh any promise, binding himself there-
unto by an oath: let him foresee that the thing which he promiseth,
be good, and *honest*, and not against the commandement of God, and
that it be in his owne power to performe it iustly.

Homilies. Sermon of Swearing, part ii.

By which virtuous qualities and *honestations* [humane prudence
and sagacity] they have been more happy then others in their appli-
cations to move the mindes of men.

Montague. Devoute Essays, Treat. 10. sec. 6.

Lady, mistake me not—never did I
Make war with women, nor us'd woman's war,
Revenge; but prosecuted *honestly*
My right, not men.
Daniel. History of Civil Wars, book viii.

Let not a desperate action more engage you,
Than safety should: and wicked friendship force
What *honesty* and vertue cannot work.

Ben Jonson. Catiline, act iii.

LEAR. What art thou?

KENT. A very *honest-hearted* fellow, and as poore as the king.
Shakspeare. Lear, fol. 287.

God and St. Dennis
Keep *honest-minded* young men batchelors.
Beaumont and Fletcher. The Noble Gentleman, act i.

But for all this (my *honest-natur'd* friends)
I must needs say you haue a little fault,
Marry 'tis not monstrous in you, neither wish I
You take much paines to mend.
Shakspeare. Timon of Athens, fol. 96.

Others thought kings an useless heavy load,
Who cost too much, and did too little good.
These were for laying *honest* David by,
On principles of pure good husbandry.
Dryden. Absalom and Achitophel.

But what is it to live *honestly*? Why, every body knows the
meaning of that phrase: it is to frame our lives according to the laws
of virtue and religion; it is to deny ungodliness and worldly lusts,
and to live righteously, soberly, and godlily in this present world.
Sharpe. Works, vol. iii. Sermon 16.

Goodness is that which makes men prefer their duty and their
promise, before their passions or their interest; and is properly the
object of trust: in our language, it goes rather by the name of
honesty; though what we call an *honest* man, the Romans called a
good man: and *honesty* in their language, as well as in French, rather
signifies a composition of those qualities which generally acquire
honour and esteem to those who possess them.
*Sir Wm. Temple. Essay upon the Original and Nature of Govern-
ment.*

The sincere and *honest-hearted* Jews would have surrendered to
such an evidence, as they did afterwards to that which was given by
the Apostles; but the malicious and obstinate would have found out
colours and excuses, to evade the force of it.

Atterbury. Sermon 7. vol. iii.

The Christian is assured, that in all his conflicts with his spiritual
enemies, if he exert, with *honest* sincerity, the powers of nature, he
shall be further aided by those of grace.

Gilpin. Hints for Sermons, vol. i. p. 346.

The stripling is often sent from the place of superficial education
to the banks of the Ganges, there to heap up enormous riches, *honestly*
if he can; but at all events to fulfil the ultimate end of his mission.

Knox. Winter Evenings, even. 76.

HO'NEY, v. } A. S. *hunigh*; D. *honig*; Ger. *ho-*
HO'NEY, n. } *nig*; Sw. *honung*. In Mark, ch. i.
HO'NEYLES } v. 6. the Gothic version reads *milith*;
HO'NIED. } Lat. *mel*; Gr. *μέλι*. Junius derives
ab hymello, Wachter *ab oivoχοείν*, *vinum fundere*, to
pour forth wine. Ihre asserts, that it is wholly uncer-
tain whence we have the word. Skinner believes it to
have the same origin as *hive*, q. v. A. S. *hiwe*, *familia*,
q. d. *hiwnig*, that is, *victus familiaris seu domesticus*;
because stored for the food of families, or hives of bees.

Honey (the produce of the bee) is used as a general
term (lit. and met.) for

Sweetness. Also, as a term of fondness or affection.

Honey-suckle, in BOTANY, the trivial name of the
Lonicera caprifolium of Linnæus.

Hony and mylk per ys muche. mony folk & bolde.

R. Gloucester, p. 43.

The man þat muce *honeje* eet, is mawe hit engleymeth.

Piers Ploughman. Vision, p. 275.

And this Jon hadde clothing of camel's heris and a girdle of skyn
aboute his leendis and his mete was *hony-soukis* and *hony* of the wode.
Wiclif. Matthew, ch. iii.

Thys John had hys garmet of camel's heere, and a gyrdle of a
skinne aboute his loynes. His meate was locustes and wyld *hony*.
Bible, Anno 1551.

HONEST.

HONEY.

HONEY.

The jangling bird that singeth on the hye braches that is to saine, in the wood, and after is enclosed in a strait cage, although the plying besinesse of men yeue hem *honed* drinkes and large meates with swete study: yet natheles if thilke birde &c. she twireth desiring the wood, &c.

Chaucer. *The thirde Booke of Boecius*, fol. 222.

But the bees finiding the litle babe [Hiero] withoute healpe of man, wroughte their combes aboute him, and nourished him with *hony* many dayes together.

Arthur Goldyng. *Justine*, book xxiii. fol. 105.

HAM. Nay, but to liue
In the ranke sweat of an enseamed bed
Stew'd in corruption; *honying* and making loue
Ouer the nasty sty.

Shakspeare. *Hamlet*, fol. 271.

And, when she spake,
Sweete wordes, like dropping *hony*, she did shed;
And 'twixt the perles and rubies softly brake
A silversound, that heavenly musicke seem'd to make.

Spenser. *Faerie Queene*, book ii. can. 3.

And in no respect differ they from those, who thinke the sailes, cables, cordage, and anchor are the pilot; or that the thread and yarn, the warp and woof, be the weaver; or that the goblet and potion cup, the ptisane or the mede and *honed* water is the physician.

Holland. *Plutarch*, fol. 1068.

When he speakes,
The ayre, a charter'd libertine, is still,
And the mute wonder lurketh in men's eares,
To steale his sweet and *honeyed* sentences.

Shakspeare. *Henry V.* fol. 70.

But for your words, they rob the Hibla bees,
And leaue them *hony-lesse*.

Id. *Julius Cæsar*, fol. 127.

Venus, fast as Vulcan wrought,
Ting'd them in a *honey'd* draught:
But her son in bitter gall
Ting'd them, doubly-ting'd them all.

Fawkes. *Ode 45. Cupid's Darts*.

For know when Hermes infant Bacchus bore,
Snatch'd from the flames, to fair Eubœa's shore;
Macris embrac'd him with a mother's love,
And there, awhile, she nurs'd the seed of Jove,
And there with *honey* fed.

Id. *Argonautics of Apollonius Rhodius*, book iv.

Where'er he [man] turns, enjoyment and delight,
Or present, or in prospect, meet his sight;
Those open on the spot their *honey'd* store,
These call him loudly to pursuit of more.

Cowper. *The Progress of Errour*. Horace. *Ode 2*, book iv.

HONEY, in Composition.

And thei profriden to him a part of a fisch roostyd, and an *hony-comb*.

Wiclif. *Luke*, ch. xxiv.

And they gaue hym a pece of a broyled fyshe, and of an *hony-combe*.

Bible, Anno 1551.

What do ye *honycombe*, swete Alisoun?

Chaucer. *The Miller's Tale*, v. 3698.

For which this January, of whom I told,
Considered bath within his dayes old
The lusty lif, the vertuous quite,
That is in mariage *hony-swete*.

Id. *The Marchantes Tale*, v. 9270.

The apparell of the & their horses was blacke veluet, couered all ouer with brauches of *hony-suckels*.

Hall. *Henry VIII. The eighth Yere*.

Good monsieur haue a care the *hony-bag* breake not, I would be loth to haue you ouer-flowne with a *honey-bag*.

Shakspeare. *Midsummer Night's Dream*, fol. 157.

For so worke the *honey-bees*,
Creatures that by a rule in Nature teach
The art of order to a peopled kingdome.

Id. *Henry V.* fol. 71.

And as for the term Melichriis, that is *hony-coloured*, it is alwayes (verily) a flattering word, devised by a louer, to mitigate and diminish the odiousnesse of a pale hue, which he seemeth by that sweet name not to mislike, but to take in the best part.

Holland. *Plutarch*, fol. 77.

HONEY.

Thou shalt be pinch'd
As thicke as *hony-combe*, each pinch more stinging
Then bees that made 'em.

Shakspeare. *Tempest*, fol. 4.

Therefore the vulgar did about him flocke,
And cluster thicke unto his leasings vaine;
Like foolish flies about an *hony-crooke*.

Spenser. *Faerie Queene*, book v. can. 2.

And there are *honey-dews*, many times, found upon the leaves of some trees.

Grew. *Cosmo Sacra*, book iv. ch. v. sec. 27.

Touching the grass, the *honey-dropping* dew,
Which falls in tears before my limber shoe,
Upon my feet consumes in weeping still,
As it would say, "why went'st thou to this ill?"

Drayton. *England's Heroical Epistles. Rosamond to King Henry*.

Looketh one pale and yellow,—then to cover, and mollifie in some sort that ill colour, he useth to call him *honey-face*.

Holland. *Plutarch*, fol. 49.

Boy; Lucius: fast asleepe? It is no matter,
Enioy the *hony-heavy* dew of slumber.

Shakspeare. *Julius Cæsar*, fol. 115.

Thou fool! if madness be so rife,
That, spite of wit, thou'lt have a wife,
I'll tell thee what thou must expect,
After the *honey-moon* neglect,
All the sad days of thy whole life.

Cotton. *Rondeau*.

Ile take't vpon me—
If I proue *hony-mouth'd*, let my tongue blister.

Shakspeare. *Winter's Tale*, fol. 283.

I will enchant the old Andronicus,
With words more sweet, and yet more dangerous
Then baits to fish, or *hony-stalkes* to sheepe.

Id. *Titus Andronicus*, fol. 47.

Then with these marygolds I'll make
My garland somewhat swelling,
These *honey-suckles* then I'll take,
Whose sweets shall help their smelling.

Drayton. *The Muses' Elysium. Nymphal 6*.

Vp to both sweet-spoken Nestor stood,
The cunning Pylian orator; whose tongue pour'd forth a flood
Of more than *hony-sweet* discourse.

Chapman. *Homer. Iliad*, book i. fol. 6.

He saw a vernal smile, sweetly disfigure
Winter's sad face, and, through the flow'ry lands
Of fair Engaddi, *honey-sweating* fountains
With manna, milk, and balm, new broach the mountains.

Crashaw. *Steps to the Temple. Sospetto D'Herode*.

And consciences that will not die in debt,
Pay him the dutie of *hony-tongued* Boyet.

Shakspeare. *Love's Labour Lost*, fol. 139.

Let those that were wont, though not so often, in a stated course, to hear him in this place, with all other his more occasional hearers, mourn, that they are to hear no more his weighty sentences, his sweet *honey-dropping* words.

Howe. *A Funeral Sermon on the Death of Dr. W. Bates*.

While Nature's seen in all her forms to shine,
And mix with beauties drawn from truth divine;
Sweet beauties (sweet affection's endless rill)
That in the soul like *honey-drops* distil.

Parnell. *The Gift of Poetry*.

Two *honey-harvests* fall in every year,
First, when the pleasing Pleiades appear,
And, springing upward spurn the briny seas,
Again, when their affrighted quire surveys
The wat'ry Scorpion mend his pace behind.

Dryden. *Georgics*, book iv.

Sometimes the parties fly asunder, even in the midst of courtship, and sometimes grow cool in the very *honey-moon*.

Tatler, No. 192.

But Cleora was in the flower of her age, and it was yet but *honey-moon* with Cleomenes.

Dryden. *Preface to Cleomenes*.

Then milfoil beat, and *honey-suckles* pound,
With these alluring savours strew the ground
And mix with tinkling brass the cymbal's droning sound.

Id. *Georgics*, book iv.

HONEY. At the top of the germ sits a nectary, composed of five shaggy bodies, arched like horse-shoes, with external honey-bearing cavities.
 HONOUR. Sir William Jones. *Works*, vol. v. p. 107. *Botanical Observations on Indian Plants*.

The honey-bee kiss'd you, you cannot disown.
 Cunningham. *The Rose and Butterfly*.

The rock, that forms the sides of the valley, and which seems to be the same with that seen by us at different parts of the coast, is a greyish black, ponderous stone; but honey-combed, with some very minute shining particles and some spots of a rusty colour interspersed.
 Cook. *Voyages*, vol. vi. book iii. ch. xii.

Observe the honey-loaded bee,
 The beech embower'd cottage see,
 Beside yon sloping hill.
 Dr. Warton. *To a Lady who hates the Country*.

And you, who late the public taste have hit,
 And still enjoy the honey-moon of wit,
 Attentive hear me.

Whitehead. *A Charge to the Poets*.

Others with Bela's grains were heap'd,
 And mild papayas, honey-steep'd. Jones. *Tales*.

The next morning the sun arose with peculiar warmth for the season; so that we agreed to breakfast together on the honey-suckle bank: where, while we sate, my youngest daughter, at my request, joined her voice to the concert of the trees about us.

Goldsmith. *The Vicar of Wakefield*, ch. xxiv.

Where pleasure rolls her honey-trickling streams,
 Of blooming health and laughter-dimpled joy.
 Thompson. *Sickness*, book i.

HONITON, a Borough and Market Town in Devonshire, stands in a beautiful valley on the banks of the Otter. It is mentioned in *Domesday Book* as the property of Robert Earl of Mortaigne. The market dates from the reign of John; and the Borough first returned two Members to Parliament in the 28th Edward I. This privilege, however, was exercised only on one other occasion before the time of Charles I. The town has twice been nearly destroyed by fire, in 1747, and again in 1765: and it suffered from a like catastrophe both in 1790 and 1797. It now consists of one broad, handsome street, intersected by a small stream, running East and West, and a second which crosses it at right angles. The Church stands on rising ground, about half a mile from the town. It was originally a Chapel for Mendicant Friars, and of that building the present chancel presents a specimen; but, towards the close of the XVth century, it was enlarged by Bishop Courtenay, and ornamented with a tower, and a very curious skreen separating the chancel from the nave. An ancient Parochial Church is supposed to have stood on a spot which is now the site of a modern Chapel. The first Devonshire manufactory of serge is believed to have been established in this town; at present the poorer classes are chiefly engaged in working broad lace and edgings. Honiton also supplies large quantities of butter to the London market. A hill at the entrance of the town is remarkable for the magnificence of its prospect. Population, in 1821, 3296. Distant from London 148 miles, from Axminster 9½ East.

HONOUR, v.	} Fr. <i>honneur</i> ; It. <i>honore</i> ; Sp. <i>honor</i> ; Lat. <i>honor</i> . See HONEST, ante. To honour, To confer or bestow fame, credit, reputation; to raise, to elevate to rank or dignity; to dignify; to hold in reverence or veneration; to revere or venerate. Honour, the noun, is used as equivalent to
HO'NOUR, n.	
HO'NOURABLE,	
HO'NOURABLY,	
HO'NOURABLENESS,	
HO'NOURANCE,	
HO'NOURARY,	
HO'NOURER,	
HO'NOURING,	
HO'NOURLESS.	

VOL. XXIII.

Fame, reputation, glory: rank or dignity; nobleness; HONOUR. Reverence or veneration. And see the Quotations from Raleigh and Paley.

þe quene & eke þe býssop, þe wule hii alýue were,
 Muche honoured Seýn Swythyn fram zere to zere.
 R. Gloucester, p. 341.

"Knýztes," he seýde, "wat wolle ze þencheþ chese?
 Ne see ze, þat her hors beþ suýftore þan zoure be?
 þat ze beþ dede anon, zýf ze wolleþ fle?
 Deýe we raþer wyþ honour, & syweþ me in þýs place."
 Id. p. 397.

At þat ilk stoure was slaýn on our side
 God men of honour, þat wald to þe bataile bide.
 R. Brunne, p. 297.

Thei biseke Edward
 þat he mot him zelde tille him in a forward
 þat were honorable to kepe wod or beste.
 Id. p. 324.

And on God þat al bý gan. whith goode herte þei honoureþ.
 Piers Plouhman. *Vision*, p. 292.

Clerkes knewen the comete. and comen with here p̄sentes
 And dude here homage honorably. to hým þat was al myghtý.
 Id. *Ib.* p. 234.

Ypocritis, Ysaie the prophet profeciede wel of you and seide, This peple honourith me with lipps: but her herte is fer fro me.
 Wiclif. *Matthew*, ch. xv.

Ypocrites, well prophesied of you Esayas saying: This people draweth nye vnto me with their mouthes; & honoureth me wyth their lyppes, how be it their heartes are farre from me.
 Bible, Anno 1551.

And Jhesus seide to hem that a prophete is not withoute honour but in his owne cuntrey and among his kyn and in hise hous.
 Wiclif. *Mark*, ch. vi.

He festeth hem, and doth so gret labour
 To esen hem, and don hem all honour,
 That yet men wenen that no mannes wit
 Of non estat ne coud amenden it.
 Chaucer. *The Knightes Tale*, v. 2196.

And many other folke haue boughte, honorable renoume of this worlde, by the price of glorious death.
 Id. *Boecius*, book iv. fol. 235.

And in this wise thou shalt seie,
 That he do thilke astate aweie
 Of pope, of whiche he stant honoured.
 Gower. *Conf. Am.* book ii. fol. 42.

For if a kynge his tresour lasseth
 With out honour, and thankelesse passeth,
 Whan he himself will so begile,
 I not who shall compleine his while,
 Ne who by right him shall releve.
 Id. *Ib.* book vii. fol. 153.

My sonne it is well reasonable
 In place, whiche is honorable,
 If that a man his herte sette,
 That than he for no slouth lette
 To do what longeth to manhede.
 Id. *Ib.* book vii. fol. 74.

Three thinges made Pallas honorable; virginitie, strength, and wisdom.
 Vives. *The Instruction of a Christian Woman*, book i. ch. vi.

Honorableness is a noble ordering of weightie matters, with a lustie heart, and a liberall vsing of his wealth, to encrease of honour.
 Wilson. *The Arte of Rhetorique*, fol. 35.

And so they went from thence religiously to Rome on pilgrimage with great deuotion ii. and ii. together and were honourably receiued ther of the pope and his cleargy.
 Bale. *English Votaries*, part i. p. 25.

With his death fyrste pacifying God's wrath, and then with his doctrine alluryng alle the worlde, to the trewe honouryng of God.
 Udall. *Galathians*, ch. iii.

HONOUR. Nat withstandynge, in the *honouryng* of those goddes, suche as they were, they supposed always to be the chiefe parte of iustice.
Sir Thomas Elyot. The Governour, book iii. ch. ii.

The resdue, and the hugie heape of such as there lay slayne,
 Both numbrelesse, and *honourlesse* they burne, the fields full wyde
 With plenty flaminge fiers, bright shiuinge shew on euery syde.
Phaer. Virgil. Æneidos, book ii.

Then would I sing of thine immortal praise
 And heavenly hymne, such as the angels sing;
 And thy triumphant name then would I raise
 'Bove all the gods, thee only *honoring*.
Spenser. Hymne in Honour of Love.

Nor thou, magnan'mous Leigh, must not be left
 In darkness, for thy rare fidelity;
 To save thy faith, content to lose thy head;
 That rev'rent head, of good men *honoured*.
Daniel. History of Civil Wars, book ii.

But what is this *honour*, I mean *honour* indeed, and that which ought to be so dear unto us, other than a kind of history, or fame following actions of virtue, actions accompanied with difficulty or danger, and undertaken for the publick good.

Ralegh. History of the World, book v. ch. iii. sec. 2.

Full many countreyes they did overranne,
 From the uprising to the setting sunne,
 And many hard adventures did atchieve;
 Of all the which they *honour* ever wonne,
 Seeking the weake oppressed to relieve,
 And to recover right for such as wrong did grieve.
Spenser. Faerie Queene, book iii. can. 1.

Nought is more *honourable* to a knight,
 Ne better doth beseeme brave chevalry,
 Then to defend the feeble in their right,
 And wrong redresse in such as wend awry.
Id. Ib. book v. can. 2.

A gallant Hebrew (in the height of life)
 Amram, a Levite *honourably* bred,
 Of the same offspring won a beauteous wife
 And no less virtuous, goodly Jacobed.
Drayton. Moses his Birth and Miracles, book i.

Let us study dayly and diligently, to shew our selues to be the true *honourers* and lovers of God.

Homilies. Sermon against the Feare of Death, part iii.

A Tyrian colony; from Tiber far;
 Rich, rough, and brave, and exercis'd in war.
 Which Juno far above all realms, above
 Her own dear Samos, *honoured* with her love.
Pitt. Virgil. Æneid, book i.

Honour's a sacred tie, the law of kings,
 The noble mind's distinguishing perfection,
 That aids and strengthens Virtue where it meets her,
 And imitates her actions, where she is not:
 It ought not to be sported with.
Addison. Cato, act ii. sc. 1.

And he who master of the field is found,
 Returns with *honorary* garlands crown'd.
Faukes. Idylliums of Theocritus, id. xiv.

As *honour* is in *honourance*, in him that *honours* rather than him that is *honoured*, so disgrace is in him that casts it, not in him that endures it.
South. Sermons, vol. viii. p. 244.

Of action eager, and intent on thought,
 The chiefs their *honourable* danger sought.
Dryden. Ovid. Metamorphoses, book viii.

What is that refined sense of the word, wherein he allows the angels to be worshipped? He partly tells us afterward, in the same book, in the place already cited, viz. as the word may signify *εὐφραίνω* και *μακαρίζω*, to think and speak *honourably* of them, and to proclaim them blessed.

Bull. Works, vol. i. p. 291. The Existence of Angels and their Nature.

When they carefully do such things, then do they indeed approve themselves worthy *honourers* of their high master and heavenly king.
Barrow. Sermon 4. vol. i.

During the early reign of Solomon, and while he conducted him-

self in a manner correspondent with the superior wisdom with which he was endowed, he was *honoured* with evidences of the divine favour.

Cogan. Works, vol. iv. p. 291. On the Jewish Dispensation.

The law of *honour* is a system of rules constructed by people of fashion and calculated to facilitate their intercourse with one another, and for no other purpose.

Paley. Moral Philosophy, ch. ii.

In some universities, the salary makes but a part, and frequently but a small part, of the emoluments of the teacher, of which the greater part arises from *honoraries* or fees of his pupils.

Smith. Wealth of Nations, book v. ch. i.

Honour makes a great part of the reward of all *honourable* professions.
Id. Ib. book i. ch. x.

First, the wages of labour vary with the ease or hardship, the cleanliness or dirtiness, the *honourableness* or dishonourableness, of the employment.
Id. Ib.

I had served the city of Bristol *honourably*; and the city of Bristol had no reason to think that the means of *honourable* service to the publick were become indifferent to me.

Burke. Speech at Bristol, previous to the Election.

That religion, which renders void the first precept in my text, by taking away the fear of God, will always be for introducing a form of government which renders void the second by taking away the *honour* from the king. And so, reciprocally, will an *honourless* king promote the worship of a fearless God.

Warburton. Sermon 14. vol. ix.

An **HONOUR**, in *Law*, is a more especially noble Seignory, a superior manor upon which other manors or lordships depend, and which, in strict propriety of speech, ought sometime to have belonged to an ancient feudal Baron, or to the Crown. The mode of creating an Honour may be gathered from 31 Henry VIII. c. 5. by which Hampton Court is so created, or from 33d of the same King, c. 37, 38, in like manner respectively addressed to Amptill and Grafton. Of these Statutes Spelman (*Gloss. ad v.*) has spoken in a manner very characteristic of the Prince by whom they were enacted. *Cum Rex Henricus VIII. in locis quibusdam fastui Regio haud satis paribus ædes augustissimas condidisset, et non solum eximia latifundia potioresque delitias, sed et nobilia multa maneria auctoritate Parliamenti eisdem annexiss. t, ne vulgari deinceps laborarent nomine, Honores decrevit appellanda.*

As the preambles of the first two of these Acts are redolent of the spirit of the times in which they were promulgated, we may be allowed to transcribe them below. "Forasmuch as it hath plesed the Kyng our most excellent and most drad soverayne Lorde, of late to erecte, build and make a goodly, sumptuous, beautiful, and princely manour, decent and cōvenient for a King, and the same hath ornated with parkes, gardens, orchardes and other thinges of gret cōmodite and plesure therunto adjoyning, mete and partinent to his Royal Majestie, most requisite for the prosperous continuance of his most Royall person, whiche the subjectes of this his Realme most entierly above all wordly thinges chiefly desyre of Almightye God: his Grace isuyng the advancement and amplification of his resonable and princely cōmodities, to be nie unto his said manour, heretofore of late hath assigned and limitted a certeyne terrytory or grounde for a Chace thereof to be made for nourishyng, generacion and feedyng of beastes of venery and of foules of warden," &c. And again of Amptill: "Consideryng that the Kynges most excellent Majestie myndeth and intendeth by the Grace of God to erect, build and edifie upon his Grace's Manour of Amptyll in the County of Bedf. sumptuose, stately,

HONOUR. beautyfull and princely buyldynges, structures and edifices, and the same as his Hyghness hath alreedy with goodly and parkely parkes, so hereafter with dyvers and sundry other like thynges of plesure, delite and commoditee, to beautifie, adorne and decorate, mete, apte and convenient for the long conservation of the Kynges most Royall person, at suche tyme and tymes as his Majesty shall have accesse to the same: It seemeth therefore very behovefull, expedient and requisite that not alonely to such a palace Royall, manours, possessions and other hereditaments shoulde be knitte, united and annexed, correspondent and agreable to the worthines and dignity therof, but also ought of al conveniency in reason to be ornated and set forth with the name and title of and (an) Honour, thereby insinuating and declaryng that the thing shall be no less honorable and princely in riche and fayre possessions, than stately and commodiouse, as well in thinges of plesure as in sumptuose and costly buildynges, wherefore be it enacted," &c.

An Honour ought to consist of lands, liberties, and franchises; a forest may be appended to it. It must be created by the King, and it must be holden of the King, but the King cannot make an Honour by Grant without an Act of Parliament. *Honour Courts* are Courts held within Honours.

The following places within the realm are reckoned Honours:

Amptill, Aquila, (formerly Pevensey,) Arundel, Abergavenny.

Boloine, Berkhamstead, Beaulieu, Barnard's Castle, Bullingbroke, Barnstaple, Bononia, Brecknock, Brember, Bedford.

Clare, Crevecure, Clun, Christchurch, Cockermouth, Cormayle, Candicut, Carisbrook, Clifford Castle, Chester, Caermarthen, Cardigan.

Donny Castle, Dudley, Dover Castle.

Eye, Egremond.

Folkingham.

Greenwich East and West, Glamorgan, Gloucester, Grentmesnil, Gower, Grafton.

Haganet, Hampton Court, Huntindon, (in Herefordshire,) Heveningham, Hawarden Castle, Hertford, Halton, Hinckley.

Lancaster, Leicester, Lincoln, Lovelot.

Kingston upon Hull, Kington.

Maidstone, Middleham, Montgomery, Mowbray.

Nottingham, Newelm.

Oakhampton, St. Osith, Oxford.

Plimpton, Peverel, Pickering.

Raleigh, Richard's Castle.

Skipton, Stafford, Strigul.

Tickhil, Tremanton, Totness, Theony, Tamworth, Tutbury.

Wigmore, Willingford, Westminster, Windsor, Wormgay, Whirwelton, (in Yorkshire,) Werk, Whitchurch, Warwick, Webley.

HOOD, v.

HOOD, n.

HO'ODLESS,

HO'ODWINK,

HO'ODMANBLIND.

A. S. *hod*; D. *hoed*; Ger. *hut*; which Skinner derives from the D. *hueden*; Ger. *hueten*, *tegere*, *protegere*, to cover, to protect.

See **HAT**. Tooke observes, that from the regular past tense of the verb to *heave*, by the change of the characteristic, *hove*, and by adding *ed*, was formed the participle *hoved*; and that this participle *hoved* or *hov'd* has left behind it in modern language the supposed substantive, but really unsuspected parti-

ciples *howve*, or *hood*, *hat* or *hut*. *Diversions of Purley*, vol. ii. p. 91, 92. A *hood*, then, is

A raised covering for the head; for the eyes (of a Hawk.) To *hoodwink*.

To cover the eyes with a *hood*; to cover the eyes; to blink or blind; and, consequentially, to deceive, to delude, to lead astray.

For hure *hefd* was worth half a mark, and hus *hod* not a grote.

Piers Plouhman. Vision, p. 82.

A yeman hadde he, and servantes no mo

At that time, for him luste to ride so;

And he was cladde in cote and *hode* of grene.

Chaucer. The Prologue, v. 103.

Go *hoodlesse* into the dry see.

Id. The Dreame, fol. 244.

And in the mornynge the spyas brought report, howe the white *hoodes* were determyned to abyde there all that day, wherwith these lordes and knyghtes were right ioyfull.

Lord Berners. Froissart. Cronycle, vol. i. ch. 379.

Conrad Celtes observes, to be in an abbey at the foot of Vichtelberg hill, near Voitland, six statues of stone, set in the church wall, some seven foot, every one tall, bare head and foot, cloked and *hooded*, &c.

Selden on Drayton's Poly-olbion, song 9, note.

When he [Scipio] was at Alexandria and disbarked, as he came first to land, he went *hooded*, as it were with his robe cast over his head.

Holland. Plutarch, fol. 358.

Marsyas the minstrell (as it is thought) devized first with a certain *hood* and muzzle fastned round about the moutn, as well to restraine and keep down the violence of the blast enclosed thus by force, as also to correct and hide the deformity and undecent inequality of the visage.

Id. Ib. fol. 101.

What diuell was't

That thus hath cousen'd you at *hoodman-blinde*?

Shakspeare. Hamlet, fol. 271.

Go, lictor, goe bind those hands fast, which armed a little before wan the people of Rome their dominion: go, I say, and *hoodwinke* his head, who saved and delivered this cittie from bondage, hang him by the necke, and strangle him upon a cursed tree.

Holland. Livius, fol. 19

Expell'd for this, and for their lands, they fled;

And sister Partlet with her *hooded* head,

Was booted hence, because she would not pray abed.

Dryden. The Hind and the Panther.

In a corner, on the floor, is an antient monument of a man recumbent, his hands closed as in prayer, his hair lank, his chin beardless; his lady by him in a long *hood*.

Pennant. London, p. 402.

Books are not seldom talismans and spells,

By which the magic art of shrewder wits

Holds an unthinking multitude enthral'd.

Some to the fascination of a name

Surrender judgment *hood-wink'd*.

Cowper. The Task, book vi.

HOOD. Warton says, *thy headless hood* is for "thy heedlessness;" *hood* is a termination denoting estate, as *manhood*, &c. Skinner;—D. *heyd*; Ger. *heit*; A. S. *had*, *hade*, *conditio*, as in *knighthood*, *priesthood*, *maidenhead*, &c. To the same purport Somner, Verstegan, &c. Wachter, in his *Prologomena*, sec. 6. writes upon the various applications of the Ger. *heit*, which, he remarks, was a word (*vocula*) before it was *particula postpositiva*. There seems no reason to suppose that this postpositive particle is any other word than *hood*, (*ante*), something *raised*, as *priesthood*, *knighthood*, *raised* to be or to the state or rank of a priest, (*heuedes* of holy church), of a knight; *manhood*, *maidenhood* or *head*, *childhood*, *raised* to be or become to the state, rank, or condition,—of a man, from a youth or lad,

HOOD. — of a maiden from a girl,—of a child from an infant ;
and subsequently applied generally to
HOOK. The state, condition, degree, order, rank or quality,
kind or sort.

Cuddy, I wot thou kenst little good,
So vainly to advance thy headlesse hood.

Spenser. *Shepherd's Calendar*. February.

HOOF, } A. S. *hof*; D. *hoef*; Ger. *huff*; Sw.
Ho'OFED. } *hoof*; which Junius and others derive
from the Gr. ὄπλη.—Tooke from the A. S. *heaf-an*, to
heave or raise, formed from the past participle *hove*:
and he quotes three instances from the *Byrth of Man-*
kynde, where the word is written *hove*. The *houe* of
an asse, the *houe* of a horse, a calf's *houe*. *Diversions*
of Purley, vol. ii. p. 92, 93. The *hoof* is
The raised or *heaved* or *hoven* part of the foot.

With the *hoffs* of his horse fete, shal he tread downe al thy stretes.
Bible, Anno 1551. *Ezechiel*, ch. xxvi.

Some climbing to his ears, do never leave their hold,
Till falling on the ground, they have him as they would,
With many of his kind, which, when he us'd to wend,
What with their horns and *hoofs*, could then themselves defend.
Drayton. *Poly-olbion*, song 22.

In India, there be found bæufes whole *hoofed*, with single hornes.
Holland. *Plinie*, book viii. ch. xxi.

This said, his brasse *hou'd* winged horse, he did to chariot binde,
Whose crest was fring'd with manes of gold, and golden garments
shin'd.

Chapman. *Homer*. *Iliad*, book viii. fol. 106.

Beyond these, if I pleas'd, I to your praise could bring,
In sacred Tempe, how (about the *hoof-ploughed* spring)
The Heliconian maids, upon that hallowed ground,
Recounting heavenly hymns, eternally are crown'd.
Drayton. *Poly-olbion*, song 15.

Nature the bull with horns supplies,
The horse with *hoofs* she fortifies.

Philips. *Anacreon*. Ode 2. On Women.

HOOK, v. } A. S. *hoce*; D. *haeck*, *hoeck*;
HOOK, n. } Ger. *hak*; Sw. *hake*; perhaps
Ho'OKED, } (says Skinner) from the Lat.
HOOK-HANDED, } *uncus*; not improbably from
HOOK-NOSED, } A. S. *hog-an*, *complecti*, to hug;
HOOK-SHOULDERED. } the Dutch have the verb *haeck-*
en, *unco figere*, *inuncare*, *aduncare*, *fibulare*. Kilian.
A hook,

Any thing crooked, bent, or curved so as to catch or
hold; also to cut or reap with; a catch or snare. To
hook,

To catch or hold, to hale or draw with a *hook*; or
as with a *hook*; to catch or ensnare.

Eremýtes on an hep. w^t *hoked* staves
Wenten to Walsyngham.

Piers Plouhman. *Vision*, p. 3.

Nettles, thornes, and *hoked* briers.
Chaucer. *The Romant of the Rose*, fol. 123.

After which band of horsmē there folowed C. *hooked* wagons.
Brende. *Quintus Curtius*, book iv. fol. 85.

The wheles were also full of irō pikes right forthe, and of great
hookes both vpward & downward wherwith al thing was cut a sūder
y^t came in their waye. *Id.* *Ib.* fol. 76.

By brybes geuyng, by craft and deceyte, by *hooke* or by *croke*, by
rygnt or by wrong, they desyre lordshyp, soueraigne rule, & dignities.
Udall. *Mark*, ch. iii.

Neighbourhood bred acquaintance, acquaintance waffed in the
Irish toong, the Irish *hooked* with it attire, attire haled rudenesse, &c.
Holinshed. *Description of Ireland*, ch. i.

Some say he [Romulus] took it [the city of Fidenā] upon a
sudden, having sent before certain hors-men to break down the *hooks*

and hinges with force, which the gates hang by. and himself came
after with the rest of his army, and stole upon them, before the city
mistrusted any thing.

Sir Thomas North. *Plutarch*, fol. 27. *Romulus*.

The claws [of caterpillars] are *hooked*, to take the better hold, in
climbing from twig to twig, and hanging on the backsides of leaves.
Grew. *Cosmo Sacra*, book ii. ch. viii. sec. 10.

Even so dolor and pain having many crotchets and *hooked* spurns
of roots, which it putteth forth and spreadeth here and there, inserteth
and interlaceth itselfe within the flesh, and there abideth, not only
for a night and a day, but also for certain seasons of whole yeers.

Holland. *Plutarch*, fol. 479.

But when I read or heare of names so rife,
Of hirelings, wranglers, stitchers-to of strife,
Hook-handed harpies.

Ben Jonson. *Vnder-woods*. Epigram to the Counsellor that plead-
ed, &c.

They called him Phiscon and Grypos: as ye would say, gore-
belly, and *hook-nosed*.

Sir Thomas North. *Plutarch*, fol. 189. *Coriolanus*.

Ye (mountains) with your *hook-shouldered* height,
The earth deform, and heaven fright.
Marvell. *Poems*. On the Hill and Grove at Billborow.

Thereafter, all that mucky pelfe he tooke,
The spoyle of people's euill gotten good,
The which her sire had scrap't by *hooke* and *crooke*,
And burning all to ashes, pour'd it downe the brooke.
Spenser. *Faerie Queene*, book v. can. 2.

Not caring which way he goes to work, whether it be by *hook* or
crook, so that he may gain and profit thereby.

Holland. *Plutarch*, fol. 173.

Is not thy potent energy, unseen,
Myriads of little salts, or *hook'd*, or shap'd
Like double wedges, and diffus'd immense
Through water, earth, and ether?

Thomson. *Winter*.

There is nothing which each of these powers will not *hook* within
the verge of its cognizance and jurisdiction.

Barrow. *Works*, vol. i. part ii. fol. 143. *A Treatise of the Pope's*
Supremacy.

I myself have known some white men, that have lost the use of
their hands, only by a small prick with the fin of these fish. [the cat
fish.] Therefore when we catch them with a *hook*, we tread on them
to take the *hook* out of their mouths.

Dampier. *Voyages*, Anno 1684.

Scaliger, the father, derives the word *satyre* from *Satyrus*, that
mixed kind of animal, or, as the ancients thought him, rural god,
made up betwixt a man and a goat; with a humane head, *hook'd* nose,
pouting lips, &c. *Dryden*. *Juvenal*. *The Dedication*.

My old friend angles for a trout the best of any man in England.
May-flies come in late this season, or I myself should, before now,
have had a trout of his *hooking*.

Guardian, No. 67.

This Solomon [King James] caught at the bait which was thrown
out to him, and hung fast on the *hook* for seven years together.

Bolingbroke. *Remarks on the History of England*. Letter 23.

The bill is strong, short, and very much *hooked*, armed, near the
end of the upper mandible, with a very sharp process.

Pennant. *British Zoology*. *Peregrine Falcon*.

Hook, says Mr. Todd, (*ad v.*) is the same as *Crook*,
and therefore the phrase by *Hook* or by *crook* means no
more than by one means or other. Warton, in his
Observations on Spenser, (280. 1st edit.) had already
shown the falsehood of the vulgar belief, that this ex-
pression originated with two lawyers in Charles I.'s time,
Judge Hooke and Judge Crooke; implying that a
difficult cause was to be gained by one of them. The
phrase was doubtless applied to them; but, as the cita-
tion given above from Udall shows, is much older than
their days, for Udall died *circiter* 1557. The places to
which Warton points, are *Faerie Queene*, v. ii. 27. (cited
above,) and iii. i. 17.; he says, also, that the phrase is
used by Skelton.

HOOKAH, more properly spelt *НУССАН*, or *ННОС-*

HOOK.

HOOKAH.

HOOKAH. *CAH*, is an Arabic word, signifying bowl or cup, technically employed to express the bowls, cups, or gallipots, used by grocers and apothecaries; hence it came, in India, to mean peculiarly the bowl attached to the long spiral pipe which the natives of that Country delight in using, and, by an easy metonymy, the pipe itself, together with all its appurtenances. It is nothing more than a covered basin of glass or metal, in which one extremity of the pipe and a perpendicular tube to hold the tobacco are inserted; the *Hhuccah* is then nearly filled with water, through which the smoke inhaled must necessarily pass, and, being cooled, is rendered much more agreeable to the smoker. In Turkey and Persia the *Hhuccah* is never seen, but the *caliyán*, *caliyún*, or *nárgileh*, are often substituted for it by the rich and luxurious. It is usually a slender bottle of cut glass ornamented with gilt flowers, into the neck of which the pipe and bowl for the tobacco are introduced. The Turkish and Persian pipes, though much shorter than those used with the *Hhuccah*, are sometimes so long and flexible, that the luxurious Persian may, without any interruption of his progress, smoke through the pliant tube as he rides along, while a servant by his side carries the *caliyán*. (Sir W. Ouseley's *Trav.* i. 344.) On ordinary occasions the basin of the *Hhuccah* is placed on a stool or on the ground. The word *caliyán* is pronounced *caliyún* by the Persians, and therefore spelt *callion* by Chardin, (iii. 304.) who gives a description and figure of this sort of pipe. (pl. xix.) A lady smoking the *caliyán* is delineated by Sir William Ouseley, (pl. lxi. ii.); and it is well represented by Kämpfer. (*Amœnitates*, p. 641.) The violence of the inspiration required by this contrivance for cooling the smoke is said to be very injurious to the lungs. Every great man in India has his *Hookah burdar*, (*Hhuccah berdár*), or pipe-bearer, whose business it is to clean, fill, bring, and bear the pipe whenever it is wanted.

Sir W. Ouseley's *Travels*; Kämpfer's *Amœnitates Exoticæ*; *Voyages de Chardin*; Niebuhr's *Reisebeschreibung*; Scott; Waring's *Travels*; Morier's *Travels*.

HOOKERIA, in *Botany*, a genus of the class *Cryptogamia*, natural order *Musci*. Generic character: capsule ovate, reticulated, produced from a scaly perichætium; exterior of the peristome sixteen-toothed; interior membranaceous, sixteen-toothed; veil cellular, reticulated, entire.

A genus of Mosses divided from *Hypnum*. Native of both hemispheres.

H. lucens is a native of England.

HOOP, v. } A. S. *hop*; D. *hoep*, *hoepel*. Junius
HOOP, n. } thinks, that by the change of *c* into the
Ho'OPER, } aspirate, *hoop* is formed from *coop*, (*q.v.*)
Ho'OPING. } to keep, keep in, or confine. And

A *hoop* is that which keeps together, confines, or surrounds, sc. the staves of a cask or barrel: applied generally to any thing circular; formed with a resemblance to the *hoop* of a barrel.

To *hoop*; to confine, bind, surround with a *hoop*; also, generally.

The couper's house is heelde by *hooping* fattes.
Gascoigne. *The Fruites of Warre*.

Their women all without exception weare a great round ring in one of their nostrels, of golde, siluer, or yron, according to their ability, and about their armes and smalles of their legs they haue *hoops* of golde, siluer, or yron.

Hakluyt. *Voyages*, &c. vol. ii. fol. 269. M. John Eldred.

Every tinker, tailour, *hooper*, hostler, cardmaker, and horsekeeper, might as they did compare in learning, and all other offices, above a doctour of divinity.

Martin. *Marriage of Priests*, Anno 1554. Ll. ii. b.

There shall be in England, seuen halfe peny loaves sold for a peny: the three *hoop'd* pot shall haue ten *hoopes*, and I wil make it felony to drink small beere.

Shakspeare. *Henry Sixt. Second Part*, fol. 138.

If euer henceforth thou
These rurall latches, to his entrance open,
Or *hope* his body more with thy embraces,
I will devise a death, as cruell for thee,
As thou art tender to't.

Id. *Winter's Tale*, fol. 295.

Of the aspen our woodmen make *hoops*, fire-wood, and coals, &c
Evelyn. *Sylva*, ch. xvii. sec. 6.

The jolly members of a toping club,
Like pipe staves, are but *hoop'd* into a tub,
And in a close confederacy link,
For nothing else but only to hold drink.

Butler. *Epigram on a Club of Sots*.

'Twas vain to hide th' apparent load,
For *hoops* were not then à la mode.
Somerville. *Fables*, &c. *The Night Walker Reclaimed*.

And kettle-drums, whose sullen dub
Sounds like the *hooping* of a tub.

Butler. *Hudibras*, part ii. can. 2.

Now we know, that in a drum, the pelt is carried over a *hoop*, and braced as occasion requires, by the means of strings attached to its circumference.

Paley. *Natural Theology*, ch. iii.

The upper ends were let fall, and hung down in folds to the ground, over the other, so as to bear some resemblance to a circular *hoop-peticoat*.

Cook. *Voyages*, vol. vi. book iii. ch. iii.

HOOP, or } Fr. *houper*. Junius, in his *Goth.*
WHOOP, v. } Gloss. (*v. wopyan*, *clamare*) says, is
HOOP, n. } to call with a loud voice to those who
Ho'OPING. } are at a distance. Huntsmen, especially, are said to *hoop* and *hallow*, when they fill the woods and valleys with their shouts, to cheer the dogs, to rouse the game, or to give a warning to their comrades. Skinner thinks the French and English are formed from the sound.

Now by Crist quap Peers. y shal apeyre zow alle
And *hoped* after hunger. pat herde at þe ferste.

Piers Plouhman. *Vision*, p. 137.

Of bras they broughten beemes and of box,
Of horne and bone, in which they blew and pouped,
And therewithal they shrieked and they *houped*.

Chaucer. *The Nonnes Prestes Tale*, v. 15406.

They came vp to vs again and gaue vs a great fight with much hallowing and *hooping*, making accompt either to boorde vs or els to sinke vs.

Hakluyt. *Voyages*, &c. vol. ii. part ii. fol. 63. M. George Fenner.

Which is the cause of reciprocall voices called ecchoes, answering one another in many places, when a man doth holla or *houpe* among them.

Holland. *Plinie*, book ii. ch. xlv.

You have run them all down with *hoops* and holla's, i. e. with noise and confidence.

Bishop Parker. *Repr. Rehears. Transpr.* p. 26.

The Gaules stood upon the banke with distant *hooping*, hollaing, yelling, and singing, after their manner.

Holland. *Livius*, fol. 408.

HOOT, v. } Fr. *huer*; formed, say Skinner and
HOOT, n. } Lye, from the sound. As the Fr.
Ho'OTING. } "To shout, exclaim, cry out, make hue and cry." Cotgrave also gives, "Hou, hou, hou, hootings or whoopings; voices wherewith swine are scared, or infamous old women disgraced."

He was nawer welcome. for hus merry tales
Over all *houted* out.

Piers Plouhman. *Vision*, p. 35.

HOOP.
HOOT.

HOOT.

HOP.

PAUL. That she is living,
Were it but told you, should be *hooted* at
Like an old tale : but it appears she lives,
Though yet she speake not.
Shakspeare. Winter's Tale, fol. 303.

— You are they
That made the ayre vnwholesome, when you cast
Your stinking, greasie caps, in *hooting* at
Coriolanus' exile.
Id. Coriolanus, fol. 24.

Its assertion would be entertained with the *hoot* of the rabble : the very mention of it as possible, is among the most ridiculous ; and they are likely most severely to judge it, who least understand the cause.
Glanvil. The Vanity of Dogmatizing, ch. ix.

— Your *whootings* and your clamors,
Your private whispers, and your broad fleerings,
Can no more vex my soul, than this base carriage.
Beaumont and Fletcher. Philaster, act ii.

How will the Latians *hoot* their hero's flight !
Gods ! how will Drances point them to the sight.
Pitt. Virgil. Aeneid, book xii.

He [an owl] shows insatiate thirst of praise,
Ambitious of the poet's bays.
Perch'd on Parnassus all night long,
He *hoots* a sonnet or a song.

Cotton. A Fable.

HOOVE. See HOVE.

HOP, v.

HOP, n.

HOP-BAG,

HOP-BIND,

HOP-GARDEN,

HOP-GARLAND,

HOP-GROUND,

HOP-HILL,

HOP-LAND,

HOP-LEAVES,

HOP-POLE,

HOP-PROP,

HOP-STRING,

HOP-VINE,

HOP-YARD.

D. *hoppe* ; Ger. *hopfen* ; Fr. *houblon* ; from *hoppén*, *salire*, (Kilian,) *quod saliat, sive ascendat arbores*. Skinner is decisive for the Lat. *lupulus* ; and Menage, in v. *Houblon*.

The trivial name of the *Lupulus humulus* of Linnæus.

The continuance of the drinke is alwaie determined after the quantitie of the *hops*, so that being well *hopped* it lasteth longer.

Holinshed. Description of England, ch. vi.

These [who accuse *hops* for noxious] plead the petition presented in Parliament in the reign of King Henry the Sixth against the wicked weed called *hops*.

Fuller. Worthies of England. Essex.

Mustachios look'd like heroes' trophies
Behind their arms i' th' herald's office ;
The perpendicular beard appear'd
Like *hop-poles* in a *hop-yard* rear'd.

Cotton. To John Bradshaw, Esq.

The timber [of the poplar] is incomparable for all sorts of white wooden vessels, as trays, bowls, and other turner's ware ; likewise to make carts, because it is exceeding light ; for vine, and *hop-props*, and divers viminious works.

Evelyn. Sylva, ch. xvii. sec. 6.

Gruels made of grains, broths, malt-drink not much *hopped*, posset-drinks, and, in general, whatever relaxeth, have the same effect, [sc. increase milk.]

Arbuthnot. On Aliments, ch. v. sec. 26.

The stone is said to have first come amongst us after *hops* were introduced here, and the staleness of beer brought into custom by preserving it long.

Sir Wm. Temple. Of Health and Long Life.

Two or three times in a day the bin must be emptied into a *hop-bag* made of coarse linen cloth.

Miller. Gardener's Dictionary, (the Hop.)

They accounting new land best for *hops*, the Kentish planters plant their *hop-gardens* with apple trees at a large distance, and with cherry trees between.

Id. Ib.

Lay a line across it from the hedge, in which knots have been tied, at a distance you design your *hop-hills* to be at.

Miller. Gardener's Dictionary, (the Hop.)

It may be known when they are well dried, by the bitterness of the stalks and the easy falling off of the *hop-leaves*.

Id. Ib.

Next to thistles [in making glass] are *hop-strings*, cut after the flowers are gathered.

Derham. Physico-Theology, book x. note 3.

The *hop-vines* on the outsides of gardens, where they are most exposed to the air, are short and poor, in comparison of those in the middle of the ground.

Miller. Gardener's Dictionary, (the Hop.)

The planting of *hops* increased much in England during this reign.

Hume. History of England. James I. Appendix.

By statute 6 Geo. II. c. 37. and 10 Geo. II. c. 32. it is also made felony without the benefit of clergy, to cut any *hop-binds* growing in a plantation of lands.

Blackstone. Commentaries, book iv. ch. xvii.

Once more (so prophesies the Muse) thy sons
Shall triumph, emulous of their sires—till then
With olive, and with *hop-garlands* crown'd,
O'er all thy land reign Plenty, reign fair Peace.

Smart. The Hop-Garden, book i.

On Kent's rich plains, green *hop-grounds* scent the gales :

And apple groves deck Hereford's golden vales.

Scot. Amæban Eclogues.

At length the Muse her destin'd task resumes
With joy ; again o'er all her *hop-land* groves
She seeks t' expatiate free of wing.

Smart. The Hop-Garden, book ii.

Young chorus of fair Bacchanals, descend,
And leave awhile the sickle ; yonder hill,
Where stand the loaded *hop-poles*, claims your care.

Id. Ib.

Beckman (*History of Inventions*, iv. 325.) has stated numerous particulars concerning Hops. The plant grows wild in most parts of Europe, and is very common in the hedges of Germany. The foliaceous cones of the female plants are the only parts used in Brewing, and these are added to Beer to give it an agreeable bitterness, and the power of *keeping*, as it is called. It does not appear that either the Greeks or Romans were acquainted with Hops. The *smilax* of Theophrastus, and *smilax aspera* of Dioscorides, is most probably the plant which Linnæus has described under the latter name. Of the *Lupus salictarius*, Pliny only remarks that it is esculent, and grows among willows ; and it is nothing more than the similarity of sound between *lupus* and *lupulus* which has led to a belief in the identity of the two.

The first certain mention of Hops occurs in a Letter of donation by King Pepin, which speaks of *Humolarie*, to which no other meaning can be assigned than that of Hop-gardens. There are other documents of the IXth century in which similar terms are to be found ; and the usage of Hops in Beer, though at that time adopted by the Germans, seems scarcely to have extended beyond that people. The name *lupulus* has not occurred to Beckman earlier than the XIIIth century. About the beginning of the following century Hops were introduced into the Breweries of the Netherlands, which were of great celebrity ; but even at that date, although they were supposed to preserve Beer from corruption, they were accused of drying up the body and increasing melancholy. Beckman denies a very common assertion, that in consequence of the Petition noticed in our citation above from Fuller's *Worthies*, Henry VI. forbade the planting them. He searched in vain for any such prohibition, and he

HOP.

HOP. inclines to a belief, supported by Houghton (*Collect. for Improvement of Husbandry and Trade*, by Bradley, No. 372—380, vol. ii. p. 440.) and Anderson, (*History of Commerce*, ii. 45.) that they were unknown in England till they were brought by some people from Artois about the year 1524. A well-known distich is cited by the last-named writer in confirmation of that date:

Turkeys, Carp, Piccarel and Beer,
Came into England all in one year:

or, as the first line is varied by a Rhymer in 1546,

Hops, Reformation, Bays and Beer.

Until, however, it be clearly ascertained that Turkeys, Carp, Piccarel, Reformation, Bays, and Beer all date in England from 1524, we do not see that much is gained towards the chronology of Hops. Henry VIII. appears to have been prejudiced against them, for in the *Archæologia* (iii. 157.) may be found some extracts from a MS. dated Eltham, mense Jan., 22 Henry VIII., and entitled, *Articles devised by his Royal Highness with advice of his Council for the establishment of good order and reformation of sundry errors and abuses in his Household and Chambers*. In this document, at p. 92, occurs an *Injunction to the Brewer not to put any Hops or Brimstone into the Ale*. In the 5 and 6 Edward VI., lands "set or to be set with Hoppes" are among the exemptions in "An Act for the Maintenance of Tillage and Encrease of Corn;" but even as late as the reign of James I., England did not grow enough to supply her own consumption. An Act was passed in the first year of that King's reign (c. 18.) *for avoiding of deceitful buying and spending corrupt and unwholesome Hops*. In this Statute the loss by such fraud is stated to have amounted to £20,000 yearly for some time past; and that out of the imported packages not more than one-third contained Hops, the rest being dross and soil. The regulation of Hops is now a matter of Excise Law, and is controlled by numerous Statutes.

Hops require a rich, strong soil; if it be rocky within two or three feet of the surface, so much the better, but they will not thrive in stiff clay or wet spongy land. They are planted by cuttings in October or March, five on each hill, and the hills in quincunx. About the middle of April, when the shoots begin to sprout, they are fit for poling: three poles are sufficient for each hill; such buds as do not of themselves clasp the pole must be guided to it and lightly bound with dry rushes. They begin to blow in July, and about Bartholomewtide their strong smell, hardness, and the brownness of the seed, declares them fit for picking. This is done in frames of wood (bins,) with a cloth hanging on tenter-hooks within them to receive the buds. They should be picked very clean from leaves and stalks, and be carried as soon as possible to a kiln in order to be dried. The drying is a delicate operation, and usually occupies about 12 hours. After it they become brittle, and require three weeks or a month before they are fit for bagging. Hops should seldom, if ever, be picked till the second season after planting; and if the gardens are carefully looked after, they will continue bearing without renewal for more than twenty years. According to the soil and season, Hops vary in produce from 2 cwt. to 20 cwt. per acre; from 10 cwt. to 14 cwt. is a favourable crop. The expense of forming a new ground is frequently little less than £100 per acre. Warm seasons without wet are required for good crops. Great heat after rains, and high

winds are particularly destructive, and they are exposed to numerous diseases and the ravages of many insects so that their culture is both expensive and uncertain.

HOP, v. } D. *huppen*, *huppelen*; Ger. *hupfen*; Sw. *hoppa*. "A. S. *hoppa*,
HOP, n. } *salire*, *saltare*, *gestire*, to *hop*, skip,
HO'PPER, } leap, or dance, to leap or skip for
HO'PPESTERE. } joy." Somner.

"To *hoppe* (says Mr. Tyrwhitt) in Saxon signifies exactly the same as to *dance*, though with us it has acquired a ludicrous sense; and the termination *stre*, or *ster*, was used to denote a *female*, like *trix* in Latin." "A female *hopper*, or dancer, was called an *Hoppes-tere*."

He *huppte* hym vp fram þe bord, in gret wrappe ynou,
And hente þys Lof by þe top, fram þe borde hym drou,
And defouled hym vnder hym myd honde & myd fote.

R. Gloucester, p. 277.

And nat in Engelounde to *huppe* aboute.

Piers Plouhman. Vision, p. 301.

At every bridale would he sing and *hoppe*;

He loved bet the taverne than the shoppe.

Chaucer. The Cokes Tale, v. 4574.

Yet saw I brent the shippes *hoppes-teres*.

Id. The Knightes Tale, v. 2019.

And *hoppe* in hazard by their headie meanes.

Gascoigne. The Fruites of Warre

When they [birds] have met with a straw or other fit material, they flie not with it directly to their nest, but first to a bough of some tree, or to the top of a house; and there they *hop* and dance a while with it in their beaks, and from thence skip to another place, where they entertain themselves in like manner, and at last they get to their nest.

Digby. Of Bodies, ch. xxxvii.

ENO. I saw her once

Hop forty paces through the publicke streete,
And hauing lost her breath, she spoke, and panted
That she did make defect, perfection.

Shakspeare. Antony and Cleopatra, fol. 347.

No commodity starteth so soon or sinketh so suddainly in the price (as *hops*), whence some will have them so named from *hopping* in a little time betwixt a great distance in valuation.

Fuller. Worthies of England. Essex.

The limping Smith observ'd the sadden'd feast,
And *hopping* here and there (himself a jest,)
Put in his word, that neither might offend.

Dryden. Homer. Iliad, book i.

With eager expedition he prepares
His choicest twigs, his bird-lime, and his snares,
And in a neighbouring covert smiles to see
How here and there he skipt, and *hopt* from tree to tree.

Fawkes. Bion. Idyl. 2. Cupid and the Fowler.

HOPE, v.

HOPE, n.

HO'PEFUL,

HO'PEFULLY,

HO'PEFULNESS,

HO'PELESS,

HO'PELESSLY,

HO'PELESSNESS,

HO'PER,

HO'PINGLY,

HOPE-BUILT,

HOPE-FLUSHED.

A. S. *hop-ian*; D. *hopen*; Ger. *hoffen*; in A. S. also written *opian*, without the aspirate, and is probably from *open-ian*, *yppan*; D. *openen*; Ger. *offnen*, *aperire*, *pandere*, to *open*, to expand, *sub.* the eyes; and, thus, consequentially, signifying, to look out or after, to stare after, *sc.* with eagerness, with desire, with anticipation of some good. In like manner to *gape*, *q. v.* (A. S. *ge-yppan*)

has been explained, to *open*, *sub.* the mouth, as young birds eagerly for food; and thus, to crave, to desire or covet eagerly, &c.

In the passages from Chaucer, Shakspeare, and Ford, and also in the lines quoted from Ritson, to *hope* is merely to look for, to expect. And Mr. Tyrwhitt says, it signifies the mere expectation of a future event, whether good or evil, as *ἐλπίς*, Gr. and *spero*, Lat. often do.

HOP.

HOPE.

HOPE. **Ritson** says, suppose, fear, am afraid. To *hope*, then, is

To look out or after, to expect, (sc. with open, out-stretched eyes,) to expect, *sub.* with desire, with anticipation of, with trust or confidence in, some good.

And *hoped* to wýnne Rome, wanne he come eft age.
R. Gloucester, p. 220.

Of prowess me mot take gome, þat me býneþe ne go
Vor pur mýseyse, & vor *hope* þat þer beþ mo.
Id. p. 456.

þan *hopes* þou, said þe erle, þat for me was he dede.
R. Brunne, p. 55.

þe pape set þat terme, for his *hopyng* was,
þe pes þei suld afferme, for drede of hardere kas.
Id. p. 316.

Thuse solaceþ þe soule til hym self be falle
In a wele good *hope* for he wroghte so. among worthy seyntes.
Piers Plouhman. Vision, p. 116.

But bi *hope* we ben maad saaf. for *hope* that is seien is not *hope*. for
who *hopith* that thing that he seeth? and if we *hopen* that thing that
we seen not, we abiden bi pacience.

Wiclif. Romaynes, ch. viii.

For we are saued by *hope*. But *hope* that is sene is no *hope*. For
how can a man *hope* for that which he seeth? But and if we *hope*
for that we se not, then do we with pacience abyde for it.
Bible, Anno 1551.

Our manciple I *hope* he wol be ded.
Chaucer. The Reves Tale, v. 4027.

And he hadde be somtime in chevachie,
In Flaundres, in Artois, and in Picardie.
And borne him wel, as of so litel space,
In *hope* to stonden in his ladies grace.
Id. The Prologue, v. 88

And thus I laie in *hope* of grace.
Gower. Conf. Am. book viii.

The weder made me so will of rede
I *hoped* sone to have my dede;
And, sertes, if it lang had last,
I *hope* I had never thethin [thence] past.
Ritson. Met. Rom. vol. i. fol. 17. *Ywayne and Gawin*, v. 380.

Souldiours behold and captaynes marke it well,
How *hope* is harbenger of all misshape,
Some *hope* in honour for to beare the bell,
Some *hope* for gaine and venture many a clappe,
Some *hope* for trust and light in treason's lappe.
Hope leades the way our lodging to prepare,
Where high mishap (ofte) keepes an inne of care.
Gascoigne. The Fruites of Warre.

Or he: that dreading chaunce to cum,
a litle doth desyre,
And keepes it well, and warylye
to helpe in *hopelesse* tyde.
Drant. Horace. Satire 2. book ii.

Thus is my sommer worne away and wasted,
Thus is my harvest hastened all to rathe;
The eare that budded fayre is burnt and blasted,
And all my *hoped* gaine is turn'd to scathe.
Spenser. Shepherd's Calendar. December.

MENE. I cannot *hope*,
Cæsar and Anthony shall well greet together.
Shakspeare. Anthony and Cleopatra, fol. 345.

FERN. The duke is hors'd for Lucca: how now, coz,
How prosper you in love?

ROS. As still I *hoped*.—
My lord, you are undone.
Ford. Love's Sacrifice, act iv. sc. 2.

Hope, thou darling, and delight
Of unforeseeing reckless minds,
Thou deceiving parasite,
Which no where entertainment finds
But with the wretched or the vain;
'Tis they alone fond *Hope* maintain.

Cotton. Hope.

Horse could never passe;
Much lesse their chariots, after them: yet for the foot there was
Some *hopefull* service, which they wisht.

Chapman. Homer. Iliad, book xii. fol. 160.

But others conceive, that humane may be subordinate to spiritual
means; to prevent, not the falling, but the hurting of this dew in such
a degree, and *hopefully* expect the remedy from the ingenuity of the
next generations.

Fuller. Worthies. Middleser.

Now here then will lie the whole business, to set down before-hand
certain signatures of *hopefulness*, or characters, (as I will rather call
them, because that word hath gotten already some entertainment
among us,) whereby may be timely described what the child will
prove in probability.

Reliquiæ Wottonianæ, p. 77.

Shall I *hopeless* then pursue
A fair shadow, that still flies me?
Shall I still adore and woo
A proud heart, that does despise me?

Sherburne. Originals. Love once, Love ever.

For thus their sense informeth them, and herein their reason can-
not rectifie them; and therefore *hopelessly* continuing in mistakes,
they live and die in their absurdities.

Sir Thomas Brown. Vulgar Errors, book i. ch. iii.

So that not every not *hoping* for heaven is the sin of despair, but
rather the peremptory contempt of the condition, which is the ground
of *hope*; the going on (not only in terroures and amazement of con-
science, but also) boldly, *hopingly*, confidently, in wilful habits of sin,
which therefore is called desperateness also.

Hammond. Practical Catechism, book i. sec. 3.

When they enter'd in
They thought the place could sanctify a sin;
Like those that vainly *hop'd* kind heaven would wink,
While to excess on martyrs' tombs they drink.

Dryden. Astræa Redux.

Hope is that pleasure in the mind, which every one finds in himself
upon the thought of a profitable future enjoyment of a thing, which
is apt to delight him.

Locke. Of Human Understanding, book ii. ch. xxi. sec. 9.

Wherefore I may (without being too much sanguine) affirm, that
(since this rebellion) my affairs were never in so fair and *hopefull* a
way.

Ludlow. Memoirs, vol. iii. p. 226.

The embassadour would confer with such of the king's friends
who were then at London, and whose relation had been most eminent
towards his majesty; and receive advice from them, how he might
most *hopefully* prevail over particular men, and thereby with the
parliament.

Clarendon. History of the Rebellion, book xi.

While he was thus a student here, [Cambridge,] such notice was
taken of his parts and *hopefulness*, that the knowledge of him came
to King Henry.

Strype. Life of Sir Thomas Smith, ch. ii.

These words [*Ezek.* ch. xxxvii. v. 3.] are part of that vision of the
valley of bones, wherein the prophet Ezekiel doth, in a very lofty and
lively manner, set out the lost and *hopeless* state of Israel, then under
captivity.

Atterbury. Sermon 7. vol. iii.

What would you say to your debtor, if, on calling him to account,
he should tell you, that none of the articles against him were large
sums—and therefore he *hoped* you would consider the debt of little
consequence?

Gilpin. Sermon 38. vol. iii.

But thou, O *Hope*, with eyes so fair,
What was thy delighted measure?
Still it whispered promis'd pleasure
And bade the lovely scenes at distance hail.

Collins. Ode on the Passions.

But then let no superstitious fancies, that our habitual vices may
be indulged under the ample cloak of charity, defeat these *hopeful*
means of a beginning reconciliation with our offended master.

Warburton. Sermon 31. vol. x.

Our Lord's declaration that every man will at last find himself in
the station which eternal justice has ordained that he shall hold, cuts
off all *hope* but what is founded on an active and sincere repentance:
on such a repentance as may entitle to the benefit of the Redeemer's
expiation, which is ever to be kept in view; for without that our
Saviour's declaration would render every man altogether *hopeless*.

Horsley. Sermon 3. p. 299.

— The sole business of the rich and great,
Was to that *hope-built* temple to resort,
And round their earthly god in glory wait.

West. On the Abuse of Travelling.

HOPE.

HORDE.

Who dreams of nature, free from nature's strife?

Who dreams of constant happiness below?

The *hope-flush'd* ent'rer on the stage of life;

The youth to knowledge unchastis'd by woe.

Scott. *Elegy 3. written in Harvest.*

HOPEA, in *Botany*, a genus of the class *Monadelphia*, order *Polyandria*, natural order *Guaiacanae*. Generic character: calyx five-cleft, superior, petals five; stamens numerous, collected into five bundles; style one; drupe three-celled, two of the cells usually abortive.

One species, *H. tinctoria*, native of North America. Nuttall.

HOPLIA, in *Zoology*, a genus of *Lamellicorn*, *Pentamerous* insects, belonging to the family *Scarabaeidae*, established by Illiger.

Generic character. *Elytra* sinuated on the outer side near the base; legs not having any distinct spur at their extremity. These insects are generally of a small size; their *antennae* formed of nine or ten joints, of which the three last are foliaceous.

The type of the genus is *H. philanthus*, *Melolontha pulverulenta*, Fabricius, Olivier, pl. iii. fig. 22. Common in France. These insects are confined to the warm and temperate parts of the old continent.

HOPPER has received its name, says Junius, from *hopp*, *subsilire*, because it is always in motion. It is called by the French *trémie*, or *trémuye d'un moulin*.

The wooden trough in a mill, in which the corn is placed in order to be ground. The use of which is well described in the Quotation from Arbuthnot.

And heng his *hoper* on hus hals. in stede of scrippe.

Piers Plouhman. *Vision*, p. 131.

By God, right by the *hopper* wol I stand,
(Quod John) and seen how that the corn gas in.

Yet saw I never by my fader kin,

How that the *hopper* wagges till and fro.

Chaucer. *The Reves Tale*, v. 4009.

Sometimes they [chrystals] are pyramidal and plain, without and within, like the *hopper* of a mill.

Grew. *Cosmo Sacra*, book i. ch. iii. sec. 25.

Granivorous birds have the mechanism of a mill; their maw is the *hopper*, which holds and softens the grain, letting it drop by degrees into the stomach, where it is ground by two strong muscles, in which action they are assisted by small stones, which they swallow for the purpose.

Arbuthnot. *On Aliments*, prop. 8. sec. 20.

HORAL, } Lat. *hora*; Gr. *ᾠρα*, *tempus*, for *ᾠρα*;
HO'RARY. } and this from *ᾠρος*, *terminus*; *ᾠρα* signifying a definite, fixed, or established point or period of time.

Pertaining to an hour; lasting or continuing for an hour.

Thereby was declared the propinquity of their desolation; and that their tranquillity was of no longer duration than these *horary* or soon decaying fruits of summer.

Sir Thomas Brown. *Vulgar Errours*, book vii. ch. i.

But, if the *horal* orbit ceases,
The whole stands still and breaks to pieces.

Prior. *Alma*, can. 3.

I will (altho' I've done't before)
Demonstrate to your sense once more,
And draw a figure that shall tell you
What you, perhaps, forgot befell you,
By way of *horary* inspection.

Butler. *Hudibras*, part ii. can. 3.

The famous doctor in Moorfields, who gained so much reputation for his *horary* predictions, is said to have had in his parlour different ropes to little bells which hung in a room above stairs, where the doctor thought fit to be oraculous.

Spectator, No. 193.

HORDE. This word is said to have been introduced from Tartary, but appears to be merely a consequential

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usage of *hoard*, to store up, to accumulate, to collect; and signifying

A collection or multitude of people.

Nor oughte canne thee deterre

From huntynge after hurtfull *horde*.

Drant. *Horace. Satyre 1. book i.*

Master George Barkly, a merchant in London, having travelled Livonia, Russia, Lithuania, and Poland, went from Cracovia with a Tartar Duke, and stayed with him in his *hord* (which consisted of about a thousand households of a kindred) six moneths.

Purchas. *Pilgrimage*, book iv. ch. xv. sec. 1.

Their government [Britain] was like that of the ancient Gauls, of several small nations under several petty Princes, which seem the original governments of the world, and deduced from the natural force and right of paternal dominion: such were the *hords* among the Goths, the clans in Scotland, and septs in Ireland.

Temple. *Introduction to the History of England*.

I hardly shall allow that with the *horde* of regicides we could by any selection of time or use of means, obtain any thing at all deserving the name of peace.

Burke. *On a Regicide Peace*.

HORDEUM, in *Botany*, a genus of the class *Triandria*, order *Digynia*, natural order *Gramineae*. Generic character: flowers in spikes; calyx one and two flowered, six-leaved, forming an involucre; leaflets in pairs, bristled; the three intermediate florets sessile; corolla stipitate, two-valved, acute, the exterior valve aristate.

Thirteen species, natives of the Northern hemisphere. *H. vulgare*, *hexastichon*, and *distichon*, are the Spring, Winter, and common cultivated species of Barley. The native Country of all of these is unknown: *H. vulgare* is said to have been found wild in Sicily; there are three species of the genus. Common grasses, natives of England.

HORE, } See WHORE.

HO'REDOM. }

HORIA, in *Zoology*, a genus of *Heteromorous*, *Coleopterous* insects, forming the type of the sub-family *Horiadae*, established by Fabricius and adopted by most authors.

Generic character. All the claws of the *tarsi* toothed beneath, and accompanied with bristle-like appendages. The *thorax* square, the body thick, long, cylindrical.

The type of the genus is *H. maculata*, Fabricius, found in the Brazils and the West Indies. The *larvæ* of this genus live parasitically in the nest of certain *Hymenopterous* insects. This account has recently been verified by a paper in the *Linnæan Transactions*, in which the *Horia* is described as laying an egg in each nest of the *Xylocopa teredo*: when the *larvæ* are hatched, they eat the food placed in the nest for the nourishment of the *larvæ* of the *Hymenopterous* insect, which are consequently starved. The *larva* changes into an oblong *nympha*, which, after a time, arrives at its perfect state, and eats its way out of the cell.

HORI'ZON, } Fr. *horizon*; It. and Sp. *hori-*
HO'RIZONTAL, } zonte; Lat. *horizon*; Gr. *ὁρίζων*,
HO'RIZONTALLY. } from *ὁρίζ-ειν*, *definire*, *terminare*,
to define, bound, terminate, or limit.

The line which bounds, or terminates, *sc.* the sight, the view.

Horizontal, parallel to the plane of the *Horizon*. And see ASTRONOMY. *ENCYCLOPÆDIA, First Division*.

By the position of the sphere under the pole, the *horizon* and the equinoctial are all one.

Hakluyt. *Voyages*, &c. vol. iii. fol. 56. M. Frobisher.

And so I leave you and your fellow stars, as you term them, of either *horizon*, meaning, I suppose, either hemisphere, unless you will be

HORIZON
—
HORN.

ridiculous in your astronomy: for the rational *horizon* in heaven is but one; and the sensible *horizons* in earth are innumerable; so that your allusion was as erroneous as your stars.

Milton. Apology for Smectymnuus, sec. 10.

And several little shrubs will grow from one *horizontal* bed of salt.
Grew. Cosmo Sacra, book i. ch. iii. sec. 29.

For, first, whether beasts' hearts lie directly *horizontally*, or whether the basis be fastened somewhat higher than the tip reaches, and so makes their heart hang inclining downwards; still the motion of gravity hath its effect in them.

Digby. Of Bodies, ch. xxvi.

The sky looked very black in that quarter, and the black clouds began to rise apace and moved towards us; having hung all the morning in the *horizon*.

Dampier. Voyages. Anno 1687.

The way that they get this juice, is by cutting a great gap *horizontally* in the body of the tree (the Tar-tree) half through, and about a foot from the ground; and then cutting the upper part of the body *aslope* inwardly downward, till in the middle of the tree it meet with the transverse cutting or plain. In this plain *horizontal* semicircular stump, they make a hollow like a bason, that may contain a quart or two.

Id. Ib.

Whilst the authors of all these evils were idly and stupidly gazing on this menacing meteor, which blackened all their *horizon*, it suddenly burst, and poured down the whole of its contents upon the plains of the Carnatic.

Burke. On the Nabob of Arcot's Debts.

It is occasionally requisite that the object-end of the instrument be moved up and down as well as *horizontally* or equatorially.

Paley. Natural Theology, p. 84.

HORMINUM, in *Botany*, a genus of the class *Didynamia*, order *Gymnospermia*. Generic character: calyx two-lipped, aristate, the throat smooth; corolla, superior lip two-lobed, inferior three-lobed; segments nearly equal, (leaves radical.)

Three species, natives of Europe and Mexico.

HORN, *v.* Goth. *hauru*; A. S. *horn*; D. *horen*,
HORN, *n.* horn; Ger. *horn*; Sw. *horn*; usually
HO'RNED, derived from the Lat. *cornu*. But
HO'RNED, Wachter says that *fastigium vel sum-*
HO'RNED, *mitas cujuscunque rei*, the top or sum-
HO'RNED, mit, from *her*, (A. S. *heah*.) high, is
HO'RNIFY, the true meaning of the word, and the
HO'RNIFY, source of all its usages. The *horn* of
HO'RNISH, an animal,
HO'RNLESS, That which riseth, projecteth, is
HO'RNLET, prominent or eminent, *sc.* from its head.

A *horn*, to blow or sound, to drink out of, because first made of the *horn* of an animal.

Horn, the matter or substance of which *horns* consist. Also applied to

Any thing shaped like a *horn*.

To *horn*, *met.* to plant or bestow *horns*.

Oh have an *horne* and be haywarde. and ligger out a nyghtes.

Piers Plouhman. Vision, p. 76.

And I sigh a beeste styng up the see hauynge seuene heedis and ten *hornys*: and on hise *hornys* ten diademys.

Wiclif. Apocalips, ch. xiii.

And I saw a beaste rise out of the sea, hauing vii. heades, and x. *hornes*, & vpon hys *hornes* x. crownes.

Bible. Anno 1551.

Ther saw he hartes with hir *hornes* hie,
The greatest that were ever seen with eie.

Chaucer. The Fraunkleines Tale, v. 11503.

In Feuerier, whan the frosty moone
Was *horned*, full of Phebus fry light.

Id. The Floure of Curtesie, fol. 248.

These oxen drawe the great houses of the Moals: and their *hornes* are slender, long, streighte, and most sharpe pointed: insomuch that their owners are faine to cut off the endes of them.

Hakluyt. Voyages, &c. vol. i. fol. 116. The Tartars.

Death where is now thy styng? Hell where is thy victory? oh thou forlorne beast where be thy *v. hornes*? where is thy seculare swerde and arme? where be both thy *horned* seculare & spiritual powrs.

Joye. Exposition of Daniel, ch. vii.

No beast that hath *horns* hath upper teeth.

Bacon. Natural History, sec. 753.

LAM. Vnder your patience gentle Emprise,

'Tis thought you haue a goodly gift in *horning*.

Shakspeare. Titus Andronicus, fol. 37.

Like as a mastiffe having at a bay

A salvage bull, whose cruell *hornes* doe threat

Desperate daunger, if he them assay,

Traceth his ground, and round about doth beat,

To spy where he may some advantage get.

Spenser. Faerie Queene, book vi. can. 7.

And manie nymphes about them flocking round,

And many Tritons which their *hornes* did sound.

Id. Muopotmos.

These knights of Malta, but a handful to

Your armies, that drink rivers up, have stood

Your fury at the height, and with their crosses

Struck pale your *horned* moons.

Massinger. The Renegado, act ii. sc. 5.

My force the Erymanthean bore

Should brauely ouermatch.

The swift-foote golden *horned* stag

I, running, would orecatch.

Warner. Albion's England, book vii. ch. xxxv.

CORNEL. A — s' your poeticall veine: this versifying my wife has *hornified* me.

Beaumont and Fletcher. Four Playes in One.

Him thought, he by the Brook of Cherith stood

And saw the ravens with their *horny* beaks

Food to Elijah bringing even and morn,

Though ravenous.

Milton. Paradise Regained, book ii. l. 267.

— To the strong ram

Tie fast the rash offender. See, at first

His *horn'd* companion, fearful and amaz'd,

Still drag him trembling o'er the rugged ground.

Somerville. The Chase, book iv.

London a fruitful soil, yet never bore

So plentiful a crop of *horns* before.

Dryden. Prologues and Epilogues, ep. xliii.

Reach me the weapons of the shooting god,

Apollo's gift, the shafts, and *horny* bow;

With these he bad me drive the fiends away

When cruel they attack me.

Hughes. Orestes. Electra.

The ox is the only *horned* animal, in these islands, that will apply his strength to the service of mankind.

Pennant. British Zoology. The Ox.

The *horns*, or extremities of the bow, were two large tufts of cocoanut-trees; and much the greater part of the arch was covered with trees of different height, figure, and hue.

Cook. Voyages, vol. i. book i. ch. vii.

Even the *horns* of cattle are prohibited to be exported; and the two insignificant trades of the *horner* and comb-maker enjoy, in this respect, a monopoly against the graziers.

Smith. Wealth of Nations, book iv. ch. viii.

The cattle of the highlands of Scotland are exceedingly small, and many of them, males as well as females, are *hornless*.

Pennant. British Zoology. The Ox.

Wings embracing the keel and the *hornlets* of the awning.

Sir William Jones. Works, vol. v. p. 143. Botanical Observations on select Indian Plants.

In the eel, which was to work its head through sand and gravel, the roughest and harshest substances, there is placed before the eye, and at some distance from it, a transparent, *horny* convex case or covering, which, without obstructing the sight, defends the organ.

Paley. Natural Theology, ch. iii. p. 31

HORN, in Composition.

Heere wee haue no temple but the wood, no assembly but *horne-beasts*.

Shakspeare. As You Like It, fol. 198.

HORN.

PAOR. Yes, yes, he teaches boyes the *horne-booke*.
Shakspeare. *Love's Labour Lost*, fol. 136.

Mað franticke man,
That did not inlie quake:
With *horn-foote* horses, and brasse wheeles
Joue's stormes to emulate.
Hakewill. *Apologie*, book iii. ch. x. fol. 279.

Myne honours euer due, and euer gifts thou shalt haue good,
Hornfronted kyngly god, of westerne streames imperiall flood,
Be with vs, o this time, and al thy grace do prosper full.
Phaer. *Virgil. Æneidos*, book viii.

CORV. Beleeve it, I have no such humour, I.
All that I speak, I meane; yet I am not mad:
Not *horne-mad*, see you?
Ben Jonson. *The Fox*, act iii. sc. 7.

ORL. Vertue is no *horne-maker*: and my Rosalind is vertuous.
Shakspeare. *As You Like It*, fol. 201.

Before them yode a lustie tabrere,
That to the many a *horn-pype* play'd,
Whereto they dauncen eche one with his mayd.
Spenser. *Shepherd's Calendar*. May.

ITEM. What had she then? only a fit o' the mother!
They burnt old shoes, goose-feathers, assafœtida,
A few *horne-shavings*, with a bone or two,
And she is well againe, about the house.
Ben Jonson. *Magnetick Lady*, act v. sc. 1.

I come t' invite your ladship
To be a witnesse; I will be your partner,
And give it a *horne-spoone*, and a treene dish.
Id. *Ib.* act iv. sc. 8.

MOO. What meane you by that, Master Arthur?

JUS. I meane a child of the *horne-thumb*, a babe of booty, boy.
Id. *Bartholomew Fayre*, act ii. sc. 3.

Nothing that I know has been considered of this kind out of the
ordinary road of the *horn-book*, primer, psalter, Testament, and
Bible.
Locke. *Of Education*, sec. 157.

I must not pass over in silence a Lancashire *hornpipe*, by which I
would signify a young country lady, who with a great deal of mirth
and innocence diverted the company very agreeably.
Tatler, No. 157.

The bill, near an inch long, is dusky, lighter at the base of the under
mandible, and inclining to pink, the tip *horn-colour*.
Pennant. *British Zoology*. *Sclavonian Grebe*.

I would not, brother Toby, continued my father,—I declare I would
not have my head so full of curtains and *hornworks*.—I dare say you
would not, quoth Dr. Slop, interrupting him, and laughing most immoderately
at his pun.
Sterne. *Tristram Shandy*, vol. ii. ch. xii.

Brande in his *Pop. Ant.* (ii. 401.) gives several pages
“On the saying that the Husbands of false women wear
HORNS.” He appears to be very justly dissatisfied with
the many far-fetched explanations which have been at-
tempted, and which are not enough to the purpose to
be cited here. No other seems so little improbable as
that which refers it to a similar origin with the *digitus*
infamis of Classical Antiquity, the *Fico* of the modern
Italians, which we have already explained under FIG.
In Hogarth's print of the *Skimmington* in *Hudibras*,
and in that one of his Series of the *Industrious and Idle*
Apprentices, in which the latter is represented as going
on shipboard, the Horns are signified by throwing out
the little and fore fingers.

HORN Book is the Alphabet set in a frame and covered
with a thin plate of *horn* to prevent the injurious effects
of the much thumbing to which it was exposed. It is
now almost, if not quite, antiquated as an instrument of
elementary education.

HORN mad is said by Thomson (*Etymons*, ad v.) to
signify brain mad; and is deduced from Ger. *huarn*,

Dan. *hierne*, Sw. *hiern*. Teut. *hirn*, Sax. *hiernas*, Scot.
hern; all of which signify brain. It is more proba-
bly, according to the derivation of *horn* which we have
given above, *high-mad*, i. e. mad to a great height or
extent.

HORNSPIPE, of which we have already spoken briefly
under DANCING, is thus more fully explained by Sir
John Hawkins.

“That the Hornpipe was invented by the English,
seems to be generally agreed: that it was not unusual
to give to certain airs the names of the instruments on
which they were commonly played, may be instanced in
the word *Geig*, which, with a little variation, is made to
signify both a fiddle and the air called a *Jig*, and pro-
perly adapted to it. Indeed we have no such instru-
ment as the Hornpipe; but in Wales it is so common
that even the shepherd-boys play on it. In the Welsh
language it has the name of the *Pib-corn*, i. e. the *horn-*
pipe; and it is so called as consisting of a wooden pipe
with holes at stated distances, and a horn at each end;
the one to collect the wind blown into it by the mouth,
and the other to carry off the sounds as modulated by
the performer.” (*Hist. of Mus.* iv. 390.)

Mr. Daines Barrington, in like manner, in *Some Ac-*
count of two Musical Instruments used in Wales, ad-
dressed to the Society of Antiquaries, May 3, 1770,
describes “a very rude musical instrument which is
scarcely used in any other part of North Wales, except
the Isle of Anglesey, where it is called a *Pib-corn*, and
where Mr. Wynn, of Penhescedd, gives an annual prize
for the best performer. I heard, lately, one of the lads
(who had obtained this honour) play several tunes upon
this instrument. The tone, considering the materials
of which the *Pib-corn* is composed, is really very tole-
rable, and resembles an indifferent hautbois. As the
name of it signifies the Horn-pipe, (literally the Pipe-
horn,) I have little doubt but that the musical movement
which is thus called to this day, was, originally, made
for dances which were performed to this instrument.”
(*Archæologia*, iii. 33. where there is an engraving of
the *Pib-corn*.)

HORN thumb is explained by Mr. Gifford, in a note
on the passage cited above from Ben Jonson's *Bartho-*
lomew Fair, to mean a Pickpocket, as we now say, or
rather, as the profession was really practised in earlier
days, a cut-purse. The purse was generally hung at
the belt, and the ingenious thieves wore on their thumb
a thimble of *horn*, against which they cut with security.

A HORN work, in FORTIFICATION, is an outwork, com-
posed, as the name implies, of a front and two branches.

HORNIE is frequently used as a substantive by Burns,
and for very obvious reasons is a title appropriated to
the Evil Spirit.

HORN-BEAM. Perhaps, says Skinner, so called, a
corneâ duritie, from its *horny* hardness.

The trivial name of the *Carpinus betulus* of Linnæus.

The *horn-beam*, in Latine the *Carpinus*, is planted of sets; though
it may likewise be raised from the seeds, which being mature in
August should be sown in October.

Evelyn. *Sylva*, ch. xii. sec. 1.

With thee, where Easna's *horn-beam* grove
Its foliage o'er me interwove
Along the lonely path I've stray'd.

Scott. *Ode to Leisure*.

HORNERA, in Zoology, a genus of stony corals,
belonging to the family *Milleporidæ*, established by
Lamaroux.

HOR-
NERA.
—
HORO-
METRY.

Generic character. Coral stony, treelike, brittle, compressed, and irregularly twisted; the stem and branches are furnished with cells only on their outer face; cells small, far apart, and placed in a quincuncial order, the under side slightly grooved.

The type of the genus is *H. frondiculata*, Lamaroux, *Expos. Gén.* pl. lxxiv. fig. 7—9, the *Millepora frondiculata* of Linnæus, who says that it is found in the Southern Ocean. It is also found in the Mediterranean and the North Seas, as far North as Norway and Kamtschatka. The genus is named in honour of Dr. Horner, the astronomer to Dr. Krusenstern's expedition round the world, who first gave the specimen to Lamaroux.

HORNET, A. S. *hyrnet*, because, says Skinner, it bears or carries *horns* in its head.

Applied met. to those who sting like *hornets*.

The trivial name of the *Vespa crabro* of Linnæus.

When as those archers there in ambush laid,
Having their broad-side as they came along,
With their barb'd arrows the French horses paid,
And in their flanks like cruel *hornets* stung.

Drayton. *The Battle of Agincourt*.

Wasps use to build them nests on high, of earth and clay, and herein doe make their roomes and cells of wax. *Hornets*, in caves and holes under the ground.

Holland. *Plinie*, book xi. ch. xxi.

Hornets and wasps have strong jaws, toothed, wherewith they can dig into fruits, for their food; as also gnaw and scrape wood, whole mouthfuls of which they carry away to make their combs.

Derham. *Physico-Theology*, book iv. ch. xi. note 21.

He [Ambrose] heaps together thoughts and expressions, which are rather declamations than arguments, as Du Pin observes very fairly; and hints his dislike to such doctrines, though he dared not speak out, and provoke the *hornets*.

Jortin. *Remarks on Ecclesiastical History*, vol. ii. p. 333.

HORNSTEDTIA, in *Botany*, a genus of the class *Monandria*, order *Monogynia*, natural order *Scitamineæ*. *Generic character*: calyx two-cleft; corolla, tube long and slender; border double, the exterior three-parted; nectary tubular; capsule three-celled, oblong.

Two species, natives of the woods of Malacca.

HO'ROLOGE, } Fr. *horologe*; It. *orologio*; Lat.
HORO'LOGY. } *horologium*; Gr. ὥρολόγιον, from ὥρα, an hour, and λέγειν, to tell.

That which tells the *hour*; a dial, clock, watch, time-piece.

I, whom thou seest with *horyloge* in hande,
Am named Tyme, the lord of euery howre,
I shall in space destroy both see and lande.

Sir Thomas More. *Workes*, ch. iii. *The Seventh Pageant*. Tyme.

Before the fyre began, the Duke of Burgoyne caused an *horaloge* to be taken downe, y^e moost fayrest and goodlyest that coude be founde on that syde of the see; the whiche *horaloge* was taken downe by peces and layed in charres and the bell also; and after, it was caryed to Diyon in Burgoyne, and there it was sette vp, and there sowned the xxiiii. houres of y^e day and night.

Lord Berners. *Froissart*. *Cronycle*, vol. i. ch. 425.

[Anaximenes the Milesian] was the first that shewed in Lacedæmon the *horologe* or diall, which they call Sciolericon.

Holland. *Plinie*, book ii. ch. lxxvi.

He betaketh himselfe to the refreshing of his bodie, which is noted and set downe by the Greek letters of the diall (wherewith the Romane *horologies* were marked, as ours be with their numerall letters) whereby the time is described.

Holinshed. *Description of England*, ch. vii.

HOROMETRY, Gr. ὥρα, an hour, and μέτρο-ειν, to measure. The *measurement of hours*.

It is, I confess, no easie wonder how the *horometry* of antiquity discovered not this artifice (of wheels,) how Architas, that contrived the

moving dove, or rather the helicosophie of Archimedes, fell not upon this way.

Sir Thomas Brown. *Vulgar Errours*, book v. ch. xviii.

HO'ROSCOPE, } Gr. ὥροσκοπεῖον, from ὥρα, an
HO'ROSCOPER, } hour, and σκοπεῖν, *videre*, obser-
HO'ROSCOPY. } vare, to see, to observe. Applied
as the Fr. "*Horoscope*, the *horoscope*, or ascendant of a nativity; a diligent observation of the just time wherein one was born." Cotgrave.

Sometimes in the aspect of the stars at their nativity; which was called *horoscopy*, and esteemed a part of judicial astrology.

Hobbes. *Leviathan*, part i. ch. xii.

Augustus then anone conceived so greate a confidence in his fortunes, that he divulged his *horoscope*, and the ascendent of his natiuitie. (thema.)

Holland. *Suetonius*, fol. 82. *Augustus*.

He had been long towards mathematics,
Optics, philosophy, and statics,
Magic, *horoscopy*, astrology,
And was old dog at physiology.

Butler. *Hudibras*, part ii. can. 3.

The astrologers, *horoscopers*, and other such, are pleas'd to honour themselves with the title of Mathematicians.

Shaftesbury. *Advice to an Author*, part iii. sec. 1.

Under his eye the selfsame views combin'd
Our studies, and one *horoscope* conjoin'd.

Hart. *Macarius*; or, the Confessor.

The **HOROSCOPE**, as explained in the very words of a celebrated Astrologer himself, is as follows; *Illud temporis momentum quo quisque nascitur, sub quocunque signo oriente vel supra finitorem orientalem emergente, Genethliaci Græco vocabulo Horoscopum appellant, quasi horæ notationem et inspectionem, ea quippe hora quâ quis venit in lucem a Mathematicis plurimum observatur. Dicitur autem Horoscopus ab Hora et Scopos, quod idem est quod consideratio sive notatio et inspectio.* Gauricus, *Opera*, ii. 949. Perhaps no better English explanation of the term has been given than that which may be found in a note by Sheridan, in his *Translation of Persius*. "To give some little notion of the Ancients concerning Horoscopes. The *Ascendant* was understood to be that part of Heaven which arises in the East the moment of the Child's Birth. This, containing 30 Degrees, was called the *First House*; in this point the Astrologers observed the position of the celestial constellations, the Planets, and the Fixed Stars, placing the Planets and the Signs of the Zodiack in a *Figure*, which they divided into 12 Houses, representing the whole circumference of the Heaven. The first was *angulus Orientis*, showing the form and complexion of the child then born; and likewise the rest had their several significations, too long to be inserted here, because of no use in the least." (in *Sat.* v. 49.)

The two chief places in a Horoscope are termed the *Hyleg*, or Lord of Life, and the *Anareta*, or Destroyer of Life. The various qualities of the mind, Riches, Poverty, Rank, Marriage, Children, Travelling, Friendship, Professions, &c. all fall under the regulation of Genethliacal Astrology. The computations by which these contingencies are to be discovered, may be traced in the works of Ptolemy, Firmicus, Censorinus, Alchabitius, Junctinus, Marcolini da Forli, Cardan, Allæus, Chavigny, Guynaud, Kottero, the Collection of *Astrologica* by Camerarius, and in countless others; or with equal certainty in the more modern labours of Messrs. Sibly and Varley, in the *Astrologer of the XIXth Century*, (1825;) or yet later, in the *Manual of Astrology*, (1828,) by the same author. To such writers we must refer the inquisitive reader for details.

Suetonius tells us, in the passage which we have partly cited above from Holland's translation, that

HORO-
METRY.

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HOROSCOPE.

HOROSCOPE.

Octavius, went to consult Theogenes, in his Observatory (*pergula*) at Apollonia. Agrippa was his only companion, to whom the Sage, having erected a figure, predicted such high and scarcely credible good fortune, that Octavius, not willing to find himself inferior, refused to furnish the requisite materials for his own Horoscope. Theogenes, however, at length prevailed, and when he viewed the configuration, immediately prostrated himself at the feet of the future Emperor; in consequence of which action, *tantam mox fiduciam fati Augustus habuit ut thema suum vulga verit, nummumque argenteum notâ Sideris Capricorni quo natus est percusserit.* Firmicus (*Mat. viii.*) has assured us that Capricorn in the Horoscope is an infallible sign of Regality. After all, from another passage in Suetonius, (*Oct. 5.*) which describes the nativity of Augustus as occurring a little before sunrise, *paulo ante solis exortum IX Kal. Octob.* at which time Capricorn could not be in the Horoscope, great doubt is thrown on the prognostic of Theogenes. Joseph Scaliger (*ad loc.*) cuts the knot by affirming that Augustus, in reality, was born at sunset. Perhaps, in point of fact, it matters little which was the hour.

This foolery has not been without a modern parallel. Even so late as the middle of the XVIIth century, when Campanella announced that at the birth of Louis XIV. the Sun was not distant from the Earth more than 55,000 leagues, Morinus presented the Horoscope of that Prince to Cardinal Richelieu. It was rectified by many other hands, and then stamped on a medal by order of the Government. This medal is engraved in his *Hist. de Louis le Grand*, (4.) by Menestrier, who thus describes it: *Cette médaille représente la disposition du ciel au point de la naissance du Roy le 5 de Septembre 1638, à onze heures 22 minutes avant midy. La France conduit le char du Soleil parce qu'il naquit au milieu des Victoires de son Père.* The courtly Jesuit might have added, that it was neither Apollo himself, nor even Phœbus, who was represented as sitting in the Car of Day, but in conformity with the legend, *Ortus Solis Gallici*, the infant Prince was the presiding charioteer. In more than one point—in the consequences of his ambition, as well as in his ambition itself—if we look to his after fortunes in war, did the *Grand Monarque* resemble the pseudo Phœbus.

The reader who seeks a refutation of the Horoscopers, either from the weight of authority or of reasoning, may turn to *Le Tombeau de l'Astrologie Judiciaire par le R. P. Jacques de Billy, Religieux de la Compagnie de Jésus*, 1657. In his 1st Chapter, the learned writer cites no less than sixteen of the Fathers against the pernicious Art of Astrology; and in his XVIth he argues upon the futility of divination by the 12 Houses, because it is highly improbable that all the myriads who perished in the Deluge should have been born under the same configuration of the Stars, which they manifestly ought to have been, in order to encounter a like fate; an argument in which he has been anticipated by Cicero, who, reasoning in a similar manner, asks *Quinesne qui Cannensi pugna ceciderint uno astro fuerint.* (*De Div. Exortus quidem omnium unus et idem fuit.*) (*De Div. ii. 47.*) De Billy refers to a *Life of Father Paul* for an amusing story of William Duke of Mantua, which, we think, he tells better even than it is given in the original. The Duke, who was "a fellow of infinite jest," *ch' alle cure gravi del governo fra metteva volentieri il piacere delle burle, e facette, temperando sapientemente le sue noie con detti e fatti gioviali e piacevoli*, employed Paul

carefully to note the Horoscope of a foal born in his stables, *volse che Frà Paolo stasse tutta una notte in quale s'aspettava, con i stromenti astronomichi, perche notasse, come fece l'horoscopo e'l ponto natale di quella bestia, il sito del cielo e la positura delle stelle.* (19.) This document was widely circulated among the Astrologers of the time, as that of a natural son of the Prince; and their replies were well adapted to the supposed child. By some he was destined to become a great Warrior, by others a learned Ecclesiastic. He was exalted to the Mitre, to the Cardinal's Cap, nay even to the Pontifical Chair; and it was not until he had fully satisfied his humour that the Prince divulged the secret.

De Billy's XIXth Chapter contains a long list of false predictions which have resulted from Horoscopes, and the whole Work concludes with an earnest prayer for such unhappy persons as may still pertinaciously adhere to a belief in the Stars: *Je prie Dieu qu'il vous esclaire et qu'il vous fasse connoistre l'abysme de vostre erreur.*

Our own times have given birth to an equally grave opponent of the Art. In 1803, (there is a much later edition also,) Mr. G. Beaumont published at Leeds a Pamphlet entitled *Fixed Stars, or an Analyzation and Refutation of Astrology*. The method of this profound writer may be determined from a single citation. "Astrology is opposed to the Bible, and the Bible to it; therefore, those who choose the one, must of necessity renounce the other: and I'll beg leave to add, what I believe but few will deny, namely, that those men amongst us who have been deepest in the Science of Astrology, and its counterpart, Magic, have generally carried about with them the visible curse of God, and their estates have frequently exhibited manifest tokens of their infernal profession, and the blasting breath of the Almighty's vengeance." (28.)

Sundry Horoscopes of the birthday of the Earth are given by Gauricus, (*Opera*, i. 636.) but unhappily since neither the year, the season, nor the hour of that event is determined, they exhibit considerable variation from each other. A subject, also, far too sacred for levity of comment, has been rashly implicated in these superstitious dreamings, and Cardan, among others, has cast the Horoscope of our Saviour, which he has erected on the midnight following the 25th of December. Naudé, in his *Judicium de Cardano*, remarks that Joseph Scaliger is unjust in considering that writer to be the first who indulged himself in this profane speculation. Though Naudé is plainly right in his defence, the eloquent words of Scaliger are worth citation. *Impiam dicam magis, an jocularum audaciam quæ et dominum stellarum stellis subjecerit, et natum eo tempore putârit quod adhuc in lite positum est, ut vanitas cum impietate certaret.* (*Proleg. ad Manil.*) Cardan had no less than four equally injudicious predecessors, Albumasar, Albertus Magnus, Petrus Alliacensis, (a Cardinal and Bishop of Cambray under the Pontificate of Martin V.,) and Tiberius Russilianus Sextus de Calabriâ, which last, in the time of Leo X., published three schemes of our blessed Lord's Nativity. Cardan, however, assuredly sought the not doubtful praise of this invention; for he carefully suppressed the names of those who had gone before him. The point is discussed at some length by Bayle, (*Cardan*), from whom we borrow the above information; and a yet graver refutation may be found in the very learned Tract by Selden, *Of the Birthday of our Saviour*. (sec. 5.)

Perhaps no better estimate of the emptiness of Haro-

HORO-
SCOPE.
—
HORRENT

scopal predictions has ever been furnished, than is contained in a few plain words of Pliny: *Homerus eadem nocte natus Hectorem et Polydamanta tradit, tam diversæ sortis viros. . . . Hoc etiam iisdem horis nascentibus in toto mundo quotidie evenit, pariter domini ac servi gignuntur, reges et inopes.* (vii. 49.)

HOROWE, Lye says, *sordidus, squalidus*, from *hor, mucor*. See HOAR.

Somtime enuious folk with tonges *horow*
Deprauen hem alas.

Chaucer. *The Complaint of Mars*, fol. 325.

HO'RRENT, } Fr. and Sp. *horrible*; Fr. *hor-*
HO'RRIBLE, } *ride*; It. *horribile*; It. and Sp.
HO'RRIBLENESS, } *horrido*; Lat. *horribilis, horri-*
HO'RRIBLY, } *dus*, from *horrere*, to rise, to stand
HO'RRID, } on end, as hair, bristles, &c.;
HO'RRIDLY, } *Latinum horreo, notionem eandem*
HO'RRIDNESS, } (says Scheidius) *propriam habet,*
HORRI'FICK, } *quæ in cognatis orior, exorior,*
HO'RROUR, } *admodum manifesta est, et Bel-*
garum verbis, opstaan, oprizen, *reddi potest*; and he
derives from the Gr. *ὄρω, excito*; to rouse, or to raise.

Horrent; rising out, standing out, pointing out, (*sub.*)
as bristles.

Horrible, consequentially, *terrible*; as an animal
having its hair or bristles risen or erect with rage;
dreadful, frightful, fearful, shocking.

Horrid; rough or rugged; and, consequentially,
dreadful, frightful.

Horror; applied to the sensation of the hair rising,
the flesh shuddering; consequentially, dread, terror,
affright, loathing, detestation; to that which causes
such sensations; *i. e. horribleness or horridness*. And
see the Quotations from Bacon and Cogan.

And I answer to that demand again,
Who saved Daniel in the *horrible* cave.

Chaucer. *The Man of Lawes Tale*, v. 4893.

Full many an other *horrible*te
May men in that booke see.

Id. *The Romant of the Rose*, fol. 150.

And therewithal he stanke so *horribly*,
That none of all his meinie that him kept,
Whether so that he wok or elles slept,
Ne mighte not of him the stinke endure.

Id. *The Monkes Tale*, v. 14535.

Meruailes twelue in his degree
He did with his owne handes,
Ageine geantes and monsters both,
The whiche *horrible* were and loth.

Gower. *Conf. Am.* fol. 89.

What auaieth it, thy body being cleane, when thou bearest thy
mind & thy thought infected with a foule & an *horrible* blot.

Vives. *Instruction of a Christian Woman*, book i. ch. vi.

Therefore, after that by *horribleness* of spirite, and by trouble of
minde, in countenance, yies, and in the wholle habyte of hys bodie,
he had geuen a manifest proufe of his manhood.

Udall. *John*, ch. xi.

Therle caused to be put to dethe a fyftene right *horribly*.

Lord Berners. *Froissart. Cronycle*, vol. ii. ch. xxvi.

Ye haue encreased the fault of your vile rebellion, with the *horror*
of bloudshed.

Sir John Cheke. *Hurt of Sedition*, sig. E. ii.

Him round
A globe of fierie Seraphim inclos'd
With bright imblazonrie, and *horrent* arms.

Milton. *Paradise Lost*, book ii. l. 513.

Or for to shunne the *horrible* mischiefe,
With which he saw my cruell foes me pained,
And his pure streames with guiltles bloud oft stained.

Spenser. *The Ruins of Time*.

The *horribleness* of the mischief was such, as Pyrocles could not at
first believe his own senses, but bent his woful eyes to discern it
better.

Sidney. *Arcadia*, book iii.

And oftentimes great grones, and grievous stownds,
When too huge toile and labour them constraines;
And oftentimes loud strokes and ringing sowndes
From under that deepe rock most *horribly* reboundes.

Spenser. *Faerie Queene*, book iii. can. 3.

His haughtie helmet, *horrid* all with gold,
Both glorious brightness, and great terrour bredd.

Id. *Ib.* book i. can. 7.

Whence we saw
How *horridly* Charybdis' throat did draw
The brackish sea vp, which, when all abroad
She spit againe out.

Chapman. *Homer. Odyssey*, book xii. fol. 167.

When lo, each dreadful page appeared fill'd
With crouds of such transcendent prodigies,
As quite absolv'd from *Horridness's* guilt
Those fiends of which her regiments were built.

Beaumont. *Psyche*, can. 14. st. 168.

All objects of the senses, which are very offensive, doe cause the
spirits to retire; and upon their flight, the parts are (in some degree)
destitute; and so there is induced in them a trepidation and *horror*.

Bacon. *Natural History*, sec. 793.

By chance I heard
The song as of an angel in the yard;
A song that would have charm'd th' infernal Gods,
And banish'd *horror* from the dark abodes.

Dryden. *The Cock and the Fox*.

Swift in her walk, more swift her winged haste:
A monstrous phantom, *horrible* and vast;
As many plumes as raise her lofty flight,
So many piercing eyes enlarge her sight.

Id. *Virgil. Æneid*, book iv.

It [prayer] is a duty which we do so indispensably owe to God,
that we must be *horribly* injurious to Him, as well as to ourselves, if
we neglect it.

Sharpe. *Works*, vol. iv. *Sermon 2*.

Thus when black clouds draw down the labouring skies,
Ere yet abroad the winged thunder flies,
An *horrid* stillness first invades the ear,
And in that silence we the tempest fear.

Dryden. *Astræa Redux*.

He did not by any pretended prerogative excuse or protect them,
but delivered them up into the hands of that justice which the *horrid-*
ness of the fact did undoubtedly demerit.

Ludlow. *Memoirs*, vol. iii. p. 333. *Appendix*.

Strip from the branching Alps their piny load;
The huge encumbrance of *horrific* woods
From Asian Taurus, from Imaus stretch'd
Athwart the roving Tartar's sullen bounds.

Thomson. *Autumn*.

Consider now whether so dreadful a preparation for Christ's coming
to judgment be not one great reason why it should be called the ter-
ror of the Lord? for can any thing be imagined more full of *horror*
and amazement than to see the whole world in a flame about us.

Stillingfleet. *Sermon 11*. vol. i.

His populous towns
Pour'd out such troops perpetual, drest in arms,
Horrent in mail, and gay in spangled pride.

Watts. *Lyric Poems*, book ii. *Victory of the Poles*.

Yet Science, falsely so called, may be pernicious beyond any thing:
especially that *horrible* sort, which dissolves the ties of Religion and
Morals, and supplants the hopes of eternal happiness.

Secker. *Sermon 4*. vol. iv.

She is herself every whit as fond of powder, and tails, and hog's
lard, as he; to speak my secret sentiments, most reverent Fum, the
ladies here are *horribly* ugly.

Goldsmith. *Citizen of the World*, let. 3.

I fired them at the same time with general indignation against the
impudent attempts of the *horrid* Minotaur; for so I may well call
those combined adversaries of yours, Calvisius and Taurus.

Melmoth. *Cicero to Cornificius*, book xiii. let. 21

The Gin-alley is much superior, *horridly* fine, but disgusting.

Walpole. *Anecdotes of Painting*, vol. iv. p. 157.

Horror is that very strong and painful emotion, which is excited
by the view or contemplation of something peculiarly atrocious in the
conduct of another; by some vice which exceeds the usual extrava-
gance of vice; enormities that surpass the bounds of common de-
pravity.

Cogan. *On the Passions*, vol. i. p. 178. *Malevolent Desires, &c.*

HORRENT

H O R S E.

HORSE **HORSE, v.** } Of uncertain Etymology. A. S.
HORSE, n. } *hors.* *Belgis olim* (says Somner) *ors*,
HORSELY, } *horse, or hors; hodiè vero, r per meta-*
HORSEY. } *thesin transposito ros.* Ger. *ross*; Sw.
oers, hors; and Fr. *rosse*; It. *rozza*; Sp. *rozin*; a
horse of an inferior kind. Somner considers the A. S.
hors to mean *cornipes*, that which hath a hard or horn
hoof. Wachter derives the Ger. *ross* from the Ger.
verb *reiten, vehi*, (A. S. *rid-an, rit-an*, to ride.) And
hors, he thinks, may be the same word as *ross* (*per*
metathesis in ors.) or so called from its industry and speed.
That *hors* in A. S. had such signification he infers from
the compound *horslic*, which Somner interprets *gnavi-*
ter, diligenter, diligently, earnestly.

Horse is much used in Composition.

Here folc heo loren in þe se þorg tempest monyon,
Wat in batayle wat in se, & heore *horses* ney echon.
R. Gloucester, p. 50.

Sir Eýmer had inowe, þat *horsid* him ageýn,
Roberte's men þei slowe, þe numbres vncerteýn.
R. Brunne, p. 334.

It was on a day Edward þouht a wile,
He said he wild asaý þer *hors* alle in a mile.
Id. p. 219.

And the gostis that ben in heuene suiden him on white *horsis*
clothid with bissyn.
Wichf. Apocalips, ch. xix.

Gret was the prees, that swarmed to and fro
To gauren on this *hors* that stondeþ so:
For it so high was, and so brod and long,
So wel proportioned for to be strong,
Right as it were a stede of Lumbardie;
Therwith so *horsly*, and so quik of eye,
As it a gentil Poileis courser were.
Chaucer. The Squieres Tale, v. 10504.

The *hors* on whiche she rode was blacke,
All lene, and galled vpon the backe.
Gower. Conf. Am. book iv. fol. 70.

At the first metynge there was a sore iuste, and diuerse cast to the
enthe on bothe parties, for they wer all well *horsed*.
Lord Berners. Froissart. Cronycle, vol. i. ch. 211.

Here came men vnto vs euery day, more or lesse, but one day
especialy there came two men on *horse-backe*, whom we tooke to be
officers, being lusty men, and very well *horsed*.
Hakluyt. Voyages, &c. vol. ii. fol. 166. *The first Voyage to Con-*
stantinople.

Astonnied some the scathefull gift beheld,
Behight by vow vnto the chaste Minerve:
All wondring at the hugeness of the *horse*.
Surrey. Virgil. Æneis, book ii.

————— Ferraw doth guide
The chiefest flour, and the chief host of Spaine,
Well arm'd, well *hors'd*, well furnished beside.
Harrington. Orlando, book xiv. st. 14.

Like to the Thracian tyrant, who they say
Unto his *horses* gave his guests for meat,
Till he himselfe was made their greedie pray,
And torne in pieces by Alcides great.
Spenser. Faerie Queene, book v. can. 8.

Nor how th' halfe *horsy* people, Centaures hight,
Fought with the bloudie Lapithæes at bord.
Id. Virgil's Gnat.

The spirit *hors'd* him, like a sack,
Upon the vehicle his back,
And bore him headlong into th' hall
With some few rubs against the wall.
Butler. Hudibras, part iii. can. 1.

Fix'd on the goal his eye fore-runs the course,
His hand unerring steers the steady *horse*;
And now contracts or now extends the rein,
Observing still the foremost on the plain.
Pope. Homer. Iliad, book xxiii.

He too is witness, noblest of the train
That wait on man, the flight-performing *horse*;
With unsuspecting readiness he takes
His murd'rer on his back, and, push'd all day
With bleeding sides, and flanks, that heave for life,
To the far distant goal, arrives and dies.
Cowper. The Task, book vi.

HORSE, in Composition.

þider he seide he wolde hym self, þaȝ ne ne myȝte on fote go,
geþ any *horsbere* wolde hym bere, to wreke hym of ys fo.
Myd god wille he wende forþ in an *horse-bere*,
And ys folc forþ with hym, þat þe balder for hym were.
R. Gloucester, p. 163.

Eueriche of hem, did his businesse
On *horse-backe*.
Chaucer. The History of Thebes, fol. 373.

And am but her *horse-knaue*,
None other office I ne haue.
Gower. Conf. Am. book iv. fol. 71.

And often changing our *horses*, wee spared no *horse-fleshe*, but rode
swiftly and without intermission as fast as our *horses* could trot.
Hakluyt. Voyages, &c. vol. i. fol. 67. *The Tartars*

This water is ful of *hors-leches*, & bloud-suckers, & of precious
stones also.
Id. Ib. vol. ii. fol. 58. *Odoricus*.

Assone as the monkes were fallen, then sprang these begging fryers
out of hell, the last kynde of caterpillers, in a more vile apparell, and
a more strait religion, that (if ought of reliefe were left among the
laye men for poor people) these *horse-leeches* might sucke that also.
Tyndall. The Practise of Popishe Prelates, fol. 355.

When the king rideth abroad, he rideth with a great guard, and
many noblemen, oftentimes vpon an elephant with a fine castle vpon
him, very fairely gilded with golde; and sometimes vpon a great
frame like an *hors-litter*, which hath a little house vpon it covered
ouer head, but open on the sides.
Hakluyt. Voyages, &c. vol. ii. fol. 260. *M. Ralph Kitch*.

The Heluetians being puffed vp with the successe of this skirmish,
because that with five hundred *horsemen* they hadde geuen repulse
to so many of our *horsemen*, began to stay more boldly than they
were wonte.
Arthur Goldyng. Cesar. Commentaries, book i. fol. 11.

The fift being a ship about 1000 tunnes in burthen, laden with
iron-spikes, nailes, yron hoopes, *horse-shoes*, and other like necessa-
ries bound for the West Indies.

Hakluyt. Voyages, &c. vol. ii. part. ii. fol. 122. *Sir Francis Drake*.

Whan he had sayde his pleasure, he then cōmaundyd hir [Brune-
chield] to be boūdyn to a wyld *horse-tayle* by y* here of hir hed, &
so to be drawn whyle she were dede.

Fabyan. Chronicle, ch. 126.

Their *horse-trappers* were of blacke ueluet.
Hall. The second Yere of King Henry VIII.

The knight, as ye did see, on *horsebacke* was,
And this his ladie, that him ill became,
On her faire feet by his *horse-side* did pas
Through thicke and thinne, unfit for any dame.
Spenser. Faerie Queene, book vi. can. 2.

This sanguine coward, this bed-presser, this *horsback-breaker*, this
huge hill of flesh.

Shakspeare. Henry IV. First Part, fol. 57.

Therefore they covenanted that Eunones should fight the *horse-*
tattles, and the Romans should look to the besieging of their cities.
Usher. Annals. Anno Mundi 4050.

HORSE.

Now the number of *horse-boys*, and foot-boys, and of hangers on, and the tarpailians in the corn-ships, and others, he thinks to be greater rather than lesse, than that of the souldiers came unto.

Usher. Annals. Anno Mundi 3524.

SORD. You thread-bare, *horse-bread-eating* rascals, if you would needs have been meddling, could you not have untied it?

Ben Jonson. Every Man out of his Humour, act iii. sc. 8.

In the mean time, I wish we did more universally propagate the *horse-chess-nut*, which being easily increas'd from layers grows into a goodly standard, and bears a most glorious flower, even in our cold country.

Evelyn. Sylva, ch. vii. sec. 4.

Let her not live
To be the mistriss of a farmer's heir
And to be confin'd ever to a searge,
Far coarser than my *horse-cloth*.

Beaumont and Fletcher. The Noble Gentleman, act i.

At Reate there was a *horse-colt* foled with five feete.

Holland. Livius, fol. 740.

The artificer and poore laboring man, is not able to reach vnto it, but is driuen to content himselfe with *horse-corne*, I meane, beanes, peason, otes, tares, and lintels.

Holinshed. Description of England, ch. vi.

The author doth promise a strutting *horse-courser*, in as good equi-page as you would wish.

Ben Jonson. Bartholomew Fayre. The Induction.

But, brother, what yet unheard of course to live doth your imagination flatter you with? Your ordinary means are devour'd.

Young Lo. Course? why horse-coursing, I think.

Beaumont and Fletcher. The Scornful Lady, act i. sc. 1.

Of no better report than a *horse-drench*.

Shakspeare. Coriolanus, fol. 9.

Sulpitius said, it was no time now to linger and to drive off, but to bestirre themselves, crying out aloud, that they were invironed round, enclosed within their enemies, and excluded from their own fellowes, unlesse they set to, and bent their whole force, quickly to dispatch the *horse-fight*.

Holland. Livius, fol. 136.

Through famine they were constrained to yeeld, hauing nothing but *horse-flesh* and water to susteine their liues withall.

Holinshed. England. King John, Anno 1215.

His spear a bent [bent-grass] both stiff and strong,
And well near of two inches long:
The pile was of a *horse-fly's* tongue;
Whose sharpness naught reversed.

Drayton. Nymphidia.

The sacred springs of *horse-foot* Helicon,
So oft bedew'd with our learned layes,
And speaking streames of pure Castalion,
The famous witnesse of our wonted praise,
They trampled have with their fowle footings trade,
And like to troubled puddles have them made.

Spenser. The Teares of the Muses.

Where bayes still grow, (by thunder not struck down)
The victor's garland, and the poet's crown;
And underneath the *horse-foote* fount doth flow,
Which gives wit verdure, and makes learning grow.

Master Brooke. To W. Browne, on his Shepheard's Pipe.

They advanced in a swift march to the *horse-guards*, came within the centries, and charged pistols.

Whitelock. Memorials, Anno 1648.

If it do not, it is a voyce in her eares which *horse-haires*, and calues-guts, nor the voyce of vn-paused eunuch to boot, can neuer amed. (amend.)

Shakspeare. Cymbeline, fol. 377.

Upon the top strooke he
Atrides *horse-hair'd* feather'd helme.

Chapman. Homer. Iliad, book xiii. fol. 180.

The witnesse of this field as yet are those peeces of armour, *horse-harnesse*, and other habiliments of warre, which are daily digged vp in tillage of the ground.

Speed. Catalogue of the Brittaines, book vii. ch. xii. Anno 516.

Some of whom formerly hee had caused to bee dispiteously dragged at *horse-heeles*, for the terrour of others.

Id. King John, book ix. ch. viii. sec. 23. Anno 1203.

They grazed their *horses* there, and the *horse-keepers* lay down by them on the grass as they fed.

Sir Thomas North. Plutarch, fol. 230. Timoleon.

Not letting goe his hold, where he drawes food,
Till he drop off, a *horse-leeche*, full of blood.

Jonson. Horace. Of the Art of Poetrie.

So that he [Alexander] was carried in a *horse-litter*, sometimes by the *horsemen*, sometimes by the foot.

Raleigh. History of the World, book iv. ch. ii. sec. 18.

It pleased us but little that we were defeated of our golden Recoe, and that in these we could not find past some two *horse-load* of silver.

Sir Francis Drake Revived, fol. 60.

Oh that I were in my oat-tub with a *horse-loaf*,
Something to hearten me.

Beaumont and Fletcher. The Little Thief, act v.

So, if one man well on the lute doth play,
And have good *horsemanship*, and learning's skill,
Though both his lute and *horse* we take away,
Doth he not keep his former learning still?

Davies. The Immortality of the Soul, sec. 32. Answer to Objection 2.

If none do come that night he shall in quiet,
Have both his *horse-meat*, lodging, and his diet.

Harrington. Orlando, book xxxii. st. 62

Who allowes you your *horse-meat*, and man's meat.

Ben Jonson. The Silent Woman, act iii. sc. 1.

And it is tried, that the great *horse-muscle* with the fine shell, that breedeth in ponds, hath bred within thirty years.

Bacon. Natural History, Cent. 9. sec. 875.

Alas! we ask not prodigies: we'd boast,
Had we but what is at one *horse-race* lost.

Cartwright. On the Imperfection of Christ Church Buildings.

And so are they deceived in the name of *horse-raddish*, *horse-mint*, bull-rush, and many more; conceiving therein some prenominal consideration; whereas indeed that expression is a Grecism; by the prefix of *hippos* and *bous*, that is, *horse* and *bull*, intending no more then great.

Sir Thomas Brown. Vulgar Errors, book ii. ch. vii.

Who, thinke you, will be content with a dictatorship of sixe moneths, or with an interreigne for five dayes and no more? Whom may a man boldly and confidently create dictator either to fasten a spike or great naile? or for the stately playes and games, or *horse-running*, and such like?

Holland. Livius, fol. 338.

Among Roman coins there [Camelot, South-cadbury] found, and other works of antiquity, Stow speaks of a silver *horse-shoe* there digged up in the memory of our fathers.

Drayton. Poly-olbion, song 4. note.

CEL. Yes, I thinke he is not a picke purse, nor a *horse-stealer*.

Shakspeare. As You Like It, fol. 199.

Not long after his brother David also is taken in Wales, and judged in England to an ignominious death; first drawn at a *horse-tail* about the city of Shrewsbury, then beheaded.

Baker. Edward I. Anno 1283.

The tombe, advanc't once, all the towne
In Jove nurst Priam's court partooke, a passing sumptuous feast,
And so *horse-taming* Hector's rites, gave up his soule to rest.

Chapman. Homer. Iliad, book xxiv. fol. 341.

The *horse-trick* comes the nearest.

Lys. Thou say'st true, i' faith,
They must be *horsed* indeed, else there's no keeping them,
And *horse-play* at fourscore is not so ready.

MAST. Look you, here's your worship's *horse-trick*, sir.

[Gives a spring.]

Massinger. The Old Law, act iii. sc. 2.

At the making of this statute [24 Henry VIII. cap. 5.] there was a question amongst the lawyers, in case one man should kill another, that attempted feloniously to rob or murder him, in or near any common high-way, court-way, *horse-way*, or foot-way, or in his mansion, messuage, or dwelling place; whether, for the death of such a man, one shall forfeit his goods and chattels, as a man should do for killing another by chance-medley, or in his own defence?

Hobbes. Dialogue on the Common Laws of England.

But there is another sort of coire cables (as they are called) that are black and more strong and lasting; and are made of strings that grow, like *horse-hair*, at the heads of certain trees, almost like the coco-nut tree.

Dampier. Voyages, Anno 1686.

HORSE.

HORSE. In the surf of the sea, close by the shore, you find abundance of shell-fish, called by the English *horse-hoofs*, because the under part or belly of the fish is flat, and somewhat resembling that figure in shape and magnitude. *Dampier. Voyages, Anno 1675.*

The *horse-laugh*, or the *Sardonick*, is made use of with great success in all kinds of disputation. *The Guardian, No. 29.*

Sir Leonard Dacre being called upon by them, repaired unto the Earl of Northumberland to know his pleasure herein; either that his men might receive wages, or to be told what way might be taken with the creditors for victuals and *horse-meat*.

Strype. Memorials. Queen Mary, Anno 1557.

Besides that, he is too much given to *horse-play* in his raillery; and comes to battle like a dictatour from the plough.

Dryden. Preface to Fables.

But by reason that it is always a *horse-quarter* in the winter season, who use great licence, it is so poor, that those good houses have only walls.

Clarendon. History of the Rebellion, book xv. vol. iii. p. 645.

On the 4th of this instant, May, a great *horse-rider*, named Sir James Granado, rid before the king and queen in the privy-garden; but the bridle bit breaking, his horse ran away and threw him against the wall, whereby he brake his neck, and his brains were dashed out.

Strype. Memorials. Queen Mary, Anno 1557.

All the apparatus of science was furnished in as great plenty and perfection out of the dogmatick and polemick magazines, the old *horse-armoury* of the schoolmen, among whom the Rev. Dr. Ball was bred, as they can be supplied from the new arsenal at Hackney.

Burke. Appeal from the New to the Old Whigs.

Body little bigger than a *horse-bean*, almost round.

Pennant. British Zoology. Cancer Crab.

The *horse-bridge* over the Trent, adjoining to Heywood, was not less remarkable, for I remember it to have consisted of two and forty arches; but the number at present is much lessened.

Id. Journey from Chester, p. 90.

The earliest imports were salt, earthen ware, and works in brass, polished bits of bones, emulating ivory, *horse-collars*, toys of amber and glasses, and other articles of the same material.

Id. London, p. 7.

Thus highwayman, woodman, and *horse-courser*, require an explanation; but of thief-like, or coach-driver, no notice was needed, because the primitives contain the meaning of the compounds.

Johnson. Preface to the English Dictionary.

But while the builder, the draper, the tailor, the butcher, the baker, and the Chandler, remain unpaid, the jockey and the *horse-dealer*, the mistress and the brother-gamster, receive ready money with ostentatious profusion.

Knox. Essays, No. 97.

[The magazines of coal] give to their poor good fuel, instead of the wretched substitute of *horse-dung*, which they collect in scanty portions for that purpose.

Pennant. Journey from Chester.

Horse-faced sylvans, apes, fish, and a variety of birds.

Sir Wm. Jones. The Laws of Menu, ch. i.

They produced an heir, who took after his mother in his great love to good eating, and his father in a violent affection for *horse-flesh*.

Goldsmith. Citizen of the World, let. 31.

One of my tenants so much neglected his own interest, as to supply me, in a whole summer, with only two *horse-flies*, and those of little more than the common size.

Johnson. The Rambler, No. 82.

Some were sow-gelders and some *horse-gelders*, with tinkers and cobblers.

Pennant. London, p. 339.

Being by the Duke of Monmouth opposed in his pretensions to the post troop of *horse-guards*, he, in return, made Monmouth suspected to the Duke of York.

Johnson. Life of Sheffield Duke of Buckinghamshire.

"What! has she married her *horse-keeper*?" "Yes, madam," replied my Lord Burleigh, "and she says your majesty would like to do so too."—Leicester was master of the *horse*.

Walpole. Anecdotes of Painting, vol. i. p. 226.

The considerate reader must obviously have stared on being informed that such a term and such a trade had been extant in 1464, but his wonder would have ceased, had he been convinced as I am, that in a public part of Bristol, full in sight of every passer by, was a sadler's shop, over which was inscribed A or B, (no matter which) *horse-milliner*. On the outside of one of the windows of the same operator, stood

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(and I suppose yet stands) a wooden *horse* dressed out with ribbons, to explain the nature of *horse-millinery*.

Chatterton. Balade of Charitie, Note by Stevens.

Yes, I shall remember the *horse-pond* as long as I live; I have caught my death in it.

Goldsmith. She Stoops to Conquer, act v.

Philip Earl of Pembroke, an half length, a complete contrast to his brother William, was rude, reprobate, boisterous and devoted to his dogs and *horses*: so mean as to receive tamely a *horse-whipping* from one Ramsay, a Scotchman, at a public *horse-race*.

Pennant. Journey from Chester, p. 312.

"The gentleman, indeed!" replied the pettifogger, "a pretty gentleman, truly! Why, he's the bastard of a fellow who was hanged for *horse-stealing*."

Fielding. The History of a Foundling, book viii. ch. viii.

In many cases of simple larceny the benefit of clergy is taken away by statute: as for *horse-stealing* in the principals, and accessories both before and after the fact.

Blackstone. Commentaries, book iv. ch. xvii.

It was said at table, that the modern Aristophanes (so Foote was called) had been *horse-whipped* by a Dublin apothecary, for mimicking him on the stage.

Murphy. On the Life, &c. of Dr. Johnson.

If the little Mogul affect spirit, then he talks in his ire of *horse-whips*, kicking down stairs, breaking every bone in the skin of the wretched operator.

Knox. The Spirit of Despotism, sec. 24.

An inquiry into the origin of HORSEMANSHIP appears to be a very idle pursuit, since, like most other beginnings, the commencement of this Art is lost in obscurity. Blundevili, a writer whom we shall presently have occasion to mention more at length, tells us in his preliminary "Examples from Gryson. This Bellerophon, as some men say, was the first that invented riding on Horseback. And the Pelitrons, a people of Lapithia, found out afterward ye maner of bridles, bittes, and ringes to guide Horses withall. But they of Thessalia were the first that used the service of Horses in the wars; which, as Gryson sayeth, procedeth of a judgement no less profitable than devine."

In a similar strain proceed most of the other writers on Inventions. Polydore Vergil, with much gravity, cites Horace in favour of Bellerophon, and Diodorus Siculus Virgil and Lucan in behalf of Neptune, and he recounts the legend of Erichthonius, apparently with but little misgiving as to its truth. The Centaurs also claim their share; and the single commentary of the learned Archdeacon upon these marvels is couched in the following words: *vera sunt igitur extra omnem controversiam, ut etiam Lactantius loquitur, quæ loquuntur Poetæ; sed figmento aliquo specieque velata. (De Inv. rer. ii. 12.)*

Without pursuing this solemn trifling to a greater extent than it merits, it may be sufficient to state that Horsemen are mentioned in the Funeral procession of Jacob, (*Genesis*, ch. l. v. 9.) and in the army with which Pharaoh chased the Israelites on their departure from Egypt. (*Exodus*, ch. xiv. v. 9.) The word used in the first instance is unequivocal, פרשים, equites, and its radix

פרק, dilaceravit, implies, perhaps, the use of spurs. In the second instance, כל-סוסים רכב, omnis equitatus et currus as it is rendered, the conjunction is not found in the original; and סוסים is rather equus than equitatus. It is doubtful, therefore, whether the words should be understood Horsemen and Chariots, Horses and Chariots, or Horse-Chariots.

The warriors of Homer engage from Chariots not on Horseback, and there is no instance in which he represents them as mounted in battle; yet Diomedes and Ulysses, in their night expedition, plainly, returned to the

Silence of Homer.

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camp on the Horses of Rhesus, and the latter plied his bow vigorously in lieu of a switch. They had not time to carry off the Chariot with them, and the Poet does not notice their backing the Horses as a new or extraordinary occurrence. (*Il. K. 513.*) Vaulting on Horses (*κελητιζέειν*) is also mentioned by Homer as a feat of agility which attracted the admiration of crowds, *Λαοφύρον καθ' ὁδόν*, (*O. 679.*) and it is evident that this is an exhibition which is not likely to occur until the generality of people are acquainted with the practice of common riding. Lastly, the shipwrecked Ulysses, in words which cannot be mistaken, bestrides a log in the attitude of a man on Horseback :

Ἀμφ' ἐνὶ δούρατι βαίνει, κέλῃθ' ὡς Ἴππον ἱλαύνων.

Od. E. 371.

Saddles.

Of the many nations mentioned by Herodotus, few seem to have been unacquainted with the Art of Riding. At first it is probable that the bare back was the only seat; but the use of some covering must soon have been prompted by convenience, till a complete saddle was generated; and he must have been brave, indeed, who ever trusted himself to the will of so fiery an animal as an untamed Horse, without the power of correcting him by some kind of bridle. The progress of these inventions and of other Horse-accoutrements is discussed with his usual copiousness by Beckman. (*History of Inventions*, ii. 247.) He thinks it probable that saddles, properly speaking, had their birth in the middle of the IVth century; and that the *στράματα*, *strata*, *stragula*, and *ephippia*, of which such frequent mention occurs in writers of an earlier date, were no more than cloths and coverlids. A passage is cited by him from the *Codex Theodosianus*, (viii. 5. 47.) containing an order from the Emperor who framed it, issued in the year 385, prohibiting such as used *sellæ* from employing any which weighed more than sixty pounds. These cumbrous machines must have been the elements of our present saddles. Leo I., in the following century, forbade the use of pearls, emeralds, and hyacinths on saddles; (*Codex Justin.* xi. 11.) a sumptuary law, which shows the rapid progress of luxury in their decoration.

Stirrups.

The antiquity of stirrups has employed much time and labour. Beckman cites no less than sixteen principal writers from whom information on this subject may be gained. He contends that stirrups were wholly unknown to the Ancients, and that they are nowhere mentioned before the occurrence of the word *σκάλαι*, in the *Ars Militaris*, attributed to the Emperor Maurice in the VIth century; *staffa*, *stapia*, *staphium*, *stapha*, *stapedium*, *stapeda*, and *stapes* (all words of the same family) are the coinage of modern Latinity; *scansuæ*, *scandilia*, *astraba*, *tabella*, *ἀναβολεύς* and *ἐγκεντρίς*, are of equally late origin.

Shoes.

Shoes are considered by Beckman to be no less modern; although both the Greeks and Romans occasionally employed some protection for their Horses' hoofs, which he inclines to think was a sort of boot. He finds no certain trace of the existence of our present shoes till the mention of *πεδίκλα σελεναία σιδήρα* in the *Tactica* of the Emperor Leo, a Work of the IXth century. But we do not think his arguments on this point have so much strength as those which he uses concerning saddles and stirrups. He by no means explains satisfactorily, according to his own theory, the statement of Suetonius, (30.) that the Mules of Nero were shod with silver, nor the similar account of Pliny, (xxxiii. 10.) that Poppæa, the consort of the same Imperial monster,

employed gold for a like purpose. It is difficult to conceive that such shoes as these were of other than the modern fashion.

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Beckman's account of these matters abounds with information and entertainment, and the reader cannot do better than consult it in detail. A Chapter in Pancirollus (ii. 16.) has afforded him many of his materials. The last-named writer cites an amusing anecdote from the *Carolus Magnus redivivus* of Stukius, (p. 40.) in order to show that stirrups were not always in use, even so late as in the reign of Charlemagne. That Monarch had advanced a certain Priest to a Bishopric, and the Ecclesiastic, overjoyed at his preferment, vaulted at one jump upon his Horse, in order to go and take possession of his See,—*absque scamno sive suppedaneo, uno impetu, alacriter in equum insiluit*. The Emperor observing his agility, called him back, and having praised his Horsemanship, said he was too active a man to be lost to the field, that he must serve him in battle, and leave the management of his flock to some more weak and ignoble spirit. It appears that for the purpose of mounting, stone steps were placed at intervals by the Roman Commissioners of Highways (*Viocuri*) as carefully as milestones themselves.

Anecdote of
Charle-
magne.

A dissertation by M. le Beaux in vol. xxxix. of the *Mémoires de l'Académie des Inscriptions*, (529.) *sur la Légion Romaine, de l'équipement du Cavalier légionnaire, et de la fourniture des habits*, offers some additional particulars respecting early Horsemanship; and the *Shoeing of Horses amongst the Ancients* has been discussed with much research by the indefatigable Pegge, in a Paper in the *Archæologia*. (iii. 39.) In the *Encyclopédie Méthodique, Histoire II., ad v. Equitation*, may be found a very lengthy Paper on the antiquity of Horsemanship, which is principally directed against an argument by M. Freret, in the *Mémoires de l'Académie des Inscriptions*, (vii. 286.) who maintains that the Art of Riding was unknown to the Greeks before the Trojan War.

Xenophon is the earliest writer on Horsemanship who has descended to us. In his Treatise ΠΕΡΙ ΙΠΠΙΚΗΣ he professes to instruct his younger friends in such rules as were familiar to himself from very long experience. He refers to a Work which had preceded him by Simon, who had dedicated, in the *Eleusinium* at Athens, a brazen Horse, upon the base of which he had sculptured his own actions. Pausanias does not mention this statue, deterred, probably, by the dream which he tells us induced him to forbear from detailing the wonders of that mystic Temple; (i. 14.) but there can be little doubt that the Artist named by Xenophon is the same Simon of Ægina, whose Olympic Horse is noticed, together with the "wondrous steed" of Phormis, of whose qualities we have already spoken at sufficient length, under the head HIPPOMANES. It does not seem that we are deprived of any information in consequence of the loss of Simon's Work. Xenophon avows that his pride in agreeing with so skilful an equestrian, induces him to retain in his own pages all passages which may excite attention and demand belief by resting on such high authority; and he undertakes, moreover, to supply from himself whatever his predecessor may appear to have omitted.

Xenophon,
de Equitatu.Treatise by
Simon.

He begins wisely by cautions to a purchaser, teaching him how to avoid being taken in,—*ὥς ἂν τις ἥκιστα ἐξαπατωτο ἐν ἱππωνείᾳ*—and his directions appear to be very sound. Thus he recommends especial attention to the legs and hoofs, and names many points of a

Xenophon's
instructions
to a pur-
chaser.

HORSEMANSHIP. Horse in which the modern jockeys will accord with him. He then touches upon the duties of the Horse-breaker, at the same time expressly stating that he considers this craft unworthy close attention from a liberal youth, who should rather employ himself in learning how to manage a Horse than in teaching a Horse how to be managed. The few precepts which he gives for this purpose are distinguished by their humanity. The colt is to be trained to know and love his master by gentleness, and especial pains are to be taken to indulge him with all which may gratify sight and feeling, and to secure him from the inroads of sudden alarm. Next, reverting to the selection of a Horse, Xenophon marks the teeth as a sure criterion of age. The qualities which it is most necessary should be inquired into are tractability in admitting the rider to bridle and mount him, tenderness of mouth, obedience to whip and spur, and readiness in paces. We must not omit that, throughout, it is military Horsemanship to which the writer's views are directed. The Horse is a War-horse; the rider is an armed soldier. Instructions are next given for stabling, feeding, and exercise; and a passage occurs distinctly proving that the Greek Horses at this time were not shod. It is recommended that an outer court should be strewn with four or five waggon loads of small round stones, confined by an iron rim; so that by constant treading upon these, the hoofs may acquire necessary hardness. The duties of a Groom are to know how to fasten the Horse properly to his manger, to keep the stalls clean, to curry the body and wash the head, tail, and mane. The legs are not to be washed, from a belief that damp softens the hoofs, and also that it is so much labour lost, for that they soon become dirty again. Hand-rubbing is recommended, and thought sufficient, ἀρκεῖ ἡ τῶν σκελῶν ψῆξις αὐταῖς ταῖς χερσὶ γιγνομένη. A very salutary caution follows, to beware of the heels in cleaning; and then a golden precept, never on any occasion to deal angrily with a Horse; τὸ δὲ μή ποτε σὺν ὀργῇ τῷ ἵππῳ προσφέρεσθαι, ἐν τούτῳ καὶ δίδαγμα καὶ ἐθισμα πρὸς ἵππον, ἀριστον. ἀπρονόητον γὰρ ἡ ὀργή, ὥστε πολλάκις ἐξεργάζεται ὦν μεταμελεῖν ἀνάγκη. Thus a Horse is to be led up gently to any object which startles him; and the rider himself will do well to handle it before him. Blows are carefully to be avoided on such occasions, for the Horse always attributes its ill usage to the object by which it was terrified, and feels an increase of fear accordingly.

Mounting. Directions for mounting follow next. The Horseman is first to gather the lower part of the reins with his left hand, the upper part, with a portion of the mane, is to be grasped with his right, and then taking great care that he does not jerk the Horse's mouth by the suddenness of his motion, he is to vault at once into his seat. Such is the manner in which also the *Rutuli* of *Virgil* prepare for the field:

*corpora saltu
Subjiciunt in equos.*

Æn. xii. 288.

It will be right if he accustoms himself to do this on either side, for in battle on many occasions he may find this change very useful. Sometimes the rider assists himself by his spear, ἀπὸ δόρατος ἀναπηδᾷ, (7. 1.) a mode of expression which must be carefully distinguished from ἐξ ὀρν. The latter only means that he mounts from the right, from the *spear side*: Winckelman has illustrated the former from a Gem, in the Collection of the Baron Stosch, in which the right foot of a soldier, while

mounting, rests on a sort of cramp-iron, affixed to the body of his spear, which raises him to the height of the Horse's knee. (*Monum. ined. 202.*) The seat when gained, whether it be on the bare back or on the saddle, *ἐάν τε ἐπὶ ψιλοῦ, εἴαν τε ἐπὶ τῇ ἐφιππίῳ*, is to be sufficiently erect, the thighs grasping the body of the Horse firmly, the legs, from the knees downwards, playing somewhat loosely. In order to teach a Horse to leap, he should be led up to a ditch, which the rider, dismounted, and keeping the halter in his hand, should himself first jump over; and here, if the Horse refuses, Xenophon permits a sound application of the whip by some one behind. As soon as the Horse feels it he will be sure to leap over a much broader space than is necessary, and he will ever afterwards do the same if he knows that any body is behind him. When the rider is on his back he should always employ the spur at a leap, *παισάτω τῷ μύῳπι*, as a safeguard against leaping short. In leaping upwards the rider is permitted to lay hold of the mane, and in a down leap he should throw himself as much as possible backwards. In order to obtain a good seat he is *not to be blamed* if he sometimes goes out Hunting, *ἄμεμπτος ἢ ἐν θήρῃσι μελέτη τῆς ἱππικῆς*; and an assiduous exercise in sham-fighting on Horseback is strenuously recommended.

The management of a fiery and high-couraged Horse is next briefly taught; how to soothe and how to animate him, *τῷ πομπυσμῷ μὲν πρᾶννεσθαι, κλωσμῷ δὲ ἐγείρεσθαι*, a language even now equally in use for like purposes; what bits are fittest, and what is the proper management of each sort. Then follow instructions for the best exhibition of a Horse in public spectacles and triumphant shows; such Horses as Gods and Heroes are sculptured on. Dexterity in rearing appears to be considered the highest excellence in an animal trained for these pomps; and the passage which describes this quality is written with such infinite fire and spirit, so entirely *con amore*, that it would be unjust to present it in any other than the original terms: οὕτω δὲ καὶ ἔστιν ὁ μετεωρίζων ἑαυτὸν ἵππος σφόδρα ἢ καλὸν, ἢ θαυμαστὸν, ἢ αγαστὸν, ὥς πάντων τῶν ὀρώντων καὶ νέων καὶ γεραιτέρων τὰ ὄμματα κατέχει· ἔδεις γοῦν ἢ τε ἀπολείπει αὐτὸν, ἢ τε ἀπαγορεύει θεώμενος, ἔστ' ἂν περ ἐπιδεικνύηται τὴν λαμπρότητα. Who, in these words, does not acknowledge the firm and graceful seat of the writer, and almost hear the shouts of his admiring Citizens, as he reins some mettled courser amid their ranks in the splendour of the Panathenaic procession?

The concluding Chapter is occupied with a description of the armour which is necessary both for the Horseman and his Horse, and upon this, as it does not bear upon our present purpose, we forbear to dwell. For the same reason we shall speak but briefly of another Tract, believed to have been addressed by Xenophon to his son Gryllus, *ἹΠΠΑΡΙΚΟΣ*; which is, in truth, nothing more than a manual for a cavalry officer. In this Work he more than once expresses a strong and very natural aversion against kicking Horses, which he recommends should be carefully drafted out of every troop. He repeats also his instructions for hardening the hoofs by exercise on stones. The remainder is mostly filled with directions for the performance of military duties, and its chief interest, exclusive of the curiosity of the subject, arises from the fervent air of piety which it breathes: ταῦτα δὲ πάντα Θεῶν συνεθελόντων γένοιτ' ἂν, is in different forms the perpetually recurring burden; and the Tract concludes with an advice, that reference

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should be made to Heaven at all seasons; not only when necessity compels us to solicit its assistance; but in those more prosperous moments in which our prayers and offerings are the result of a disinterested gratitude for the bounty of Providence.

No Roman writer on the Art of Horsemanship, if any such ever existed, has descended to us. The Treatises of Columella and Vegetius are confined to Hippiatrics. The breeding and training of Horses must have been studied practically to a great extent by the warlike Barbarians who overthrew the Empire of the West; and among the chief duties of Chivalry must have been the care and guidance of that animal, from which the Institution derived its name. But whatever knowledge was attained in those days has perished with them; and we must pass on to Italy, as late as the XVIth century, before we discover any additional writings on Horsemanship. Of the date of the earliest modern Work we cannot speak with precision, but it must have appeared at the beginning of that century, and it issued from Naples, which was at that time the chief School of European Horsemanship. It is entitled *Gli ordini di cavalcare di Federigo Grisone, Gentil 'huomo Napolitano*; and the greater portion of it soon appeared in an English dress, under which form we shall most conveniently notice it.

Grisone.

Blundevill.

Thomas Blundevill, of Newton Flatman in Norfolk, who wrote in the reign of Elizabeth, addressed his Work, *A new Booke containing the Arte of ryding and breakinge great Horses, together with the Shapes and Figures of many and divers kyndes of Byttes, mete to serve divers mouthes, very necessary for all Gentlemen, Souldyours, Servingmen, and for any man that delighteth in a Horse*, to the Earl of Leicester, who at that time was "Master of the Queenes Highnes Horses." It was his first intention to have translated the Italian work of Gryson, which we have just mentioned, but he found it so full of "doubtful phrases," and "so confuse an order of writing," (which, as he tells us afterwards in his Preface, was "ynough to confound the memory of a very discrete reader," Gryson "being in dede a farre better doer than a writer,") that he determined in the end upon composing a fresh Treatise of his own. He afterwards published nearly the same Work under the title of *The Four Chiefest Offices belonging to Horsemanship*; but neither this Work, nor that which we have before mentioned, bear any date in the first impressions.

Two classes
of Horses.

Horses, says Blundevill, may be divided into two classes, "Horses of service, or els Horses of pleasure, called Styrrers:" the chief points in the first are "to trot clean and lustely, to stoppe lightly, to turn on both handes redely, to gallop strongly, to manegge with single turn surely, and last of all to passe a carrer swiftly. And in all his doings from the begining to thending, to reane well, and to beare his head stedely. All which things are also common to the Styrrer. But then it is requisite that the Styrrer besydes all this, learne to bounde a lofte with all foure, and to yarken withall, to gallop the gallop gallyard, to fetch the Capriole, to daunce the Corvetti, and such like kind of saults." Of this knowledge the English, it appears, had great lack, as is clearly demonstrated by the description which follows, of "a Muster when the Queenes Majesty hath nede of Hors and Horsemen; where oftymes you shall see some that sit on their Horses like wind-shaken redes, handling their hands and legs, like weavours. Or if the Horsemen be good, then the

Ignorance
of the Eng-
lish.

Hors for hys parte shall be so evel broken, as when he is spurrd to go forward, he shall go backward. And when his ryder shall have him to turn on the right hande he will turn cleane contrary. And when he should stop, he will arme him selfe and runne away, or els stoppe sooner than his rider woulde have him, or use such like toyes."

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Such laxity, it must be confessed, required discipline, and Blundevill addressed himself to the task with the help of Gryson, and of his "deare frende M. John Astely, (perhaps an ancestor of the great Equestrian of our own days,) Master of the Queenes Majesties Jewell House," who had brought two Horses, "and specially that whiche he calleth his Balle," to very extraordinary perfection.

We shall not stop long upon the preliminary advice regarding the choice of a Horse, which is partly founded on the fashionable doctrine of the day, as to the four Elements. A Horse that hath more of the Earth than of the rest is melancholy, heavy, and fainthearted, and of colour, a black, a russett, a bright or dark brown. If he have more of the Water, he is flegmatique, slow, dull, and apt to lose flesh, and of colour most commonly milk-white. If of the Air, then he is sanguine, and therefore pleasant, nimble, and of a temperate moving, and of colour most commonly a bay. And, "if of the Fier, then he is cholorique, and therefore light, whot, and fiery, a sterer, and seldom of any great strength, and is wont to be of coulour a bright sorel." Those which possess a gracious and justly proportioned admixture of all four Elements are mostly "a browne baye, a duple graye, a blacke full of sylver heares, a blacke lyke a moore, or a fayre rone, which kindes of Horses are most commendable, most temperate, strongest, and of gentlest nature." (i. 1.)

Elementary
characters.

Blundevill, we regret to state, differs widely from Xenophon in temper. His first step when bringing a Horse to the block, that he may stand still to be mounted, is full of severity. If he hesitates, "then al to rate him with a terrible voyce, and beate him your selfe with a good sticke upon the head, between the eares, not leaving him until you have made him to come to the blocke, whether he wil or not." (i. 4.)

Severity of
training.

A good seat is thus described. "See that you doe not onely sit him boldly and without feare, but also conceyve with youre selfe that he and you doe make as it were but one body, and that you both have but one sence and one will; and accompanye him with your bodye in any movynge that he maketh, alwayes beholding his heade right betwixte his eares, so as your nose maye directly aunswere his foretop. Which shal be a signe unto you to know therby whether you sit right in your sadell or not, and whether your horse beareth his head right or not; and let the ridge bone of your back be even with his; and let youre lefte hande holdinge the reanes of the bridell be even with his creast, and in any wise kepe your thighes and knees close to the sadell, holdinge downe your legges straight, like as when you are on foote. And let your feete rest uppon the stirrups in their due places, both hele and toe standing in such sort, as when you shal tourne your head as farre as you can on the one side, without movinge your bodye, and lokinge downwarde to your stirrup you shal perceyve that your toe doeth directly aunswere the tip of your nose. And accordinge as the sadell is made so shal you ride him longe or shorte. But alwayes let your right stirrup be shorter than the other by halfe a

Seat.

HORSE- whole, (hole) and kepe your stirrup leather alwayes
MANSHIP. under your knees." (i. 5.)

Qualifica-
tions of a
Horseman.

It seems that Grisone had laid down three things requisite to make a perfect Horseman, "besides the helpe of a good constellacion enclinyng you to followe continuallye with a fervent zeale the scoole of Mars." These are, "1st, to knowe howe and when to helpe your Horse; 2dly, howe and when to correct him; and 3dly, howe and when to coye him, and to make muche of hym." Accordingly Blundevill expatiates upon these three things more particularly, and proceeds to show that "you may helpe your Horse vii maner of wayes. That is to say with your voice, with your tong, with your rod, with the bridel, with the caulfes of youre legs, with your stirrup, and with youre spurres. Againe you may correct him vii maner of wayes, that is to say, with your voice, rod, cauffes of your legges, bridle, stirrup, spurres, and with treading the ringe in such sort as shal be hereafter expressed. But you can cherishe or coye him no more but ii maner of ways, that is to saye, eyther with your voyce in speakinge to hym gently, or else by scratching him on the necke with your hand, or with the nether ende of the rodde." (i. 6.)

How to rate
a Horse.

We by no means intend to follow this writer through all his details. It may suffice to touch upon a few of the more prominent particulars. Thus we are told that "the wand or rod serveth to correct the disordering of his head, and to drive shrewed toyes out of his minde. The spurres do not only make him stedy and just, but also subiecte and quicke to understand his rider's mind." If you rate him with the voice, it should be done terribly, "saiyng to him, Ah traitor! ah villain! tourne here, stop there, and such like." In helping him you are to use milder tones, saying, "Hey, hey; or nowe, nowe," or "Backe, hoye, backe I say;" or else, cheerfully, "Hup, hup; or hoyse, hoyse." The following passage satisfactorily explains the ποπυσμός and κλώσμος of Xenophon, the meaning of which we by no means, however, suspect Blundevill of having learned from the Greek. He directs the use of "that sound which you commonly make by tourninge up the topp of your tonge, almoste into the midde palet of youre mouthe, and then sodenlie loosen it againe from thence with a chicke. There is also another sounde of the lippes. and that is made by closinge your lips hard together, and then in opening them again somewhat wide, to yelde a certain sounde, pronouncinge as it were this woorde *poughe*." (i. 8.)

How to
cheer him.

Use of the
spurs.

We have already mentioned Blundevill as an advocate for strict discipline. He seems aware that objections are sometimes raised against severity, and therefore in his Chapter, "Of the Rod," he takes pains to assure us that "with a stubborne Horse it hath no felowe." So, too, in the 13th, "Of the Spur," he objects to those who have forborne the use of this instrument till the Horses are at such an advanced age, that "so soone as they feele it they will leape and flynge and take on like Sprites." Neither is this movement to be wondered at if we take into consideration the nature of one of the spurrings which he has already described in Chapter 2: "You must sticke your Horse in the spurring place iii or iiii times together with one leg after another, so fast as youre legges may walk, which kind of strokes Grisone calleth *Botti roris pondenti*, (we have hunted in vain in Grisone to ascertain what are the real Italian words,) but in our tounge, me think it was not amisse to call it the bouchinge stroke, because your legs must goe like ii bouching betles. Or else the clinching stroke,

fetching a similitude from the botewrightes, whose hammers when they clinche ye nayles do answere one another."

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The Martingal, we are told, was first invented by Evangelista, "an excellent ryder, and a great Horse-master of Myllan. . . . yet Grison semeth not greatly to allow it;" and with this information the 1st Book concludes.

The Mar-
tingal.

The IId Book chiefly concerns the Horse's lessons. A Horse is on an average supposed to continue in his goodness from six years to fifteen. His whole course of education, as may readily be imagined from our preceding extracts, is one of suffering. Thus in order that he may learn to perform his turns well, you are to "helpe him continuallye wyth youre spurres, beatyng hym therewith in such sorte that he may have bloody sides by the girthes, and though he seameth as then to care but little for it, yet in riding him againe the nexte daye folowinge, when his sides shall be sore by meanes of the former prickes, being then colde and tender, and not whote, as they were the day before, you shal see that the spurre wil quicken him after an other sort, and make him to remember wherfore he was last corrected." (ii. 17.)

Spurs again.

The Italians under their term *maneggiare** embrace four kinds of exercise, the last only of which is understood by the English *managing*, namely, galloping and turning to and fro on the same path. The *capriol* and the *corvet*, which belong especially to the trained Horse, are thus explained at length. "*Capra*, in Latin or Italion, is a beast whyche wee call a Goat. Which beast beinge dysposed to playe, useth in his runninge a prety kinde of jumpinge and doublyng with hys legges above grounde, making a certaine semblaunce of yarking, and yet yarketh not in dede. Whiche kinde of saulte or leape, because the Italions have not onelye counterfitted in their dauncyng, but also have taught their Horses to imetate the same, (for when the Horse boundeth alofte he must advance his rompe, and make as though he would yarke and yet do not,) it is called, therefore, by the name of *capriole*, which if you will in English you may tearme the Goate's leape. But, forasmuch as Goates be not everywhere to represente that kinde of leape, I woulde wishe you therefore, for youre better understandinge, sometyme to beholde our little lambes, whilst they runne and playe together, and you shall see them livelye to do the same. The *Corvet* is a certaine continuall prauncyng and dauncyng uppe and downe still in one place, and sometime sydleyng to and fro, wherin the Horse maketh as though he woulde faine runne and cannot be suffred. The name is derived of this Spanyshe woorde *Corva*, whyche is as muche as to saye as thelbowe, or hynder heele of the Horse, because in doinge this feate, he doeth laboure muche upon his hinde legges." (ii. 28.)

Manege.

A capriol.

Curvet.

The IIId Book treats of the correction of a Horse's vices and the different kinds of Bits. From the following passage in Chapter 7, we probably obtain an explanation of a homely expression even now in common use: "If your Horse in his going listeth up one eare and holdeth downe the other, and fareth as though there were a *fley* in that eare, then I advise you take hede to youre selfe; for most commonlye when he doeth so, he mindeth to play you some shrewed toye,

Flea in the
ear.

* The English *manege* or *manage* is borrowed exactly from the French, and that again from the Italian *maneggio*, which by some is traced to the Latin *manu agendo*.

HORSE-
MANSHIP.Cures for
restiveness.

as to plunge alofte, to run overthwarte, or to fal downe, or to do some like desperate acte. Wherefore sodenlye interrupt him of his purpose, by geving him two or thre strokes with the contrary spur on the contrary side to that eare which he most moveth."

For restiveness, when a Horse refuses to move, there are many corrections. We begin with those of a comparatively milder nature. Ride your Horse into a long close lane in which he cannot get out at the sides, "but at the one end thereof cause certayne men to stand behinde your Horse with staves and stones in their handes. And if he wil not go forward, then let theym sodenlye strike him with their staves upon his hams and legges behinde, and likewise whorle their stones at the same places, al to rating him in that same instant with a terrible voice. During which time you your selfe must sit stil, keping silence. And let them not cease beating and crying out unto him until they have made him to go orderly forward as he should do. Which when he doth then immediatly let them stay both hand (and) voyce, and make you much of him by clawinge him on the necke . . . and to thintent he may be the sooner and the more thoroughly corrected of this vice, you may besides all this tey a good longe corde unto his taile, winding it about, like as you do when you trim your Horse's taile with a ribbon or lace, the last knot whereof woulde be fastned together with some of the heares, for feare of slippinge, which knotte if you can not make, then teye the upper ende of the corde unto the hinder buckle of the saddle, saving the croper, and so it shall not slippe awaye. The nether ende of which corde must hange downe and traile after the Horse upon the ground, and when your Horse will not go forward or goeth backward, let one of the footmen pulle the corde harde unto him, which when the Horse feleth, the feare to be pulled and hayled will make him to spring forward. And so doing the footman must in the self same instaunt let go the corde; and, to be sure, besides the pulling of the corde let the rest of the footmen also al to rate the Horse with their voyces, laying on with their staves and whorlinge their stones, and by using him thus a while you shal correct him of this vice well enough." (iii. 10.)

Other
corrections.

This was the ordinary discipline; for extraordinary occasions there were remedies of a more powerful description. "Other corrections to be used agaynst restiveness, when the rider lacketh art, and knoweth not by order of ridinge howe to gette the masterye of his Horse, and to make him to know his fault, Chap. 12. Let a footman stand behind you with a shrewed Catte teyed at the one ende of a long pole, with her belye upward, so as shee maye have her mouth and clawes at liberty. And when your Horse doth stay or go backward, let him thrust the Catte betwixt his thyes so as shee may scratch and bite him, sometime by the thighes, sometime by the rompe. But let the footman and al the standers by threaten the Horse with a terrible noyse, and you shall see it will make him goe as you would have him. And in so doing be ready to make much of him. Also the shirle crye of a hedgehog beinge strait teyed by the foote under the Horse's taile is a remedye of like force, which was proved by Maister Vincentio Respino, a Napolytan, who corrected by this meanes an old restive Horse of ye Kinges in such sort as he had much a do afterwarde to kepe him from the contrarye vice of running away. The like correction also may be geven with a whelp or some other loud

cryinge and biting beast being teyed to the crooper, so as he may hange downe under the Horse's taile having a longe corde fastned unto him. Which corde passynge betweene the Horse's thyes, the rider shall hold in his right hand to molest the Horse therewith, by pulling it and letting it go again, as he shall see it nedefull. Or in stede of such a beast there may be teyed a peece of iron of a foote in length, or more, and three fingers broade, made full of pryckes like thornes, with a cord fastned thereunto as before. But note that all these wayes rehearsed are not to be commonly used but onely in time of nede, and that with greate discretion. For otherwise you shall but amaze youre Horse and drive him into dispaire so as he shall never understande your meaning." The Chapter concludes with a correction so mischievously cruel, and so ludicrously inadequate to its object, that were it not for the impenetrable gravity with which Blundevill is encased, we should suspect that he was slily amusing himself with his readers, and writing, by anticipation, in the lighter strain of his great successor, Geoffry Gambado.

A piece of advice which follows in the next Chapter (iii. 13.) is not likely to be thrown away, and, indeed, as we imagine, spontaneously suggests itself to most Horsemen. "If you chaunce then upon a Horse accustomed to run away when he should stoppe, you must beginne to ride hym with more respecte than you woulde do a colte." If he will not stop, you are advised as before, to plant a footman at the end of his course with "a cogell to give him a good blow upon the snoute," and "stones in his hand to whorle" at him; but for a directly opposite purpose, namely, to check not to excite him. "Or if you wil, you may cause ii footmen to stande before him, eche of them havinge a good long staffe in his hand; at the upper ende wherof woulde be teyed a little boundell of streawe, whiche beinge kindled, let the footmenne when the Horse will not stoppe, thrust them into his nose, the feare of the flame whereof flashinge before hys eyes, and the fier perching his skinne, together with the smoke entring into his nose, wil make him to stoppe."

Cudgels and staves are also of great use to correct a Horse who has a trick of lying down with his rider on his back. In this case the footmen are to take heed "to fray him with a terrible voice, jesture, countenance, and by cruelly loking him alwaies in ye face, more or les according as time and occasion shall require;"—moreover, they are "to holde him up whether he will or not, cruelly correcting him both with their voices and also with their staves, by beating him upon the head betwyxt the eares or upon any part of his bodye next to hande. And if this do not correcte his vice, truelye the fault is in the footmen lacking perhaps such terrible voyces, cruell lookes, and gestures, and such order and tyme of correcting as should serve the purpose. And, therefore, it were good for such menne to have in their handes fiery staves made in such sort as is before declared in the last Chapter save one, the feare and smart wherof will keepe him from lying downe, whether he will or not, which correction maye bee used for a restive Horse, by fyinge hym behinde betwyxt the thighes."

There are Horses, however, who choose to lie down in a yet worse manner than on dry land, namely, in passing through water; and we are assured in Chapter 16, that "this vyce undoubtedly proceedeth of a natural disposition incident to that Horse which is foled under the signe of Leo, whiche is a hote and fiery signe. Albeit

HORSE
MANSHIP.For a run-
away Horse.For a Horse
which lies
down.

In the water.

HORSEMANSHIP. all Horses foled under this signe have not this fault in dede; neythar can it be knowen by the Ostriche feather in the Horse's necke; nor yet certaynely discerned at the chaunging of his teeth, what so ever other men say, but only by his plaine liying downe in the water. For the which fault there is no better remedy than this here folowing. Cause a servaunte to ride him into some river or water not over depe, (in this instance Blundevill is careful to recommend a proxy as the Horseman,) and appoint ii other footmen with cogels in their hands to folow him hard at the heles into the water, to thintent that when the Horse beginneth to lie down, they may be readye to leape upon him, and with the helpe of the rider to force him to ducke his heade downe under the water, so as the water may enter into his eares. Not suffringe him to lift up his head again of a good while together, but make him by main force to kepe it still under, continuallie beateinge him all ye while with their cogels and rating him with loude and terrible voyces. That done let him onely lift up his head to take breath and aire. During which time cease not also to beat him still upon the heade betwixte the eares; which done, ducke his head with like violence once again into the water. And then let him rise up upon his fete. And whilst he is passing through the water let the men folow after, beating him and rating him al the way, until he be clean out of the water, and then leave. For otherwise it were disorder. Then ye next day folowing let him be ridden againe into the same water. And so sone as his rider seeth that the Horse maketh any offer to lie downe, yea and sometime before he perceyveth it, let him immediatly prevent him of his purpose by touching him with his spurres and by beateinge him upon the head betwixt ye eares and upon ye flank with his stick, threatning him with a terrible voice. And you shall see it will make him forget his lying downe and to passe through quickly." (iii. 16.)

For a fearful Horse.

After these fearful schoolings, the reader may be surprised to meet with a precept more in accordance with the milder doctrines of Xenophon, and couched almost, indeed, in his very words. If a young Horse should start at some new object, "see that in no wise ye do beate him for the same, lest he take the thinge which he beholdeth and shoneth to be the cause of his smart, and so become more fearful than he was before." Another mode of increasing the general courage of a Horse requires the use of a little simple machinery. "It is good for a certayne dayes to let him weare such a whurlguigge as children run withal against the winde, made like windmill sayles, fastned to hys headstal, upon his foretop, or on ye one side of his head under his eare. For besides that the swift turning about therof before his eies doth helpe much to assure him, the whitenes also of the same whilst it turneth about doth take awaye those impressions of shadowes from his sight, whiche before were wont to fraye him." This whirlingig, as we are told afterwards, may be of any colour, "blacke, redde, yealow, or blewe, according as you shall thinke it most nedeful for the assuring of your Horse." But it should in no wise be continued if, as seems not improbable, it makes him worse rather than better.

Bitts.

Here we must leave Blundevill, for we cannot follow him through his labyrinth "of the kindes of bittes together with their names and partes belonging to the same," notwithstanding the many Plates with which he has illustrated this portion of his very amusing Volume. A

few of the terms, which probably are now forgotten, **HORSEMANSHIP** may be presented as a specimen.—Bits are close or open; open Bits are sometimes called Port Bits. Of these Ports, some are whole, some are broken. Of the broken Ports some are fashioned like geese necks, and they be round; some like cats' feet, and they be square. Both close and open Bits are named according to their fashion, as Canon Bits, Scaches, Melon Bits, Campanel or Bel Bits, and Bastonets; and the parts of these are cheeks, eyes, gyves, rolls, rings, and buttons, the whole port, the broken port or upset mouth, with one plight within another, or with piece, the trench, the flap, the top roll, the water chain, the nether chains, and the kurble, "and divers other termes belonging to their art, not here nedfull to be rehearsed." (23.)

The next Work in order of time with which we meet, **Baret's Hip-ponomie.** is *An Hipponomie, or the Vineyard of Horsemanship, &c.* by Michaell Baret, *Practitioner and Professor of the same Art*, 1618. This author, in his Preface, protests against any mean opinion which may be formed of his Work, on account of his residence at Holland, in Lincolnshire, a country of no esteem for Horsemanship, and his education, in not having been brought up among Horsemen. The first objection he combats by arguing that Lincolnshire *may* produce just as good riders as Yorkshire; the second by pleading experience, and the anxious desire of a whole life to gain information. His Work is framed with strict regard to rule, and much in a scholastic form. Thus he begins by definition:—"I will (so well as I can) define what a true-going Horse is, that you may better conceive when you have gotten the period of your desire. Therefore a true and well going Horse is a certaine free and easie obedience in his going, not onely of the will and appetite but also of the body, with a durable and comely carriage of the same and neate handling of the other members." (i. 4.) A large portion of the Ist Book is dedicated to the Morals of Horsemanship, whereby a Rider is taught to regulate his Will and Passions. One Chapter (10.) directs a Horseman that he "should not be fierce or angry;" another (11.) that he "should be loving and gentle." Nevertheless, though recommending lenity, he enjoins the man, in his affection for his Horse, always to be ruled by Reason, and to discipline him into obedience. Among the directions for obtaining a good seat, is one not "to carry his legs out staring like stilts without joynts, as Saint George painted on Horsebacke, before his Horse's fore shoulder." Another, that he is to bear "his shoulders straight, not lurking downe as if he were to carry a jackanapes;" again, "to keepe his hands so stayed that they flye not up and downe as birds wings doe;" and, contrary to Blundevill, Baret recommends an even length for both stirrups, founding his position on the Geometrical Axiom, "Put even things to uneven, and that which remaineth (the whole) will be uneven."

A true going Horse.

In Chapter 38, Baret describes at some length the qualities of good and bad shape in a Horse. In the first, **Shape of a Horse.** "his ribbes should bear out in rotundity like a barrell, his short ribbes being close shut up to his huckle bone, within the compasse of foure fingers, with a proportionable long buttocke, although he be a little high rump, if he be well let downe from the outside of his huckle bone, it would fall perpendicularly upon the outside of the brawne of his thighe; and as for his fillet if he have these two properties, aforesaid, it must necessarily follow to be good, to the which if he have a broad

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MANSHIP.

breast, then he must upon necessity be well let downe in the chest, for it is a granted request in Geometry, if equall things be put to equall, that which remaineth will be equall." For the second, the animal which he describes, is such as it has scarcely entered into the wildest imagination of man to conceive. "And for the other sort of Horses whose shape is in another kinde, being *adversa*, for if it were *contraria*, then it should be a monster cleane degenerating from Nature, if they be flat ribd, weake fillited, being very spacious betwixt the short ribs and the huckle bone, pinne rumpt, thin in the gasking place, narrow breasted, shallow chested, short necked, thicke crested, cubbe headed, it being stuntly set on, bangle eard, narrow jawed, pincke eyed, thin faced, little nostrelles, and a narrow mouth, or if his body and all his other parts be thicke and strongly set together, then may the man imagine that he is of a sad and dogged disposition."

The Ist Book "of the Theorick Part" proceeds very much by Simile and Allegory; and, as we have shown above by reference to Geometry, the IId Book "of the Practicke Part" is largely aided by Logic, and the precepts are occasionally moulded in the direct form of Syllogisms. The following is a specimen of the figure *Celarent*.

Syllogisms.

"Nothing that doth tend to violence doth worke according to the true Art of Horsemanship.

"But all hard Cavezans, Bittes, and Snaffles doe tend to violence.

"*Ergo* no hard Cavezans, Bittes, and Snaffles doe tend to the true Art of Horsemanship."

In this the major and the minor are both proved from Aristotle's Ethics. (iii. 1.)

Again we meet with an example in *Darii*.

"Whatsoever things will reforme any one evill quality in all Horses, will reforme all evil qualities in any one Horse.

"But this Head-straine and trench (in their right uses) will reforme any one evill quality in all Horses.

"*Ergo* this Head-straine and trench (in their right uses) will reforme all evil qualities in any one Horse."

Dedications.

The Ist Book is dedicated to King James, and the Author, probably, has adapted his style to the taste of his Patron, for we have seldom toiled through pages more encumbered with unnecessary display of learning. The IId is inscribed to Thomas (Dove) Lord Bishop of Peterborough, and the Author thinks it necessary to apologize for prefixing the name of one whose calling is "seraphicall," to a Work which treats of things animal, by showing that God originally gave all creatures to the service of man, and therefore that the Prelate, "descending from that Stocke which received that prerogative, may lawfully use them by an hereditary succession, and not any way violate your calling." The Patron of the IIIId Book is Sir Francis Fayers; it was to have borne the name of Sir Anthony Mildemay if he had lived, but "fatall and inevitable-death prevented," and "Horses themselves may with *Æthon*, the Horse of Pallantis, (*Pallas*), as Virgill recordeth, poure forth teares for loosing such a worthy maister." This Book contains the application of the Precepts of the first two to Hunting and Running Horses, and from it, in conclusion, we must extract a single passage as a choice specimen of the Author's manner.

Rates of
speed.

"I will now prove my former assertion that a Horse which runneth hot at hand, but will not hold it, cannot be truely said to be of such speed as another Horse

that is not altogether so speedy as the first, but yet durable.

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MANSHIP

"For instance, take a number, as 20, and divide it first into two equal parts, as 10 and 10, and let that bee supposed the rough or whole runing Course; then take the same number againe and divide it into two unequal parts, as 15 and 5, and let that be imagined the hot runing Horse. Now multiply 10 by 10, and the product will bee 100; then multiply 15 by 5, and that product will arise but to 75; and yet you see that 15 and 5 added together maketh 20, as well as 10 and 10 maketh 20, although the product of that is not so great as the product of this by 25. And the reason is that the difference of the excesse from 10, which is the meane, (being 5,) is not multiplyed equally in itselfe: for 5 being the multiplier, multiply 10 by 5, and it yeeldeth 50, and multiply 5 by 5 because it is the excesse and it produceth 25, which being added to 50, maketh 75 as afore: but multiply 5 again by itselfe and it bringeth 25 more, which being added to 75 maketh 100, answerable to the product of 10 and 10; so that you see though 15 is more than 10 and hath the vantage at the first, yet 5 is lesse than the other 10 by the square of 5, which is the excesse, and so looseth that advantage by the quantity of the square of the excesse as is demonstrated.

"Even so the whole runing Horse (though not altogether so speedy at the first) holdeth his speed from the first to the last, whereby there is no losse, but produceth the best advantage, as it doth being multiplyed in itselfe, but the unequall or false runing Horse, although he have the advantage at the first, as 15 hath of 10 to the outward sense, and so may holde it halfe the Course, nay it may be $\frac{3}{4}$ as to 75, yet by reason that his runing tended not to the meane, but to the excesse, he will loose that advantage at the latter end, in as much as he hath a less proportion of strength and winde to maintaine him at the last, and so the further he runneth the more he setleth, as the last 5 doth of the last 10. Whereby it is playne that long and true training doth not pull a Horse from his speed, but rather increases it, although he runne not so violently fast at the first as hee did, seeing true and whole runing Horses are to bee accompted the swiftest Horses, and do worse the other, which rested to be proved."

We come next to an elaborate production, the folio of Salomon de la Broue, *Escuyer d'Escuirie du Roy*, (Henri IV.) *et de Monseigneur Le Due d'Espéron*, *Le Cavalerie François*, 1602.* This Work is composed in a very grave and dignified style. Each of its Books is introduced by recommendatory sonnets and stanzas, and preceding the Ist is a Preliminary Discourse, *Sur le Devvoir de l'Escuyer de Grande Ecurie*, from which it may plainly be discovered that the Sieur de la Broue conceived no other office to be equally solemn, exalted, and important. The precepts in the main Volume are chiefly derived from De la Broue's Master, Pignatelli of Naples, than whom, at that time, none stood higher in esteem. All the young Nobles of France and Germany thronged to his Lessons.

De la Broue

This Work was followed by another, remarkable for the beauty of its Engravings, *Manceige Royale où l'on pouvait remarquer le défaut et la perfection du Cheva-*

Pluvinel.

* There is an earlier edition of this Work, but not so complete, printed at La Rochelle, 1593, 1594, under the title *Préceptes que les bons cavaliers François doivent observer*.

HORSE-
MANSHIP. *lier, en tous les exercices de cet Art digne des Princes, fait et pratiqué en l'instruction du Roy. (Louis XIII.) Par Antoine Pluvinel, son Escuyer Principal, Conseiller en son Conseil d'Estat, son Chambellan ordinaire et sous Gouverneur de sa Majesté. Le tout gravé et représenté en grandes figures de taille douce par Crispian de Pas, Flamand à l'honneur du Roy et à la Mémoire de M. de Pluvinel. Paris, 1624.** The letter-press consists of conversations, in which the King, MM. Le Grand, and Pluvinel are interlocutors. The King inquires, and Pluvinel conveys precepts on Horsemanship; and without this Royal desire for information, such was the reserved disposition of the Chief Esquire, if we may judge from the following passage, that all his learning would have been lost to posterity. *Sire, le commandement et la louable curiosité de Vostre Majesté, sera la seule cause que le public par aventure profitera de ce que j'ay à luy représenter en peu de mots, n'estant de mon humeur ne de ce dessein de parler beaucoup, croyant que l'homme a pour le moins autant de mérite à mettre judicieusement le silence en usage, qu'à parler et discourir vainement à tous propos; car tel sçait parler qu'il ne sçait pas taire. (31.)* In the second interview, *Sa Majesté commence de monter à Cheval* and receives instructions *pour courir la bague*. But the chief interest of the Work consists in its finely executed illustrative Plates. All the processes of the Manege are represented in them, and the King himself is, for the most part, the chief performer. The Book has been several times reprinted.

René de
Menou.

The system of Pluvinel was strongly advocated a few years after the last-described publication in *La Pratique du Cavalier, par René de Menou, Seigneur de Charnizay, Gentilhomme Tourangeau, 1629.* This Work contains a few plain rules for the Manege.

But the chief place, in Works on Horsemanship, is generally accorded to that which we are next about to mention.

Duke of
Newcastle.

William Cavendish, successively Earl, Marquess, and Duke of Newcastle, during his tedious exile, published at Antwerp, in 1658, a magnificent folio, *Méthode et Invention Nouvelle de dresser les Chevaux*. Only fifty copies of this Work were printed for presentation, and the plates were then destroyed, so that it is now a rare treasure in Bibliography. Such is the statement of M. de la Guerinière, (*Ecole de Cavalerie, 61.*) but a somewhat different account is given by Brunet in his *Manuel du Libraire*. He mentions that the rarity of this Volume arises from the greater part of the copies having been burned accidentally in a Bookseller's warehouse. The date of the Work in the *printed* title, which is sometimes wanting, and which ought to follow the engraved title, is MDCLVII, to which I have been added by a pen. The Work contains a frontispiece and 42 well-executed Plates. It was reprinted by Brindley in 1737, and a translation of it, by the same, in 1743, in two Volumes folio. Lord Orford, who indulges in much unmerited sarcasm against the Duke, states that this Work was originally written in English, and translated into French by a Walloon. (*Royal and Noble Authors, iii. 180. Park's Ed.*)

The character which Lord Clarendon has given of the Duke of Newcastle, is in the highest degree favourable. As far as relates to the subject before us, he states that

“he was a very fine Gentleman, and most accomplished in those qualities of Horsemanship, Dancing, and Fencing, which accompany good breeding, in which his delight was. (book viii.) Later Writers have endeavoured to detract from this eulogy. Warburton, with much causticity, terms him “a poor fantastic General,” and “a fantastical virtuoso on Horseback;” (*Notes on Clarendon, vol. iv. 422. 512. Ed. 1826.*) and in other places speaks slightly both of his principles and his abilities.

The Duke, in his Dedication to his Pupil, (he was Governor to Charles II. when Prince of Wales,) reminds him that he was the first who placed his Majesty on Horseback, and adds, that such was the Royal precocity that, at between nine and ten years of age, the young Prince had attained the most firm and beautiful seat which ever was beheld, and managed a Horse through all his airs and paces with the greatest address and judgment. *Votre Majesté monta deux chevaux dispos Desperato et Balot, quoyque très-rebours, avec tant de bonne grace, d'aire et de justesse, que les meilleurs Cavaliers qui étoient d'auprès d'elle, et la regardoient avec admiration, en étoient tous étonnés. Quelques-un qui étoient là, et qui avoient appris aux Académies étrangères, eussent été, sinon tout à fait, au moins presque jettés par terre par les mesmes chevaux. Le Roy, votre Pere, de glorieuse mémoire, disoit, qu'il n'avoit jamais vu aucun de votre âge, qui vous approchat de bien loin à monter à cheval; (Sa Majesté étoit très-capable d'en juger;) il disoit qu'il cherchoit quelque faute mais qu'il n'en pouvoit trouver.* Having thus praised the King, he proceeds to eulogize Horses; assuring Charles that a Monarch never is accompanied with so much majesty even upon his throne as upon the back of a handsome Horse; and in a strain of very Courtly allegory he goes on to show, that he who is the best Horseman will infallibly be the best political Governor; for that he will know how to ride his People, not putting them out of breath so that they may turn restive and take the bridle in their teeth; nor allowing others to mount them, but reserving them for the Royal saddle only. *La République, n'ayant qu'un corps, elle ne doit avoir qu'une paire d'éperons, et qui doivent être ceux de votre Majesté, contre lesquels ils ne se rebelleront jamais, mais obéiront toujours, et les prendront pour une Aide plutôt que pour un Châtiment.* This was a doctrine which, it may be thought, had been experimentally disproved both to the Duke and to his Pupil.

Every page of this costly Volume breathes the Writer's fervent devotion to his Art. He warns his sons to study his precepts because Man is most manly when on Horseback; and he assures all the *honorable Cavaliers et très-excellens Cavallerizzes*, to whom he addresses himself in general, that such is the necessity of application to it, that if two youths of equal abilities should be sent at the same time, the one to the Schools and the other to the Riding-house, the first would become a sound Philosopher before the second was even a moderate Horseman.

The system pursued by the Duke is one of much gentleness. A maxim, of which he expresses high approbation in the outset, is, that the Art is intended *pour mettre un Cheval à la raison*; and he holds that, even in punishing a Horse, a good rider ought to consider himself *comme une espèce de Divinité au dessus de luy*.

The Plates of this Volume are very interesting. On one of the first the Duke himself is represented mounted

* This is the second Edition, the first was published in the preceding year. We notice that of 1624, because it is that Edition which we have consulted.

HORSE-
MANSHIP.

on Pegasus, who is performing a lofty capriole in mid air, and vehemently jerking out behind. Below is a semicircle of eleven Horses, each on his haunches, and with the fore feet elevated as if in deep obeisance. Above is seated the full conclave of Olympus; and in one corner two Cupids bear a scroll with the following legend.

*Il monte avec la main, les éperons et gaulle,
Le Cheval de Pégase qui volle en Capriole;
Il monte si haut qu'il touche de sa teste les Cieux,
Et par ses merveilles ravit en extases les Dieux.
Les Chevaux corruptibles qui là bas sur terre sont
En courbettes, demi-airs, terre à terre, vont;
Avec humilité, soumission et bassesse,
L'adorer comme Dieu, et auteur de leur adresse.*

In another Plate we find his Grace seated in a triumphal car, drawn by two Centaurs, one of whom bears his armour; nineteen surrounding Steeds are paying reverence on their knees. In those which represent the several lessons, the Marquess is on foot, standing or seated, giving his instructions to mounted Scholars; or *le Capitaine Mazin*, his Esquire, is on foot, and the Marquess on Horseback. The background of the Plates, occasionally, is formed by a view of some seat of the Noble Writer. Thus we have Welbeck in Nottinghamshire, with its superb Riding-house, 120 feet by 40, and the magnificent stables, in which the roof, pavement, stalls, and mangers were of stone; along the latter ran a perpetual stream of fresh water from a fountain, and little chimneys above each rack, with valves which opened and shut at pleasure, regulated the temperature. In others we are presented with Bolsover in Derbyshire, while the Marquess curvets, demivolts, caprioles, or performs groupades and ballotades in front. Both these princely Mansions are well known in History from the rich entertainments given at them by their noble owner to his unfortunate Master. Clarendon has recorded the sumptuous reception of Charles I. at Welbeck, on his way to his Coronation in Scotland. (i. 139. *Ed.* 1826.) The second, at Bolsover, is believed to have been still more magnificent. Ogle, in Northumberland, is likewise engraved, a fine moated building, erected in the reign of Edward IV., in the grounds of which a Hawking party is represented. So, too, is Bothel, in the same County, where we witness a stag hunt. The last Plate in the Volume presents a splendid Pavilion, divided into five separate arched compartments, each occupied by two persons seated. That in the centre contains the Marquess and Marchioness themselves, immediately on their right are the Earl and Countess of Bridgewater, next to them the Viscountess Mansfield and Madame Cavendysshe; on the right are the Earl and Countess of Bolingbroke, and adjoining, Monsieur Cheyne and Madame Jeanne, *sa femme*. In front, exhibiting on Horseback before their parents, are *Le Seigneur Charles Vicomte de Mansfield l'Ené*, and *le Seigneur Henry Cavendysshe le Cadet*; and a legend informs us, that *Les deux Seigneurs qui sont à Cheval et les trois Dames qui les regardent sont tous enfans de Monseigneur le Marquis, et les trois hommes sont maris de ces trois Dames filles de Monseigneur le Marquis*. It is indeed a most goodly family portraiture.

Rudeness of
Riding-
masters.

The Riding-masters in the Duke's time appear to have treated their Scholars quite as ill as they did their Horses. He protests earnestly against such instructors as were in the habit of beating their pupils *avec la houssine ou une longue perche*; who fill their pockets with stones to throw at them; and who are perpetually reviling them with some such phrases as the following:

O pauvre homme! je vous baise les mains. Hà le lordaut! il se tient à Cheval comme une valise; Innocent! tournez votre main, aidez-vous de vos jambes, donnez les éperons, soutenez. Hà le diable! Quel sot! all which language he considers highly ungentle, and likely to displease.

HORSE-
MANSHIP.

Of the Scientific precepts of this splendid Work it is impossible to attempt any abridgement, and we proceed to a short notice of another Volume from the same distinguished pen, in English, *A new Method and extraordinary Invention to dress Horses*, London, 1667, which, as stated in the *Preface*, is "neither a Translation of the first, nor an absolutely necessary addition to it." In the outset, the Duke, with a little natural and amusing vanity, informs us of some of his equestrian feats while at Antwerp. When the Spaniards who accompanied Don John of Austria returned from visiting his Manège, the Prince asked "Whether the Horses were as rare as their reputation was great? to which they answered, that my Horses were such that they wanted nothing of reasonable creatures but speaking. And the Marquess of Seralvo, Master of the Horse to his Highness, and Governor of the Castle of Antwerp, told his Highness, that he had asked me what Horses I lik'd best? And that I answered there were good and bad of all nations; but that the Barbes were the Gentlemen of Horse kind, and Spanish Horses the Princes. Which answer did infinitely please the Spaniards." Again, when he rode before the Marquess of Carasena, that Grandee "seem'd to be very well satisfied, and some Spaniards that were with him cross'd themselves and cried *Miraculo*." So, also, some Frenchmen of high quality affirmed, "*Par Dieu, Monsieur, il est bien hardi qui monte devant vous*. And another said at another time, *Il n'y a plus de Seigneur comme vous en Angleterre*."

Duke of
Newcastle's
New
Method.His own
Horseman-
ship.

The opening Chapter contains a brief sketch "Of the several authors that have written of Horsemanship both Italian, French, and English." This notices some of the writers whom we have already mentioned. The Art is said to have been invented in Italy, and most cultivated at Naples, where Grison took the lead as the first writer, "and truly he writ like a Horseman and a great master in the Art for those times. Henry VIII. sent for two Italians that were his Schollars to come to him into England; and of one of them came all our Alexanders, and their Schollars fill'd the kingdom with Horsemen." Sir Philip Sidney brought over two Italians, Romano and Prospero. The Earl of Leicester sent for Claudio Curtio, whose Book is "very much stolen out of Grison. Laurentius Cassius is another author, none of the best, with horrible Bitts. Then there is Cæsar Fieske,* who hath writ a Book much out of Grison too, where he meddles with Musick." The Author of the *Gloria del Cavallo*, and Pietro Antonio in his *Cavallo Frenato*, both largely "stole" from Grison. Pignatelli, a Neapolitan, was the most celebrated Horseman ever produced by Italy; but he did not write. His Scholars, De la Broue, De Pluvinel, and St. Anthoine, introduced the Art into France, which thenceforward became famous for its Masters. Of De la Broue's Work the Duke of Newcastle speaks but unfavourably. It was (he believes) the first written by any Frenchman, but it is "very tedious, many words for little matter, and his first Book is absolutely ali-

History of
the Art.

* *Trattato da' imbrigliare, atteggiare e ferrare i Cavalli di Cesare Fiaschi, 1550.*

HORSE-
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stolen out of Grison, and his second Book from Signor Pignatelli's Lessons." "Pluvinel was a good Horseman, but his invention of the *three Pillars* is naught. St. Anthoine, also, was a very good Horseman, and was sent over to England by Henry IV. to teach Henry Prince of Wales. Two of his Scholars, Boyden and Founteney, rode well, but did not write. One Signor Hannibal, a Neapolitan, came into England, and served the Lord Walden." Of the Italian writers on Horsemanship in general, the noble author entertains a very contemptuous opinion. "I must tell you they are tedious, and write more of Marks, Colours, Temperatures, Elements, Moons, Stars, Winds, and Bleedings, than of the Art of Riding, only to make up a Book, though they wanted Horsemanship." Blundevill, as may be expected, meets with little quarter as to his knowledge of Riding; though he is handsomely mentioned in general terms. He is described as "a better Schollar than a Horseman, and was indeed a fine Gentleman, well travelled, an excellent Schollar, a good translator, and puts things in an excellent method; but tyed himself too much to old authors, who knew as little as he in Horsemanship; and so authority abused him, having no knowledge himself in the Art, and totally wanting experience in it." His Treatise on Dieting is admitted to be learned. "His cures of diseases are most admirable, and indeed he is the Father of all that business, and the rarest that hath writ upon that subject. Markham is but Blundevill with other names, and will not acknowledge it." (42.)

In the Duke's opinion, naturally enough, "the best Horseman that ever I knew is one of my own breeding, and rides by my method, which is Captain Mazine, now a Query to the King;" and as for his own Book, "it is stolen out of no Book, nor any man's practice but my own, and is as true as it is new; and if any man do not like it, it is a great signe he understands it not; for there is no way for dressing Horses like it; if it be not good I am sure it is the best that has been writ yet; what will be writ hereafter I know not."

Scale of
Horses of
different
Countries.

The Duke classes Horses in the scale of intellect as follows. "You must know that of all Horses in the world, of what nation soever they be, Spanish Horses are the wisest, far the wisest and strangely wise beyond any man's imagination;" 300 or 400 pistoles were a common price for them; 1000 have been given. "The Barb is next to the Spanish Horse for wisdom, but not near so wise." In Barbary a very fine Horse may be purchased for from £20 to £30; in Languedoc and Provence fine imported Barbs bring from 40 to 50 pistoles. The English Horses are less wise than the Barb, fearful and skittish, dogged and rebellious, and not apt to learn; nevertheless, from their miscellaneous composition of qualities they are the best Horses in the world for all uses whatsoever, from the cart to the Manege. The best places for purchasing them are at the Fairs in Northampton and Leicestershire, Rowel, Harborough, and Melton. The Frison is less wise than the English, but he is good in the Manege, useful in war, hardy, manly, and "fit for every thing but running away." The Dane is an excellent leaper. Holland supplies many geldings for French Coach Horses. It is a mistake to suppose that the Germans have none but Cart Horses, some of their breeds are particularly fine. The Neapolitan breed has completely run to decay. The Turkish are "brave Horses." Of the boasted Arabs the Duke had seen but one, a Bay,

little Horse, with no rarity of shape, sold to King James for £500, and, after training, beaten by every Horse with which he ran. The Hungarian Horses are not worth speaking of. The Poles, notwithstanding the magnificence of their trappings, are but common and ordinary in shape. In the Swedish Horses there is no great matter. The Iceland Horses are curled like their Dogs, so that no currycomb will touch them, and they are but dull jades. "Sir Walter Rawley told me that in the West Indies there were the finest shap't Horses and the finest colours in the World, beyond all Spanish Horses and Barbs that ever he saw, and they knew there so little of the use of Horses that they killed them for their skins."

HORSE-
MANSHIP

But few other Works on Horsemanship demand any notice. *Le parfait Mareschal, par le Sieur de Solleysel, Ecuyer, Sieur du Clapier, l'un des Chefs de l'Académie Royale*, appears to have been received with great applause. The Edition which we have consulted is the eighth; it was printed during the author's lifetime, and bears date 1691. The Work was translated into English by the indefatigable Scotch Gymnasiarch, Sir William Hope, whose skill in FENCING we have already acknowledged. To his version he added a *Treatise on the Art of Riding*, from which we shall presently have occasion to borrow a few particulars.

Solleysel.

Sir William
Hope.

In 1732 was published *Ecole de la Cavalerie, par M. de la Gueriniere, Ecuyer du Roy*, Paris. This is a handsome folio, with well-executed Plates. The 3d Chapter of Part II. contains a good explanation of the chief terms used in the French *Manège*, terms which the Writers on Horsemanship, for the most part, use too freely without previous definition. A yet later French Work, *Les vrais Principes de la Cavalerie, par M. Gaspar Saunier, Ecuyer de l'Académie de l'Université de Leyde*, is equally clear and distinct with that last mentioned, by pursuing a similar method. Among ourselves, Henry Earl of Pembroke is among the latest Writers on the Art. He published, in 1761, *A Method of breaking Horses and teaching Soldiers to ride, designed for the Use of the Army*, from which we principally learn the ill discipline which at that time prevailed among our Cavalry Regiments.

De la Gue-
riniere.

Saunier.

Earl of
Pembroke.

It is not our intention in this place to give detailed directions either for the training or managing of Horses, both of which will be far better learned from any of the numerous express Treatises on those subjects, than from an abridgement of them; we shall content ourselves with a very rapid, general outline of the received methods, and a brief explanation of a few of the more common technical terms of the Manege. Horses are taught their paces at first, by being made to run in circles without any rider backing them. The breaker stands in the middle, holding a *longe*, or long rein; and a *cavesson* (a noseband of wood, leather, or iron) is put on the Horse's nose; if it be necessary, a second man follows with a whip, (*chambrière*,) but great care must be taken to proceed with gentleness and by slow degrees. The three natural paces are a Walk, a Trot, and a Gallop, to which some Horses of themselves add an Amble. In a *Walk* a Horse lifts two legs on a side one after the other, beginning with the hind leg first. In an *Amble* he lifts two legs on a side at the same time. In a *Trot* he lifts two legs at the same time, and keeps two on the ground crosswise, or, as Sir William Hope, from whom we are borrowing our explanations, expresses himself with becoming nationality, "in the form

Breaking.

Natural
paces.

Amble.

Trot.

HORSEMANSHIP. of a St. Andrew's Cross." In *Galloping* straight forward a Horse may lead with what fore leg he pleases, but unless the hind leg on the same side follows it, the legs are said to be *disunited*; in this pace all four legs are off the ground at the same time. In *Galloping* in a circle, the innermost fore leg should lead, or he is said to *Gallop false*. The *Canter*, or *Hand Gallop*, is not considered a natural pace; it is an easier *Gallop*, in which the *Hand* presses on the bridle to restrain the speed.

Canter.

Airs.

The artificial motions, or *Airs* of a Horse are seven. *Terra a Terra*; a *Demy Air*, or *Demy Volt*; a *Corvet*; a *Capriole*; a *Croupade*; a *Balotade*; and a *Step* and a *Leap*, (*un pas et un sault*.) These are explained as follows by Sir William Hope, not very distinctly as we fear; but we know not how to improve his definitions, and they at least gain some raciness by being reported in his own words.

Terra a Terra.

"*Terra a Terra* is nothing else but a short and prest *Gallop* with the *Croup* in, in which a Horse's legs do move more quick than in an ordinary *Gallop*, and mark but two times as *Pa, Ta*, and not four as in the *Gallop*.

Demy Volt.

A *Demy Air*, or *Demy Volt*, is an *Air* in which the fore-parts of the Horse are more raised than in *Terra a Terra*, also the motion of the Horse's legs is more quick in *Terra a Terra* than in the *Demy Volt*. A

Corvet.

Corvet is an *Air* whenever the Horse's legs are yet more raised than in the *Demy Volt*, being a kind of leap up and a little forwards, wherein the Horse raiseth both his fore legs at once, equally advanced, (that is, when he is going straight forwards and not in a circle,) and as his fore legs are falling, he immediately raises his hind legs, as he did the fore, that is, equally advanced, and not one before the other, so that all his four legs are in the air at once, and as he sets them down he marks but two times with them. A *Capriole* is when a Horse at the full height of his leap yerks or strikes out his hind legs as near and even together, and as far out as ever he can stretch them, in which action he makes a noise, or *claque* with them." This yerking, in the technical language of the French *Manège*, was called *nouer l'aiguillette*. "A *Croupade* is a leap, wherein the Horse pulls up his hind legs, as if he drew them up to his belly. A *Balotade* is a leap, wherein the Horse offers to strike out with his hind legs but doth it not, only making an offer, and showing the shoes of his hind feet, but does not strike. Of these three last leaps, the *Capriole* is most esteemed, being the most perfect leap of all. A *Step* and a *Leap* is, as it were, three *Airs*; the pace or step is *Terra a Terra*, the raising is a *Corvet*, and then the *Leap* finishes it."

Capriole.

Croupade.

Balotade.

Step and Leap.

Falcade.

Passage.

Pesate.

Pirouette.

Piafer.

Passade.

Mezair.

Epaule en dedans.

A *Falcade* is made by a Horse throwing himself upon his haunches two or three times, as in very quick *Curvets*.

A *Passage* is raising the outward hind leg and inward fore leg together, alternately with the other two cross legs, never gaining above a foot of ground at a time.

A *Pesate* is a rising upon the haunches with the fore legs bent up to the body.

In a *Pirouette* a Horse turns upon the inward hind leg, the other three being lifted from the ground. A Horse is said to *Piafer*, when he continues to make *Passages* without advancing, retreating, or sidling.

A *Passade* is a course in a straight line and back again, turning at each end with a *Demi Volt*.

A *Mezair* is a lower, quicker *Curvet*.

In the *Epaule en dedans*, or shoulder turned inwards, one of the most important lessons, the Horse is said to

move on two *pistes*, i. e. his fore and hinder parts move on different lines. In the *Epaule en dedans* he looks the contrary way to that which he goes; in *passaging* the same way.

The following brief general directions seem applicable to all species of *Horsemanship*.

Every Horse should be accustomed to stand still while he is mounted. In mounting, the Horseman should stand rather before than behind the stirrup, and then taking the bridle short together with the mane in the left hand, he should help himself into the stirrup with his right, taking care that his toe does not touch the Horse. While the foot is in the stirrup he should move on the right till he faces the side of the Horse looking across the saddle. Then with his right hand he should grasp the hinder part of the saddle, and with that and the left, which holds the bridle and the mane, should lift himself upright on his left foot. Remaining thus but for a moment, so as to divide the action into two motions, he should throw his leg over and gain his seat.

In dismounting, the bridle and mane should be held as before in the left hand, the right hand should be placed on the pommel of the saddle, and when the leg has been thrown over the back of the Horse, that hand should grasp the hinder part of the saddle. There should be a moment's pause on the stirrup, and the action should be in all respects the converse of mounting; especial care is to be taken not to bend the right knee lest the Horse be rubbed by the spur.

The seat should be square, the left shoulder not pulled forward by the bridle, but the body even. The reins should be held with the whole grasp of the hand, and divided with the little finger, the thumb uppermost and placed on the bridle, the wrist bent a little outward. The hand in pulling the bridle should be raised towards the breast. If it be thought fit to ride the Horse with a loosish rein, advance the arm but not the shoulder.

The body, instead of being stiffened by an unnatural grasp of the knees to the saddle, should be pliable and gently yielding to the Horse's motions; the legs should be kept straight down, the thighs, knees, and toes rather inclined inwards, the stirrup rather on the ball of the foot than home to the instep. The grasp should chiefly be made with the hollow of the thighs; the stirrups in a hunting saddle should for the most part be of such length as to afford the breadth of four fingers between the seat and the saddle when the rider stands in them.

A Horse should never be spurred by a kick; if it be necessary to spur him briskly, the heels should be kept close to his sides, the pressure increased or slackened as requisite. If he be vicious, the reins should be taken separately one in each hand, and the arms being advanced forward he should be held very short, thus his head being raised high, and his nose thrown a little out, he can rise neither before nor behind; with a headstrong Horse, repeated pulls are better than one continued strain.

The Duke of Newcastle has one anecdote which almost contains the essence of *Horsemanship*. He was once endeavouring to persuade Mr. Germain, a fine gentleman, and the best scholar in Du Plessis's Academy, to mount one of his Horses, which he was unwilling to do. "I told him, if you will but sit still I warrant you the Horse will go well with you. But a man, said he with a great oath, cannot sit still, which

HORSEMANSHIP

Mounting.

Dismounting.

Seat.

Sitting still.

HORSE-MANSHIP. was said knowingly, and like a Horseman, for to sit still belongs only to a great master." A Post-boy, he adds, can ride a hundred miles a day, a Groom can leap a hedge or a ditch, "my Lord Mayor when he goes to weigh butter sits a leg of either side the Horse very gravely," "many wenches ride astride and gallop," but none of these are to be thought skilled in Horsemanship.

When mounted, he advises the rider to "look a little gay and pleasantly, but not laughing," nor to be "stiff like a stake, or like a statue on Horseback, for I never saw any formality but methought it lookt something of the simple and foolish." "There is no man," he further assures us, "that hath not a musical head that can be a good Horseman," and unless his hand and heel go together, "it will be ill music on Horseback."

Vaulting.

We have already spoken of Homer's allusion to the Art of Vaulting on Horseback, and, in concluding, we may add, that this amusement appears to have been carried to very high perfection in the latter part of the XIIth century, by some wandering Egyptians, twenty in number, who were seen by Nicephoras Gregorius at Constantinople during the reign of the elder Andronicus. They appear to have practised feats of strength, agility, and sleight of hand, such as no man before had ever witnessed or suspected to be possible; and it is not a little to the credit of the Historian, that although he declares their tricks to have been prodigious and most wonderful, *τερατώδη καὶ θαύματος πλήρη*, he distinctly acquits the practitioners of any dealings with the Devil. We subjoin the original description, which may remind some of our readers of sights which themselves have enjoyed in Astley's Amphitheatre: *ἐτερος δ' ἐφ' ἵππου καθήμενος τρέχειν ἐμάστιζε, καὶ τοῦ ἵππου τρέχοντος, ὀρθίως αὐτὸς νῦν μὲν ἐπὶ τῆς ἐφεστρίδος ἵστατο, νῦν δ' ἐμπροσθεν ἐπὶ τῆς τοῦ ἵππου χαίτης, νῦν δ' ὀπίσθεν ἐπὶ τῶν τοῦ ἵππου γλουτῶν, εὐφυνῶς αἰεὶ παραλλάττων τοὺς πόδας, καὶ ὥσπερ ἱπτάμενος δίκην πτηνοῦ· νῦν δ' αὖθις ἀποβαίνων τοῦ ἵππου τρέχοντος, καὶ τῆς οὐρᾶς δραττόμενος, καὶ ἐναλλόμενος ἐπὶ τῆς ἐφεστρίδος, αὖθις ἐωρᾶτο καθήμενος· κἀκεῖθεν αὖθις χαλῶν ἑαυτὸν ἐκ θατέρου τῆς ἐφεστρίδος μέρους, καὶ κάτωθεν διὰ τῆς τοῦ ἵππου κοίλιας περιστρεφόμενος, εὐπετῶς ἐκ θατέρου μέρους ἀνῆει καὶ ἐπωχεῖτο αὖθις. τούτοις δ' ἀσχολῶν ἑαυτὸν ἰδὲ τοῦ τὸν ἵππον πρὸς δρόμον ἐπείγειν ἡμέλει τῇ μάστιγι. ταῦτα μὲν αἷ καὶ οὗτος τῶν τερατοποιῶν ἐκείνων ἐποίει. (Hist. Byz. viii. 3.)*

Stokes's
Art of
Vaulting.

A Volume on this Art, *The Vaulting Master*, was published by William Stokes, at Oxford, in 1652. From this Work, which is illustrated by Plates, the reader may learn how to execute several wondrous Passes. *The John O'Neale, the Miller's Pass, the Hercules Leap, the Poysado, the Pegasus, Over three Horses at once, Pomados at the head, the tail, the hind legs or the bow of the saddle.* A notice of one only must suffice; it is called *The Mistress Command*, and in the engraving a well-dressed Lady appears very patiently seated on a pillion, while a Cavalier is flourishing his heels close to her face. The instructions are as follows: "Your Horse ready, and your Gentlewoman seated, leave the raines of the bridle on the neck of the Horse, then fixing the left hand on the fore pummel, mount, clapping the right hand on the hind pummel: but be sure the right leg move in the same time with the right hand, that so you may readily motion the right thigh

towards the Gentlewoman's lap, and then reverse the same leg over the fore pummel into the saddle without molesting her. If you will do this Passe after another fashion, take the bridle in your left hand, and putting it over the head of the Horse, place your hand on the poll, then taking your true spring from the ground, clap your right hand on the fore pummel, thrust your right leg thorow betwixt both the pummells, and you are in the saddle, the woman not so much as touched."

HORSE-MANSHIP

Dr. Johnson has warned us in the citation given above from the *Preface* to his *Dictionary*, that the term HORSE-COURSER needs explanation; and we give one as we find it set down by himself. "Junius derives it from *Horse*, and *Cose*, an old Scotch word, which signifies to change; and it should therefore, he thinks, be written *Horsecoser*. The word now used in Scotland is *Horsecouper*, to note a jockey, seller, or rather changer of Horses. It may well be derived from *Course*, as he that sells Horses may be supposed to *course* or exercise them." Under the word *Scourse*, however, Dr. Johnson notices the Italian *scorsa*, exchange, whence, he adds, a *Horse-scourser*. Under *Scorse* Mr. Todd writes "*scoja*, 'Sueth vulgo commutare, præcipue equos. Serenius.' The Exmore dialect has *scoace*, or *scorce*, to exchange. Grose. Sherwood notices this word as *scourse*, to exchange, and adds to it a *Horse-scourser*."

Minshew seems to understand it as derived a *cur-rendo*, and gives the similar Italian *cozzone*.

Mr. Gifford, in a note on the *Induction* to Ben Jonson's *Bartholomew Fair*, (*Works*, iv. 369.) says, "In the *Dramatis Personæ*, Knockem is called a Horse-Courser. A Horse-Courser, as old Fitzherbert says, differs from a Horse-master. 'A Corser is he that byeth all ryders' Horses, and selleth them agayne; the Horse-mayster is he that byeth wylde Horses and breketh them and then selleth them.' This, perhaps, was more than Jonson knew. It is sufficient to say that he uses the word, as his contemporaries did, for a Horse-dealer." Considering the almost boundless variety and extent of information on the most unexpected subjects, which Jonson on every occasion displays, we should feel no slight hesitation in predicting his want of knowledge even in the mysteries of Horse-Coursing. Knockem, indeed, throughout, speaks sufficiently in character to prove Jonson's acquaintance with the minutiae of his trade. The whole of his conversation, as Mr. Gifford observes in another place, is made up of scraps from the stable.

Fitzherbert's own words are much too pointed to be omitted. "The diversity between a Horse-maister, a Courser, and a Horse-leach. A Horse-maister is he that buieth wild Colts or Horses, or breedeth them, and selleth them agayne wild, or breaketh part of them and maketh them lame,* and then selleth them. A Courser is he that buieth all ridden Horses, and selleth them agayne. A Horse-leach is he that taketh upon him to cure and mende all manner of diseases and sorances that Horses have, and when these three be met, if you have a Pothicary to make the fourth, you might have such foure that it were hard to trust the best of them." *Booke of Husbandrie*, ii. 57.

* So it stands in the original; (*Ed.* 1598;) *lame* is probably a misprint for *tame*; but the compositor's error (if it be one) can be no matter of surprise when we read the context.

HORS-
FIELDIA.
—
HORTI-
CULTURE.

HORSFIELDIA, in *Botany*, a genus of the class *Dioecia*, order *Monadelphia*. Generic character: male flower, calyx none; corolla tubular, three-angled, border conniving; anthers connate: female flower, calyx none, corolla as the male; style none; stigma obscurely spotted; drupe superior, one-seeded.

One species, *H. odorata*, a moderate-sized tree, native of Ceylon, and cultivated in Java; the flowers have the fragrance of the violet.

HORSHAM, a Borough and Market Town in the County of Sussex, on the banks of the river Adur or Beeding. It stands in a very pleasing country, which once formed a continued forest. The Church is of large dimensions, and is a fine specimen of the pointed style; the living is a vicarage in the gift of the Archbishop of Canterbury. A Market House, a Town Hall, in which, and at Lewes, the Summer Assizes are held alternately, and a County Gaol, are the other public buildings. Hill Place, an ancient mansion belonging to the Duke of Norfolk, Cool Hurst, a seat of the Earl of Galloway, Denn Park, Springfield and Horsham Park, are all in the immediate neighbourhood. Horsham has returned two Members to Parliament since the reign of Edward I. Population, in 1821, 4575. Distant from Dorking 11½ miles, from London 36.

HORTATION, } Lat. *hortor, atus*. The ancient
Ho'RTATIVE, } Romans (Vossius says) wrote it
Ho'RTATORY. } *her-ior*; and *honor*, he conceives
to be from *ὁρτύνειν*, *incitare*, to incite, to encourage, or
from *ὄρ-ειν*, *excitare*. See to **EXHORT**.

Encouragement, admonition, advice, persuasion.

In *hortatives*, and pleadings, as truth or disguise serveth best to the design in hand, so is the judgement or the fancy most required.

Hobbes. Leviathan part i. ch. viii.

He animated his souldiers with many *hortatorie* orations.

Holland. Ammianus, fol. 202. *Julianus*.

And as to the second, that he should by his *hortation* set the commons against the nobility and gentlemen, he said that he never spake any word, but some of the commissioners were present; who he doubted not would testify for him in this part to his accuser's shame.

Strype. Memorials. Edward VI. Anno 1548.

HORTIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Rutaceæ*. Generic character: calyx five-toothed, persisting; corolla, petals five, reflexed, acuminate, glandular, hairs at the base; style sessile, stigma capitate; capsule five-celled, sells one-seeded.

One species, *H. Braziliæna*, a tree, native of Brazil. Decandolle.

HORTICULTURE, } Lat. *hortus*, a garden, and
HORTICU'LTURAL, } *cultura*, from *colere*, *cultum*,
HORTICU'LTURIST, } to till.
Ho'RTULAN, } The tillage of gardens;
HORTE'NSIAL. } or of such plants as are
usually grown or cultivated in gardens.

Hortus siccus, literally a dry garden; a collection of dried plants.

Such as are sative and *hortensial*.

Evelyn. Introduction, sec. 3.

What I humbly offer your lordship is (as I said) part of natural history, the product of *horticulture* and the field, dignified by the most illustrious, and sometimes tilled *laureato vomere*.

Id. Acetaria. Epistle Dedicatory.

This *hortulan* kalendar is yours, mindful of the honour once conferred on it, when you were pleased to suspend your nobler raptures, and think it worthy your transcribing.

Id. Kalendarium Hortense. Epistle Dedicatory to A. Cowley.

The *hortulan* paradoxes were sent above six weeks ago, and I conclude they are lost from us.

Boyle. Works, vol. vi. p. 132. *Letter from Hartlib*.

The garden affords him many sources of amusement. He attends not indeed to the olitory, and his strength will not permit him to take an active part in the labours of *horticulture*.

Knox. Winter Evenings, ev. 7.

Beautiful as are all the features of the modern garden, I should not hesitate to allot the first place, in an estimate of *horticultural* graces, to the weeping willow.

Id. Essays, No. 115.

It would certainly be a valuable addition of nondescripts to the ample collection of known classes, genera, and species, which at present beautify the *hortus siccus* of dissent.

Burke. Reflections on the Revolution in France.

HORTYARD, now written *orchard*, *q. v. A. S. ortgeard, orceard, orceard, orcyrd*. Of these Junius thinks *ortgeard* the most ancient, and that it is formed from *weortgeard*, that is *wyrt geard*, or a *yard*, or place prepared for *worts* or herbs. Now applied to

A *yard* or garden for fruit trees.

Whiles they passe now and then among their enemies' *hortyards* and vineyards they neyther desire nor touch ought, for feare of poyson and secret arts.

Holland. Ammianus, fol. 237. *Julianus*.

He would have men purchase houses that had more store of arable land and pasture, then of fine *hortyards* or gardens.

Sir Thomas North. Plutarch, fol. 290. *Marcus Cato*.

And even in these our daies, under the name of gardens and *hortyards*, there goe many daintie places of pleasure within the very citie.

Holland. Plinie, book xix. ch. iv.

HOSANNA, Gr. ὡσαννά. See the Quotation from Hammond.

The word *hosanna* is contracted of *הושיענו*, *hōshien*, save I beseech thee. A form of acclamation, which the Jews were wont to use in their feasts of tabernacles, in which also they used to carry boughs in their hands, (see *Neh. ch. viii. v. 15. I Mac. ch. xiii. v. 5. 2 Mac. ch. x. v. 7*.) and also to sing psalms, as it is in the Maccabees, that is, to cry *hosanna*.

Hammond. Annotations on Matthew, ch. xxi. v. 9.

Heav'n rung
With jubilee, and loud *hosannas* fill'd
Th' eternal regions.

Milton. Paradise Lost, book iii. l. 348.

From the full choir, when loud *hosannas* rise,
And swell the pomp of dreadful sacrifice,
Amid that scene if some relenting eye
Glance on the stone where our cold relics lie,
Devotion's self shall steal a thought from heaven,
One human tear shall drop, and be forgiven.

Pope. Eloisa to Abelard.

Damascus, Bishop of Rome, corresponded with Saint Jerome upon the exposition of difficult texts of Scripture; and, in a letter still remaining, desires Jerome to give him a clear explanation of the word *hosanna* found in the New Testament.

Paley. Evidences, part i. ch. xii. sec. 9.

HOSE, } A. S. *hosa*; D. *hosa*; Ger. *hosen*;
Ho'SIER, } which Wachter derives from Ger.
HOSE-HEELER. } *hut-en*, (i. e. A. S. *hyd-an*, to hide,) to cover; applied to various parts of the clothes or raiment, because covering different parts of the body: the breech, thighs, legs, feet.

The breeches, the stockings.

As hys chamberleyn hym brogte, as he ros aday,
A morwe vorto werye, a peyre hose of say.

R. Gloucester, p. 390.

His *hosen* ouer hongen his hokshynes, on euerich a syde.

Piers Plouhman. Crede, sig. C. iii.

And the aungel seide to him girde thee, and do on thin *hoses* (*caligas*) and he dede so.

Wiclif. The Dedis of Apostlis, ch. xii.

That all things which shal first be spoken, may seeme to agree with the matter, and not made as a shippe man's hose to serue for every legge.

Wilson. Arte of Rhetorique, fol. 102.

[The Volsceans] seeing themselves on every side beaten downe and slaine, turned from fighting to intreating, delivered up their captaine,

HORTI-
CULTURE.
—
HOSE.

HOSE. yeilded up their weapons, were driven under the gallows, and in their single doublet and *hose* with great shame and calamitie, were let go and sent away. *Holland. Livius, fol. 146.*

HOSPI-TABLE. It happened that a book came over into the hands of the English exiles, written against the marriage of ministers, by one Miles Hog-gard, a silly *hosier* in London, but highly opinioned of his learning. *Fuller. Worthies. Nottinghamshire.*

Pac. Why thou iron-pated smith: and thou woollen-witted *hose-heeler*: hear what I will speak indifferently (and according to antient writers) of our three professions.

Beaumont and Fletcher. The Martial Maid, act. ii.

For, as we said, he always chose
To carry vittle in his *hose*,
That often tempted rats and mice
The ammunition to surprise.

Butler. Hudibras, part i. can. 1.

And a good number besides of ordinary tradesmen, as smiths, tailors, sadlers, *hosiers*, haberdashers.

Strype. Life of Aylmer, ch. x.

The legs and feet were clothed in long *hose* and open sandals. *Gibbon. Decline and Fall, ch. lxx.*

This the dusk hatter asks: another shines,
Tempting the clothier; that the *hosier* seeks.

Dyer. The Fleece.

HOSLUNDIA, in Botany, a genus of the class *Didynamia*, order *Gymnospermia*. Generic character: calyx tubular, five-toothed; corolla ringent, superior lip concave; two of the stamens sterile, four seeds in the berry-formed calyx.

Two species, natives of Africa.

HO'SPITABLE,	} Fr. <i>hospitable</i> ; It. <i>ospitale</i> ; Sp. <i>hospedable</i> ; Lat. <i>hospita-</i> <i>talis</i> , from <i>hospes</i> , which Vos- sius thinks he can discover in <i>hostis</i> , (<i>t</i> changed into <i>p</i> .) See HOSTILE. <i>Hospes</i> was applied to a stranger, received and entertained in the house. <i>Hospitable</i> ; receiving and entertaining strangers; liberal,
HO'SPITABLENESS,	
HO'SPITABLY,	
HO'SPITAGE,	
HO'SPITAL, <i>n</i> .	
HO'SPITAL, <i>adj</i> .	
HOSPITA'LITY,	
HO'SPITALLER,	
HO'SPITATE,	}
HOSPI'TIOUS.	

kind, to strangers, to visitors.

Hospital; a place for the reception and entertain-ment of strangers: as now restricted, of the poor or sick.

To temples in Acres he quath five thousand marke, & five thousand to *pe hospitale*. *R. Brunne, p. 135.*

He toke it wikkedly out of *pe hospiteler* hond. *Id. p. 178.*

But holdynge *hospitalite*, benygne, prudent, sobre, &c. *Wiclif. Tyte, ch. i.*

Yet ben ther mo spices of this cursed sinne, as whan that on of hem is religious, or elles both, or of folk that ben entred into ordre, as sub-deken, deken, or preest, or *hospitalers*.

Chaucer. The Persones Tale, vol. ii. p. 367.

Beyond Russia lieth the countrey of Prussia, which the Dutch knights of the order of Saint Maries *hospitale* of Jerusalem haue of late wholly conquered and subdued.

Hakluyt. Voyages, &c. vol. i. fol. 102. The Tartars.

I [King Richard] therfore biquethe my pryde to the hyghe mynded Templars and *hospyteler*s, for they are as proude as helle.

Bale. English Votaries, part ii. sig. T. ii.

But as abroad in war, he spent of his estate;
Returning to his home, his *hospitable* gate
The richer and the poor stood open to receive.

Drayton. Poly-olbion, song ii.

With common speech

He courted her, yet bayted euery word,
That his vngentle hoste n'ote him appeach
Of vile vngentleness, or *hospitages* breach.

Spenser. Faerie Queene, book iii. can. 10.

When as they spyde a goodly castle, plac't
Foreby a riuer in a pleasant dale;
Which choosing for that euening's *hospitale*,
They thither march.

Spenser. Faerie Queene, book ii. can. 9.

I tooke him of a child, up, at my doore,
And christ'ned him, gave him mine owne name Thomas,
Since bred him at the *hospitall*.

Ben Jonson. Every Man in his Humour, act. ii. sc. 1.

I am to be a guest to this *hospital* maid [Venice] a good while yet, and if you want any commodity that she can afford (and what cannot she afford for human pleasure or delight?) do but write, and it shall be sent you.

Howell. Letters, book i. sec. 1. let. 35.

Yet nevertheles this complot was discovered, and intelligence thereof given at Rome, by meanes of certaine persons linked to the Romanes in private acquaintance and mutuall *hospitalitie*.

Holland. Livius, fol. 282.

That always chooses an empty shell, and this *hospitales* with the living animal in the same shell. *Grew. Museum.*

For signe of amitie 'twixt us, and that all these may know
We glory in th' *hospitious* rites, our grandsires did commend,
Change we our armes before them all.

Chapman. Homer. Iliad, book vi. fol. 88.

Take shame, and feare the indignation
Of him that thunders from the highest throne
(*Hospitious* Joue) who, at the back, prepares
Paines of abhor'd effect, of him that dares
The pieties breake, of his *hospitious* squares.

Id. Homer. To Mariners.

For harbour at a thousand doors they knock'd,
Not one of all the thousand but was lock'd;
At last an *hospitable* house they found,
A homely shed; the roof, not far from ground,
Was thatch'd with reeds and straw together bound.

Dryden. Ovid. Metamorphoses, book viii.

In the story of our father Abraham, his benignity to strangers, and *hospitableness*, is remarkable among all his deeds of goodness, being propounded to us as a pattern and encouragement to the like practice.

Barrow. Sermon 31. vol. i.

Among the many and various *hospitals* that are in every man's curiosity and talk that travels their country, I was affected with none more than that of the aged seamen at Enchuysen.

Sir William Temple. Observations upon the United Provinces, &c. ch. iv.

With a provisio, that after the expiration of certain leases of the said *hospital-lands*, about twenty-one years to come, the said number of the poor, and the said portions, should be further increased.

Strype. Life of Whitgift, Anno 1584.

Hospitality sometimes degenerates into profuseness, and ends in madness and folly: when it doth so it ill deserves the name of virtue.

Atterbury. Sermon 3. vol. ii.

My lords, the storm of antichristian persecution, which has raged in France since her Revolution, has driven numbers both of the secular clergy, and persons of both sexes of the religious orders, to take shelter in this *hospitable* land, by the natural generosity of Britons, and the influence of the benevolent principles of the Protestant Religion, the universal asylum of the persecuted and distressed.

Bishop Horsley. Speeches, p. 311.

The clergy must be contented, in the present temper of the Irish, with what they can get; yet it ought to be so liberal a commutation, as will enable every parson to live creditably and *hospitably* in the midst of his parishioners.

Anecdotes of the Life of Bishop Watson, vol. i. p. 257.

When a private founder gives his college or *hospital* a name, he does it only as a godfather; and by that same name the king baptizes the incorporation.

Blackstone. Commentaries, book i. ch. xviii.

The expence of *hospitality* she [Elizabeth] somewhat encouraged by the frequent visits she paid her nobility, and the sumptuous feasts which she received from them.

Hume. History of England. Appendix, iii.

William of Tyre relates the ignoble origin and early insolence of the *hospitallers*, who soon deserted their humble patron, St. John the Eleemosynary, for the more august character of Saint John the Baptist.

Gibbon. Decline and Fall, ch. lvi.

HOST.

HOST, *v.*
 HOST, *n.*
 HO'STESS,
 HO'STLESS,
 HO'STEL,
 HO'STELER,
 HO'STELRY,
 HO'STRY,
 HO'STESS-SHIP. } Fr. *hoste*, or *hote*; It. *oste*; Sp. *huesped*, from the Lat. *hospes*.
 (See HOSPITABLE.) Udall writes
hospte and *hospetes*, i. e. *host* and
hostess.
 One who receives and enter-
 tains a stranger, guest, visitor; an
 innkeeper, landlord of an inn.
 To *host*; to dwell or abide, as a
 stranger, guest, or visitor: to receive and entertain one.
 And took two pans to *be hosteler*. to take kepe to hym.
Piers Plouhman. Vision, p. 325.

And he leyde him on his beest, and ledde into an *ostrye* (*stabulum*)
 and dide the cure of him. And another day he broughte forth tweie
pens, and gaf to the *osteler* (*stabulario*) and seyde haue thou cure of
 him, and whateuer thou schalt geue ouer: I schal yelde to thee
 whanne I come agen.
Wichf. Luke, ch. x.

Gret chere made oure *hoste* us everich one,
 And to the super sette he us anon:
 And served us with vitaille of the beste.

Chaucer. The Prologue, v. 749.

Hold vp thine heed, for all is well
 Saint Julian lo, bonne *hostell*,
 See here the house of Fame lo.

Id. The Second Booke of Fame, fol. 279.

But now is time to you for to telle,
 How that we baren us that ilke night,
 Whan we were in that *hostelrie* alight.

Id. The Prologue, v. 724.

Therto he strong was as a champioun,
 And knew wel the tavernes in every toun,
 And every *hosteler* and gay tapstere.

Id. Ib. v. 241.

He *hosteth* at a certayne mannes house in Joppa, whose name is
 Symon, a Tanner by hys occupacion, and dwelleth by the sea syde.

Udall. Actes, ch. x.

The apostles were content to accomlishe theyr request, and
 whan they were out of prison, they wente into the house of Lidia,
 where they had been first *hosted*.

Id. Ib. ch. xvii.

And caused hym to be *hosted* with a worshypfull man of that citie
 called Chremes.

Sir Thomas Elyot. The Governour, book ii. ch. xii.

And this Samaritane Jesus too, hath his *hostes* and inneholders, to
 whom he leauing the earth, and ascending into heauen, dooeth com-
 mitte the wounded man to be wel looked vnto: promising a reward
 in heauen, if through the aboundance of charitie thei shal have laid
 out any thing more then was commaunded for the healing of the piteous
 bodie.

Udall. Luke, ch. x.

Salute Prisilla and Aquila myne *hospte* and myne *hospetes*, and
 Onesiphorus householde, vnto whom I am very much bounden.

Id. 2 Timothy, ch. iv.

And by these inholders are to be understaunded the Apostles, and
 their successours, by whom euen at this daie he doeth cure and help
 mankinde, and gathereth the same from the violence of theues, into
 the *hostrie* of the churche, where the woundes of sinne are healed.

Id. Luke, ch. x.

Jone (was) borne in Burgoyne in a toun called Droymy beside
 Vancolour, whiche was a greate space a chamberlein in a commen
hostrey, and was a rampe of suche boldnesse, that she would course
 horssees and ride them to water.

Hall. Henry VI. The sixth Yere.

Syr Ywayn and his damysell
 In the town toke thaire *hostell*.

Ritson. Met. Rom. vol. i. p. 143. *Ywayne and Gawin*, v. 3404.

But our Grekis, their Greke so wel haue applied
 That they cannot say in Greke, riding by the way,
 How *hosteler*, fetch me my horse a bottel of hay.

Skelton. Speake Parrot.

WID. The troope is past: come, pilgrim, I wil bring you, where
 you shall *host*.

Shakspeare. All's Well that Ends Well, fol. 243.

ANT. Go beare it to the Centaure, where we *host*,
 And stay there, Dromio, till I come to thee,

Id. Comedy of Errours, fol. 86.

The gentle knight, as he that did excell
 In courtesie and well could doe and say,
 For so great kindnesse as he found that day
 Gan greatly thanke his *host* and his good wife.

Spenser. Faerie Queene, book vi. can. 9.

Another shifting gallant to forecast
 To gull his *hostess* for a month's repast,
 With some gall'd trunk, ballast with straw and stone,
 Left for the pawn of his provision.

Hall. Satire 5. book iv.

It is my father's will, I should take on mee
 The *hostesseship* o' th' day.

Shakspeare. Winter's Tale, fol. 291.

Who with Sir Satyrane (as earst yee red)
 Forth riding from Malbecco's *hostlesse* hous,
 Farre off espide a young man, the which fled
 From an huge giant.

Spenser. Faerie Queene, book iii. can. 11.

There are also in Oxford certeine *hostels* or hals, which may right
 well be called by the names of colleges, if it were not that there is
 more libertie in them, than is to be seen in the other.

Holinshed. Description of England, ch. iii.

The students also that remaine in them, are called *hostelers* or
 halliers. Hereof it came of late to passe, that the right reuerend
 father in God Thomas late Archbishop of Canturburie being brought
 vp in such an house at Cambridge, was of the ignorant sort of Lon-
 doners called an *hosteler*, supposing that he had serued with some
 inholder in the stable, and therefore in despite diuerse hanged vp
 bottles of haie at his gate, when he began to preach the gospell.

Id. Ib.

When they had laid hold upon his servants, who for love of their
 lord and master began to make resistance, the swords were brought
 forth out of all the blind corners of the *hostelrie* open to be seene.

Holland. Livius, fol. 36.

Vpon Stane-more, not far from an homely *hostilerie* called the
 Spittle, a stone crosse (on the one side of whose shaft stood the picture
 and armes of the King of England, and on the other the image &
 armes of the king and kingdome of Scotland, vpon that occasion called
 the *Roi-crosse*) was erected, to shew the limits of either kingdome.

Speed. William the Conqueror, Anno 1073, book ix. ch. ii. sec. 32.

Onely these marishes, and miry bogs,

In which the fearfull ewfies do build their bowres,

Yeeld me an *hostry*, mong the croking frogs

And harbour heere in safety from those rauinous dogs.

Spenser. Faerie Queene, book v. can. 10.

When he had observed them, he told the *host* of the house, "that
 one of those horses had travelled far, and he was sure his four shoes
 had been made in four several counties."

Clarendon. History of the Rebellion, book xiii.

But the kind *hosts* their entertainment grace,

With hearty welcome, and an open face.

Dryden. Ovid. Metamorphoses, book iv. *Baucis and Philemon*.

Then taking him apart, she warns him to beware of the mischie-
 vious practices of the *hostess* Pamphilia.

Warburton. The Divine Legation, book ii. sec. 4.

It was now the dusk of the evening, when a grave person rode into
 the inn, and committing his horse to the *hostler*, went directly into
 the kitchen, and, having called for a pipe of tobacco, took his place
 by the fire-side.

Fielding. Joseph Andrews, ch. xiv.

In Stow's time it was altered to a common *hosterie* or inn, having
 a black bell for a sign.

Pennant. London, p. 458.

HOST, } Fr. *hoste*; It. *oste*; Sp. *hueste*; Low
 HO'STAGE, } Lat. *hostes*, which Wachter labours to
 HO'STING. } show is from *host*, *equus*; Swed. *hæst*;
 Dan. *hæst*; Isl. *hest*; applied originally to horse-
 soldiers, then, generally, to an army of horse and foot;
equitatus and *exercitus*, *equitatio* and *expeditio* were, he
 observes, used by the writers of the middle ages as
 synonymous. For the various feudal applications of
 the Low Lat, *hostis*, see Du Cange. Skinner says,
 that *host* is, *aliquantum deflexo sensu*, from the Lat.
hostis, an enemy: applied thus; to

The enemy, assembled; assembled in battle array,
 in battalions; then generally, to battalions, an army,
 any large assemblage, or collected body.

HOST.

HOST.

Heo garkedden hem to gedere, þat a fair *ost* yt was.
R. Gloucester, p. 12.

HOSTAGE

Whan he sauh he ne myght passe on non wise,
 In þre parties to fight his *oste* he did deuise.
R. Brunne, p. 187.

And the *oostis* that ben in heuene sudden him on white horsis
 clothid with bissyn.
Wiclif. Apocalips, ch. xix.

And whan this worthy duk had thus ydon,
 He toke his *host*, and home he rit anon
 With laurer crowned as a conquerer.
Chaucer. The Knightes Tale, v. 1028.

The fore ryders came rynnynge to the barrers skyrmyshyng, and
 the *hoost* taryed styll on y^e mount tyll the next day.
Lord Berners. Froissart. Cronycle, vol. i. ch. xxxix.

Slaughter alike invadeth either *host*,
 Whilst still the battle strongly doth abide,
 Which ev'ry where runs raking through the coast,
 As't pleas'd outrageous fury it to guide.
Drayton. The Barons' Wars, book ii.

And this I have often heard, that when the lord deputy hath
 raised any generall *hostings*, the noble men have claimed the leading
 of them; by graunt from the kings of England, under the greate
 seale exhibited; so as the deputies could not refuse them to have the
 leading of them, or, if they did, they would so worke, as none of
 their followers should rise forth to the *hostage*.
Spenser. View of the State of Ireland.

Strange to us it seem'd
 At first, that angel should with angel war,
 And in fierce *hosting* meet, who wont to meet
 So oft in festivals of joy and love
 Unanimous, as sons of one great sire,
 Hymning th' eternal father.
Milton. Paradise Lost, book vi. l. 93.

Haste, goddess, haste! the flying *host* detain
 Nor let one sail be hoisted on the main.
Pope. Homer. Iliad, book ii.

No less in other parts the battle rag'd,
 Nor less the throng of warring chiefs engag'd;
 High o'er the *hosts* the Stygian fiends repair,
 And Hell's black myriads fill the fields of air.
Hoole. Jerusalem Delivered, book ix.

Host, } Fr. *hostie*; It. *ostia*; Sp. *hostia*; Lat.
 Ho'stie. } *hostia*; a sacrifice. Servius and Isidorus
 approve the Etymology of Ovid. *Hostibus a victis*
hostia nomen habet. Festus from the ancient *hostire*,
sive ferire, to strike

The true teachyng is, that Christes very body is present under the
 forme of bread, in as many *hoostes* as be cōsecrate, in how many places
 soever the *hoostes* be cōsecrate, and is there really and substancially,
 whiche wordes really and substācially be implied, whē we say truly
 presēt.
*Steven Bishop of Wynchester. An Explication of the true Catho-
 lique Fayth*.

Now, say it go for current and be constantly believed, that it is an
 undoubted and infallible signe, that the God will give answer, when
 the *host* or sacrifice thus drenched doth stir; and contrariwise, that
 he will not answer, if the beast quetch not: I see nothing herein re-
 pugnant unto that, which we have before delivered.
Holland. Plutarch, fol. 1097.

On the contrary, he hath been taught to believe that they are neces-
 sary duties, and he cannot be a good catholick, unless he thus
 worships images, and saints, and the bread of the *host*.
Sharpe. Sermons, vol. ii. *A Discourse of Conscience*.

Lord Feversham opened the door once, and called for a glass of
 water. The *hostie* stuck in his [the King's] throat: and that was
 the occasion of calling for a glass of water.
Burnet. Own Times. Charles II. 1685.

HO'STAGE, } Fr. *hostage*; It. *ostagio*; Low Lat.
 Ho'stager, } *hostiagius*. The Etymologies are va-
 rious. From *hospes*, q. d. *hospitagium*; or from *obses*,
 q. d. *obsidagium*; or from *hostis*, quia *obsides ab hosti-
 bus exiguntur*. See Menage, Vossius, de *Vitiis*, lib. iii.
 VOL. XXIII.

c. 14. The usages of *obsidatus* by Eutropius and Ammianus, quoted by Vossius, give some plausibility
 to his decision, that the Fr. *hostage*, or *ostage*, is, κατά
 συγκοπὴν, ex *obsidage*.
 HOSTAGE
 HOSTILE.

Any person or thing delivered to an enemy to be
 kept in pledge or security for the performance of certain
 stipulations or conditions.

þo þe emperour herde þis, he ne tryste not wel her to,
 With oute siker *ostage*, such þing to do.
 þe erl þritti noble men, þat were of ys blod,
 Sende hym and ys owne sone, þat were *ostages* god.
R. Gloucester, p. 55.

& of his crueltes he [William the Conqueror] gynnes for to assuage,
 & gaf ageyn þo fees, of whilk he toke *ostages*.
R. Brunne, p. 78.

þe castels & *ostagers* he gald þorgh curteysie.
Id. p. 139.

He asked of me than *ostages*.
Chaucer. The Romant of the Rose, fol. 125.

And there vpon to make an ende
 The soudan his *hostage* sende
 To Rome, of princes sonnes twelue.
Gower. Conf. Am. book ii. fol. 30.

The same season ther wer styll in England *hostagers*, the erle
 Dolphyn of Auvergne, therle of Porseen, the lorde of Mallurer,
 and dyuers other.

Lord Berners. Froissart. Cronycle, vol. i. ch. 246.

Which being reported to the king, [Porsena] he at first stormed at
 it, and was all in a rage, and sent unto Rome certain oratours to de-
 maund againe his *hostage* Clælia by name.

Holland. Livius, book ii. p. 53.

The king consented to the parley; upon which a cessation was
 concluded; *hostages* interchangeably delivered.

Clarendon. History of the Rebellion, book viii.

Mr. Gore intimated that he was ready to attend them, but they
 desired that two of our people might be left ashore as *hostages*, and
 in this also they were indulged.

Cook. Voyages, vol. ii. book iii. ch. viii.

HO'STILE, } Fr. *hostile*; It. *ostile*; Sp. *hos-*
 HOSTI'LITY, } *tel*; Lat. *hostilis*, from the Lat.
 Ho'stilement. } *hostis*, a stranger, a foreigner; and
 as the Fr. *forain*, from Lat. *foris*, and the Gr. *θυραῖος*,
externus, from *θυρά*, *ostium*, so, from this same *ostium*,
 Martinius and Vossius derive *hostis*, a foreigner, one
 (*forinsecus*) out of doors; and, consequentially, an
 enemy.

Inimical, unfriendly; like, or of or pertaining to, a
 foe or an enemy; adverse.

For why, certes it nedeth of full many helpings, to kepen the
 diuersite of precious *hostilements*.

Chaucer. Boecius, book ii. fol. 219.

Duryng the more part of his reigne, he was lytle or nothyng in-
 quieted without warre *hostilitie* or martiall busynesse.

Sir Thomas Elyot. The Governour, book i. ch. xxiv.

Th' vnaltered law
 Of Fate presaging; that Troy then should end,
 When th' *hostile* horse she should receiue to friend.

Chapman. Homer. Odyssey, book viii. fol. 122.

Thither when he came he began to do many acts of *hostility*
 against the Romans: first in secret, afterwards more openly and
 boldly. *Ralegh. History of the World*, book v. ch. iii. sec. 15.

Thus great in glory from the din of war
 Safe he return'd without one *hostile* scar.

Pope. Homer. Odyssey, book xi.

If others reposit their young in holes and dens, and secure them-
 selves also therein, it is because such guard, such security is wanting,
 their lives being sought either by the *hostility* of man, or to satisfy
 the appetite of rapacious creatures.

Derham. Physico-Theology, book iv. ch. xiii.

They were all armed, but they came on in so confused and strag-
 gling a manner that we scarcely suspected they meant us any harm,
 and we were determined that *hostilities* should not begin on our part.

Cook. Voyages, vol. i. book ii. ch. v

HOT.

HOT, } A. S. *hæt, hat*; the past participle of
Ho'tly. } *hæt-an, calefacere*. See to HEAT.

Opposed to cold. Met. fervent, ardent, inflamed;
fiery; violent, vehement; animated to excess; (*sub.*)
with desire, and, thus, lustful.

I woot thi werkis, for neither thou art coold, neither thou art *hoot*,
I wolde that thou were coold either *hoot*, but for thou art lewe, and
neither coold neither *hoot*, I schal bigynne to caste thee out of my
mouthe. *Wiclif. Apocalips, ch. iii.*

I know thy workes that thou arte neyther colde nor *hotte*: I
wolde thou were colde or *hotte*. So then because thou arte betwene
bothe, and nether cold nor *hot*, I wil spew the out of my mouth.
Bible, Anno 1551.

Another sayd, the fire was ouer *hote*.
But be it *hote* or colde, I dare say this,
That we concluden ever more amis.

Chaucer. The Chanones Yemannes Tale, v. 16422.

And thus the pride whiche was *hote*,
Whan he most in his strengthe wende
Was brent, and lost withouten ende.

Gower. Conf. Am. book i. fol. 19.

Whereupon thinking good not to praetermit the occasyon whiles
the hope was *hotte* in their hartes, [Amintas] conueied them into
Egipt, and entred the hauen at Pelusium, vnder pretence that hee had
bene sent thither by Darius.

Brende. Quintus Curtius, book iv. fol. 51.

They answered the kynge and sayd, Sir, we haue well harde the
knightes of Fraunce, howe they wolde haue you *hotely* to sette on
your enemyes.

Lord Berners. Froissart. Cronycle, vol. ii. ch. xxxiv.

Moderation may become a fault. To be but warm, when God
commands us to be *hot*, is sinfull.

Feltham. Resolve 45. part i.

His aunt Lepida, likewise being in trouble, he deposed against, in
the open face of the court, thereby to gratifie his mother her heauie
friend, and who followed the suite *hotly* against her.

Holland. Suetonius, fol. 182. Nero Claudius Caesar.

Where such an one hears the name of God profaned, religion
scoffed at, and abused; his blood broils and his heart grows *hot* within
him, and he cannot but vindicate the honour of his Maker, in re-
proving the blasphemers to his teeth.

South. Sermons, vol. xi. p. 151.

And can we think, that a mere speculative point that hath no in-
fluence upon our practice, should be worth so *hotly* contending for?

Sharpe. Works, vol. vii. Sermon 13.

God! thou hast said, that Nature shall decay,
And all yon starr'd expansion pass away:
That in thy wrath, pollution shall expire,
The Sun himself consume with *hotter* fire.

Brookes. Redemption.

I believe it will not be *hotly* disputed, that those resources which
lie heavy on the subject ought not to be objects of preference; that
they ought not to be the very first choice, to an honest representa-
tive of the people.

Burke. On the Economical Reform.

Hot, in Composition. *

For peace and concorde can not possibly continue among them,
that are *hote-stomacked* and hygge-minded.

Udall. Phillippians, ch. ii.

But can such things be fit
In Damasippus? He ev'n now to those
Large *hot-bath* draughts, and titled curtains goes,
More fit for the Armenian warlike ranks;
For the Rhene, Ister and the Syrian banks;
To keep great Nero's careful breast secure.

Holiday. Juvenal. Satire 8.

The bed we call a *hot-bed*, and the manner of it is this. There
was taken horse-dung, old, and well rotted; this was laid upon a
bank, half a foot high, and supported round about with planks; and
upon the top was cast sifted earth, some two fingers deep; and then
the seed sprinkled on it.

Bacon. Natural History, Cent. 5. sec. 401.

Returne with her?

Why the *hot-bloodied* France, that dowerlesse tooke
Our youngest borne, I could as well be brought

To knee his throne, and squire-like pension beg,
To keepe base life a foote; returne with her?

Shakspeare. Lear, fol. 295.

Such devils steal effects from lightless hell;
For Sinon in his fire doth quake with cold,
And in that cold, *hot-burning* fire doth dwell.

Id. Rape of Lucrece.

If I can dye with a fillip, or depart
At *hot-cockles*, what's that to any man.

Beaumont and Fletcher. Wit at several Weapons, act iii.

Flaminius, an *hot-headed* popular orator, having once been robbed
(as he thought) of his consulship, by a device of the senators, was
afraid to be served so again, unless he quickly finished the war.

Ralegh. History of the World, book v. ch. iii. sec. 5.

And now she professes a *hot-house*; which I thinke is a very ill
house too.

Shakspeare. Measure for Measure, fol. 65.

But shortly after, as they were rubbing of him with oil in his stove
or *hot-house*, stark naked as he was, they slew him by treason.

Sir Thomas North. Plutarch, fol. 410. Cimon.

And therefore he was not yet so wearie of the world, as like an
headlong *hotspur* voluntarilie to run to his vtter and vndoubted de-
struction.

Holinshed. Chronicles of Ireland, Anno 1539.

The *hot-spurre* youth so scorning to be crost,
Take then to you this dame of mine, quoth hee,
And I without your perill or your cost,
Will challenge yond same other for my fee.

Spenser. Faerie Queene, book iv. can. 1.

To draw Mars like a young Hippolytus, with an effeminate coun-
tenance, or Venus like that *hot-spurred* Harpalice in Virgil, this pro-
ceedeth from a senseless judgement.

Peacham.

In vain the sight dejected to the ground
Stoops for relief; thence *hot-ascending* steams,
And keen reflection pain.

Thomson. Summer

When Lee makes temperate Scipio fret and rave,
And Hannibal a whining amorous slave,
I laugh, and wish the *hot-brain'd* fustian fool
In Busby's hands, to be well lash'd at school

Rochester. An allusion to the Tenth Satire of the first Book of Horace.

I fear my people's faith:
The *hot-mouthed* beast that bears against the curb,
Hard to be broken even by lawful kings.

Dryden. The Spanish Fryer.

Contiguous to the cold bath is another of a moderate degree of
heat, which enjoys the kindly warmth of the sun, but not so intensely
as that of the *hot-bath*, which projects further.

Melmoth. Pliny to Apollinaris, book v. let. 6.

Hail, genial *hot-bed* [St. Stephen's], whose prolific soil
So well repays all North's perennial toil,
Whence he can raise, if want or whim inclines,
A crop of votes, as plentiful as pines.

Mason. Epistle to Dr. Shebbeare.

By means of glasses, *hot-beds* and *hot-walls*, very good grapes can
be raised in Scotland, and very good wine too can be made of them,
at about thirty times the expence for which at least equally good can
be brought from foreign countries.

Smith. Wealth of Nations, book iv. ch. xi.

HOTCH-POT, or } Fr. *hoche-pot*; D. *hutspot*.
HODGE-PODGE, } Kilian says, "so called a *concu-*
HODGE-PUDDING. } *tiendo*, from *hutsen*, or *hutselen*,
to shake, (Engl. *hustle*,) because the meats cut to pieces
and boiled in their own liquor, are *shaken* and tossed
and turned about by the cook."

A mixture of various things *shaken* together in the
same pot. Tyrwhitt.

Ye han cast alle hir wordes in an *hoche-pot*.

Chaucer. The Tale of Melibeus, vol. ii. p. 95.

[He] thrusteth them in together, makynge of them an *hoche-poche*,
all contrarye to the wholesome doctryne of Saynt Paule.

Bale. Apology, fol. 33.

A goodly *hotch-potch*! when vile russetings
Are match'd with monarchs, and with mighty kings.

Hall. Satire 3. book i.

HOT.

HOTCH-
POT.

HOTCH-
POT.

FORD. What, a *hodge-pudding*? A bag of flax?
MIST. PAGE. A puffed man.
Shakspeare. Merry Wives of Windsor, fol. 60.
The first delighting in *hodge-podge*, gallimaufries, forced meats, &c.
King. Art of Cookery.

A bad artist will make but a mere *hodge-podge* with the same materials that one of a good taste shall prepare an excellent olio.
Lansdown. The British Enchantress.

This word, *satura*, has been afterward applied to many other sorts of mixtures; as Festus calls it, a kind of olla, or *hotch-potch* made of several sorts of meats.

Dryden. On the Origin and Progress of Satire.

But what can all this rambling mean?
Was ever such an *hodge-podge* seen.

Lloyd. A Tale.

With us it is denominated bringing those lands into *hotch-pot*, which term I shall explain in the very words of Littleton: "it seemeth that this word *hotch-pot* is in English a pudding; for in a pudding is not commonly put one thing alone, but one thing with other things together."

Blackstone. Commentaries, book ii. ch. xii.

Sir Edward Coke (*Lit. iii. 12.*) has given numerous examples of Legal HOTCHPOT; the following may be accepted as one of the most simple. If a man seized of thirty acres of land in Fee hath issue only two daughters, and he gives with one of them ten acres in marriage to the man who marries her, and dies seized of the other twenty acres, in order to gain her share of those twenty, she must put her ten into Hotchpot; or, in other words, she must refuse the sole profits to which she is already entitled, and cause her land to be mingled with the other, so that an equal division may be made of the whole.

"By this housewifely metaphor," continues Blackstone in the passage of which we have already cited part above, "our ancestors meant to inform us that the lands, both those given in Frankmarriage, and those descending in Fee Simple, should be mixed and blended together, and then divided in equal portions among all the daughters. But this was left to the choice of the donee in Frankmarriage, and if she did not chuse to put her lands into Hotchpot, she was presumed to be sufficiently provided for, and the rest of the inheritance was divided among her other sisters. The Law of Hotchpot took place then only when the other lands descending from the ancestor were Fee Simple; for if they descended in Tail, the donee in Frankmarriage was entitled to her share without bringing her lands so given into Hotchpot. And the reason is, because lands descending in Fee Simple are distributed by the policy of the Law for the maintenance of all the daughters: and if one has a sufficient maintenance out of the same inheritance equal to the rest, it is not reasonable that she should have more; but lands descending in Tail are not distributed by the operation of the Law, but by the designation of the giver, *per formam doni*; it matters not, therefore, how unequal this distribution may be. Also, no lands but such as are given in Frankmarriage shall be brought into Hotchpot, for no others are looked upon in Law as given for the advancement of the Woman, or by way of marriage portion. And, therefore, as gifts in Frankmarriage are fallen into disuse, I should hardly have mentioned the Law of Hotchpot, had not this method of division been revived and copied by the Statute for distribution of personal estates."

By that Statute, 22 and 23 Car. II. c. 10, money may be brought into Hotchpot. As where a certain sum is to be raised and paid to a daughter for her portion by a marriage settlement, this has been determined to be

an advancement by the Father in his lifetime, though future and contingent. If, therefore, the daughter would have benefit of her father's estate, she must bring this money into Hotchpot.

COLLATIO BONORUM, in the Civil Law, answers to Hotchpot. If a child advanced by the father, after the father's decease challenges a child's part with the rest, he must call in all that he formerly received, and then take out an equal share with the others.

In the custom of London there is a term Hotchpot, whereby the children of a Freeman are to have an equal share of one-third part of his estate after his decease.

HOTTONIA, in Botany, a genus of the class *Pentandria*, order *Monogynia*. Generic character: corolla salver-shaped; stamens placed in the tube of the corolla; stigma globular; capsule one-celled.

Four species, natives of Europe and the East Indies. *H. palustris* is an elegant native of England, growing in watery places.

HOVE, } Past tense and past participle of the
Ho'VED, } verb to *heave*, and upon which the verb to
Ho'VEN. } *hove* is formed.

See to HUFF; and the Quotations there from Holland's Pliny.

Tom Piper hath *hoven* and puffed up cheeks,
If cheese be so *hoven*, make Ciss to seek creeks.

Tusser. April's Husbandry. Lesson for Dairy Maid.

But if it thunder withall, then sodainly they shut hard at once, and breed only those excrescences which be called *physemata*, like unto bladders puffed up and *hooved* with wind, and no corporall substance at all.

Holland. Plinie, book ix. ch. xxxv.

The earth also for her part, by this meanes well soaked, swelleth and *hooveth* as it were with a leaven, and lieh thereby more light and mellow.

Id. Ib. book xvii. ch. ii.

At last, all things being prepared, they, on 22nd of February, in the morning, *hove* out the first course of the Centurion's starboard side, and had the satisfaction to find her bottom appeared sound and good.

Anson. Voyage round the World, ch. vii. book iii.

HOVE. See to HOVER. To *heave*, or be *heaved* or raised aloft, (sc.) suspended; to be or remain in suspense, to remain, to stay, to abide.

Morond, Erl of Gloucestre, myd ys ost by syde
In an valeye *houede*, þe endynge vorto abyde.

R. Gloucester, p. 218.

But at the yate there she should out ride
With certain folke he *houed* her to abide.

Chaucer. Troilus, book v. fol. 184.

And he his hors head aside
Tho torned, and to hir he rode,
And there he *houed*, and abode
To wit what she wolde mene.

Gower. Conf. Am. book i. fol. 16.

Upon Candelmas euen, the maior being warned that the king should come to Westminster, he with the more part of the aldermen came vnto Knights Bridge, and *houed* there to salute the king, and to know his further pleasure.

Grafton. Henry III. The forty-first Yere.

One day, as he forepassed by the plaine
With weary pase, he farre away espide
A couple (seeming well to be his twaine)
Which *houed* close vnder a forest side,
As if they lay in wait, or else themselues did hide.

Spenser. Faerie Queene, book iii. can. 10.

But I by that which little while I prooued,
Some part of those enormities did see,
The which in court continually *houed*,
And followed those which happy seem'd to be.

Id. Colin Clout's come home again.

HOTCH-
POT.
—
HOVE.

HOVEA.

HOVER.

HOVEA, in *Botany*, a genus of the class *Diadelphica*, order *Decandria*, natural order *Leguminosæ*.
Generic character: calyx two-lipped, superior lip slightly two-cleft, retuse; all the stamens connected; keel of the corolla obtuse; pod sessile, roundish, inflated, two-seeded.

Two species, natives of New South Wales.

HO'VEL, v. } Henshaw (in Skinner) derives from
 Ho'VEL, n. } A. S. *hove*, a house. Tooke considers
 Ho'VEL-POST. } it to be the diminutive of *hove*,
 (whence also probably the *hove* of Henshaw,) the past
 participle of *heave*. *Hovel*, therefore, is
 A small raised building.

And was't thou faine (poore father)
 To *houell* thee with swine and rogues forlorne,
 In short, and musty straw.

Shakspeare. *Lear*, fol. 305.

No town in Spain, from our metropolis
 Unto the rudest *hovel*, but is great
 With your assured valors daily proofs.

Beaumont and Fletcher. *The Martial Maid*, act v.

LAU. Do I look like a cudgell or a *houell*-post, a staffe or a prop.
 Shakspeare. *Merchant of Venice*, fol. 168.

And Penury and Sloth of squalid mien
 Beneath the roofless palace walls are seen
 In savage *hovels*, where the tapst'ried floor
 Was trod by nobles and by kings before.

Mickle. *Almada Hill*.

HOVENIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. **Generic character**: calyx five-parted; corolla, petals five, convoluted; stigma three-cleft; capsule three-celled, three-valved, cells one-seeded.

One species, *H. dulcis*, a tree, native of Japan; the stalk of the fruit is fleshy and eatable.

HO'VER, v. } Skinner thinks may be either from
 Ho'VER, n. } the A. S. *heaf-ian*, to heave, to raise,
 Ho'VERER, } to elevate; or from the verb to *cover*.
 Ho'VERLY. } There is little doubt that *hover* (with-
 out the aspirate—*Over*—q. v.) is from the past tense
hove, of the verb to *heave*.

To raise or rise aloft, to stay or remain aloft or *over*,
 (sub. in flight; fluttering;) to be or remain in suspense;
 to keep or move near or about, (sc. as if to pounce upon
 —like a bird of prey.)

And as a sillie kight (not falcon like that flie,
 Nor yet presume to *houver* by mount Hellycon on hie)
 I frendly yet presume, vpon my frend's request,
 In barreine verse to shew my skill, then take it for the best.
 Gascoigne. *Hearbes*. Councell to Duglasse Diue.

This fleete *houered* about the Streights of Gibralter.

Hakluyt. *Voyages*, &c. vol. ii. fol. 286. *Fight in the Levant*.

My mynde was but *houerly* and faintlye moued to synne, euen as
 we are wonte sklenderlye to loue suche thinges, whereof we maie,
 when we luste, haue our pleasure.

Udall. *Romaines*, ch. vii.

Had not this been, I would haue commen to you now, but I would
 not see you now *houerly*, & in my passage.

Id. 1 *Corinthians*, ch. xvi.

Thus scarcely said the Muse, but *hovering* while she hung
 Upon the Celtic wastes.

Drayton. *Poly-olbion*, song 1.

The soaring kite there scantled his large wings,
 And to the ark the *hovering* castril brings.

Id. *Noah's Flood*.

But it was scornefull Braggadochio,

That with his servant Trompart *hover'd* there,
 Sith late he fled from his too earnest foe.

Spenser. *Faerie Queene*, book iii. can. 10. st. 23

The pond also breedeth crabs, eels, and shrimps; and in the be-
 ginning, oysters grew upon the boughs of trees, (an Indian miracle)
 which were cast in thither to serue as a *houer* for the fish.

Carew. *Survey of Cornwall*.

About him flew the clamors of the dead,
 Like fowles; and still stoopt cuffing at his head.
 He with his bow, like Night, stalkt vp and downe;
 His shaft still nockt: and hurling round his frowne,
 At those vext *houerers*, aiming at them still.

Chapman. *Homer. Odyssey*, book xi. fol. 177.

Did not his arm the ranks of war deform,
 And point the *hovering* tumult where to storm.

Pitt. *On the Death of the late Earl Stanhope*.

He [Gray] too, perchance, (for well I know
 His heart can melt with friendly woe)
 He, too, perchance, when these poor limbs are laid,
 Will heave one tuneful sigh, and sooth my *hov'ring* shade.

Mason. *Ode 7*.

HOUGH, v. } A. S. *hoh*, poples, the ham of
 HOUGH, n. } one's leg behind the knee; *it. suf-*
 HOUGH-STRING. } *frago*, the *hough* of a beast. Som-
 ner.

To *hough* or *hock* the hamstrings is to cut, to *hew* the
 hamstrings; and the *hough*, or *hack*, the part cut or
howed.

To cut, (hew or hoe,) *sub.* the ham or hamstrings.

Thou shalt *hough* theyr horses, and burne their charettes with fyre.
 Bible, Anno 1551. *Josua*, ch. xi.

He then drew his sword, and bare off the blows as well as he
 could, untill they *hought* him, that he fell to the ground.

Sir Thomas North. *Plutarch*, fol. 867. *Galba*.

Vpon the formost hatches or rowers banks stood armed men close
 together with their shields couched thick over their heads, others
 also behind them stooping somewhat lower, and a third sort by de-
 grees bending their bodies down: so as the hindmost resting upon
 their *houghes* or *hammes*, made a shew of an arched building.

Holland. *Ammianus*, fol. 298. *Valentinianus and Valens*.

Many men for old age feeble, and women also now farre stricken
 in yeares, when they fainted upon sundrie causes, as being offended
 with travailling so farre, casting off all desire to live any longer, had
 the calves of their legges or *hough-strings* cut, and so were left
 behind.

Id. *Ib.* fol. 129. *Constantius and Julianus*.

————— Hath he not *ham-strings*

That thou must *hough*.

Heywood. *A Woman kill'd with Kindness*.

HOUGH, i. e. to hawk or haw, q. v.

HOUND, v. } Goth. *hunds*; A. S. *hund*; D. *hond*;
 HOUND, n. } Ger. and Sw. *hand*. From the A. S.
 HOUND-FISH. } *huntian*, *hent-an*, to pursue, to search

after. Wachter objects that the name was applied
 generally to all dogs, not merely to *hunting* dogs; and
 would derive the verb from the noun. Skinner doubts.

—To *hound*, is

To hunt, to pursue or cause to pursue; to set on,
 in chase of, in attack upon, the game, the prey.

War vor hii nolde for non man nanmore to hem wende,
 þan to so many *houndes*, bote yt were hem to ssende.

R. Gloucester, p. 234.

þe kȳng biheld him a stound, & sauh no repentance,
 He bad drawe away þat *hound*, God has taken vengeance.

R. Brunne, p. 55.

With *houndes* bred and hors bred. nele þem when þei hungren.
 Piers Plouhman. *Vision*, p. 139.

And no man gaf to him, but *houndis* camen and likkiden hise bylis.
 Wiclif. *Luke*, ch. xvi.

Of smale *houndes* hadde she, that she fedde
 With rosted flesh, and milk, and wastel brede.

Chaucer. *The Prologue*, v. 146.

With thicke bristles of his berd unsoft,
 Like to the skin of *houndfish*. sharp as brere.

Id. *The Marchantes Tale*, v. 9699.

HOVER.

HOUND.

HOUND.
—
HOUR.

This Acteon, as he well might
About all other cast his chere,
And used it from yere to yere,
With *houndes*.

Gower. *Conf. Am.* book i. fol. 9.

Hold good sword, but this day,
And bite hard where I *hound* thee, and hereafter
I'll make a relique of thee, for young souldiers
To come like pilgrimes to, and kiss for conquests.
Beaumont and Fletcher. Bonduca, act iii.

All as the shepheard that did fetch his dame
From Plutoes balefull bowre withouten leave;
His musickes might the hellish *hound* did tame.
Spenser. Shepherd's Calendar. October.

But yet much adoe they haue and hard hold with these *hound-fishes*
notwithstanding; for they lay at their bellies and groines, at their
heelles and snap at everie part of their bodies that they can perceive
to be white.
Holland. Plinie, book ix. ch. xlvi.

CAIUS MAR. I shall be *hounded* up and down the world,
Now every villain, that is wretch enough
To take the price of blood, dreams of my throat.
Otway. Caius Marius, act iv. sc. 2.

See there with countenance blithe
And with a courtly grin, the fawning *hound*
Salutes thee cowering, his wide opening nose
Upward he curls, and his large sloe-black eyes
Melt in soft blandishment, and humble joy.
Somerville. The Chase.

HOUR, } Fr. *heure*; It. and Sp. *hora*;
HO'URLY, *adj.* } Lat. *hora*. See HORAL, *ante*.
HO'URLY, *adv.* } A determinate portion of time;
HOUR-GLASS, } certain fixed or determinate por-
HOUR-LINE. } tions of time, into which the day is
divided; into which the surface of a dial or timepiece
is divided.

Hours,—as used by Bale and Spenser, (See *Heures*
in Cotgrave, and *Hora Canonica* in Du Cange,) prayers
or devotions at stated *hours*; also a book of prayers or
devotions.

be soure & twenty *houres* he spende in holy life.
be ferst. viii. *houres* in praier alderbest,
be toper. viii. *houres* in slepe and in rest.
be prid. viii. *houres* he studied, how he myght
Mayntene be lond with lawe, his folk hald to right.
R. Brunne, p. 23.

And aboute the nynthe our Jhesus cried with a greet vois and seide,
Hely, Hely, lamasabatany, that is, my God, my God, whi hast thou
forsaken me?
Wiclif. Matthew, ch. xxvii.

And aboute the ninth *houre* Jhesus cried wyth a loud voyce, sayinge;
Eli, Eli, lama asbathani. That is to say: My God, my God, why
hast thou forsake me?
Bible, Anno 1551.

And on a day befell, that in that *houre*,
Whan that his mete wont was to be brought,
The gailer shette the dores of the toure;
He hered it wel, but he spake right nought.
Chaucer. The Monkes Tale, v. 14733.

His *hours* of astronomie
He kepeth.
Gower. Conf. Am. book vi. fol. 134.

None ende is there of their babiling prayers, their portases, bedes
temples, aulters songes, *houres*, &c.
Bale. Image of both Churches. Preface.

The Dukes of Clarence, Gloucester and Yorke were of the same
opinion, thinkyng it most conuenient to marche towarde theyr enemies
with al spede & celeritie, least in prolongyng of tyme and arguynge
of *opinions*, the Frenche armye might more and more increase &
hourly multiply.
Hall. Henry V. The thyrd Yere.

We coude learne nothyng therof by enquiry: but we saw it tryed
bi *houre-glasses* of water, that the nightes were shorter there, then
in the firme lande.
Arthur Goldyng. Caesar. Commentaries, book v. fol. 117.

For from the first that I her love profest,
Unto this *houre*, this present lucklesse *houre*,
I never ioyed happinesse nor rest.
Spenser. Faerie Queene, book iv. can. 9.

Therein the hermite, which his life here led
In straight obseruance of religious vow,
Was wont his *houres* and holy things to bed.
Spenser. Faerie Queene, book vi. can. 5.

Whose silver gates (by which there sat an hory
Old aged sire, with *hower-glasse* in hand,
Hight Time) she entred, were he lief or sory.
Id. Ib. Two Cantos of Mutabilitie, can. 6.

And solitude in a dark cave,
Where all things hush'd, and silent be,
Resembleth so the quiet grave,
That there I would prepare to flee,
With death, that *hourly* waits for me.
Cotton. The World.

Latona, and her carelesse Nymphs,
(Regardless of my sorrowes) bathe themselves
In *hourely* pleasures.
Ben Jonson. Cynthia's Revells, act i. sc. 2.

The same first mover certain bounds has plac'd,
How long these perishable forms shall last;
Nor can they last beyond the time assign'd
By that all-seeing and all-making mind:
Shorten their *hours* they may; for will is free;
But never pass th' appointed destiny.
Dryden. The Cock and the Fox.

A thousand unforeseen accidents will ever be crossing his designs.
Nor will there be wanting some little thing or other, almost *hourly*,
to put him out of humour.
Sharpe. Works, vol. i. Sermon 2.

None could owne it [the Christian religion] but he must at the
same time deny all his temporal interests, quit his friends, his repu-
tation, and all his fortunes in this world, and live in *hourly* expecta-
tion of a martyrdom.
Id. Ib. Sermon 6.

The schoolmen's notion of times depending on the motions or exist-
ence of the material world, is as senseless, as the supposing it to de-
pend on the turning of the *hour-glass*.
Clarke. On the Attributes, p. 491.

It is no more than to think, that had the sun shone then on the
dial, and mov'd after the same rate it doth now, the shadow on the
dial would have pass'd from one *hour-line* to another, whilst that
flame of the candle lasted.
Locke. Of Human Understanding, book ii. ch. xiv. sec. 28.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike th' inevitable *hour*,
The paths of glory lead but to the grave.
Gray. Elegy written in a Country Churchyard.

You stand in daily and *hourly* need of some superior aid, without
which the very ground you stand upon, firm and sure as it seems to
be, may sink under your feet.
Porteus. Tracts. To the Inhabitants of Manchester, &c.

He adds, that Mons. le Blon had another picture by Holbein of a
learned man, and Death with an *hour-glass*, and a building behind.
Walpole. Anecdotes of Painting, vol. i. p. 120, note.

HOUSE, *v.* } A. S. *hus*; D. *huys*; Ger. *hauss*;
HOUSE, *n.* } Sw. *hus*. Wachter decides for the
HO'USELESS, } Ger. *huten, tegere*, (i. e. A. S. *hid-an*,
HO'USING. } to hide,) to conceal, to cover. From
the A. S. *hiwan, formare, fabricare*, was formed the
A. S. *hi-we*, a house, and *hi-wisce*, familia, a family or
household; and it is not improbable, that *hus*, a house,
had the same origin; meaning,

Any thing framed or built; *sc.* for covering, shelter,
or protection, dwelling or abiding, for a place of resi-
dence; also applied to the family so dwelling, or who
have so dwelt; to persons assembling under one roof;
to the mode or manner of living. And see the Quota-
tion from Smith's *Commonwealth*.

To house, to build, raise or erect a house; to cover,
shelter, or protect; to dwell, abide, or reside; to cause
to shelter, or take shelter, to drive to shelter.

House is much used in Composition.

HOUR.
—
HOUSE.

HOUSE. *House-leek*, in Botany, the trivial name of the *Sempervivum tinctorium* of Linnæus.

Heo *howsede* and bulde faste, and ered and sewe,
So þat in lutel while gode cornes hem grew.
R. Gloucester, p. 21.

Fram Rome he broȝte an heste, that me here nome
Petre's peni of ech *hous*, that smoke out of come.
Id. p. 493.

Saynt Cutberte's clerkes in hidnes euer gede,
At Geruans set þer merkes, a *hous* þe gan vpspede.
R. Brunne, p. 77.

As wel freres as oper folk, folleliche spenden
In *housing* and in helyyng.
Piers Plouhman. Vision, p. 276.

And every man that forsakith *hous*, brethren or sistren, fadir or
modir, wyf either children or feeldis for my name, he shall have an
hundrid fold, and shal welde everlastyng lyf.
Wiclif. Matthew, ch. xix.

And whosoever forsaketh *houses*, or brethren, or systers, other
father or mother, or wyfe or chyliden, or landes for my name's sake,
the same shal receaue an hundred folde, and shall inherit euerlastyng
lyfe.
Bible, Anno 1551.

Yet wolde his herte on other fall,
And thinke hem more delicious,
Than he hath in his owne *hous*.
Gower. Conf. Am. book vi. fol. 132.

That I by night maie arise,
At some wyndowe and loken out,
And see the *howsinge* al about.
Id. Ib. book v. fol. 120.

Ah God! too long heere wander I banished,
Too long abiding barbarous injury;
With Kedar and with Mesech harbour'd,
How? in a tent, in a *houselesse* harbour.
Sidney. Psalm cxx.

If the rent of any kind of *housing* or ground within the city of Lon-
don were raised, as there was indeed very much, from ten shillings to
twenty shillings, then might the parson, who had before but 16. d. ob.
by virtue of this act demand 2. s. q. the double.
Crowly in Strype. Memorials. Edward VI. Anno 1548.

So fourth they far'd; but he behind them stay'd,
Maulgre his host, who grudged grivously
To *house* a guest that would be needes obay'd,
And of his owne him left not liberty.
Spenser. Faerie Queene, book iii. can 10.

Sog. In good time, sir; nay, good sir, *house* your head.
Ben Jonson. Every Man in his Humour, act iii. sc. 6.

The *house* I call here the man, the woman, their children, their
seruant's bond and free, their cattle, their *household-stuffe*, and all other
things which are reckoned in their possession, so long as all these
remaiue together in one.

Smith. Commonwealth, book i. ch. xi.
How shall your *houselesse* heads and vnfed sides,
Your lop'd, and window'd raggednesse defend you
From seasons such as these?
Shakspeare. King Lear, fol. 297.

And not as sommer birds, by and by in the fall of the leafe, to looke
about and seeke for *housing*, harbour, and covert.
Holland. Livius, fol. 183.

He and two of his men had picked out their match to assault one
of his men, three against one, and yet the said Bishop, as he under-
stood, his single man *housed* them all.
Strype. Life of Bishop Aylmer.

And, *housing* in the lion's hateful sign,
Bought Senates and deserting troops are mine.
Dryden. Palamon and Arcite, book iii.

Then thus the Prince: "To these shall we afford
A fate so pure as by the martial sword?
To these, the nightly prostitutes to shame
And base revilers of our *house* and name."
Pope. Homer. Odyssey, book xx.

If thither comes a warrior when the place
No knight has *hous'd*, the lord with courteous grace
Admits the entering guest, but makes him swear
That should a new one to the rock repair,
His arm the stranger on the plain shall meet.
Hoole. Orlando Furioso, book xxiii. l. 467.

The *houses* at Rome are of stone but plastered as at Vienna, Berlin,
and other transalpine cities; the plaster, or stucco, is extremely hard,
and in a climate so dry may equal stone in solidity and duration.
Eustace. Classical Tour through Italy, vol. ii. ch. i.

Why scornful Folly from her gaudy couch
At starving *houseless* Virtue points reproach.
Warton. Fashion, a Satire.

HOUSE, in Composition. And see **HUSWIFE.**

And Abraam for al hus good, hadde muche teerre
In gret poverté was y put. a pryns as hit were
By nom hym ys *housewif*, and heeld here hymself.
Piers Plouhman. Vision, p. 214.

If thei han clepid the housbonde man Belzebub: how myche more
hise *household* meynnee?
Wiclif. Matthew, ch. x.

If they haue called the Lord of the *house* Belzebub: how much more
shall they call them of hys *householde* so?
Bible. Anno 1551.

Therefore I wole, that ghongere widewis be weddid and brynge forth
children and be *housewyues* to ghyue noon occasion to the aduersarie
bi cause of cursid thing.
Wiclif. 1 Timothy, ch. v.

For wel ye know, a lord in his *household*
Ne hath nat every vessell all of gold:
Som ben of tree.
Chaucer. The Wif of Bathes Prologue, v. 5681.

An *householder*, and that a grete was he;
Seint Julian he was in his contree.
Id. The Prologue, v. 341.

Dame Richesse on her honde gan lede
A yong man full of semely hede
That she best loued of any thing
His lust was much in *householding*.
Id. The Romant of the Rose, fol. 121.

In case he shewe hym selfe there a vigilaunt *housekeeper*, yf he kepe
all thyng in ordre, yf he haue obedyent and diligent children, yf they
be so taughte that in sobre stylnes and comely manners they maye
appeare to be brought vp vnder a godly parent, it is a good hope that
he is wel hable to take the publique charge of all, that in the admi-
nistration of his owne *householde* busynes gyueh so good a presidence
of himselfe.
Udall. Timothy, ch. iii.

To furnish *house* with *householdry*,
And make provision skilfully.
Tusser. The Ladder to Thrift.

And if a plotte for *houseroume* muste
be sowght for, first of all: &c.
Drant. Horace. Epistle to Fuscus Aretius.

And ofte the owle with ruful song complain'd
From the *house-top*, drawing long dolefull tones.
Surrey. Virgil. Æneis, book iv.

Housewife, like to doe the worke of a wife. She doeth the duety
of a good wife: Ergo she is a wife. She handlet al things *house-
wifely*: Ergo she is a good *housewife*.
Wilson. Arte of Logike, fol. 58.

These things to heare
Would Desdemona seriously incline:
But still the *house-affaires* would draw her hence.
Shakspeare. Othello, fol. 314.

Of domesticall and tame *house-bees*, there are two sorts.
Holland. Plinie, book xi. ch. xviii.

Cruelty (being fleshed as it were, exercised and inured in these and
such like slaughters) proceeded even to the poor labouring ox, to the
silly sheepe, that doth clad and trim our bodies, yea, and to the *house-
cock*.
Id. Plutarch, fol. 475.

We see men present heere before us, which never went from the
smoke of the chimney, nor carried away any blows in the field, being
crammed at home like women and *house-doves*.
Sir Thomas North. Plutarch, fol. 218. *Paulus Æmylius*.

HOUSE.

Sparrowes must not build in his *house-eeues*.

Shakspeare. Measure for Measure, fol. 74.

With their haire loose hanging downe their shoulders, and in other most poor array and ruffull habit, able to have moved pittie and compassion, they were fled into a privat oratorie or chappell unto their *house-gods*, to save themselves.

Holland. Livius, fol. 526.

The rankness of *house-keeping* brake not out into any riot; and a chapter was constantly read every meal, by one kept for that purpose.

Fuller. Worthies. Hant-shire.

The marble pavement hid with desert weed,
With *house-leek*, thistle, dock, and hemlock-seed.

Hall. Satire 2. book v.

Hymfrey, Germ. for Humfred, *house-peace*, a louely and happy name, if it could turne *home-warres* betweene man and wife into peace.

Camden. Remaines. Names, p. 75.

But go thy waies to him, and fro me say
That here is at his gate an errant knight,
That *house-roome* craves.

Spenser. Faerie Queene, book vi. can. 3.

A part whereof is *œconomia*, commonly called *house-rule*, considering that a city is no other, then an assembly of many *housholds* and *houses* together.

Sir Thomas North. Plutarch, fol. 303. *Aristides and Cato*.

Oswold, Germ. *house-ruler* or steward: for wold, in old English and high Dutch, is a ruler.

Camden. Remaines. Names, p. 82.

In that extream want and scarcitie that then was, every man out of his *house-store* and provision spared from himselfe, and for to give him one thing or another, defrauded his owne bellie.

Holland. Livius, fol. 51.

A gentleman of Ægina dying, left three daughters; the one was beauteous and wanton; the second a lover of wine and gay pleasures; and the third a good spinster, and a great follower of countrey *house-wifery*.

Taylor. Rule of Conscience. Preface.

Where Venus, onely soft-skinn'd wench fills
With wanton *house-works*, and suggests those skills
Still to their studies.

Chapman. Homer. Hymn to Venus.

She is always seeing apparitions, and hearing death-watches; and was the other day almost frightened out of her wits by the great *house-dog* that howled in the stable at a time when she lay ill with the tooth-ach.

Spectator, No. 7.

But still you bring your exil'd gods along:
And will endeavour, in succeeding space,
Those *household-puppets* on our hearths to place.

Dryden. The Hind and Panther.

With thee, thy sons, and tender wife, prepare
The toils of war and banishment to bear;
And holy *household-gods* thy sorrows share.

Rowe. Lucan, book ii.

If they are accidentally discovered, they will remove again; which they can easily do; their *household-goods* being little else but their cotton hammacks, and their callabashes.

Dampier. Voyages, Anno 1676.

In the often-cited digression about respiration, there is mention made of the great vivaciousness of *house-snails*, as they call them.

Boyle. Works, vol. iii. p. 385. *Pneumatical Experiments*.

This being a day of business with me, I must make the present entertainment like a treat at an *house-warming*, out of such presents as have been sent me by my guests.

Spectator. No. 518.

They were not (in their refined sense) godly and regenerate; nor allowed to be godly, because they would not espouse a faction by resorting to their congregational *house-warming* meetings.

South. Sermons, vol. iv. p. 64.

The Saxon word *bote*, is used by us as synonymous to the French *atouers*, (that is necessities, from *estoffer*, to furnish,) and therefore *house-bote* is a sufficient allowance of wood to burn in the house.

Blackstone. Commentaries, book ii. ch. iii.

Any one who attends to all their own descriptions, narratives, and dissertations, will find in that whole place more of the air of a body of assassins, banditti, *house-breakers*, and outlawed smugglers, than any thing of the refined and perfected virtues, or the polished, mitigated vices of a great capital.

Burke. On a Regicide Peace, let. 4.

II. Burglary, or nocturnal *housebreaking*, *burgi latrocinium*, which by our ancient law was called *hamesecken*, as it is in Scotland to this day, has always been looked upon as a very heinous offence.

Blackstone. Commentaries, book iv. ch. xvi.

The cat, in its savage state, is three or four times as large as the *house-cat*, the head larger, and the face flatter.

Pennant. British Zoology. Wild Cat.

On his [Henry Cooke] return, neither rich nor known, he lived obscurely in Knave's-acre in partnership with a *house-painter*.

Walpole. Anecdotes of Painting, vol. iii. p. 223.

His [Inigo Jones] fee as surveyor was eight shillings and four pence per day, with an allowance of forty-six pounds a year for *house-rent*, besides a clerk, and incidental expences.

Id. Ib. vol. ii. p. 267.

HOUSE, v. } The Fr. *houseau*, Cotgrave calls,
HOUSE, n. } "a coarse drawer worn over a stocking
HO'USING. } instead of a boot." It appears to be
the same word as *hose*; q. v. Applied to
The coverings of a horse.

He [the Protector] was carried from Somerset-house in a velvet bed of state drawn by six horses, *houss'd* wth y^e same.

Evelyn. Memoirs, Oct. 22, 1658.

The cattle used for draught in this country [Bologna] are cover'd with *houssings* of linnen fring'd at the bottome, that dangle about them, preserving them from flies, w^{ch} in sum'er are very troublesome.

Id. Ib. 1645.

Ev'n still, methinks, I see Phæocomes;
Strange was his habit, and as odd his dress.
Six Lyons' hides, with thongs together fast;
His upper part defended to his waist;
And where man ended, the continued vest
Spread on his back the *houss* and trappings of a beast.

Dryden. Ovid. Metamorphoses, book xii. *The Lapithæ and the Centaurs*.

By help mechanic of equestrian block,
Yet shall he mount, with classic *houssings* grac'd,
And, all unheedful of the critic mock,
Drive his light courser o'er the bounds of taste.

Lloyd. Two Odes, ode 1.

HO'USEL, v. } A. S. *husel*, the Eucharist or Sacra-
HO'USEL, n. } ment of the Lord's Supper, perhaps
HO'USEL-BOX, } from *hostia*. *Huslian*, to administer
HO'USLING. } or give the communion, to *housle*.
Somner. Junius derives from the Goth. *hunsl*, a victim,
a sacrifice, (n. *abjecto*.) Skinner prefers *hostiola* to
Somner's *hostia*.

Heo let hÿre ssrÿue & hosely.

R. Gloucester, p. 392.

_____ & deÿde without spech,
Wÿpoute ssrÿft & hosel, anon þer was Gode's wreche.

Id. p. 419.

_____ Consailest thou ous to gelde
Al þat we owen enÿ wÿght, er we go to housle.

Piers Plouhman. Vision, p. 386.

And certes ones a yere at the lest way it is lawful to be *housled*,
for sothely ones a yere all thinges in the erthe renovelan.

Chaucer. The Persones Tale, vol. ii. p. 383.

But for as moch as man and wife
Shuld shew her parish Priest her life
Ones a yere, as saith the boke
Er any wight his *housel* toke.

Id. The Romant of the Rose, fol. 145.

And he schrofe hym and *hoselde* on that grounde,
And assoyled hym.

Ritson. Met. Rom. vol. iii. p. 33. *Le Bone Florence of Rome*, v. 776.

And they haue a cloake vpon their left shoulder descending before
and behind vnder their right arme, like vnto a deacon carrying the
houssel-box, in time of Lent.

Hakluyt. Voyages, &c. vol. i. fol. 115. *The Tartars*.

Antalcidas making means to be admitted into the confraternity of the
Samothracian religion, when the priest his confessor, in *housing*
and shriving him, demanded which was the greatest sin that ever he

HOUSE.

HOUSEL.

HOUSEL. had committed in all his life? If (quoth he) I have committed any sin all my lifetime, the gods know the same well enough themselves.
HOW. *Holland. Plutarch, fol. 374.*

His owne two hands the holy knots did knit,
 That none but death for euer can diuide;
 His owne two hands, for such a turne most fit,
 The *housing* fire did kindle and prouide,
 And holy water thereon sprinkled wide.
Spenser. Faerie Queene, book i. can. 12.

We fast the eaue, we feast the day
 Of euery saint they make,
 Their *housing*s, shrifts, and sacraments,
 Most reuerently we take.

Warner. Albion's England, book v. ch. xxiii.

HOUSTONIA, in *Botany*, a genus of the class *Te-trandria*, order *Monogynia*. Generic character: corolla of one petal, funnel-shaped; capsule two-celled, two-seeded, superior.

A genus chiefly of North American plants; their flowers are elegant, particularly *H. coccinea*, native of Mexico.

HOUTTUYNIA, in *Botany*, a genus of the class *Polyandria*, order *Polygynia*. Generic character: calyx four-leaved; corolla none; stamens intermixed with the pistils; capsule three-angled.

One species, *H. cordata*, native of Japan.

HOW, } A. S. *hu*; D. *hoe*; Ger. *wie*;
HOW-BE-IT, } perhaps from the A. S. *heow*, *hiwe*,
HOW-EVER, } *hiewe*, from *hiwan*, to form or
HOW-SO, } frame; and, thus, meaning the form
HOW-SO-EVER, } or fashion, the hue. Applied to
HOW-D'YE. } The form or fashion in which;
 extended to, the manner or means, in which; the state
 or condition,—the degree, quality, quantity, number.

Now gos þis Thomas, his treson to purchase,
 Bot *how* Edward was warned þorgh Gode's (grace).
R. Brunne, p. 268.

Ich Trojanus a trywe knyght. ich tak witness of pope
How ich was ded and dampned, to dwellen in helle
 For an uncristene creature.

Piers Plouhman. Vision, p. 205.

Hou ofte wolde I gedre to gider thi children as an henne gederith
 togidere here chykens undir hir wyngis and thou woldist not?

Wiclif. Matthew, ch. xxiii.

Go up (quod he unto his knave) anon;
 Clepe at his dore or knocke with a ston:
 Loke *how* it is, and tell me boldely.

Chaucer. The Miller's Tale, v. 3433.

Sei forth (quod she) and tell me *how*.

Gower. Conf. Am. book i. fol. 8.

So felle this clerke in pouerte,
 And wist not *how* for to rise.

Id. Ib. book v. fol. 122.

The Catholique teachyng is, that the maner of Christes presence
 in the sacrament, is spiritual and supernatural, not corporal, not car-
 nall, not naturall, not sensible, not perceptible, but onely spirituall,
 the (*howe*) and maner whereof, God knoweth.

Stephen, Bishop of Winchester. On the Presence of Christes Body,
&c. fol. 55.

Cornelia, daughter vnto Scipio, was married vnto an hous, which
 was in deede great and famous, and honorable, *howbeit*, nothing able
 to bee compared with her fathers, beeing her selfe of the best bloud
 of Rome, and one of the most chief of that bloud.

Vives. Instruction of a Christian Woman, book ii. ch. v.

Whereas yet there is of al men but one God, of whome the power
 and actiutie of al thinges, *howsoever* they be wrought in men, haue
 theyr begynnynge. *Udall. 1 Corinthians, ch. xii.*

Howbeit vndoubtedly, a proper and certaine reason there is of euery
 finite work of God, in as much as there is a law imposed vpon it.

Hooker. Ecclesiastical Polity, book i.

However yet they mee despise and spight,
 I feede on sweet contentment of my thought,
 And please my selfe with mine owne selfe-delight,
 In contemplations of things heavenly wrought.

Spenser. The Teares of the Muses.

And welcome home, *howso* unfortunate;
 I will applaud what others do despise.
 I love thee for thyself, not for thy state.

Daniel. History of Civil Wars, book ii.

Howsoever, the author's conceit thus chosen is very apt.

Drayton. Poly-olbion, song 4. Note by Selden.

Howbeit, notwithstanding so plain an address (as the resurrection)
 both to men's reason and sense too, neither has this course proved so
 successful for convincing the world of a resurrection from the dead,
 and a future estate consequent thereupon, but that unbelief has been
 still putting in its objections against it.

South. Sermons, vol. iii. p. 381.

His patent has not been pass'd above eight and forty-hours and he
 has already sent *how do-ye's* to all the town to make 'em acquainted
 with his title.

Vanbrugh. Virtue in Danger, act ii. sc. 1.

However, my lord, I have laid hold on the interval, and managed
 the small stock, which age has left me, to the best advantage in per-
 forming this inconsiderable service to my lady's memory.

Dryden. Elegy 5. Eleanora. Ded.

But this I may presume to advance, that since these doctrines were
 not revealed by God, to his servant Moses, it is highly probable, that
 this legislator made a scruple of teaching them to the Israelites, *how-*
soever well instructed he might be in them himself and *howsoever*
 useful to government he might think them.

Bolingbroke. Fragments or Minutes of Essays, vol. viii. p. 63.

HOWITZER, Germ. *haubitze*; Fr. *obus*; a kind of
 mortar mounted like a gun on a field carriage; its trun-
 nions being fixed in the middle. It was invented by
 the Germans at the close of the XVIth century. (Grose,
Mil. Ant. i. 407. and see **ARTILLERY**.) The original
 name was *haufenitz*, from *haufen*, to cram, as the piece
 was usually charged to the muzzle with nails and slugs.

HOWL, *v.* } D. *huylen*; Ger. *heulen*; like the
HOWL, *n.* } Lat. *ululare*; Fr. *hurler*; It. *ululare*;
HOWLING. } Sp. *aular*; appear to be words formed
 from the sound, or noise, or cry, of certain animals,
 especially the dog and wolf.

To utter the cry or noise of, or similar to, that of, a
 dog or wolf; of a wild beast; consequentially, of dis-
 tress, lamentation, or bewailing.

Shright Emelie, and *houleth* Palamon.

Chaucer. The Knightes Tale, v. 2819.

As the twilight beginneth, you shall haue about you two or three
 hundred foxes, which make a marueilous wawling or *howling*.

Hakluyt. Voyages, &c. vol. i. fol. 400. Geffry Duckett.

When ominous signs to show themselves began
 That now at hand this monstrous birth foreran;
 About at noon flew the affrighted owl,
 And dogs in corners set them down to *howl*.

Drayton. Poly-olbion. The Moon-Calf.

Whiles the mad mothers, with their *howles* confus'd,
 Do breake the clouds.

Shakspeare. Henry V. fol. 79.

Such *howling*, such lamentations, such skriches shal be heard in
 every corner, that the hearts of men shall tremble and wither for very
 feare and expectation of those things which at that day shall befall
 them.

Hakewill. Apologie, book iv. ch. xiv. sec. 2.

Thy charming verse, and fair translations show
 How their own laurel first began to grow;
 How wild Lycaon, chang'd by angry gods,
 And frighted at himself, ran *howling* through the woods.

Addison. To Dryden.

I intreat you, my dear countrymen, not to be under the least con-
 cern upon these, and the like rumours, which are no more than the
 last *howls* of a dog dissected alive, as I hope he hath sufficiently been.

Swift. Drapier's Letters, let. 4.

Groans, cries, and *howlings* fill the crouded place,
 And unaffected sorrow sat on every face.

Dryden. Palamon and Arcite.

I have more than once observed in dogs, under an apprehension of
 punishment, that they have writhed their bodies, and yelped, and
howled, as if they had actually felt the blows.

Burke. On the Sublime and Beautiful.

HOW.
HOWL.

HOWL. We remained the whole night undisturbed except by the *howlings* and lamentations which were heard on shore.

Cook. *Voyages*, vol. vii. book v. ch. iv.

HUA-
NACA.

HOWLET, or OWLET, the diminutive of *owl*, *q. v.* so called, says Junius, *a ferali querulæ vocis gemitu*.

It is a pretie sight to see the wit and dexteritie of these *howlets*, when they fight with other birds: for when they are overlaid and beset with a multitude of them, they lie upon their backs, and with their feet make shift to resist them.

Holland. *Plinie*, book x. ch. xvii.

HOWVE, *i. e.* his hood, hood and cap being equally coverings for the head; to set a man's *howve*, is the same as to set his cap. Tyrwhitt. A similar explanation is given by Tooke, who forms *howve* from *hoved*, *hov'd*, the past participle of the verb to *heave*.

A *howve* above a call signifies a hood above a cap. Tyrwhitt.

Now, sires, quod this Osewold the Reve,
I pray you alle, that ye not you greve,
Though I answere, and somdel set this *howve*,
For leful is with force force off to showve.

Chaucer. *The Reves Prologue*, v. 3909.

To hold in loue a man in hond
And him her lefe and dere hart call
And maken him a *howve* above a call
I mene, as loue another in this mene while
The doth her selfe a shame, and him a gile.

Id. *Troilus and Cressida*, book iii. fol. 170.

HOX. See HOCK.

HOY, } Fr. *heus*; which Menage considers to
Ho'YMAN. } be the same word as the D. *hulcke*; Eng.
hulk, *q. v.* Pegge (*Anecdotes of the English Language*) suggests that "the little trading vessel, termed a *hoy*, may have received its name from *stopping* at different small places in its voyage, to take in goods or passengers, when called to or hailed from the shore." See Ho.

She was immediately assaulted by diuers English pinasses, *hoyes*, and drumblers.

Hakluyt. *Voyages*, &c. vol. i. fol. 601. *The Spanish Armada*.

But Philip had turned the staple and all the trade and negotiation by sea from thence to Demetrias, and having gotten hulkes and *hoyes*, caused them to baulke and passe by Thebes, and direct their course for Demetrias.

Holland. *Livius*, fol. 1038.

The recompence could not make him liable for a mere casualty, as if a *hoy* in good condition, shooting a bridge at a proper time, were driven against a pier by a sudden breeze, and overset by the violence of the shock.

Sir William Jones. *The Law of Bailments*.

It soon became necessary for the Courts to declare, as they did in the reign of James I., that a common *hoyman*, like a common waggoner, is responsible for goods committed to his custody, even if he be robbed of them.

Id. *Ib.*

HOYA, in Botany, a genus of the class *Pentandria*, order *Digynia*, natural order *Asclepiadæ*. Generic character: masses of pollen shining, ten, erect, conniving; anthers terminating in a membrane; crown of stamens five-leaved; leaflets depressed, the interior angle produced, forming a tooth incumbent on the anther.

Three species of this elegant genus have been discovered, natives of Asia. The *H. carnosia* has been long a favourite climbing plant in green-houses: its flowers have the appearance of being artificially made of porcelain and wax.

One species, *H. acaulis*, native of central America.

HUANACA, in Botany, a genus of the class *Pentandria*, order *Digynia*. Generic character: calyx minutely toothed, persisting; corolla, petals lanceolate,

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spreading; fruit ovate, acute, striated; universal involucre two-leaved; partial involucre many leaved.

HUBBUB, also written *whoobub*; probably formed from the repetition of *hoop* or *whoop*; *q. d.* *hoop-hoop*, *hoob-hoob*, hubbub. See Hoop.

Now when amid the thickest woodes they were,

They heard a noise of many bagpipes shrill,

And shrieking *hububs* them approaching nere,

Which all the forest did with horrore fill.

Spenser. *Faerie Queene*, book iii. can. 10.

But the bishop and some other of the commissioners, allowed him burial there; but that it should be late at night, for the preventing any *hubbub* among the people.

Strype. *Life of Grindal*, Anno 1569.

When the first *hubbub* of sounds was over, the trap-door being left open, the voices came up more separate and distinct.

Spectator, No. 391.

HUBERIA, in Botany, a genus of the class *Octandria*, order *Monogynia*, natural order *Melastomaceæ*. Generic character: calyx tubular, constricted at the apex, border four or five lobed; corolla, petals four or five, obovate; style filiform, acute; capsule four or five celled.

Three species, shrubs, natives of the Brazils. Decandolle.

HUCK,

HU'CKSTER, *v.*

HU'CKSTER, *n.*

HU'CKSTERER,

HU'CKSTERAGE,

HU'CKSTER-LIKE.

Junius derives from the D. *hoecker*, a retailer, a victualler, which, he says, is manifestly from *hoeck* or *haeck*, a hook, because they endeavour to *hook* or draw in strangers. *Huck* is sometimes considered as connected with the Fr. *harceler*. See to HIGGLE.

Howbeit hee continued still obstinately counterfeiting and pretending his needinesse and povertie, and after much base *hucking*, and rising by little and little, one while hafting and wrangling, another while praying and entreating, (and that with whining and putting finger in the eye) he was fetcht over at length, and came off to pay a good hundred talents of silver.

Holland. *Livius*, fol. 991.

In which year [1438] happened a great and general famine, caused much by unseasonable weather, but more by some (*huckstering* husbandmen) who properly may be termed knaves in grain, inso-much that wheat was sold for three shillings a bushel.

Fuller. *Worthies*. Northumberland.

And of necessitie, for the maintenance of his state and dignity, he went so low as to make gaines by *huckster's* trade, pampering beastes for better sale.

Holland. *Suetonius*, fol. 241. *Vespasianus Augustus*.

And now the ape wanting his *huckster* man

That wont provide his necessities.

Spenser. *Mother Hubbard's Tale*.

The gentle and benevolent mediocrity of church maintenance, without the ignoble *hucksterage* of piddling tithes.

Milton. *Of Reformation in England*.

Therefore, I seek no applause from the disgrace of others, nor will I *huckster-like* discredit any man's ware, to recommend mine own.

Glanvil. *The Vanity of Dogmatizing*. Preface.

Besides the cost of getting drunk (which is usually the case) they must pay ten pence, or a shilling, for changing their piece into silver to some *huckstering* fellow, who follows that trade.

Swift. *The Intelligencer*, No. 19.

He then added compulsion to complaint, force to his words, and drove out those *hucksters* in the face of danger, and in spite of resistance, fearing neither the authority of the rulers, nor the insolence of the rabble.

South. *Sermons*, vol. xi. p. 152.

But I never could drive a hard bargain in my life, concerning any matter whatever; and least of all do I know how to haggle and *huckster* with merit.

Burke. *Letter to a Noble Lord*.

3 c

HUA-
NACA.

HUCK.

HUCKLE.

HUE.

HU'CKLE, } The *huckle-bone*, *cora*, *coxendix*,
 HU'CKLE-BONE. } the hip, or joint of the hip, perhaps,
 says Skinner, from the D. *hucken*; Ger. *hocken*, *desi-*
dere, to sit down, (in Sw. *huka*.) And Wachter thinks
 that these may be from *hock*, a hook or corner.

The hip-bone or joint of the hip.

Sycknesses of autumne are ache in the *huckle-bones*.

Sir Thomas Elyot. Castel of Helth, book iv. ch. vii.

Such as be troubled with the sciatica or gout in the *huckle-bone*,
 find remedie by a plastre or cataplasme, made with the seed and
 leaves both of madder.

Holland. Phisie, book xxvi. ch. viii.

For getting up on stump and *huckle*,
 He with his foe began to buckle.

Butler. Hudibras, part i. can. 2.

You leave the road that's rough and stony,
 To pace and whistle with your poney;
 Sad proof to us you're lazy grown,
 And fear to gall your *huckle-bone*.

Lloyd. The Cobbler of Cripplegate to Mr. Lloyd.

HUD, *i. e.* hooded, covered as with hoods.

But Valerius and his company did resist them, and moreover
huddled them with their gowns over their heads, and by force brought
 them (do what they could) into the market-place.

Sir Thomas North. Plutarch, fol. 84. *Publicola*.

HU'DDLE, *v.* } Perhaps a diminutive of *hud* or
 HU'DDLE, *n.* } hood:

To cover up in a heap, a confused heap, to put or
 throw together in confusion; in haste or a hurry; to
 put or throw on in confusion.

Lusill (I wene) was parent of this nipping ryme:
 Next *hudling* Horace braue in Satyre's grace.

Drant. Horace. Priscus Grammaticus de Satyra.

For that grand lev'ler death *huddles* to one place
 Rich, poor, wise, foolish, noble and the base.

Brome. Elegy on the Death of his Schoolmaster, Mr. W. H.

By them the half is not told us; and vulgar spectators see them,
 but as a confused *huddle* of petty illuminants.

Glanvil. The Vanity of Dogmatizing, ch. xxiv.

And all to leave what with his toil he won,
 To that unfeather'd two-legg'd thing, a son,
 Got; while his soul did *huddled* notions try;
 And born a shapeless lump, like anarchy.

Dryden. Absalom and Achitophel.

Fools *huddle* on, and always are in haste,
 Act without thought, and thoughtless words they waste.

Rowe. Golden Verses of Pythagoras.

The outward forms of worshipping the deity wanted a reformation.
 Stately buildings, costly ornaments, peculiar and uncouth habits, and
 a numerous *huddle* of pompous, phantastical, cumbersome ceremonies,
 every where attended divine worship.

Locke. Works, vol. ii. p. 536. *The Reasonableness of Christianity*.

Cry—hem; and reading what they never wrote
 Just fifteen minutes, *huddle* up their work,
 And with a well-bred whisper close the scene!

Cowper. The Task, book ii.

The enraged beau, threatened such perdition and destruction that it
 frightened the women, who were all got in a *huddle* together, out of
 their wits, even to hear the denunciations of vengeance.

Fielding. Joseph Andrews, book iv. ch. xi.

HUDSONIA, in *Botany*, a genus of the class *Dode-*
candria, order *Monogynia*, natural order *Ericæ*. Ge-
 neric character: calyx three-leaved, tubular; corolla,
 petals five; stamens fifteen to twenty; capsule one-
 celled, three-valved, three-seeded.

Three species, natives of North America.

HUE, } Formerly written *hew*; and probably the
 HU'ED. } same word as *hew*, (*q. v.*) to form or fashion,
 extended in its application as the A. S. *hiwe*, *effigies*,

color; from the form, frame, or figure, to the general
 appearance or representation.

The complexion or countenance; the colour.

Phebus waxe old, and *hewed* like laton.

Chaucer. The Frankleines Tale, v. 11557.

But thus muche I dare saine that she
 Was white, rody, fresh and lifely *hewed*
 And euery day her beaute newed.

Id. The Dreame, fol. 242.

For of the well, this is the fine
 In world is none so clere of *hewe*
 The water is euer fresh and newe.

Id. The Romant of the Rose, fol. 123.

Wherof he beareth the pale *hewe*.

Gower. Conf. Am. book i. fol. 12.

Their heads ar compas knit with garlond floures right fresh of *hewe*.
Phaer. Virgil. Aeneidos, book vi.

Mutius held out his right hand over the fire, and boldly looking the
 king full in his face, whiles the flesh of his hand did fry off, he never
 changed *hew* nor countenance.

Sir Thomas North. Plutarch, fol. 39. *Publicola*.

Iris there with humid bow
 Waters the odorous banks, that blow
 Flowers of more mingled *hue*
 Than her purfled scarf can shew.

Milton. Comus, l. 994.

But when she saw her lord prepar'd to part,
 A deadly cold ran shivering to her heart:
 Her faded cheeks are chang'd to boxen *hue*,
 And in her eyes the tears are ever new.

Dryden. Ovid. Metamorphoses, book x.

His robes, with lucid pearls besprinkled o'er,
 Receives a snowy *hue* unknown before.

Hoole. Tasso. Jerusalem Delivered, book xviii.

HUE, } Fr. *huer*, to hoot, shout, exclaim, cry out,
 HU'ER. } make *hue* and cry. Cotgrave.

Earnest regard to be had by the said justices to the execution of
 the statutes against rebellion, vagabonds, retainers, &c.; and for
 keeping the statutes of *hue* and cry: and watches to begin the 20th
 of April.

Strype. Memorials. Queen Mary. Anno 1555.

When Judas had betray'd and sold him, and no man made *huy* and
 cry after him, his conscience was his pursuer, judge, and executioner
Hammond. Works, vol. iv. p. 655. *Sermon 14*.

They lie hovering upon the coast, and are directed by a balker or
huer, who standeth on the cliff-side, and from thence discerneth the
 course of the pilchard.

Carew. Survey of Cornwall.

An *hue* (from *huer*, to shout) and cry, *hutesum et clamor*, is
 the old common law process of pursuing, with horn and with voice,
 all felons, and such as have dangerously wounded another.

Blackstone. Commentaries, book iv. ch. xxi.

HUE AND CRY, in our old Records *Hutesium et Cla-*
mor, as stated by Blackstone above, probably in its ori-
 ginal meaning intends *hooting* by the horn and *crying* by
 the voice, for such by the old Books appears to have been
 the ancient custom of pursuing Felons, (Coke, 2 *Inst.*
 173.) and so Skene describes it in Scotland, *ad v. Hute-*
sium. "The Normans," says Minshew, "had such a
 pursuit with a Crie after offenders, as this is which they
 called *Haro*, wherof you may reade in the *Grand Custo-*
marie, cap. 54. Some call it *Harol*, the reason whereof
 they give to be this. That there was a Duke of Nor-
 mandie called *Rol*, a man of greate justice and severitie
 against grievous offenders: and that thereupon when
 they follow any in this pursuit they crie *Ha-Rol*, as if
 they should say, 'Ah *Rol*, where art thou that wert wont
 to redresse this, or what shouldest thou doe against these
 wretches if thou now wert living?' In which call they
 that are within hearing must make pursuit or pay a
 fine."

HUE.

HUE AND
CRY.

HUE AND
CRY.

Hue and Cry is mentioned by the Statute of Westminster, 1. 3 Edward I. c. 9. and 4 Edward I. c. 2. *de off. coronatoris*. But the principal Statute relative to it is that of Winchester, 13 Edward I. c. 1. and 4., which directs that, immediately upon the commission of robberies and felonies, Hue and Cry shall be raised and carried on from town to town till the offender be taken. By this Statute, unless the offender be taken, the Hundred is answerable for the robbery, and hence arises the Action against the Hundred in case of loss by robbery.

The several particulars relative to Hue and Cry must be sought in the Statutes which regulate it. It may be sufficient here to state, that it may be levied without a Warrant from a Justice; that the Constable having raised the power of the town, has liberty of search, and, *if the suspected person be in a house*, may break open doors in pursuit of him, after giving notice, demanding entrance, and being refused. This violence is at his own peril if the offender should not be in the house. Notice should be given to the neighbouring towns, with a description of the things stolen, and the person of the thief, or, in case the latter is unknown, of the fact of robbery. All persons are bound to follow the Hue and Cry, and it seems that if the offender cannot be otherwise taken, he may be killed in the pursuit. Though the supposed offender be really innocent, he may be taken and imprisoned till he can be examined by a Justice, if a Hue and Cry be once raised after him. It is the raiser only who is punishable.

The chief Statutes which regulate the Action against the Hundred are 27 Elizabeth, c. 13. 29 Charles I. c. 7. 8 George II. c. 16. 22 George II. c. 24. By these the Hundred is not answerable for robberies committed in a house in the night-time, nor on persons travelling on a Sunday, nor where the felons or any one of them is taken before the Action is commenced. No Action can be commenced after a year from the date of the robbery, or before forty days after its commission. The Hundred is allowed forty days for the capture of the felon after public notice of the robbery has been given in the *London Gazette*. The party robbed must, with all convenient speed, give notice of the robbery to some of the neighbouring inhabitants and some Peace Officer, and describe, as well as he can, the person of the thief and the place of robbery. He must also, within twenty days, cause a similar notice and description to be given in the *London Gazette*. Within the same time he must be examined on oath by some neighbouring Justice of the County, as to his knowledge of the robbers, and must enter into recognisance to prosecute. Likewise, he must enter into a bond to the Hundred Constable in the penal sum of £100, with two sufficient sureties, for the payment of costs in case of judgment passing against him. No person can recover more than £200, unless there were at least two persons together at the time of the robbery, so as to attest it. The process of Action must be served against the Hundred Constable, who himself appears and defends it. If the Hundred be cast, the Sheriff does not levy, but an assessment is made by two Justices residing within or near the Hundred, on all places within it, for the damages and costs of the party recovering and the necessary expenses of defence. The Sheriff is allowed six days for the return of the Writ.

These provisions are materially altered by 7 and 8 George IV. c. 27 and 31. By the last-named of these Statutes, *An Act for consolidating and amending the*

Laws relative to Remedies against Hundreds, among other matters a notice in writing to the High Constable of the Hundred or District, and a similar Notice to be placed, on two Sundays preceding the day of holding the Petty Session, on the door of the Church or Chapel, or some other conspicuous part of the Parish, &c. is substituted in lieu of the notice in the *London Gazette*.

A Police Gazette, named the *Hue and Cry*, describing offences and offenders, is published twice a week in London under the authority of the Home Department.

Coleridge, *Note on Blackstone*, vol. iv. p. 21.

HUERNIA, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Asclepiadæ*. Generic character: corolla bell-shaped, acutely ten-cleft, the alternate segments long, the strap-shaped nectaries connected from the bottom of the corolla to half their length.

A genus divided from *Stapelia*, from which it chiefly differs in the campanulate corolla. About ten species are known, natives of sandy plains in the South of Africa.

HUERTIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx five-toothed, inferior; petals ovate, sessile; stigma two-cleft, acute; drupe obovate, nut one-celled.

One species, *H. glandulosa*, a considerable tree, native of Peru. Persoon.

HUFF, *v.* } *Huff*, the noun, Skinner thinks, may
HUFF, *n.* } be from the A. S. *heof-an*, *elevatus*, *i. e.*
HU'FFER, } *heaved*, raised. And Tooke considers
HU'FFING, } it to be formed from *hove*, the regular
HUFF-CAP. } past tense of the verb to *heave*. To
huff is

To *heave* or raise; to swell; to inflate, to puff out; to bluster.

See to HOVE, and the Quotations there from Holland's Pliny.

The same cause is to be rendred of some new hill or peece of ground, not seene before; when the said wind within the earth, able to huffe up the ground, was not of power sufficient to breake forth and make issue. *Holland. Plinie*, book ii. ch. lxxxv.

Therefore not to make much noise to disturbe these infallible huffers (and they cannot hear a litte for their own), I softly step by them. *Glanvil. On Witchcraft. Preface.*

FOL. Your husband hath already got a wife,
A huffing wench yfaith, whose ruffling silks
Make, with their motion, musicke unto love.
A Pleasant Conceited Comedy, 1608.

When he conceives upon his faigned stage
The stalking steps of his great personage,
Graced with huff-cap terms and thund'ring threats,
That his poor hearers' hair quite upright sets.
Hall. Satire 3. book i.

Men would often see what a small pittance of reason and truth, or possibly none at all, is mixed with those huffing opinions they are swell'd with; if they would but look beyond fashionable sounds, and observe what ideas are or are not comprehended under those words with which they are so arm'd at all points, and with which they so confidently lay about them.

Locke. Of Human Understanding, book iii. ch. vi. sec. 16.

Shall I fear an anger that lasts but a moment, and can do but little while it lasts? an anger that is but as the spleen of a wasp, a short phester and huff of passion. *South. Sermons*, vol. vii. p. 242.

Nor have I hazarded my art,
And neck, so long on the state's part
To be expos'd, i' th' end, to suffer
By such a braggadocio huffer.
Butler. Hudibras, part ii. can. 3.

HUE AND
CRY.

HUFF.

HUFF.

HUGE.

But when *huffing* and hectoring must be look'd upon as the only badges of gallantry and courage, what can recommend the exercise of patience against the disgrace of it?

South. Sermons, vol. x. p. 120.

The deed is done, thy foes are dead,
No longer, England, shalt thou dread
Such Presbyterian *huffers*.

Mason. Ode to Mr. Pinchback.

HUG, v. } Skinner inclines to the A. S. *heg-ian*,
HUG, n. } *sepire*, to hedge, *q. d. brachiis, tanquam*
HU'GGING, } *sepe, collum circumdare*; to surround
HU'GGLE. } or embrace the neck with the arms as if
with a *hedge*.

To embrace or surround; to embrace, or clasp,
closely, affectionately, fondly; to fondle, to treat or in-
dulge with fondness; with the fondness of self-appro-
bation or applause.

My soule *hogys* or lofys God, and my spirit joyed in God my hele.
MS. Bennet, in Lewis. History of English Transl. of the Bible.

And *hugge*, and husse, and culle, and cusse
thy darling apishe fruite.

Drant. Horace. The Arte of Poetry.

His harpe he laide
Along the earth; the king's knees *hugg'd*, and saide.
Chapman. Homer. Odyssey, book xxii. fol. 342.

Downe they came,
Sustaining torches all, and pour'd a flame
Of loue, about their lord: with welcomes home,
With *huggings* of his hands.

Id. Ib. fol. 346.

Their *hugg* is a cunning close with their fellow-combatant; the
fruit whereof is his fair fall or foil at the least.

Fuller. The Worthies of England. Cornwall.

He forbare quite not only to *huggle* and embrace [them] long
together, but to behold so much as once in any publick meeting and
assembly.

Holland. Suetonius, fol. 256. *Titus Vespasianus Augustus.*

The dear dear name she bathes in flowing tears,
Hangs o'er the tomb, unable to depart,
And *hugs* the marble to her throbbing heart.

Addison. Ovid. Metamorphoses, book iii.

He spreads the balance wide to hold
His manors and his farms,
And cheats the beam with loads of gold
He *hugs* between his arms.

Watts. Lyric Poems, book ii. *False Greatness.*

HUGE, } Roquefort has "*Ahuque, ahoege*,
HU'GELY, } *enorme, grand; ingens; en Angl.*
HU'GENESS, } *huge.*" Junius says, that *huge*
HU'GEOUS, } may be from the Eng. *high*, or
HU'GY, } Dutch *hoog*; these words having
HUGE-BELLIED, } in each language respectively the
HUGE-BODIED, } force of augmenting in Composi-
HUGE-GROWN. } tion. It may be merely *high*, ap-
plied generally to dimension of magnitude.

Large, bulky; great to excess; immoderate.

In a too of his foote the naile groweth ouer to the fleshe, and in
harne to the foote *hugeliche* ouerwexethe.

R. Gloucester, p. 482, note.

He brouht with him a deuelle, a *hogge* geant,
Wele haf *ge* herd telle, he hight Colibrant.

R. Brunne, p. 31.

Martha on Marie Magdalene. an *huge* pleynute made.

Piers Plouhman. Vision, p. 208.

Ne how the Grekes with a *huge* route
Three times riden all the fire aboute
Upon the left hond, with a loud shouting.

Chaucer. The Knightes Tale, v. 2953.

The pelican cast an *houge* crie.

Id. The Plowmans Tale, part iii.

But the Sowdan made all y^e meanes he myghte to kepe vitayll
from the Cristen hoost, and stopped all the passages atwene Damasse
and theym, y^t from thens they might haue no socour, by meane
wherof disseases & sykenesse fyll amoge the Cristen, so that they
dyled *hugely*.

Fabyan. Chronicle, Anno 1226.

Astonnied some the scathefull gift beheld,
Behight by vow vnto the chaste Minerve,
All wondring at the *hugenesse* of the horse.

Surrey. Virgil. Aeneis, book ii.

He made his hawke to fly
With *hogeous* showte and crye.

Skelton. Ware the Hawke.

And there Aeneas from the seas beheld a *hugy* wood,
Where fleeting swift with whirling streames most pleasant Tyber flood
Breakes out itselfe in seas.

Phaer. Virgil. Aeneidos, book vii.

The knight himselfe even trembled at his fall,
So *huge* and horrible a masse it seem'd.

Spenser. Faerie Queene, book i. can. 11.

So fiersly, when these knights had breathed once,
They gan to fight retourne; increasing more
Their puissant force, and cruell rage attonce,
With heaped strokes more *hugely* then before.

Id. Ib. book i. can. 6.

They trusting in their strenght and *hougenesse* of their bodyes,
with armour that they had inuented, oppressed all men.

Grafton. The First Age.

And round about were portrai'd heere and there
The *hugie* hosts, Darius and his power,
His kings, princes, his peeres, and all his flower.
Mirroure for Magistrates, fol. 266. *M. Sackuill's Induction.*

The high, *huge-bellied* mountains skip like rams
Amongst their ewes, the little hills like lambs.

Milton. Psalm 114. l. 11.

The world with age is broke, the earth outworne,
And shee of whom what euer liues was borne
And once brought forth *huge-bodied* beasts, with paine
A small race now begets.

Hakewill. Apologie, book i. ch. v. sec. 3. fol. 59. (*from Lucretius*.)

Yet shall she not invoke the Muses to her aid;
But thee, Diana bright, a goddess and a maid;
In many a *huge-grown* wood, and many a shady grove.

Drayton. Poly-olbion, song 13.

Here might you see
Barons and peasants on th' embattled field
Slain, or half dead, in one *huge*, ghastly heap
Promiscuously amass'd.

J. Philips. Cider, book ii.

Most of the heathen gods, who were so solemnly worshipped in
Greece and Rome, owed their ἀποθίσις to such slender benefits to
mankind, that sure the world was very barbarous or *hugely* grateful,
when they could think them no less than gods who found out such
things for men.

Stillington. Sermons, vol. i.

What would have fed a thousand mouths was sunk
To fill his own, (an elephant's,) by *hugeous* length of trunk,
He grew to monstrous grandeur, liv'd a show;
And stones high rais'd told where he was laid low.

*Byrom. Verses spoken at the Breaking-up of the Free Grammar
School in Manchester.*

HUGGER-MUGGER. This is the common way of
writing this word from Udall to the present time. Sir
Thomas More is said to have written it *hoker moker*;
others write *hucker mucker*, and Ascham *hudder-mother*.
No probable Etymology has yet been given. The
Scotch (see Jamieson) have *hudge mudge*, *huggrie*
muggrie; and to *hugger-mugger*. *Huggrie-muggrie*,
Dr. Jamieson interprets, "in a confused state, disorderly;"
and similar to this is the usage of the English in
vulgar speech at the present time. The reading of
Ascham (though single) suggests the conjecture, that
these words, however written, are formed from *hood* or
hud, and *mud*; *q. d. hud-mud*, the diminutives *hud-*

HUGE

HUGGER-

MUGGER.

HUGGER. *dle-muddle, hudder-mudder, hugger-mugger*: the mean-
MUGGER. *ing* will then be

— Confusedly and dirtily; and, therefore, thrown out of
HUGUE- sight; consequentially, concealedly, covertly, secretly,
NOT. privily.

For God cannot abide to haue his benefites kept secrete in *hugger-*
mugger. *Udall. Luke, ch. xvii.*

How they haue wrought in *hugger-mugger* to steale awaye the
hartes of Englishe subiectes, manye poore widdowes and wretched
orphanes at this day in the north part of England with heauye harts
can testifye.

Bale. Pageant of Popes by Studly, book vii. fol. 197.

If shootinge fault at any time, it hydes it not, it lurkes not in
corners and *hudder-mother*; but openlye accuseth and bewrayeth
itselfe. *Ascham. Works, p. 69. Torophilus.*

And as we bee sonnes of the world so wide,
Let us our father's heritage divide;
And chalenge to our selves our portions dew
Of all the patrimonie, which a few
Now hold in *hugger-mugger* in their hand.

Spenser. Mother Hubberd's Tale.

Then Antonius thinking good his testament should be read openly,
and also that his body shoulde be honourably buried, and not in
hugger-mugger, lest the people might thereby take occasion to be
worse offended if they did otherwise; Cassius stoutly spoke against it.

Sir Thomas North. Plutarch, fol. 823. Brutus.

— The people muddled,
Thicke and vnwholesome in their thoughts, and whispers
For good Polonius' death; and we haue done but greenly
In *hugger-mugger* to interre him

Shakspeare. Hamlet, fol. 273.

So as it might be done in *hugger-mugger*.

Harrington. Orlando, book xliii. st. 133.

— Give my flame but vent,
Now in close *hugger-mugger* pent,
And shine upon me but benignly.

Butler. Hudibras, part ii. can. 1.

HUGHESIA, in Zoology, a genus of fixed, soft,
radiated animals.

Generic character. Body subpedicelled, simple, very
contractile, fixed at its base; mouth central, furnished
with four movable filaments, and surrounded with 20
petaloid tentacula.

The type of the genus is *Actinia calendula* of Ellis,
described by him from Hughes, the historian of Bar-
badoes, who is the only person that appears to have seen
it. Lamaroux, without ever having examined the
animal, has ventured to describe it as a distinct genus;
and, against all the rules of Zoological nomenclature,
has given it the name of the original describer.

HUGONIA, in Botany, a genus of the class *Mona-*
delphia, order *Decandria*, natural order *Malvaceæ*.
Generic character: calyx five-parted, unequal; corolla,
petals five; styles five; drupe one-seeded; nut striated,
usually ten-celled.

Three species, natives of the East Indian Islands.

HUGUENOT, a name given to the Protestants of
the French Reformed Church, and variously derived.
Mishew says, from Becan, *Reformatæ Religionis Cal-*
vinianæ primum ita dicti a quodam Hugone eorum
ore, aut a portâ quâdam oppidi Turonis in Galliâ
ubi Hugon ubi solebant convenire, aut ut alii affir-
mant a principio Protestationis illorum his verbis, Huc
nos venimus. Apud Flandros vocantur Oheus, i. e.
men dicit, et in Poloniâ Picarditi tanquam ex Picardiâ
Provinciâ oriundi.

This, it must be confessed, is not quite satisfactory.
From Mezeray we learn that the French, till the year
1560, were called *Luthériens*, though in many points

they differed from Luther. Others called them *Sacra-*
mentaires, from their denial of the Real Presence. At
the time just named they received the name of Hugue-
nots, because, as is said above, they met by night at the
gate Hugon, in Tours; or because they ventured out
only in the dark, like a certain *Lutin*, or midnight Spirit,
le Roy Hugon, which is commonly believed to haunt
the streets of that city. The Historian himself prefers a
Swiss word, *Eidgenossen*, (*Ligue, confederati*), which
he thinks was first corrupted at Geneva, and then intro-
duced into France by the Reformed themselves, not as
a term of reproach but as a distinctive title. (*Abrégé*
Chron. François II. tom. v. 23.) *Eidgenossen* was the
title used by those Genevese who allied themselves with
the Swiss Cantons against the tyranny of Charles III.
of Savoy.

Maclaine, in a note on Mosheim, speaks much to the
same purpose; and adds, that the Count Villars, in a
letter written to the King of France from the Province
of Languedoc, where he was Lieutenant General, and
dated the 11th of November, 1560, calls the riotous
Calvinists of the Cevennes Huguenots; and this is the
first time that this term is found in the Registers of that
Province applied to the Protestants. (Note a. Cent. xvi.
sec. 3. p. 2. ch. ii.) Garnier (*Hist. de France, xiv.*
434.) states, that the Reformed assembled by night at
the Gate of the evil-minded Hugon, who rode on horse-
back in that quarter, and beat every one whom he met,
so that he had become a bugbear used by mothers for
naughty children. The Reformed adroitly adopted the
soubriquet, and deprived it of its injurious application
by founding it on their attachment to the descendants
of Hugh Capet. Thuanus also has recognised King
Hugo. *Nec de nihilo suspecta erat Cæsarodunensium*
in eâ re fides, quippe quorum plerique novam Relligionem
amplectebantur, adeo ut ab eo loco tunc primum Hugo-
noti ridiculum simul et odiosum nomen innotuerit, quo
qui antea Lutherani dicebantur, passim postea in Galliâ
vocari cæpere. Hujus autem hæc origo fuit, quod cum
singulæ urbes apud nos peculiaria nomina habeant,
quibus mormones, mures, manducos et cætera hujusmodi
monstra inania, anilibus fabulis ad incutiendum infantibus
ac simplicibus fæminis terrorem, vulgo indigetant,
Cæsaroduni Hugo Rex celebratur, qui noctu pomæria
civitatis obequitare et obvios homines pulsare ac rapere
dicitur. Ab eo Hugonoti appellati, qui ad ea loca ad
conciones audiendas ac preces faciendas itidem noctu,
quia interdum non licebat, agminatim in occulto convenie-
bant. (Lib. iv. vol. i. p. 741. Ed. 1620.) Pasquier has
an entire Chapter on the origin of the name, (*Recherches*
de la France, viii. 53.) in which he adduces most of
the above statement, and adds, on mere conjecture, that
Huguenot is a corruption of the Swiss *Henes quenaux*,
which tallies with the French *Gens seditieux*. Père
Daniel, in his *Histoire de France*, (v. 666.) has re-
counted the customary derivations without offering any
new one.

Moreri, to the derivations given above, adds the fol-
lowing, that the Calvinists having embraced the errors
of John Huss, were named *les Guenons de Huss*, Huss's
Monkeys, or, as Skinner gives it, "*les Guenots de*
Hus, John Husses Imps;" or, that they espoused the
pretensions of the line of *Hugh Capet* to the Crown in
opposition to the House of Guise; or, that they followed
the teaching of one *Hugues, hérétique sacramentaire*,
in the reign of Charles VI.; or, that in reference to a
small piece of money, a *huguenote*, struck in the time of

HUGUE-
NOT.

HUGUE-
NOT.
—
HULK.

Hugh Capet, and current for a *maille*, (half a *denier*,) the Protestants were so called in contempt, as *ne vallant pas une maille*; or, by another version of an origin before mentioned, that a German, who was arrested and questioned concerning the conspiracy of Amboise before the Cardinal of Lorraine, stopped short in his defence after he had uttered the words *Huc nos venimus*; whence the bystanders, not understanding Latin, said the prisoners were people who came from *Huc nos*. It is unfortunate for the author of this story that he forgot that, in order to verify it, it was necessary his bystanders should at least understand the meaning of *venimus*.

Davila, who derives the name from the gate of Hugon in Tours, seems to have formed a just estimate of the other Etymologies. *Si chiamavano questi comunemente Ugonotii, perchè le prime radunanze che si fecero di loro nella città di Turs, ove prese da principio nervo e aumento questa credenza, furono fatte in certe cave sotterranee vicine alla porta, che si chiamava di Ugone, onde dal volgo per questo furono chiamati Ugonotii, si come in Fiandra, perchè andavano travestiti in habito di mendichi, furono nominati Gheusei. Altri raccontano ridicole e favolose inventioni di questo nome. (I. sub ann. 1559.)*

For a catalogue of the numerous Works on the History of the Huguenots, the reader may turn to thirty pages in Le Long's *Bibliothèque Historique de la France*, i. 378—409.

HUISHER, Fr. *huissier*, an usher, *q. v.*

At this time it doth befall,
We are the *huisher* to a morrise.

Ben Jonson. *A Particular Entertainment of the Queene*, &c. 25th of June, 1603.

HUKE, Low Lat. *huca*; Fr. *huque*, which Cotgrave calls "a Dutch mantle, or Dutch woman's mantle;" to the same purport is Skinner, who derives the English and French from the D. *huyke*. And Kilian, *dicitur huycke, q. d. hoedke, a hoeden i. a tuendo sicut toga, a tegendo*. From Menage and Du Cange it appears not to have been confined to women.

Her *huke* of Lyncole grene
It hadde bene hers I wene
More then fortye yere. Skelton. *Elinour Rumming*.

As we were thus in conference, there came one that seemed to be a messenger, in a rich *huke*, that spake with the Jew.

Bacon. *New Atlantis*, p. 24.

HULFERE, Skinner suggests either from English *hold* and A. S. *feor*, *longè*, far or long, a plant that lasts long; or *Hold fair*, a tree that retains the beauty or fairness of its leaves for the whole year.

This herber was full of floures gende
Into the which, as I beholde gan
Betwixt an *Hulfer* and a Woodbende
As I was ware, I saw where lay a man.
Chaucer. *Complaint of the Blacke Knight*, fol. 270.

As touching the *Holly*, or *Hulver-tree*, if it be planted about an house, whether it be within a citie, or standing in the countrey, it serveth for a countrecharm, and keepeth away all ill spels or incantments.

Holland. *Plinie*, book xxiv. ch. xiii.

HULK, Sw. *holk*; D. *hulcke*; Fr. *heux* and *hulque*, *hulque* or *oulque*; It. *hulca*; Low Lat. *hulca*; Lat. *holcas*; Gr. *ὄλκας*; *navis oneraria*, from *ἐλκε-ειν*, *trahere*, to draw. (Menage.) But Ihre and Serenius derive from Sw. *holka*, or *hulka*, to *hollow*, to excavate; the former observes, that the first vessels of the Scythian nations were large trunks of trees *hollowed out*; *holka* (Ihre) from *hol caverna*, and *hol*, from the Goth. *hul-*

jan, tegere, to cover; thus tracing it to the same source as *hull*, *q. v.*

The *hull* or hold of a ship; a ship or vessel of large *hull* or hold; and, thus, a ship of bulk or burden. Any thing bulky or burdensome.

The *Hulks*; vessels of large *hulls*, or holds, for the confinement of convicts.

Having assembled together about fowerscore *hulkes*, (*navibus onerariis*;) and as manye as he thought suffycient to conuey ouer two legions, he distributed all the gallyes that he had to the thesauror & his lieutenants, and the chief officers of hys camp.

Arthur Goldyng. *Cæsar. Commentaries*, book iv. fol. 98.

The harkes are battered sore, the gallies gald with shot,
The *hulks* are hit, and euery man must stand vnto his lot.

Gascoigne. *Flowers. Deuise of a Maske*.

He sent huge *hulks*, which did like mountains move,
As townes for traffique, palaces for ease.

Stirling. *Doomes-day. The Fourth Houre*.

I received another letter from your secretary, wherein he writeth, that two *hulks*, wherein certain goods appertaining to Englishmen were lately taken by Frenchmen, the one being conveyed to Boleyn, and the other to Frith in Scotland.

Strype. *Memorials. Wolsey to Henry VIII. Anno 1524*.

Nay, even the *hulks* of the ships that carried them, though not converted into constellations in the heavens, used to be honoured and visited as sacred relics upon earth.

Cook. *Voyages*, vol. v. book i. ch. i.

HULK, *v.* See HULK, *ante*. Applied, consequentially, To *hollow out*, to disembowel, to eviscerate.

I could *hulk* your grace, and hang you up cross-leg'd,
Like a hare at a poulter's.

Beaumont and Fletcher. *Philaster*, act v.

The HULKS were appropriated as a place of punishment for prisoners sentenced to transportation, by an Act 16 George III. c. 43. passed in 1776, during the American War, when the intercourse with our Colonies was interrupted. This was only a temporary Act, and confinement in the Hulks is not a sentence formally pronounced for any offence; but by subsequent statutes male offenders under sentence of death, and reprieved during pleasure, or under sentence of transportation, may be sent to them till transportation is put in effect; and it often happens, that convicts sentenced to transportation for fourteen years pass seven of that period, or for seven years five, as a commutation, in the Hulks. A Report upon the state of these prisons was made by a Committee of the House of Commons (*on Penitentiaries*) in 1812, and an Act for their regulation and reform was framed in consequence. Each Hulk is under the control of a resident overseer, with a sufficient number of officers and guards. His powers and responsibilities are similar to those of a gaoler, and he may inflict moderate punishment for disorderly conduct. A superintendant is placed over the whole establishment, who inspects all the Hulks at least four times a year, and makes not less than two annual Reports on their condition to the Home Secretary, which are laid before Parliament.

The number of Hulks, in 1812, was one at Woolwich, one at Sheerness, two at Portsmouth, and one at Langston Harbour. The convicts for the most part, during the daytime, are employed in hard labour on shore. Very full information respecting their management and condition may be found in the *Parliamentary Report* above noticed. The details of their state at that time are of a very painful description, and the Committee is compelled to admit, that "the situation of the convicts imprisoned on board the Hulks upon the pre-

HULK.
—
HULKS.

HULKS. sent plan was one from which those persons must be expected to return into Society with more depraved habits and dispositions than those with which they went into confinement." The expenses of the whole establishment in 1810, for 2003 convicts, were £59,290. 13s. 2½d., or rather more than £29. 12s. per head; in 1811, £66,328. 15s. 7½d. for 2044, about £32. 9s. per head. But in this sum must be included £4250 for fitting up an additional Hulk at Sheerness. These convicts' labour, during the same years, valued at 1s. 6d. a day for an artificer, 1s. for a labourer, gives a return, for 1810, of £20,371. 14s. 6d.; during 1811, of £21,173. 14s. But this latter calculation is entangled in many points, and can scarcely be depended upon.

The following is an account of the state of the Hulks (in which six are mentioned) from the 1st of January, 1804, to 31st of December, 1811:—

CAPTIVITY.				LAUREL.				PRUDENTIA.			
	Average No. on Board.	Deaths	Es- capes.	Average No. on Board.	Deaths	Es- capes.		Average No. on Board.	Deaths	Es- capes.	
1804	446	10	4	130				249	14	2	
1805	477	5	6	214	7			308	10	7	
1806	432	16	11	219	5			311	13	3	
1807	418	5	2	197	8	1		304	13	3	
1808	427	8	6	190	2			330	18	3	
1809	481	6	3	202	4			353	13	7	
1810	512	5	4	219	5	1					
1811	507	18	10	249	6						

PORTLAND.				RETRIBUTION.				ZEALAND.			
	Average No. on Board.	Deaths	Es- capes.	Average No. on Board.	Deaths	Es- capes.		Average No. on Board.	Deaths	Es- capes.	
1804	216	5		415	17	4					
1805	247	4	2	470	15	9					
1806	301	3	2	501	10	1					
1807	300	6	4	471	54	7					
1808	268	8	5	490	28	3					
1809	262	7	3	555	19	7					
1810	322	1	2	486	15	5		464	5	3	
1811	327	2		480	12	29		481	8	4	

Of these vessels, the Retribution was stationed at Woolwich, the Zealand at Sheerness, the Captivity and Laurel at Portsmouth, and the Portland at Langston Harbour. The station of the Prudentia is not mentioned in the Report.

HULL, v. } The hull—of a nut, &c.; that by
HULL, n. } which the nut is covered. Hull of a ship; that part which is covered in the water. The participle of the A. S. verb *hel-an, tegere*, (to cover; *huljan*; Ger. *hullen*.) See Tooke, ii. 377. 379. And see HULK, ante.

To hull. "A ship is said to hull when she is dismasted, and only her hull, or hulk, is left at the direction and mercy of the waves." Steevens. Consequentially, to float or swim, as carried or driven by wind or water.

To hull is also to take out of, or take off, the hull or covering; as to hull peas.

—Thus *hulling* in
 The wild sea of my conscience, I did steere

Toward this remedy, whereupon we are
 Now present heere together.

Shakspeare. Henry VIII. fol. 217.

Who bearing himself upon a barke or corke under him, *hulled* along the Tyber down the water to the cittie.

Holland. Livius, fol. 209.

The fish (as it should seem) smelling this new and strange smell, fell to be drowsie and sleepe, and *hulled* too and fro with the waves, as if it had beene halfe head. *Id. Plinie*, book ix. ch. viii.

ISAB. She never saw above one voyage, Luce; and credit me after another, her *hull* will serve again, a right good merchant.

Beaumont and Fletcher. Wit without Money, act i.

And as the built, so different is the fight;
 Their mounting shot is on our sails design'd;
 Deep in their *hulls* our deadly bullets light,
 And through the yielding planks a passage find.

Dryden. Annus Mirabilis, st. 60.

Borne o'er a latent reef the *hull* impends,
 Then thund'ring on the marble crags descends.

Falconer. The Shipwreck, can. 3.

HULSTRED, A. S. *heolstra, latebra*, a lurking or hiding place. Hidden, Tyrwhitt. (Probably of the same origin as *hull*, q. v.)

Shortly I woll herberowe me

There I hope best to *hulstred* be.

Chaucer. The Romant of the Rose, fol. 144.

HUM, v.

HUM, n.

HU'MMING,

HU'MMER,

HU'MBUG,

HU'MBUGGER,

HU'MBUGGING.

D. hommelen; Ger. *hummen*; formed from the sound.

To *hum* was formerly at public places a mode of expressing approbation or applause; (see the Quotations from *State Trials*, King, and Dr. Johnson;) and being hence extended to flattery, to cajolery: to *hum* is, consequentially,

To cajole; to trick or delude by flattery, soothing, or coaxing. Hence also *humbug*. See BUG.

The priestes and curates reade the good Homylies al ready set forth, and the Scriptures with cuttyng, hackynge, *hummyng*, cheeping, and mynceing after such sort.

Udall. Ephesians. Prologue to the Reader.

By which time [morning] one of them [the bees] awaketh, and raiseth all the rest with two or three big *hums* or buzzes that it giveth, to warne them, as it were, with sound of trumpet.

Holland. Plinie, book xi. ch. x.

I cry'd *hum*, and well, goe too,
 But mark'd him not a word.

Shakspeare. Henry IV. First Part, fol. 61.

Toward evening, their noise beginneth to slacke and grow lesse and lesse; untill such time as one of them fleeth about with the same loud *humming*, wherewith she waked them in the morning, and thereby giveth a signall (as it were) and commandement to go to rest.

Holland. Plinie, book xi. ch. x.

The *humming* of bees is an unequall buzzing, and is conceived by some of the ancients, not to come forth at their mouth, but to be an inward sound; but (it may be) it is neither, but from the motion of their wings; for it is not heard but when they stirre.

Bacon. Natural History, sec. 175.

Yet the discoveries of America, and even of our own plantations, have showed one far lesse [than the wren]; that is, the *humbird*, not much exceeding a beetle.

Sir Thomas Brown. Vulgar Errours, book vi. ch. viii.

(Here the spectators *hummed*.) Lord Chief Baron.—Gentlemen, this *humming* is not at all becoming the gravity of this court. It is more fitting for a stage play than for a court of justice.

State Trials, 12 Charles II. 1660. *Thomas Harrison*.

—She secret stands
 Within her woven cell; the *humming* prey,
 Regardless of their fate, rush on the toils
 Inextricable, nor will ought avail
 Their arts, or arms, or shapes of lovely hue.

J. Philips. The Splendid Shilling.

HUM
—
HUMAN.

The vestry all applauded with a *hum*,
And the seven wisest of them bade him come.
King. The Vestry.
Yet by some object every brain is stirr'd;
The dull may waken to a *humming-bird*.
Pope. The Dunciad, book iv.

There prevailed in those days an indecent custom; when the preacher touched any favourite topick in a manner that delighted his audience, their approbation was expressed by a loud *hum*, continued, in proportion to their zeal or pleasure. When Burnet preached, part of his congregation *hummed* so loudly and so long, that he sat down to enjoy it, and rubbed his face with his handkerchief. When Sprat preached, he likewise was honoured with the like animating *hum*, but he stretched out his hand to the congregation, and cried, "Peace, peace; I pray you, peace."

Johnson. Life of Sprat.

The *humming-bird*, both in shape and colouring, yields to none of the winged species, of which it is the least; and perhaps his beauty is enhanced by his smallness.

Burke. On the Sublime and Beautiful, part iv. sec. 24.

But what are all *hummers*, their tricks and their arts
To yon roguish round, the *humbuggers* of hearts—
By whose sweet enchantment, grey wisdom is fool'd,
And prowess is conquer'd, and courage is cool'd?
For beauty, by ancient tradition, we find,
Has delightfully *hummed* the whole race of mankind.

Brookes. Epilogue on Humbugging.

Of all trades and arts in repute or oppression,
Humbugging is held the most ancient profession.
Twixt nations and parties, and state politicians,
Prim shop-keepers, jobbers, smooth lawyers, physicians;
Of worth and of wisdom the trial and test
Is—mark ye, my friends!—who shall *humbug* the best.

Id. Ib.

HUMMING. *Hum* (says Gifford) I have always understood to be an infusion of spirits in ale or beer. Note on Ben Jonson quoted below.

It may have been so called from the buzzing, *humming* noise which brisk liquors will make when poured or drawn.

Therefore look to't
Except you do provide me *hum* enough
And lour to bouze with.
Beaumont and Fletcher. Beggar's Bush, act ii.

Are got into the yellow starch, and chimney sweepers
To their tobacco, and strong-waters, *hum*,
Meath, and Obarni.
Ben Jonson. The Divell is an Asse, act i. sc. 1.

Now is seen
The midnight parson posting o'er the green,
With gown tuck'd up, to wakes; for Sunday next
With *humming* ale encouraging his text.

Dryden. The Wife of Bath's Tale.

HU'MAN,	}	Fr. <i>humain</i> ; It. and Sp. <i>humano</i> ; Lat. <i>humanus</i> ; from <i>homo</i> , man; of unknown Etymology.
HU'MANATE,		
HU'MANE,		
HUMA'NELY,		
HU'MANIST,		
HU'MANITY,		
HUMANI'TIAN,		
HU'MANIZE,		
HUMANIZA'TION,	}	<i>Manly</i> : having the nature or qualities of <i>man</i> , having the feelings proper to or becoming <i>man</i> : feeling for <i>man</i> ; compassionate, benevolent; kind, having kindness of heart.
HU'MANLY.		

Human and *humane*, *humanly* and *humanely*, are now distinguished but were not so formerly.

Humanity; *mankind*; the nature of *man*; the feelings proper to or becoming *man*, is also applied to that which, to the Arts which, civilize him; to what is commonly called, Polite Literature.

O noble markis, your *humanitee*
Assureth us and yeveth us hardinesse,
As oft as time is of necessitee,
That we to you mow tell our hevinesse.
Chaucer. The Clerkes Tale, v. 7968.

But fynally to consider how vnable we be borne, and are enuyronned with so many ylles, beyng subiect to so many miseries, I meruayle not of the *inhumanities* that y^e *humain* people committeth.
Golden Boke. The eleventh Letter, sig G g. 7.

Of your saying it followeth, that the bread is *humanate* or incarnate.

Archbishop Cranmer. Answer to Bishop Gardiner, p. 369.

The nature and condition of man, wherein he is lesse than God Almighty, and excellenye not withstanding al other creatures in erth, is called *humanitie*: whiche is a generall name to those vertues, in whom semeth to be a mutuall concorde and loue, in the nature of man.

Sir Thomas Elyot. The Governour, book ii. ch. viii.

Whose angel eye, by powerful influence,
Doth utter more than *human* eloquence.

Drayton. England's Heroical Epistles. Queen Margaret to William De la Poole.

Mars, Mars, (said he) thou plague of men, smear'd with the dust and bloud

Of *humanes*, and their ruin'd wals; yet thinks the God-head good,
To fright this Furie from the field.

Chapman. Homer. Iliad, book v. fol. 72.

The which [his life] was certes in great ieopardy,
Had not a wondrous chance his reskue wrought,
And saved from his cruell villany:
Such chaunces oft exceed all *humaine* thought.

Spenser. Faerie Queene, book vi. can. 3.

He [Hector Boethius] was not only notably learned in the liberal sciences above the condition of those times, but also of an exceeding courteous and *humane* inclination.

Spotswood. Church of Scotland, Anno 1539, book ii.

Can the drunken old Poets make up my vines? (I know they can drink 'em) or your excellent *humanists* sell 'em the merchants for my best advantage?

Beaumont and Fletcher. The Elder Brother, act ii.

For you shall have of them [physicians], antiquaries, poets, *humanists*, statesmen, merchants, divines, and in every of these better seen than in their profession.

Bacon. On the Advancement of Learning, book ii.

This being said, there was an orator there, a man of great reading, a singular scholar, and an excellent *humanitian*, who cryed out in this manner, "And is it so indeed?"

Holland. Plutarch, fol. 588.

In the verie beginning therefore of the ioynt or knitting together, where the Riphæan mountains do end, dwell the Arimaspi, righteous men, and for ther meekenesse and *humanitie* wel known.

Id. Ammianus, fol. 200. Julianus.

Being polished with *humanitie*, and the studies of wittie sciences, he shall peise and examine by uncorrupt iudgement the deserts for well and evill doing.

Id. Ib. fol. 313. Valentinianus and Valens.

She [the queen of Sheba] may that day be parallell'd with some,
When *humaniz'd* our Saviour did remaine,
Who one (more great than Solomon) at home,
Not sought, not heard, but did when found disdaine.

Stirling. Doomes-day. The fifth Houre.

You, Polymnis, esteem and admire Socrates as a personage, who by his plain simplicity, without any counterfeit vanity whatsoever, hath *humanized*, as I may so say, philosophy, and attributed it to *humane* reason.

Holland. Plutarch, fol. 986.

By way of consolation we exhorted and perswaded them to bear the common accidents of this life with a common course of patience, and *humane* cases, *humanely*.

Id. Ib. fol. 435.

And tho' (speaking *humanly*) the beginning of empire may be ascribed to reason and necessity; yet it was God himself that first kindled this light in the minds of men, whereby they saw that they could not live and be preserved without a ruler and conductor.

Ralegh. History of the World, book i. ch. ix. sec. 1.

By fatal bands whilst present empires fall,
Thine from the grave past monarchies recall;
So much more thanks from *human-kind* does merit
The poet's fury than the zealot's spirit.

Cowley. To Sir William Davenant.

HUMAN.

Alas, what stay is there in *human* state,
Or who can shun inevitable fate?

Dryden. The Cock and the Fox.

HUMBLE.

If to any person we should wish things, suitable, commodious, and advantageous, by obtaining which he, without any wrong or prejudice to others, might be considerably benefitted, we shall herein act *humanely*, and like good friends.

Barrow. Sermon 28. vol. iii.

When Christians conversing together on earth mutually desire the assistance of each other's prayers, they being by sense and experience thoroughly acquainted with their common *humanity*, and the frailty attending it, there is no danger of idolatry in this case.

Bull. Works, vol. i. p. 292.

It is a rule of equity and *humanity*, built upon plain reason, that rather a nocent person should be permitted to escape, than an innocent should be constrained to suffer: for the impunity of the one is but an inconvenience, the suffering of the other is wrong; the punishment of the guilty, yieldeth onely a remote probable benefit; the affliction of the blameless, involveth a near certain mischief.

Barrow. Sermon 20. vol. i.

Though learn'd, well-bred; and though well-bred sincere;
Modestly bold and *humanly* severe.

Pope. Essay on Criticism.

Delight of *human-kind* and gods above,
Parent of Rome, propitious queen of love,
Whose vital power, air, earth, and sea supplies,
And breeds whate'er is born beneath the rolling skies.

Dryden. Lucretius, book i.

So soon did Christianity (the most compassionate and *humane* religion in the world, the religion which, above all others, was founded upon love, upon the love of God to mankind in Christ Jesus) begin to bring forth the fruits of that universal love and benevolence, which was to be the distinguishing mark of our holy profession.

Peurce. Sermon 14. vol. iv.

Perhaps a grave physician, gath'ring fees
Punctually paid for length'ning out disease;
No Cotton, whose *humanity* sheds rays,
That make superior skill his second praise.

Cowper. Hope.

It [Christianity] hath *humanised* the conduct of wars; it hath ceased to excite them.

Paley. Evidences, part iii. ch. vii.

The eastern world happily discovered, and for ever indissolubly joined and given to the western, the grand Portuguese empire in the east founded; the *humanization* of mankind, and universal commerce the consequence.

Mickle. Discourses on the Lusiad.

Philology, or polite literature, or the *humanities*, as they are called, did not, with all these encouragements, keep pace with other branches of knowledge.

Jortin. Remarks on Ecclesiastical History, Anno 1292.

HUMATION, Lat. *humatio*, from *humare*, to cover with earth, (*humus*.)

Interment.

Lancashire gave me breath
And Cambridge education

Middlesex gave me death

And this church my *humation*.

Fædler. Worthies. Lancashire. John Weever, Epitaph for himself.

HUMBLE, *v.*

HUMBLE, *adj.*

HUMBLESS,

HUMBLING,

HUMBLY,

HUMBLENESS,

HUMILE,

HUMILIATE,

HUMILIATION,

HUMILITY,

HUMBLE-MINDED,

HUMBLE-MOUTHED,

HUMBLE-VISAGED.

Fr. *humble*; It. *humile*; Sp. *humildo*; Lat. *humilis*, from *humus*, the ground, *terra madida et irrigata*; (Lennep;) from *vw, pluo, irrigo*. Scaliger and Lennep.

To lower, or bring low; to subject, to bring or cast down, to submit or cause to submit, to subdue, to degrade, to deject.

Humility is now generally applied, to our own sense of

the humbleness or lowliness of our own qualifications.
See the Quotation from Chaucer.

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HUMILIATION, to an act or state of dejection, debasement, or degradation.

I never held me lady ne maistresse,
But *humble* servant to your worthinesse,
And ever shal, while that my life may dure,
Aboven every worldly creature.

Chaucer. The Clerkes Tale, v. 8700.

That lord hath litel of discretion,
That in swiche cas can no division:
But weigheth pride and *humbleness* after on.

Id. The Knightes Tale, v. 1783.

By wisdom, manhode, and by gret labour,
From *humblehede* to real majestee
Up rose he Julius the conquerour.

Id. The Monkes Tale, v. 14591.

And I answered ful *humbly*
Gladly sir, at your bidding
I woll me yelde in all thing.

Id. The Romant of the Rose, fol. 124.

And the fourth [maner of *humilitee*] is, whan he is not sorry of his *humiliation*.

Id. The Persones Tale, vol. ii. p. 321.

Humilitee or mekenesse is the remedy ayenst pride; that is a vertue, thurgh which a man hath veray knowlege of himself, and holdeth of himself no deintee, ne no pris, as in regard of his desertes, considering ever his freeltie.

Id. Ib. p. 320.

Upon hir knees she gan downe fall
With *humble* herte, and to nim call
And saide: O good father dere,
Why make ye thus heuy chere.

Gower. Conf. Am. book i. fol. 25.

And eke this maie I wel auowe
So lowe couthe I neuer bowe
To feigne *humilitee*.

Id. Ib. book i. fol. 11.

Our heavenly soueraygne lord and prince had for our sakes adbassed & *humiled* himself down euen to swadlyng cloutes, to the cradle to crying in his swathing bandes as other childre dooe.

Udall. Luke, ch. ii.

Reuerence is an *humbleness* in outward behauour, when we doe our duetie to them, that are our betters, or vnto such as are called to serue the king in some great vocation.

Wilson. Arte of Rhetorique, fol. 34.

None deserueth worthelye to bee exalted on hyghe, but onely throughe lowliness and *humbleyng* of hymselfe.

Udall. Ephesians, ch. iv.

This enemy the deuill hath *humiled* my lyfe, hath set me in a vyle offyce folowyng worldly pleasures and y^e fylthy desyres of the fleshe.

Fisher. On the Seuen Penitentiall Psalmes.

And whan king Dāpeter of Castell was come to the prince, to the cyte of Burdeux, he *humyled* hymselfe right swetely to the prince.

Lord Berners. Froissart. Cronycle, vol. i. ch. 231.

For God his wyll is, that we should *humiliate* and deiect our selues in the sight of his maiestie, vtterly confessyng and acknowledgyng, that of our owne power and strength it is vnpossible that we should do well.

Fisher. On Prayer, sig. C. 4.

And these vowes were only for offeringes & for *humylyacions* of the sprete, and not for chastyte of body.

Bale. Apology, fol. 152.

So he perswaded them with homage due
Themselves to *humble* to the ape prostrate,
Who, gently to them bowing in his gate,
Receyved them with chearefull entertayne.

Spenser. Mother Hubbard's Tale.

In *humble* dales is footing fast
The trode is not so tickle,
And though one fall through heedless hast
Yet is his misse not mickle.

Id. Shepherd's Calendar. July.

And, running all with greedie ioyfulness
To faire Irena, at her feet did fall,
And her adored with due *humbleness*
As their true liege and princesse naturall.

Id. Faerie Queene, book v. can. 12

3 D

HUMBLE.

HUM-
BLING.

Who, when to her they came,
Themselves to ground with gracious *humblesse* bent,
And her ador'd by honourable name,
Lifting to heauen her euerlasting fame.
Spenser. Faerie Queene, book i. can. 12.

Yearly enjoyn'd, some say, to undergo
This annual *humbling* certain number'd days,
To dash their pride, and joy for man seduc't.
Milton. Paradise Lost, book x. l. 576.

Therefore these two, her eldest sonnes, she sent
To seeke for succour of this ladies gift:
To whom their sute they *humblly* did present
In th' hearing of full many knights and ladies gent.
Spenser. Faerie Queene, book v. can. 10.

The due consideration of God's working in us, is the greatest in-
ducement imaginable to a self-debasing *humiliation*.
Hopkins. Sermons, fol. 588.

QUEEN. My lord, my lord,
I am a simple woman, much too weake
T' oppose your cunning. Y'are meek, & *humble-mouth'd*.
You signe your place, and calling, in full seeming,
With meekenesse and *humilitie*.
Shakspeare. Henry V. fol. 216.

Haste, signifie so much while we attend,
Like *humble-visag'd* suters, his high will.
Id. Love's Labour Lost, fol. 126.

The plain meaning of the apostle, is to declare, (in one continued
sentence,) that Christ, when he was in the form of God, *humbl'd*
himself by condescending to take upon him the form of man; and
not only so, but *humbl'd* himself yet further, by condescending to die
even the death of a malefactor.

Clarke. On the Trinity, ch. ii. sec. 5.

Thy sum of duty let two words contain,
(O may they graven in thy heart remain)
Be *humble*, and be just.

Prior. Solomon. Power, book iii.

Repining much, and griev'd at war's delay
Impatient Cæsar often chides his stay,
Oft he is heard to threat, and *humblly* oft to pray.

Rowe. Lucan, book v.

I will invite all manner of persons of what manners or dispositions
soever, whether the ambitious or *humble-minded*, the proud or pitiful,
ingenuous, or base-minded, &c.
Spectator, No. 442.

The 26th instant (June 1709) was observed as a day of fasting
and *humiliation*, to implore a blessing on the arms of the allies this en-
suing campaign.
Tatler, No. 33.

But, as high turrets, for their airy steep,
Require foundations, in proportion deep;
And lofty cedars as far upward shoot,
As to the nether heavens they drive the root:
So low did her secure foundation lie,
She was not *humble*, but *humility*.

Dryden. Eleonora.

Many of them came readily on board, crouching down upon the
deck, and not quitting that *humble* posture, till they were desired to
get up.
Cook. Voyages, vol. vi. book iii. ch. viii.

Let us endeavour to purify our hearts from all the pride and vanity
of this world, that we may possess such *humbleness* of mind as alone
can qualify us for receiving these truths.

Gilpin. Sermon 20. vol. iv.

The third is the class of artificers, manufacturers, and merchants,
whom they endeavour to degrade by the *humiliating* appellation of
the barren or unproductive class.

Smith. Wealth of Nations, book iv. ch. ix.

It may seem to require a very small degree of the grace of *humility*
to acknowledge that God is stronger than man; but it is the *humility*
and contrition of the heart that gives force to prayer; and this either
in prosperity or distress.
Ogden. Sermon 4.

HUMBLING, *i. e.* the *humming*. The *humble* bee,
the *humming* bee, from the loudness of its *hum*.

Or els like the *humbling*
After the clap of a thundering
When Jouis hath the eyre ybete.

Chaucer. The second Booke of Fame.

The honie-bags steale from the *humble-bees*.
Shakspeare. Midsummer Night's Dream, fol. 153.

Full merrily the *humble-bee* doth sing
Till he hath lost his hony and his sting.
Id. Troilus and Cressida, fol. 105.

HUMBOLDTIA, in *Botany*, a genus of the class
Pentandria, order *Monogynia*, natural order *Legumi-
nosæ*. Generic character: calyx four-parted; corolla,
petals five; pod oblong, compressed.

One species, *H. laurifolia*, a tree, native of Ceylon.

HUMDRUM, see *HUM*, *ante*; *drum*, (*q. v.*) droning,
dull.

"Shall we," quoth she, "stand still *hum-drum*,
And see stout Bruin all alone
By numbers basely overthrown?"

Butler. Hudibras, part i. can. 3.

If he be phlegmatic, he may sit in silence at the *Hum drum* club
in Ivy-lane.
Goldsmith. Essay 1.

HUMEA, in *Botany*, a genus of the class *Synge-
nesia*, order *Polygamia æqualis*. Generic character:
receptacle minute, glandular; down none; calyx loosely
imbricated, membranaceous, florets usually three; an-
thers aristate.

One species, *H. elegans*, a native of New South
Wales.

HUME'CT,	} Lat. <i>humectare</i> , <i>humidus</i> ; Fr. <i>humecter</i> , <i>humide</i> ; It. <i>humido</i> ; Sp. <i>humedo</i> ; from <i>humere</i> , to wet or moisten, and this from <i>humus</i> . See HUMBLE, <i>ante</i> .
HUME'CTATE,	
HUMECTA'TION,	
HUME'CTIVE,	
HU'MID,	
HUMI'DITY.	To wet or water, to moisten, to damp.

Galen wyll not permytte, that pure wyne, without alaye of water,
shulde in any wyse be gyuen to chyldren, for as moch as it *humecteth*
the body, or maketh it moyster and hotter, than is conueniente.

Sir Thomas Elyot. The Governour, book i. ch. xi.

More ouer, that all and syngular partes of the body, be therewith
somwhat *humected*, wherby it hapneth, that thinges harde be mol-
lified, moyste thynges are extenuate, and the poores of the bodye
are more opened.

Id. The Castel of Helth, book ii. ch. xxxi.

Yet thinke not but it dooeth brenne my heart, so that with the in-
warde great heate is consumed the *humiditee* of the eies outward.

Golden Boke. The eighth Letter, sig. E. e. 6.

When we eat Nature draws a moisture into our mouth, to *humec-
rate* our meat and convey the tast of it into the nervs of the tongue,
which are to make report of it to the brain.

Digby. Of Bodies, ch. xxxv.

Native Lucca olives afford [an oyl], fit to allay the tartness of
vinegar and other acids, yet gently to warm and *humectate* where it
passes.
Evelyn. Acetaria.

That which is concreted by exsiccation or expression of *humidity*,
will be resolved by *humectation*, as earth, dirt, and clay.

Sir Thomas Brown. Vulgar Errours, book ii. ch. i.

The sun that light imparts to all, receives
From all his alimental recompence
In *humid* exhalations, and at even
Supps with the ocean.

Milton. Paradise Lost, book v. l. 425.

The calm and wholesome ayre which now is purged from its noxi-
ous reeks and vapours, and abounds with their saline spirituous *humidity*,
will questionlesse be very propitious to those tender inchoations of
life.
Digby. Preeistence of Souls.

She clasps as still alive, and with her hand
Extends his body on the grassy strand;
With her soft hair his *humid* visage dries,
And adds these words, a sequel to her cries.

Lewis. The Thebaid of Statius, book ix.

He [Dr. Sangrado] would sometimes say, "Drink, my children:
health consists in the suppleness and *humectation* of the parts; drink
water in great abundance."

Smollett. Gil Blas, book ii. ch. iii.

HUM-
BLING.

HUMECT

HUMECT. It enables the animal to keep the principal part of the surface of the eye under cover, and to preserve it in a due state of *humidity* without shutting out the light.

Paley. Natural Theology, ch. xvi. sec. 7.

HUMIRIA, in *Botany*, a genus of the class *Polyandria*, order *Monogynia*, natural order *Meliaceæ*. Generic character: calyx five-toothed, obtuse; corolla, petals five, oblong; stamens about twenty, united into a tube; anthers erect; stigma five-rayed, pericarp five-celled, cells one-seeded.

One species, *H. balsamifera*, native of Cayenne Decandolle.

HUMMOCK, a word common among our voyagers, and by which they appear to mean

A mound, or hillock.

It has a high *hummock* towards the Western part, which descends gradually, at the last terminates in a low point to the Eastward.

Anson. Voyage round the World, book ii. ch. ix.

We discovered an elevated land to the South of this. It first appeared in detached *hummocks*, but we judged it to be connected.

Cook. Voyages, vol. iv. book iii. ch. iv.

HU'MOUR, *v.* } Fr. *humeur*; It. *humore*;
HU'MOUR, *n.* } Sp. *humor*; Lat. *humor*. For
HU'MORAL, } the Etymology see **HUMECT**,
HU'MOURIST, or } *ante*.
HU'MORIST, } The healthy or unhealthy
HU'MOUROUS, } temperament or disposition of
HU'MOUROUSLY, } the body was supposed to de-
HU'MOUROUSNESS, } pend upon four principal hu-
HU'MOURSOME, } mours. See the Quotation from
HU'MOURSOMELY. } the *Castel of Helth*; and the
word was early applied, met. to the temperament or disposition of the mind. In Ben Jonson's time it appears to have been further extended in an extravagant degree to the whims or peculiarities of the temper or disposition. See the *Induction to Every Man out of his Humour*; also *Every Man in his Humour*, act iii. And see Nares.

Humour, literally, moisture. *Humourous*, in Shakspeare and Ben Jonson, (and also in Chapman and Drayton, quoted by Steevens in his note on Shakspeare,) as we now use *humid*; also, as *humoursome*.

Humour is applied, emphatically, to a diseased state in the quantity or quality of *humours* in the body. Met. the temperament, temper, or disposition of mind, general or particular; the peculiar whim, caprice, or fancy.

For some especial usages of *humour* and *humourist*, see the Quotations from Temple, Swift, the *Spectator*, *Rambler*, and Goldsmith.

Swevenes engendren of repletions,
 And oft of fume, and of complexions,
 Whan humours ben to habundant in a wight.

Chaucer. The Nonnes Preestes Tale, v. 14932.

In the body of man be foure principall *humours*, which contynuiuge in the proportion, that nature hath lymyted. the body is free from all sykenesse; whiche [*humours*] be these folowinge. Bloudde, fleume, choler, melancoly.

Sir Thomas Elyot. The Castel of Helth, fol. 8.

Therefore as one lackynge the quyeche *humore* of deuocion, I cannot long contynue in prayer.

Fisher. On the Seuen Penitentiall Psalmes, sig. O. 1.

PET. Your grace shall give me leave not to believe ye;
 I know you are a woman, and so *humour'd*.

Beaumont and Fletcher. The Loyal Subject, act i.

Or as the Cyprian Goddess, newly borne
 Of th' ocean's fruitful froth, did first appeare:
 Such seemed they, and so their yellow heare
 Christalline *humor* dropped downe apace.

Spenser. Faerie Queene, book i. can. 12.

And ner against sweet Cheerefulness was placed,
 Whose eyes, like twinkling stars in evening cleare,
 Were deckt with smyles that all sad *humors* chased,
 And darted forth delights the which her goodly graced.
Spenser. Faerie Queene, book iv. can. 10.

ÆMIL. Is he not iealous?

DES. Who, he? I thinke the sun where he was borne,
 Drew all such *humors* from him.

Shakspeare. Othello, fol. 327.

Now gentlemen, I goe
 To turne an actor, and a *humorist*,
 Where (ere I doe resume my present person)
 We hope to make the circles of your eyes
 Flow with distilled laughter.

Ben Jonson. Every Man out of his Humour, fol. 71.

BEN. Come he hath hid himselfe among these trees
 To be consorted with the *humorous* night.

Shakspeare. Romeo and Juliet, fol. 59.

Begin, and (more to grace thy cunning voyce)
 The *humorous* ayre shall mix her solemne tunes,
 With thy sad words.

Ben Jonson. Cynthia's Revels, act i. sc. 2.

Or, self-conceited, play the *humorous* Platonist,
 Which boldly dares affirm, that spirits themselves supply,
 With bodies, to commix with frail mortality.

Drayton. Poly-olbion, song 5.

The divine way of working is not parti-colour or *humoursome*,
 but uniform, and consonant to the laws of exactest wisdom.

Glanvil. Preeexistence of Souls, ch. ii.

The difference being only this; that this was a thing intelligible,
 but *humoursomely* expressed, whereas the other seems to be perfect
 nonsense.

Cudworth. Intellectual System, book i. ch. iii. fol. 107.

Such excellent persons must in all things be *humoured*, and
 cockered, otherwise you greatly wrong them.

Barrow. Sermon 29. vol. iii.

I am deceived if our English has not in some kind excelled both
 the modern and the antient [drama poetry] which has been by force
 of a vein natural perhaps to our country, and which with us is called
humour, a word peculiar to our language too, and hard to be expressed
 in any other.—Thus we come to have more originals, and more that
 appear what they are; we have more *humour* because every man
 follows his own, and takes a pleasure, perhaps a pride, to shew it.

Sir William Temple. Works, vol. iii. p. 437. Of Poetry.

As this taste of *humour* is purely natural, so is *humour* itself;
 neither is it a talent confined to men of wit or learning; for we ob-
 serve it sometimes among common servants, and the meanest of the
 people, while the very owners are often ignorant of the gift they
 possess.

Swift. The Intelligencer, No. 3.

If a *humoral* tumour be made by any external cause, as by a
 wound, bruise, &c. it is easily discerned.

Wiseman. Surgery, book i. ch. ii.

These poor gentlemen endeavour to gain themselves the reputation
 of wits and *humourists*, by such monstrous conceits as almost qualify
 them for Bedlam; not considering that *humour* should always lie
 under the check of reason, and that it requires the direction of the
 nicest judgment, by so much the more as it indulges itself in the
 most boundless freedoms.

Spectator, No. 35.

He lived as a lodger at a house of a widow-woman, and was a
 great *humourist* in all the parts of his life.

Id. No. 101.

A rule, that by adding discretion to devotion, will both keep him
 from being *humoursome*, singular, and phantastick in his preparations
 before the sacrament, and (which is worse, and must fatally unravel
 all again) from being (as most are) loose and remiss after it.

South. Sermons, vol. ii. p. 312.

By *humouring* the mind in trifles, we teach it to presume on its
 own importunity, in greater matters: and it will be found a conve-
 nient rule in the management of our passions, as of our children, to
 refuse a compliance with them, not merely when they ask improper
 things, but when they ask any thing with impatience.

Hurd. Works, vol. vii. p. 306. Sermon 48.

Wit raises human nature above its level; *humour* acts a contrary
 part and equally depresses it. To expect exalted *humour* is a con-
 tradiction in terms; and the critic, by demanding an impossibility
 from the comic poet, has in effect banished new comedy from the
 stage.

Goldsmith. The Present State of Polite Learning, ch. xi.

HUMOUR.
—
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DRED.

Good *humour* may be defined a habit of being pleased; a constant and perennial softness of manner, easiness of approach, and suavity of disposition: it is a state between gaiety and unconcern; the act or emanation of a mind at leisure to regard the gratification of another.

Johnson. *Rambler*, No. 72.

When a thing is *humourously* described, our burst of laughter proceeds from a very different cause; we compare the absurdity of the character represented with our own, and triumph in conscious superiority.

Goldsmith. *The Present State of Polite Learning*, ch. xi.

HUMP, *n.* } Perhaps from the A. S. *imp-*
HU'MPED, } *an, inserere, implantare*, to im-
HUMP-BACK, *n.* } plant, to ingraft; but no very an-
HUMP-BACK, *adj.* } cient examples of the word have
occurred, nor is it to be found in our old Lexicographers.

Applied to

A lump or bump planted or fixed upon the back.

Observing one advancing towards the heap with a larger cargo than ordinary upon his back, I found upon his near approach that it was only a natural *hump*, which he disposed of with great joy of heart among this collection of human miseries.

Spectator, No. 558.

The eldest son of Philip, then chief of the family, [was] born with an *hump-back* and very high nose.

Tatler, No. 75.

Upon a third trial found I him a straight-shouldered man as one would desire to see, but a little unfortunate in a *humpt-back*.

Guardian, No. 102.

I could not from my heart forbear pitying the poor *hump-backed* gentleman mentioned in the former paper, who went off a very well-shaped person with a stone in his bladder.

Spectator, No. 529.

If the back be *humped*, the man is deformed; because his back has an unusual figure, and what carries with it the idea of some disease or misfortune.

Burke. *On the Suolime and Beautiful*, sec. 5.

Tight stays they find oft end in *humps*.

Lloyd. *The Cobbler of Cripplegate's Letter*.

HUMULUS, in *Botany*, a genus of the class *Dioecia*, order *Hexandria*, natural order *Urticæ*. Generic character: male flower, calyx five-leaved; corolla none: female flower, calyx one-leaved, obliquely spreading, entire; styles two; one seed within a leaf-like calyx.

The only species of this genus is the Hop plant, a native of Europe, but more generally cultivated in England than any other country.

HUNCH, *v.* } *Hunch-back'd*, (says Skinner,)
HUNCH, *n.* } *gibbosus*, from the Ger. *hocker*,
HUNCH-BACKED. } *gibbus*; D. *hucken*, in *terram desidere*, to sit down upon the ground; *huck-schouderen*, *humeros contrahere*; to contract the shoulders. To *hunch*, he derives from the Ger. *husche*, a blow of the fist. To *hunch* appears to mean,

To press, squeeze, or push against.

A *hunch*, a lump or bump occasioned by pressure; a bump or thump.

A *hunch* of bread; a piece of bread. Grose. A good big slice, or lump, of bread or meat. Moor.

Then Jack's friends began to *hunch* and push one another. "Why don't you go and cut the poor fellow down? Why don't you?"

History of John Bull, ch. xiii.

He is as stupid and as venomous as a *hunch-back'd* toad.

Dennis. *Reflections on the Essay on Criticism*.

In a lake called Lyn Rathlyn, in Meireonethshire, is a very singular variety of perch: the back is quite *hunched*, and the lower part of the back bone, next the tail, strangely distorted.

Pennant. *British Zoology*. Common Perch.

HUNDRED, *n.* } D. *hondred*; Ger. *hundert*;
HU'NDRED, *adj.* } Sw. *hundrade*. "It is in the
HU'NDREDOR, } highest degree probable (says
HU'NDREDTH, } Tooke) that all numeration was
HU'NDREDFOLD. } originally performed by the fin

gers, the actual resort of the ignorant; for the number of the fingers is still the utmost extent of numeration. The hands doubled, closed, shut in, include and conclude all number; and might therefore well be denominated *tyn* or *ten*." (*i. e.* closed, from the A. S. verb *tyn-an*, to enclose. See *TEN*.) And Wachter conjectures that the Goth. and A. S. *hund*, is no other word than *hand*, *manus*, in many dialects written *hond*; and that in numeration it was originally used to signify *ten*; he further observes that our forefathers numerated not only units, but decads, by the fingers, and that hence *hund* became applied to *decies decem*, or ten times ten: *i. e.* it may be added, to the number denoted by the fingers of the hand ten times closed. In the A. S. notation, it is evident, *hund* was not always applied to 100; for instance, 70 was expressed by *hund seofontig*, which, if we connect the interpretations of Tooke and Wachter, would be the *hand*, or fingers of the *hand*, seven times closed; 80, *hund eahtatig*, or the *hand* eight times closed; and in this manner they proceeded to 120, *hund twelftig*, or the hand twelve times closed. The termination *ert*, *red*, *rude*, *rade*, Wachter supposes to be *rat*, *numerus*, from the Ger. *rat-en*, (in A. S. *ræd-an*.) to count, to calculate; and, thus, *hundert* will be, *q. d.* *numerus centenarius*; or, rather, consistently with his own Etymology, the number denoted by the hand, or fingers of the hand, ten times counted. Junius traces and explains *hund*, and the A. S. manner of using it, differently: the A. S. *tyn*, or 10, is in Goth. *taihun*, and 100, or 10 times 10, *taihuntaihund*, or *taihuntehund*; and he supposes that the cause of this reduplication not being observed, the terminating syllable *hund* became separately written, thus, *taihuntai hund*, or *taihunte hund*; and that the Anglo-Saxons, misled by this corrupt manner of writing, prefixed *hund*, *veluti ex supervacuo*, to their higher cardinal numbers, and even denominated 100, *hund teontig*, *i. e.* *hund* ten times. According to this interpretation, the superfluous *hund* became in time alone retained, and the significant *teontig* discarded.

Aftur an *hundred* Picars into Scotlonde he sende
By certeyn messageres, so þat heo gonne brynge
An *hundred* knyghtes of Picars, þat bi leuede mid oure kyng.
R. Gloucester, p. 107.

And robbede and slowe opere, þeruor he byuonde,
þat þer were *hondredes* in eche contreye of ys londe,
And in ech toune of þe *hondred* a teþyng were also.
Id. p. 267.

He brouht þe kyng Anlaf arýued vp in Humbere
Seuen *hundreth* schippes & fiftene, so fele were þe numbere.
R. Brunne, p. 31.

He shal have an *hundred-folde*. of hevene ryche blisse
And lif lastýng for evere.
Piers Plouhman. Vision, p. 210.

And he seide to hem, make ghe redi twei *hundride* knyghtis that thei go to Cesarie, and horse men seuenti, and speremen twei *hundride* fro the thridde our of the nyght.

Wiclif. *Deitis*, ch. xxiii.

And he called vnto him two vnder captaynes saying: make redy two *hundred* soudiers to go to Cesarea, and horsmen threscore and ten, and spearemen two *hundred*, at the thyrd houre of the nyght.

Bible, Anno 155

And he comaundide to hem that thei schulden make alle men sitte to mete by cumpanyes on grene hey. and thei saten down by parties by *hundrids* and by fifties.

Wiclif. *Mark*, ch. vi.

And he commaunded the to make the all syt downe by cōpanyes vpon y^e grene grasse. And they sat down here a rowe and there a rowe, by *hundrids* and by fyfties.

Bible, Anno 1551.

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But he that is sown into good lond: is this that herith the word and undirstondith and bringith forth fruyt, and sum makith an *hundred-fold*, treuly another sixtifold and another thritti fold.

Wiclif. *Matthew*, ch. xiii.

He whiche is sown in y^e good ground is he that heareth the worde and understandeth it: whiche also beareth frute and bryngeth forth, some an *hundred-folde*, some syxtye fold, & some thyrtye folde.

Bible, Anno 1551.

And this day fifty wekes, ferre ne nere,
Everich of you shal bring an *hundred* knightes,
Armed for listes up at alle rightes
All redy to darrein hire by bataille.

Chaucer. *The Knightes Tale*, v. 1853.

And there a noyse alluring sleepe soft trembled,
Of manie accords more sweete than mermaid's song:
The seates and benches shone as yvorie,
And *hundred* nymphes sat side by side about.

Spenser. *Visions of Bellay*.

Hundredors, aldermen, magistrates, &c.

Spelman. *Of the Ancient Government of England*.

On the six *hundredth* year of that just man,
The second month, the seventeenth day began
That horrid deluge.

Drayton. *Noah's Flood*.

"O mighty chief!" Pelides thus began,
"Honour'd by Jove above the lot of man!
King of a *hundred* kings! to whom resign'd
The strongest, bravest, greatest of mankind."

Pope. *Homer. Odyssey*, book xxiv.

They found, by some *hundreds* of precedents, that in some bills the lords began, the clauses that set the fines; and at other times they changed the use to which they were applied.

Burnet. *Own Times. Queen Anne*, Anno 1702.

These promotions, the *hundred-gun* ships you put into commission, and the horse and dragoons you raise, may well frighten Spain.
The Life of Lord Bellingbrooke, p. 171. *Letter to Sir Wm. Wyndham*.

As ten families of freeholders made up a town or tithing, so ten tithings composed a superior division called a *hundred*, as consisting of ten times ten families.

Blackstone. *Commentaries, Introduction*, sec. 4.

Twelve freeholders were chosen; who, having sworn, together with the *hundreder*, or presiding magistrate of that division, to administer impartial justice, proceeded to the examination of that cause which was submitted to their jurisdiction.

Hume. *History of England*, ch. ii. *Alfred*.

The division of England into HUNDREDS is universally ascribed to Alfred. To cite only two authorities, Brompton, the Abbot of Jorval, (*non ignobile cœnobium Ordinis Cisterciensis in agro Richmondensi*), who wrote in the time of Edward III., speaks thus in his *Chronicle*, *Et licet inter arma Leges sileant, ipse tamen Aluredus Rex inter fremitus armorum Leges tulit, et Centurias quas Hundredas dicunt et Decurias quas Trithingas vocant instituit.* (*Dec. Script.* 818.) And Thorne, a Monk of St. Augustin at Canterbury, *omnium accuratissimus*, who flourished about 1380, says yet more briefly, *Iste Elfredus fuit primus Rex Angliæ qui inunctus erat. Hic constituit Hundred et Lestes.* (*Lathes.*) (*Ib.* 1777.) There is some difference, however, respecting the origin of the name. Lamberd, *ad v. Centuria*, says as follows: *Aluredus Rex ubi cum Guthruno Daco fœdus inierat, prudentissimum illud olim a Jethrone Moysi datum secutus consilium, Angliam primus in Satrapias, Centurias et Decurias partitus est: i. e. into Shires, Hundreds, and Tithings.* Brompton and Giraldus Cambrensis derive the title Hundred from the portion of land assigned to it containing 100 *villæ*. The former,

in describing the Province of York, enumerates certain districts *quæ etiam usitato vocabulo dicuntur Hundredi sive Wapentakes*. *Hundredus* Latinè, dicitur *Walliæ et Hiberniæ* Cantredus, et continet centum villas. *Wapentake* Anglicè idem est quod arma capere, eò quod in primo adventu novi domini solebant tenentes pro homagio reddere arma sua. (*Ib.* 956.) The latter writer, speaking of the Isle of Man, states, *Monam Insulam 343 villas habere et pro tribus Cantredis (Hundreds) reputari*. Now in the Isle of Man there do not exist above 40 villages, and as Spelman has sufficiently remarked, (*Gloss. ad v.*) *Nusquam, quod scio, reperiuntur 100 villæ in aliquo Hundredo per totam Angliam. Nescio an medietas. Magni habentur qui vel 40 vel 30 numerant. Multi ne 10: quidam duas tantum, et nonnulli, ut Hundredi de Chetham, Marden et in Comitatu Cantii, unicâ sunt contenti. Villa, therefore, as above used, must be understood for a farm-house or family; and this interpretation explains a Hundred to mean such portion of a County as could furnish 100 fidejussors of the King's Peace, of which the Tithing or tenth part furnished ten. These from the Hundred were named Hundredors.*

Spelman (*loc. cit.*) may be consulted for fuller details of the antiquity and early jurisdiction of the *Hundredarii*, and Selden has much learning on them in his *Analecta Anglo-Britannica*, v. Hundreds were introduced, but not invented, by Alfred; for a passage in Tacitus distinctly shows that these establishments existed among the Germans long anterior to the reign of the Anglo-Saxon Monarch. The words have been often quoted; but they bear so strongly on the point, that we must once again repeat them. *CENTENI ex singulis pagis sunt, idque ipsum inter suos vocantur, et quod primo numerus fuit, jam nomen et honor est.* (*de Mor. Germ.* 6.)

The *Hundred Court* is called by Blackstone (iii. 4.) a larger Court Baron, being held for all the inhabitants of a particular Hundred instead of for a Manor. The Free Suitors are also Judges, and the Steward Registrar, as in the Court Baron. Mr. Coleridge, in his note on this passage, remarks, that "there is scarcely any point of Legal antiquity more obscure than the history and functions of the Hundred Court. It seems to have been originally a King's Court, and to have been held by some subordinate officer of the Sheriff. But as holding this Court was a source of profit, it was common both for the Sheriff to let his Hundred Courts to farm, and for the Crown to sever them from his jurisdiction, either wholly or in part, and to grant them out as franchises to individuals." The first of these inconvenient practices was restrained by 25 Henry VI. c. 9.

Each Hundred is still governed by a High Constable or Bailiff, but the trial of Causes in the Hundred Courts has fallen into disuse, and is merged into the County Courts. By various Statutes, Hundreds are liable to actions for injuries sustained by riots, robbery, malicious mischiefs, &c.; and the mode of proceeding in these actions may be learned from Sir Edmond Saunders's *Reports*, (394.) and the note thereon by Sergeant Williams. See above HUE AND CRY.

Modus tenendi unum Hundredum, 1546; Sheppard, *Survey of the County Judicatories*, 1656; Turner, *Duty of High Constables of Hundreds*, 1761; G. Sharpe, *Account of the Ancient Division of the English Nation into Hundreds and Tithings*, 1784.

HUN-
DRED.

H U N G A R Y.

HUN-
GARY.

HUNGARY, a Kingdom united to the Austrian Empire, lies between $44^{\circ} 30'$ and $49^{\circ} 36'$ North latitude, and between $15^{\circ} 43'$ and $26^{\circ} 32'$ East longitude; hence its extreme length is about 183 leagues, and its greatest breadth about 130. Hungary properly so called is bounded on the North-West by Moravia; on the North-East by Galicia; on the East by Transylvania; on the South by the Regiments, or Military Frontiers, which separate it from Bosnia and Turkey; on the South-West by Illyria, and on the West by Styria and Austria below the Ens.

Extent.

The Kingdom of Hungary, or Magyar Ország, once embraced within its limits many Countries which have long ceased to be the heritage of its Princes. Bulgaria, Walachia, Moldavia, Transylvania, Galicia, Servia, Bosnia, Croatia, &c. have been taken from it at different periods, by the jealousy of the Poles, the victories of the Ottomans, or by Austrian encroachments. There remained, therefore, previous to 1809, only Slavonia, part of Croatia and Dalmatia, including some of the Islands in the Adriatic; but by the Treaty of Vienna, made in that year, Hungarian Dalmatia, part of Croatia and of the Military Frontiers were united to Carniola and part of Carinthia, to form the *Provinces Illyriennes*, attached to the French Empire. Thus the Kingdom of Hungary was reduced within the Save at Zagrab, (Agram,) and the same limit still continues; for although the ceded Provinces were restored to Austria in 1814, yet they were not reunited to Hungary, but were incorporated with Friuli and some adjoining Provinces to form the Kingdom of ILLYRIA. This loss of territory amounts to 844 square leagues.

The dominions inherited with the crown of Hungary are, the Kingdom properly so called, with the remnants of Slavonia and Croatia; the Principality of Transylvania, or the *Siebenbürgen*, i. e. Seven Castles, as the Germans call it, the Military Frontiers, and the Dalmatian Provinces. The superficial extent of all these dominions are estimated by Hassel at 6074.76, and by Beudant, from the Maps of Lipsky and Görög, at 5597 square German miles. These calculations, however, exceed very far those of a more ancient date. The measurements of Hermann, Templemann, Busching, De Luca, and Jacobi, average only 4763 square miles. If we take, however, the Maps of Lipsky as a standard, the area of Hungary properly so called, together with the Military Frontiers, will be about 4981 German, or 112,100 English square miles.

Surface.

There is no Country in Europe which exhibits so great a variety of appearances as Hungary, or which is on the whole so much indebted to the bounties of Nature. High mountains, in some places reaching the limits of perpetual snow, nearly surround it, while in the centre are level plains of some thousand miles in extent. Dry wastes and deep morasses, alluvial soils of exuberant fertility, and extensive sandy deserts, an immense tract of open country, and the finest woods in Europe, are here found together.

Mountains.

We shall commence our account of the mountains with those on the Northern limits. The Carpathians, extending from West to East in a semicircular line of

200 leagues, are, according to Beudant, not so much a chain as a high terrace, sprinkled with isolated groups, and terminated at both extremities by great mountain masses. The name of these mountains, pronounced Crapats by the Poles and Bohemians, appears to be of Northern derivation, the word *Chrebet* signifying *mountains* in Russian. Ptolemy is the first ancient Geographer who mentions them; but their name appears to have been known to the Greeks in the earliest Ages, and the isle of Carpathos is frequently noticed by Homer. The mountains of the North-West are the Carpathians, or Crapatsk, properly so called; among these is the lofty group of *Tatra*, the summits of which exceed the height of 8000 feet above the sea: a little to the South-West of the former are the groups of mountains denominated *Fatra*, and celebrated for their mineral riches. Numerous groups, without any general name, and apparently without any connection, lie at the foot of these, and, detached from them all, the group of *Matra* rises abruptly to a great elevation above the plain between the rivers Zagyva and Tarna. A chain of hills runs Southward from Eperies to Tokay, comprised between the rivers Hernat, Topla, and Bodrog, and surrounded on every side by extensive plains. These are the celebrated *Hégy Allya*, or lower hills, the Southern portion of which are covered with the most valuable vineyards in Europe. The Carpathians on the North-East are become, it would appear, a mere sandy ridge of easy access and moderate elevation. "They descend on both sides," says Beudant, "by an easy slope to lose themselves in the plains. Here and there points of solid rock pierce through the sandy strata, and seem to indicate the connection of the Transylvanian mountains and those of Tatra. The mountain masses of Transylvania and the Western Carpathians appear like towers at the entrance of an immense gulf, the ridge between them is like a great bar, with rounded summits and sides gently sloped. This inferior chain is composed wholly of fine sand, more or less compact, so that an alluvion of arenaceous materials seems to have filled up the ancient connection between the plains of Poland and those of Hungary."

This is evidently the language of a Geologist whose attention was directed to the mechanical agency of water in effecting the revolutions whose traces are visible on the surface of the globe. On the other hand, M. Kitaibel, a Hungarian Naturalist, while he admits the inferior elevation and the roundness of the North-Eastern Carpathians, does not so absolutely divest them of the character of a natural barrier. The mountains of TRANSYLVANIA, rendered so interesting by their mines, will be described under that head. On the South the mountains of the Bannat, of no great elevation, but presenting bare rocks and bold precipices, are separated from those of Servia only by the contracted channel of the Danube. On the South-West, also, some branches of the Styrian Alps run parallel to the Drave, and stretching Northward form the *Bakony* hills to the North of Lake Balaton; further to the South, in Syrmia, are the picturesque hills of *Fruska-Gora*. The Julian Alps, commencing in Carniola, spread through Croatia and

HUN-
GARY.

Carpathians

Alps.

HUN-
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Hungarian Dalmatia, so as to form a connection with the system of Mount Hæmus. Thus the Kingdom of Hungary, in the larger sense, is a great basin, embraced by the Carpathians on the Northern, and by the branches of the Alps and of Hæmus on the Southern side. A portion, however, of the South-Eastern frontier is formed by the Danube, and consequently unprotected by the mountain barrier towards the South, which, with the Province of Servia, is in the dominions of the Porte.

The plains.

Between these mountain groups are the most extensive plains in Europe; one of these extends from the hills of Presburg, which separate it from the plains of Austria and Moravia, to the mountains of Bakony on the South-East. This plain, which is of an elliptical form, has 40 leagues in its greatest diameter from Stein am Anger to Freistadt, and 25 in its least between Presburg and Dotis. Its medium height is about 400 feet above the sea; its rise towards the mountains is insensible. But the great central plain far exceeds this, having 120 leagues from the hills of Vihorlet in the North, to the Danube in the South, with 80 leagues in breadth from the mountains of Bakony to those of Transylvania. This immense plain presents in many places the appearance, and in summer has the burning heat, of the African deserts. Bare and shifting sands, covered with saline incrustations, sometimes extend as far as the eye can reach; hot winds, and the appearances of *mirage*, are common. Near the great rivers, the Danube and Theiss, which wind in parallel directions along the margins of this plain, immense marshes, producing nothing but reeds, and in floods presenting the appearance of a sea, give birth to thick fogs and unwholesome exhalations. In the burning sands between Pesth and Szolnock no tree flourishes; in the neighbourhood of Debreczin again is a barren sandy tract of more than 70 miles in compass.

Danube.

All the rivers flowing from this amphitheatre of mountains are collected by the Danube, with the exception of the Poprad, which finds its way Northward from Zips till it joins the Dunajec, and falls into the Vistula. The Danube, the Hungarian name for which, *Duna*, is a general name for river, derived from a dialect of the Persian, enters Hungary at Deven, where it receives the river March on the left. Below Presburg it is divided into three branches, embracing a great number of islands; one of these rejoins the main branch at Raab after receiving the rivers *Raab* and *Laita*; the other at Comorn, increased by the waters of the *Wag* or *Vag*. The river then runs Eastward by Gran and Ypoly; but at Vartz, where it reaches the great plain of Lower Hungary, it turns suddenly to the South in a slow and winding course, passing by Buda and Pesth, and receiving the Drave with some smaller rivers on the right bank. The direction of its course to the South continues till it reaches the hills of Fruska-Gora on the limits of Slavonia, when it again bends towards the East; and being greatly augmented by the waters of the Theiss, of the Save at Belgrade, the Temes at Pantsova, and numerous lesser streams, it quits Hungary at Neu Orsova with an accelerated and foaming current in a channel contracted by the Servian mountains. Having forced its way into the plains of Walachia and Moldavia, it resumes its slow and tranquil course, and falls by several mouths into the Black Sea. The Danube is well stocked with fish, and the sturgeon is taken as high

up as Presburg. From the slowness of its course in the low plains its banks are, in many places, covered with stagnant marshes, particularly in the Counties of Pest, Bars, and Tolna. This circumstance, together with its numerous sinuosities, and the difficulty of stemming its current lower down among the Servian mountains, are obstacles to its navigation which require to be corrected by the ingenuity and industry of Man.

The *Theiss* (*Tisza* Hung.) rises in the recesses of the North-Eastern Carpathians; and, after a very winding course of about 600 miles, during which it receives all the waters of Transylvania, and almost all those of the North of Hungary, falls into the Danube between Peterwaradin and Semlin. This river, notwithstanding its magnitude, is of little use for internal navigation, owing to the low and marshy nature of its banks, on which it is impossible to construct track-ways. It is, in consequence, ascended by boats no higher than Szegedin, where it is above 600 feet wide. Many rivers, however, of great magnitude fall into it higher up, which, with a little art, might be made to afford an easy communication between all parts of Lower Hungary. Among these are the *Szamos* and the *Körös*; the latter uniting three great branches, and flowing through a marshy country, which it frequently inundates. The *Maros*, itself a great river, and serving as the communication with Transylvania, being navigable to Carlsburg, falls into the Theiss at Szegedin. Towards the North the *Bodrog*, running through the fertile country of Tokay, and the *Hernat*, from the industrious country of Zips, flow into the Theiss with considerable streams. The quantity of fish in this river is so great as to give rise to a vulgar saying, that the Theiss consists of two-thirds water and one-third fish. To shorten the communication between it and the Danube the Canal of the Emperor Francis was constructed, about 70 miles in length and 60 feet wide.

The *Save* rises in the mountains of Carniola, and enters Hungary near Zagrab. It has a slow course, and frequently inundates the country through which it flows; the dikes raised to confine its channel being often swept away by the impetuosity of its increase. The Save is a large river navigable through a great part of its course, and is the ordinary channel of exportation to Dalmatia and Italy. The boats laden with corn and tobacco ascend to Szisseg, whence they proceed up the Kulpa to Carldstadt, where the navigation terminates. The *Drave* has its origin in the Tyrol, and, taking a South-Eastern course, falls into the Danube at Eszeck. This river forms the natural boundary between Hungary Proper and the Provinces of Slavonia and Croatia, as the Save constitutes the Southern limits of the Hungarian States in general. The Drave is also slow in its course, and liable to inundate the adjoining country. A great deal of morass in consequence lies along its bank, particularly near its embouchure.

Among the lakes of Hungary two are of considerable size. The *Neusiedler see* (*Fertő*, Hung.) extends about 22 miles in length between the Counties of Ödenburg and Wieselburg, with a mean breadth of four miles. It is too shallow to admit of navigation. Its shores are flat and marshy, overgrown with reeds, and frequented by wild fowl. The Latin name *Peiso* is erroneously given to this lake; for the *Lacus Peiso* of the Ancients was in the vicinity of Presburg, once called Peisburg; and the name still lives in the free town of Pösing, or Peisung. The site of the lake now, for the

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most part, dried up, may be traced by the extensive marshes which remain. The water of the Neusiedler see has become salt since 1728, and can only be used as a medicine; 77 parts in a 100 of the residue from evaporation are sulphate of soda, or Glauber's salts. The lake frequently rises to a great height in summer, without any increase of the streams that fall into it. During the earthquake of 1763, the agitation of this lake was remarkable. The Rabza, its only outlet, connects it with the Danube.

The Bala-
ton.

The *Plattensee*, or Lake *Balaton*, is surrounded by the Counties of Szala, Sümegh, and Weszprim. Its length, from South-West to North-East, is 45 miles, with a breadth varying from three to nine miles. Its surface, including indeed the adjoining marshes, has been estimated at 500 square miles. The greater part of it is shallow, and the canoes with which it is generally navigated, hollowed out of the trunks of trees, are rarely large enough to hold two persons. The quantity of water which flows into it from the Szala and numerous small streams, appears abundant in proportion to its surface, and is chiefly carried off by evaporation; for the river *Sio*, which seems to unite it with the Danube, is little else than a stagnant canal surrounded by marshes. The Balaton is richly supplied with fish and water fowl; the bitterns, which inhabit its margin, are taken in great numbers for the sake of their down. Several unsuccessful attempts have been made to unite this lake with the Danube.

Numerous other lakes are enumerated by native Geographers, most of them situated in the mountains, and of small extent; attracting attention nevertheless, from the popular opinion that they communicate with the sea. Others are confounded with the surrounding marshes: of this description is the lake of Palics, near Theresianstadt, nearly twelve miles in compass, and with an uniform depth of six fathoms. It has a hard bottom, incrustated with alkaline salts. The waters of this lake are deemed highly efficacious in removing nervous and cutaneous diseases. There are numerous other small lakes, from the borders of which natron is collected in large quantities in summer time.

Morasses.

Morasses occupy a great extent in Hungary, and the Hungarian language is rich in terms to discriminate the different kinds of swampy ground. Bogs, covered with reeds, are called *motsar*, and the name of *lap* is given to sheets of water nourishing aquatic plants. The area occupied by those unwholesome swamps is estimated by the Baron de Liechtenstein at 300 square leagues, which is in all probability below the truth. The draining of these lands is a favourite project of patriotic Hungarians, and could undoubtedly be accomplished at comparatively small expense, if the Government were to enter cordially into the views of the people. In the neighbourhood of Lake Balaton considerable tracts have been recently reclaimed by the exertions of private individuals.

Climate.

Hungary is called by the Austrians the churchyard of Germany. But this censure of its climate must be understood with great limitations. A great diversity of temperature is to be found in its several districts. The summits of Tatra are covered with eternal snows, and on many other mountains the snow remains unthawed till the middle of July. In the Northern Counties, Arva, Liptau, Zips, and Marmaros, the rigours of winter endure for six months; snow often

falls in September, and does not disappear till the beginning of June.

Corn is ripe in the plain before it begins to shoot in the highlands. The sides, however, of the lower mountains are covered with magnificent beech and oak forests, and the valleys are fertile in grain. A line drawn through Vacz, Gyongyos, Erlau, and Tokay marks the commencement of a milder region, within which the vine reaches its perfection, and the mulberry grows luxuriantly. In the low plains melons cover the fields, but the fogs of the marshes injure the quality of the corn. The heat of the day is excessive, and often succeeded at night by piercing and humid coldness. The nitrous exhalations, dry winds, and the impurity of the water render an abode here extremely disagreeable. Although the insalubrity of Hungary has been unquestionably exaggerated, yet it must be admitted that a mephitic atmosphere is breathed in the neighbourhood of the marshes, and that malignant fevers are very prevalent. As it is generally supposed that the majority of those who fall victims to the climate are Germans or other strangers, it has been argued that the sole cause of the mortality is excessive indulgence in the wines and other luxuries in which Hungary abounds; and this opinion has been adopted by an intelligent English traveller, Dr. Bright. But a near examination of facts overturns this hypothesis, inasmuch as those most exposed to the scurvy and endemic diseases are the poorer class, and particularly the Walachians, who are obliged by the precepts of their Religion to fast rigidly 238 days in the year: the women, who live on vegetables and water, are the most unhealthy.

Those who wish for a Geognostical description of Hungary, will find all the information they can desire in Beudant's admirable *Voyage Minéralogique*. A very general sketch, notwithstanding the difficulty in such a case of being at once accurate and general, is all for which we can here afford room. The lower mountains of the Western Carpathians are composed generally of syenitic porphyry, surrounded by a rock which M. Beudant has named *trachyte*, a species of greenstone porphyry. This trachyte, rich in metallic veins, again appears in Transylvania. Granite appears only in the summits of Tatra and of the Transylvanian mountains, environed in the former situation by compact limestone, and in the second by greywacke. Between these points the red sandstone, of the coal formation, occupies a great extent of country; some peaks, however, of limestone and of greywacke emerging through it. This rock occurs again in Transylvania, where it covers immense deposits of rock-salt. To the South of Transylvania a chain of limestone hills runs along the borders of the Bannat, contracts the channel of the Danube, and rises to a considerable height in Servia and Bosnia. The numerous small hills which jut into the great plains like so many promontories, are in general composed of calcareous rocks of secondary formation, containing the remains of marine animals, with strata still more recent resting on them, filled with deposits of fossil wood. The great plains are formed of alluvial soil, but that of Lower Hungary has some extensive sandy deserts, which seem to have been formed by the ruin of the mountains at the North; in the centre of it also is a considerable tract perfectly level, and composed wholly of shells, a circumstance much insisted on by those who recognise in the plains of Hungary the bed of an ancient lake. The immense

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Salt.

quantities of salt with which the soil here is impregnated tend to confirm this hypothesis.

The salt springs of the Hungarian plains are some hundreds in number. The marshes, and some lakes, as the Palitschersee, and the White sea, furnish natron or carbonate of soda in large quantities: the annual export of this salt exceeds 15,000 cwt. Great deposits of alum and nitre are also found alternating in parallel beds. Near Thorda are found alternating layers of white and brown common salt. The chief mines of this important mineral in Hungary Proper are at the village of Rhonaszek, in the County of Marmaros, where six pits are sunk, employing about 1200 miners. The annual produce is about 700,000 tons, and the revenue derived from it by Government is said to be very great; conjectures make it about 10 millions of florins.

Gold and
silver mines
at Schem-
nitz.

But the most famous mines, not indeed of Hungary only, but of all Europe, are the gold and silver mines at Schemnitz. The first operations in these mines are supposed to have taken place in the XIIth century, when large colonies of Saxons were introduced from the Hartz and Erzgebirg to explore the mineral wealth of the Carpathians. In some other places, however, ancient galleries and excavations have been recently met with, which countenance the opinion, that the precious metals were found and sought in these mountains by the Romans. The first contractors for the mines were Jews; but their gains were so great, and their honesty so much suspected, that they were forbidden by a law, which still exists, to inhabit a mint or mining district. Notwithstanding the great sums annually drawn from these mines by the Government, no school or college was erected here to promote the science of metallurgy till that founded by the Empress Maria Theresa. But this is far from rivalling the school of Halle, in Saxony, although attended by from 200 to 300 students. The fiscal spirit which predominates here, and which is ready to sacrifice the advantages attending improved Science to immediate gain, allows the establishments connected with the school to fall into decay. In treating the ores the only method pursued is that of fusion. The process of amalgamation, which had been brought to perfection in Saxony, is now wholly abandoned at Schemnitz. The advantages of that method were clearly demonstrated by Born, to whom Joseph II. assigned a tenth of the savings to be effected at Schemnitz, by its introduction, for a space of ten years. But the envy borne to the new Professor, and the violent hostility provoked at the time by his revolutionary opinions, operated to the disadvantage of his Scientific exertions, and his system was abandoned as soon as he left the place.

The extent of the metallic country, narrowly explored, is about five or six square miles, and appears a small basin in the midst of barren mountains. Within this space are 12 Royal mines, covering about 1200 acres; besides those worked by private individuals, who are obliged to bring the ores to the Royal smelting furnaces. All these mines communicate at what is called the Emperor Francis's Level, 600 feet below the surface, the greatest depth from which the water can be carried off. The subterranean canal by which it is discharged from this level is 12 miles in length. The works of the mines resemble those in other European Countries, but are on a greater scale. The shafts and galleries are well cut, and are kept in good order. Their vast size,

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and the great sums necessarily expended on them, announce the antiquity of the works, and the special protection of sovereigns. The expense of the timber is enormous, as the rock in which the mines are situated is so liable to decompose, that a casing of wood is necessary in all the shafts, and where the air is foul the wood rapidly decays.

The great breadth of the metallic deposits at Schemnitz has given rise to doubts, whether they are not rather layers than veins; a doubt which appears to be connected with the mistaken notion, that they had the same dip and inclination as the minerals in which they are embedded. It appears, however, that the metallic masses all incline towards the South-East, while the minerals which cover them are inclined in the opposite direction. The veins at Schemnitz are indeed of a magnitude unequalled in Europe; their thickness is rarely less than from 18 to 25 feet, and in some places it even exceeds 120 feet. They do not, however, appear to reach to a great distance; and, though the greatest metallic veins in Europe, fall far short of the celebrated vein of *Vetamadre*, in Guanaxuato, which, with a breadth of from 120 to 140 feet, has been actually worked for a distance of nearly three leagues. (Humbolt, *Essai Politique*, tom. iii.) The mass of the veins is formed of drusy quartz, ferriferous limestone, sulphate of barytes, sulphate of silver mixed with native silver, and containing also gold, which is sometimes, though rarely, in visible lamellæ; pyrites of copper and iron, with other metalliferous compounds, are mingled in the mass.

The sulphate of silver and the galena are the most abundant metallic substances; they are sometimes separated from each other in a pure state: the sulphate of silver when thus unmingled affords the richer ores to the miner. The *schlich*, or pounded ore, in that case yields 160 marks of silver (about 80 lbs.) to a hundred weight. The gold is generally found in proportionate abundance with the silver. The ordinary ratio of the two metals is as 1 to 30; but here again the richness of the ore is extremely variable, and the mines abounding most in good silver ores have furnished the least gold.

It is extremely difficult to arrive at an authentic calculation of the quantity of gold, silver, and lead furnished annually by the mines at Schemnitz. It is certain, however, that the produce is constantly declining, and that the necessities of the late wars gave rise to a wasteful method of conducting the operations by only pursuing the richest veins. At the mines it is impossible to procure information respecting the aggregate produce during a course of years. The Aulic Chamber of the Mines at Vienna is not communicative, and statistical writers are at variance with one another. According to Schwartner the produce of the mines of Lower Hungary, between 1780 and 1788, was from 1200 to 1300 marks of gold, and from 58,000 to 59,000 marks of silver. Adding to this the produce of the mines of Upper Hungary, the total would be from 1500 to 1700 marks of gold, and from 70,000 to 74,000 marks of silver annually; but this does not appear a good mean, for the produce has been at different times far more considerable.

It is known that from 1680 to 1693 the produce of the mines at Kremnitz was 4000 marks of silver per week. In 1772, the mines of Lower Hungary furnished to the mint at the same town 53,860 marks of

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silver and 2291 marks of gold. From 1740 to 1773, the sum obtained from the mines of the same district was 100 millions of florins, (about a million and a half sterling,) which gives room to suppose an annual produce much exceeding that adopted by Schwartzner. M. Héron de Villefosse (*De la Richesse Minérale*, Par. 1819) states the annual produce of the Hungarian mines to be 2600 marks of gold, 80,000 marks of silver, and 6000 quintals of lead; a statement considered in Hungary to be correct as to the first two metals, but the quantity of lead is estimated much too low. Thus the gold and silver alone supply an annual sum of 6,344,000 francs, or about £254,000 sterling. These numbers, however, though they may be taken to represent the mean annual produce from remote times, are unquestionably much above the net produce of the present day.

If we adopt these data, it follows that Hungary furnishes one-half of the gold yielded by European mines, and Transylvania supplies nearly the whole of the remainder, for the gold collected in the other Countries of our Continent amounts to but a few marks. All the gold furnished by European mines may be estimated at 5300 marks, while those of America yield an annual supply of 70,647 marks. The quantity of silver annually drawn from the mines of Hungary is more than a third of the sum total furnished by the mines of Europe, which may be estimated at about 216,000 marks.

Iron, cop-
per, &c.

The principal iron mines of Hungary Proper are situated in the Counties of Gömör, Szala, Hont, Veszprim, Zips, and in the Bannat of Temeswar. The whole annual produce is estimated at 10,000 or 12,000 tons. The copper mines of Neusold, Herrengrund, Rosenau, Schmolnitz, Einsiedel, Göllnitz, and Dobsau, yield annually above 30,000 quintals of pure metal. Besides these, the mines of lead, antimony, cobalt, quicksilver, sulphur, arsenic, and other minerals, all rank among the most important of their kind in Europe, and bring in large sums to the public revenue. Not less important in a Country where so many furnaces are constantly kept employed, is the deposit of coal on the West side of the Neusiedler see, from which were drawn, in 1806, about 300,000 quintals. But the short-sighted avarice which is so apt to guide the proceedings of despotic Governments, bestows on the coal-mines, which yield but little profit in the first instance, not half the attention they deserve.

Hungary, so rich in the precious metals, abounds also in a variety of valuable gems. It is the only Country in Europe in which the precious or iridescent opal is met with. The mine in which this beautiful mineral is found is in the Bannat at Czerwentitza, near Kaschau. Amethysts, topazes, and garnets are disseminated in the rock so rich in metallic products. Marbles of all kinds are found, and a red variety, occurring at Dotis and Groswarden, is highly prized.

Corn.

The productions of the vegetable kingdom in Hungary are no less varied and abundant than those of the mineral. Though agriculture is there still in its infancy, yet such is the bounty of Nature, that the land teems with plenty. Rich crops of corn are grown with little care on the part of the husbandman. The County of Bihar, the country round Eedenburg and Temeswar, and the Bannat, are the most luxuriously fertile districts. The culture of rice, introduced into the latter within the present century, is rapidly gaining

ground; its produce, in 1820, was estimated at 10,000 metzen, (a measure equivalent to $4\frac{1}{2}$ English quarters.) Maize of a peculiar kind, called *kukurutza*, having the ears or spikes often a foot long, is cultivated in the Southern Counties. The whole produce of grain in 1820 was estimated at above 80 millions of metzen, exclusive of the Slavonian and Croatian districts. Hence Hungary is able to supply, in years of scarcity, the adjoining Provinces of Italy and Germany; so defective, however, is the internal commerce of the country, that the inhabitants of the Carpathians, where corn is grown with difficulty, are often pressed by famine, while the plains are overflowing with plenty. In 1788, and two following years, a sixth of the population of some mountain districts perished from hunger and its attendant diseases.

The most famous, if not the most profitable, object of Wine. the Hungarian husbandman's care is the making of wine; it is that also which he conducts with most skilfulness and attention. In the district of Tokay, on Mount *Mézes Malé*, i. e. the *honey ridge*, near the village of Tarezal, grow the celebrated vineyards of Tokay. These vineyards are of great antiquity, and a variety of vine, called the *Formint*, is supposed to derive its name from the *Formianum* which supplied the cellars of Horace and his contemporaries. The soil producing these fine wines is a dry, friable, brown mould, resembling decomposed basalt. The precious Tokay wine is made by mixing the essence, or expressed juice, of the ripe grapes, reduced to the consistence of jelly, with the ordinary wine of the country. The true Tokay wine is of two sorts, the *Ausbruch* and the *Masklass*, the latter having only half the proportion of mingled essence. Many varieties of Tokay wine, each distinguished by its peculiar excellence, are produced by the different kinds of wine employed in making it. The careful cultivation of the vine in Hungary dates from the middle of the XIIIth century, when King Bela IV. collected the choicest varieties of Greece and Italy. These vineyards soon acquired a great celebrity; but the method now practised of making the richest wines was first adopted in 1650. The whole produce of the Tokay district is about 240,000 *eimers*, a measure equal to nearly 15 gallons. The best wine, or *Ausbruch*, is rare even at Tokay; Warsaw and Vienna are the chief markets for the remainder.

Besides these celebrated vineyards, Hungary possesses many others, inferior, perhaps, only in fame. The wines of Menesch resemble those of Tokay; those of Eedenburg, Wersitz in the Bannat, and of the hills round Buda, are compared by the Hungarians to the most generous wines of Burgundy. Like these last, however, many of the Hungarian wines are too delicate to bear carriage; a circumstance which, added to the disadvantages under which the commerce of the Country labours, prevents their being much known abroad. The vineyards of Hungary altogether are supposed to cover a surface of 851,690 acres, and to produce, one year with another, 18,230,000 *eimers* of wine.

Tobacco is another production of great importance Tobacco. in Hungary. The cultivation of it is left free, but heavy duties on exportation, and the monopoly of Government in its sale, lessen the advantages that might be derived from it as an article of commerce; consequently, whatever remains after supplying the domestic consumption, is bought up by the Austrian officers of the revenue. Among the best tobaccos grown in Hungary,

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are those of Kospalag in the County of Pest, of Szege-
din, Arad, Rahovatz, the plains of Szethmar near
Debretzin, Tolna, &c. The leaf is not prepared for
market by any fermentation or other process, it is,
therefore, mild and free from acidity, with an agreeable
aromatic odour. The internal consumption of this
article is immense. Not only all the men, but even
youths of 15 or 16 years of age, make an immoderate
use of it, and Beudant, calculating on the supposition
that one-third of the population use it at the rate of
one pound a month, estimates the whole quantity con-
sumed at 207,000 quintals. The quantity exported at
the same time does not exceed 95,000 quintals.

Cotton.

Hemp and flax are cultivated extensively in the
mountains, where they furnish the materials of industry
to the German population. An attempt to grow cotton
in Hungary was made in the year 1782 by two brothers
of the name of Nako, extensive cotton dealers in Tur-
key, but the project failed; it was afterwards revived
during the late war under peculiarly favourable circum-
stances, but so little success attended the experiment,
that it was abandoned in 1812. Many similar schemes
were encouraged during the same period by the course
of political events; one of the most remarkable of
these was the attempt to make sugar from the sap of
the maple, as is practised in North America. The
woods of Hungary abounded in maples, and great
quantities of the best species, the *Acer platanoides*, were
planted; the same difficulty, however, of crystallizing
the syrup, which opposes the manufacture of sugar from
the beet, was to be encountered here, and the attempt,
though favoured by Government, was never attended
with success. In 1812 the whole quantity of maple
sugar manufactured was only 237 cwt., that of syrup
was 915 cwt.

Maple sugar

Silk.

Another more interesting effort to increase the re-
sources of domestic industry, was the attempt made
about the same time to naturalize the silkworm in the
Southern Provinces. The manufacture of silk had been
successfully introduced into the Bannat as early as 1734,
but was afterwards relinquished during the Turkish
wars; in 1785, nevertheless, the quantity of raw silk
produced was 13,100 pounds; Government then turned
its attention to the encouragement of this branch of
industry, and, in 1801, the produce was raised to 208
cwt., in 1808 to 1430 cwt. In the years 1810, 1811,
and 1812, attempts were made to naturalize the worms
in the open air; fine weather was chosen, and the eggs,
placed in boxes, were attached to the trees in April or
May; but rains, winds, the birds, and a variety of
accidents, in every case destroyed these interesting
young colonies, or so far reduced them as to demonstrate
the loss that must have accrued from persisting in the
attempt. The breeding of the silkworm is almost
confined to the Southern frontier Provinces, where there
are above 700,000 mulberry trees, planted on the road
sides and other situations as public property. We may
also mention madder, woad, saffron, and other dye
stuffs, among the productions of Hungary, which are
capable of being made important in commerce.

Forests.

The forests of Hungary are among the finest in
Europe, but although they cover above nine millions of
acres, yet in the great plains, from the deficiency in the
means of intercourse, the scarcity of fuel is often
severely felt. Oaks, beech, and other large timber cover
the hills and mountains, from the edge of the plains to
the elevation of 4000 feet above the sea; from that to

the height of 8000 feet, the summits are covered with
pines. On the hills of Bakony, and those which border
the Drave, innumerable oak trees may be seen of 7 and
8 feet diameter, and rising from 30 to 50 feet high
without throwing out a branch. Nothing is more
remarkable than the wasteful treatment and neglect of
these fine forests, in a country too which is not uniformly
well supplied with fuel. Fine timber trees are to be
seen rotting on the ground, cut down for the sake of a
few poles. The nut-galls, collected in great quantities
in the oak woods, are used for tanning.

The cattle of Hungary are not inferior to the best of
our English breeds; they have long hair and long horns,
and are remarkable for their uniform grey colour. Im-
mense herds graze on the plains between Debretzin,
Gyula, Temeswar, and Pesth. At the close of the last
century the black cattle of Hungary were estimated at
2,400,000 head. Buffalos, originally from a warmer
climate, are completely naturalized in this country, and
are said to amount to 70,000. Their milk is rich and
light, like that of asses; their beef is indifferent, but
their great strength gives them a superiority over common
oxen in the work of the field. They are also peculiarly
adapted to marshy lands, being never more happy than
when plunged to the neck in water, feeding on rushes
and aquatic plants. They still preserve something
of their original ferocity and become unruly at the sight
of water. A white variety of buffalo was introduced
from Egypt in 1764. About 150,000 head of fat cattle
are said to be annually sent to Austria and Italy. The
cattle of Hungary are subject to a disease called Löse-
dörre, which carries them off in great numbers. It
makes its appearance almost every year, and devastates
some district.

The native Hungarian horses are small, and com-
paratively worthless; no care is taken either to feed or
train them. The *Haras Royal*, or Royal Breeding
Stud, at Mezöhegyes, in the County of Csanad, was
established in 1785, to remedy this defect. Arabian
and English stallions are kept there, and the *Haras* is
bound to furnish 1000 strong horses every year in time
of peace to the cavalry and artillery. Similar esta-
blishments have been of late years set on foot by some
of the resident nobles. Almost all the good horses of
the Country are bred or imported by Armenians.

The indigenous sheep is extremely beautiful, distin-
guished by its great size and straight spiral horns.
This species (the *Ovis strepsiceros*, Linn.) is found only
in Hungary, Crete, and some of the Cyclades. The
wool is long and coarse, but, by crossing the native
Hungarian and Turkish races, a large breed of sheep
has been procured, common in the Southern Provinces,
whose skin, adorned with a glossy fleece, forms the
pelisse or upper garment of the peasantry.

In Western Hungary, large flocks of Merinos have
been introduced, and are rapidly increasing. Notwith-
standing the coarseness of the wool of the immense flocks
which cover the great plains, the exportation of this
article is said to produce annually about five millions of
florins. The forests of oak, beech, and chestnut fatten
immense herds of swine, which, however, are not more
than sufficient to supply the consumption of the Country.
Fowls and fish are equally plentiful. Pheasants, bus-
tards, and a great variety of other winged game, fre-
quent the woods or lakes. The land turtle is also
common, particularly near Lake Balaton and on the
banks of the Theiss. The best variety (*Testudo orbicu-*

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Cattle.

Buffalos

Horses.

Sheep.

Turtle.

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laris) is kept in tods, and fattened for the Vienna market: the same care is bestowed on the edible frog and a species of snail, *Helix pomatia*. Bears, wolves, and wild boars are numerous in the mountain forests; preserves for the latter in the woods of the nobility supply the tables of the great. Fish of many kinds are so abundant, that some of the rivers, to use the expression of the peasantry, smell of them. Sturgeon and salmon are plentiful in the great rivers, and a large carp may be sometimes purchased for a penny. Locusts have several times made their appearance in Hungary, but have not yet become regular visitants.

Thus Hungary, with all the disadvantages of a lazy and ignorant population, of feudal restraints and burthens, and of a jealous Government, is still a land of plenty. With improved means of internal communication, the stimulus of free export and unshackled industry, she might unite the productions of the North of France with those that decorate the fields of Lombardy.

Divisions.

Hungary was formerly divided into Upper and Lower Hungary, by a line following the course of the river Theiss, and prolonged North and South in the direction of that river. The country to the Eastward of this line was called Upper, and that to the Westward Lower Hungary. This vague division is now discarded from Geographical works, though still retained by popular usage. The territorial divisions are of two kinds, the Civil and military; the latter are situated on the frontiers of the Ottoman Empire, and are organized after a peculiar system, which makes the inhabitants soldiers as well as cultivators, so as to form a strong barrier against invasion. Many Geographical writers, indeed, do not consider the Regiments, or Military frontiers, as forming at present a part of Hungary, as they do not share in the Constitution of this Kingdom, but are immediately subordinate to the Austrian administration. The Civil divisions of Hungary are four Provinces, named from their situation with respect to the Danube and the Theiss, Slavonia and Croatia. The subdivisions, which are more frequently referred to, are Counties, *Comitatus*, Lat.; *Gespanschaft*, Germ.; and *Vármegye*, Hung. These are again divided into Seats (*Stuhle*) and Districts. The Counties are 52 in number, viz.

In the Cis-Danubian Province.

- | | |
|--------------|-------------|
| 1. Presburg. | 8. Bars. |
| 2. Nyitra. | 9. Hont. |
| 3. Treutsen. | 10. Nograd. |
| 4. Arva. | • 11. Gran. |
| 5. Liptó. | 12. Pesth. |
| 6. Thurutz. | 13. Bacs. |
| 7. Zolyom. | |

Ultra-Danubian Province.

- | | |
|-----------------------|----------------|
| 14. Eödenburg. | 20. Eisenburg. |
| 15. Wieselburg. | 21. Szala. |
| 16. Raab. | 22. Sümegh. |
| 17. Komorn. | 23. Tolna. |
| 18. Stuhlweissenburg. | 24. Barany. |
| 19. Veszprim. | |

Cis-Tibiscan.

- | | |
|-------------|--------------|
| 25. Gömör. | 30. Borsod. |
| 26. Torna. | 31. Heves. |
| 27. Zips. | 32. Zemplen. |
| 28. Sáros. | 33. Ungh. |
| 29. Albany. | 34. Beregh. |

Ultra-Tibiscan.

- | | |
|---------------|------------|
| 35. Marmaros. | 36. Ugots. |
|---------------|------------|

Ultra-Tibiscan.

- | | |
|---------------|---------------|
| 37. Szathmar. | 42. Csanad. |
| 38. Szaboles. | 43. Arad. |
| 39. Bihar. | 44. Torontal. |
| 40. Békés. | 45. Témés. |
| 41. Csongrád. | 46. Krasso. |

In Slavonia.

- | | |
|-------------|--------------|
| 47. Posega. | 49. Veröcza. |
| 48. Syrmia. | |

In Croatia.

- | | |
|---------------|---------------|
| 50. Körös. | 52. Zagrabia. |
| 51. Várasdin. | |

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Some districts, though enclosed in the Counties, are nevertheless governed by their own laws, independent of the ordinary authorities. Some of them, as the 16 Free Towns of Zips in the County of that name, the Seat, or *Stuhl* of the ten Lancers, a small privileged district, the Nobility of which furnish the corps of Lancers attending on the King's person, and the *Haiduque* towns, (*Hajdu-Városok*), which supply the militia, employed as the armed police of the Counties, are immediately under the Royal protection. The privileged districts of Greater and Lesser *Cumania* and of *Jaszigy*, in the Counties of Pesth and Heves, are dependant on the Palatine.

Hungary is unparalleled in the variety of its inhabitants. It contains a heterogeneous assemblage of nations, brought together by different motives and from different quarters of the globe. Some descended from the first inhabitants of the Country, others the offspring of invading hordes; some introduced as colonists, who might turn to account the natural productiveness of the land, while others sought here an asylum from domestic persecution. In Hungary are Tribes known by the name of Slovacs, Russnacs, Croats, Servians, Illyrians, Carniolians, Magyars, Cumans, Jaszes, Szeklers, Szotacs, Walachians, Bulgarians, Rascians, Saxons, Swabians, Bavarians, Franconians, Austrians, Greeks, Armenians, Albanians, Italians, Jews, Gypsies, &c. But although long united in public interest and governed by the same laws, these people still remain distinct in language, manners, and physiognomy. Each little community nourishes the pride of its proper origin, and intermarriages between them are rare. The amalgamation besides of these various nations is rather prevented by their local distribution, each of them in general possessing some quarter or canton, in which it is to be found tolerably free from foreign admixture.

The most numerous of these races are the Slovacs, or Slavonians, who are the principal, and in some cases, the exclusive inhabitants of the Northern Counties. They are also numerous in the Western Counties round Presburg and in those about Pesth. In liveliness, activity, and industry, they are much superior to the Magyars, or Hungarians properly so called, and from their humble mode of living are able to supplant the German labourers. They were formerly forbidden to exercise trades in towns, but in 1608 they were placed on the same footing as Germans and Magyars in respect of municipal rights. Their increase has been very great since that time, and their colonies are still rapidly extending. The Germans and Magyars, among whom they settle, soon cease to prosper, and gradually assume the Slavonian manners and language. Hence it is that in the mining towns and elsewhere we find a Slavonian population, while the names of the places recall their German origin. The Slovachians are a handsome race, and the mountain Tribes, called

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Kopaniczars, i. e. diggers with the spade, are remarkable for their gigantic size. Their long political degradation has left a visible stain in the meanness and dishonesty of their character, which education has not yet been able to efface. The dialect spoken by the Slovachians differs a little from the Slavonian of Moravia and Bohemia. Their sermons, however, particularly among the Protestants, are preached in the *Tchéghe*, or pure Bohemian.

Croats.

The Croats, in the South-West of Hungary and in the military frontiers, are a distinct branch of the great Slavonian family. Their ancient name, *Horvaths*, *Hrovaths*, or *Chrobats*, that is, mountaineers, points out their original settlements in the Carpathians, whence they were brought by the Emperor Heraclius to defend Dalmatia from the Avars. The Croatian dialect forms the link between that of Russia and that of the Western Slavonians. The people retain their military habits, and are passionately attached to their Country. They have little civilization or industry; their houses resemble large barns, in which the cattle and the pigs find a common shelter with the family. It seems to be the policy of Austria to maintain this state of martial rudeness along the Southern frontiers.

Rascians.

The Rascians, who are numerous in the Bannat and the South-East of Hungary, appear to be a Tribe of Slavonians with the Walachian dialect. They are also warlike, but possess at the same time more civilization and industry than their Servian or Croatian neighbours.

Russniacs.

In the North-Eastern Carpathians the *Russniacs*, or Red Russians, extend to the County of Marmaros, occupying the frontier towards Eastern Galicia. This Tribe, without activity or employment, is hardly raised above the savage state. They mix but little with their Slovachian neighbours, though speaking a kindred dialect. Their marriage customs, above all, prove the rudeness of their condition. In the village of Krasnibrod is held a market of marriageable young women three times a year. Thousands of Russniacs throng to it; the girls deck their heads with wreaths of flowers, widows being distinguished by garlands of green leaves. When a man sees a female who pleases him, he drags her by force to the adjoining Monastery of Saint Basilus, and if he succeed in crossing the threshold of the church with his prey, the contract is complete. Girls are sometimes affianced at five or six years of age, and are in that case educated by their mother-in-law. A Tribe called *Szotacs*, in the County of Zemplin, though said to be a mixture of Magyars, Russniacs, and Slavonians, are yet distinguished from them all by the singularity of their customs. Horses are the only object of their care, and boys among them at six years of age are already expert equestrians.

Walachians.

The Walachians occupy the Bannat of Temeswar, with the Counties of Marmaros, Szathmar, Bihar, and Arad. They are nearly as ignorant and as miserable as the Russniacs, and like them are attached to the Greek Church, though their ideas of Religion go little further than the rigid observance of numerous fasts. They are, however, frugal and industrious; and wherever they settle, the Russniac and Servian population is sure to become extinct; so that they multiply in Eastern as the Slovaks do in Western Hungary.

The Walachians of Hungary are supposed to be the descendants of the Italian legions placed along the Danube for the defence of Pannonia. They call them-

selves *Romani*, and their language has as close an affinity to Latin as the modern Italian; but their dialect, though from the character of its source not deficient in terms suited to civilized life, and admitting an easy fertilization from the parent stock, has never been cultivated. With the Zinzars, a Tribe of the same nation lately come from Macedonia, and speaking modern Greek, they are all attached to the Greek ritual. The most remarkable trait in the character of the Walachians is their proneness to superstition. They believe in vampires, and numerous singular observances among them are founded on that belief. The Walachians are the shepherds of Hungary, and patiently relapse on the great plains to a solitary and half savage life. The entire nation indeed is disposed to the shepherd state, and in their migrations Southward they have occupied the whole ridge of Pindus. In the Western Provinces they are sometimes to be seen in small encampments on the borders of the woods, affording a picture of misery below that of the Gypsies. Yet the *Duke*, or leader, has almost always a suit of finery underneath his sheepskin, closely bedecked with fringe and buttons. In these situations they subsist as woodcutters, and by the sale of beautiful twig baskets woven by the women.

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The German part of the Hungarian population decreases, from the want of encouragement to industry, and from the poverty with which they are threatened by the competition of the hardfaring Slovachians. In the mining towns, as we have observed, they have disappeared, after teaching their Arts and industry to another people, or have lost their national distinctions. In the Counties of Edeburg, Wieselburg, and Eisenburg are large colonies of Germans from Austria and Styria, who have introduced their agriculture, Arts, and manners. The women of an ancient German Tribe in this neighbourhood, called the *Wassercroats*, are remarkable for the pride they feel in wearing a superfluity of petticoats. Their wealth and respectability is measured by their bulk; and the lady who is so swelled up by the number of her garments as to pass with difficulty through the church door, is the envy of her neighbours.

Germans

In the free towns of Zips situated among the high mountains, are the descendants of the German colonists introduced probably from Silesia in the XIIth century. They are far superior to the other inhabitants of Hungary in industry, honesty, cleanliness, and general instruction. They are, however, superstitiously attached to all their old usages, their nationality being fostered by surrounding circumstances. There is no Country in which the beneficial influence of the sense of character is more clearly evinced. As among the idle and half savage Tribes which people Hungary, the name of a *German* is equivalent to that of a respectable man, the Germans transplanted hither uniformly display exalted sentiments. A numerous Tribe in the Counties of Szalad, Sümegh, Edeburg, and Eisenburg, are known by the name of *Vandals*: they are, however, as is evident from their language, a Slavonian people, and might with more propriety be called *Vends*.

In Zips.

A handful of Albanians occupy a few villages in Syrmia; but besides the nations already enumerated, there are several others to be found in Hungary unconfined to any particular locality. The Greeks have most of the trade in their hands, and rarely engage in agriculture. The Jews are the chief dealers at the fairs. They had formerly all the money business in

Vandals.

Greeks

Jews.

HUN-
GARY.

Armenians.

Gypsies.

Hungarians
or Magyars.

their hands, and were agents for most of the noble domains; but in the XIIIth century an outcry was raised against them, which gave rise to a severe code of laws, forbidding them many lucrative employments. A large body of Armenians settled in the Kingdom in the latter half of the XVIIth century. Their only parish is at Neusitz, but they are widely spread abroad, being at present land stewards to the great proprietors, cattle dealers, or agricultural overseers. The GYPSIES found their way into Hungary in the year 1420, and appear not to have been deficient at first in Arts and industry. How they declined into their present vagabond state it is impossible to determine. Attempts to reclaim them were made with but little success by Maria Theresa and Joseph II. The latter ordered the young Gypsies to be dispersed among the peasants to be instructed in agriculture, but they learned little from the lessons of their unwilling tutors, hardly less savage than themselves, and quickly returned to their original idleness. They settle, however, to exercise some trades, and Gypsy hovels are to be seen in the neighbourhood of most large towns. They are particularly remarkable here for their skill in music.

We now come to the ruling nation, which, though not the most numerous, possesses all the property, and gives its name to the Kingdom. The Hungarians, or, as they are called in their own language, the *Magyars*, occupy all the flat country from the hills of Transylvania to those round Presburg. The fertile hills on the edges of the great plains are also thickly inhabited by them, and, in general, the richest lands are everywhere in their possession. Their preference of the plains, however, points out their attachment to the pastoral life. The Magyars are a handsome, well-shaped people; not so tall as the Slovachians, but square built and muscular, with a deportment expressive of energy and bodily strength. Their complexions are dark, and their features indicate an Asiatic origin. The Hungarian women, in the opinion of Lady M. W. Montague, are much handsomer than those of Austria, who are generally deemed the beauties of Germany. The Hungarians of all classes are distinguished by their frankness, gaiety, and hospitality; the inns of the Country are of the most wretched description, but the want of such accommodations is never felt by respectable strangers who understand the language sufficiently to avail themselves of private hospitality.

The dress and manners of the Hungarian peasant have possibly suffered no change for the last nine centuries. His *kalpac*, or felt bonnet, resembles that worn by the Tartars; a pair of wide pantaloons and a shirt smeared with grease constitute his ordinary dress; over this some wear a sheepskin, or the *guba*, a woollen jacket resembling it. To many, the long shirt, drawn between the legs so as to resemble trowsers, is the only garment. The *valaska*, or long-handled axe, a weapon which they use with great dexterity, completes their costume. The Hungarian peasant, when engaged in the harvest labours, sleeps in the open air in his wagon or under some hay; the shepherd always passes his night with his flock. The internal arrangements of their cottages do not belie these traits of rude pastoral habits. They are utter strangers to cleanliness and comfort. Want, however, is seldom felt by them, and their gaiety never flags. A variety of dances, and particularly the *pyhrrical saltation*, as Dr. Brown calls it, forms their favourite amusement.

To the Magyar nation we are disposed to refer the *Cumans*, or inhabitants of Great and Little Cumania, and the *Jaszcs*. Great Cumania (*Nagy Kunsag*, Hung.) is a perfectly level plain, about 20 miles square, lying between Pesth and Debreczin on the river Berettyo, and abounding in corn, water melons, wine, and turtle. The inhabitants, about 33,000 in number, are chiefly Protestants. Little Cumania, (*Kis Kunsag*), to the South of the former, between Pesth and Theresienstadt, has about double the extent with 42,000 inhabitants. This district, which, like the former, enjoys great privileges, is an immense plain little removed by culture from the state of nature. The intense heat reflected from the sandy soil makes the *mirage* as frequent here as in Egypt, when the *Deli Baba*, or *Fairy of the South*, the supposed authoress of the illusion, amuses the shepherd by the scenery she displays. The Tartar derivation of the Cumans is admitted by those who ascribe to the Magyars a different origin. According to these authorities, the Cuman Tribes first entered Hungary in 1086, were converted to Christianity in 1410, and, adopting the Magyar language, soon lost the recollection of their own idiom.

Jaszygy, (*Jasz Ország*), the Country of the *Jaszcs*, or *Jaszyges*, is situated to the North of Little Cumania, and resembles it in Physical circumstances. This people, about 42,000 in number, have no connection with the *Jazyges Metanastæ* of Roman Geography, though occupying the same Country. Their name is derived from *Jasz*, a bow, and their privileges belonged to their place in the Cuman army as the archers composing the vanguard. Hence they were styled in official Latin, *Balistarii*, corrupted by some writers into *Philistæi*. Of the *Szecklers*, another Magyar Tribe, we shall have occasion to speak under the head TRANSYLVANIA. With respect to the origin of the Magyar nation, we shall offer a few observations below.

The population of Hungary in 1809, according to Population Schwartner, was as follows:—

In Hungary, Slavonia, Croatia, not including the nobility, clergy, regiments of the line, or military frontiers.	7,555,920
The nobility.	325,894
The clergy.	15,600
The regular troops.	64,000
Military districts.	777,406
Total	8,738,820

If we suppose the population of Hungary to have increased since that time as rapidly as in the preceding 20 years, which there is every reason to believe is the case, it cannot at present fall much short of ten millions, of whom perhaps five millions are Slavonians and three millions and a half Hungarians; the rest Germans, Greeks, Walachians, &c.

The Magyar language is an object of great curiosity to the Philologist, standing as it does alone and remote from every other. The constancy with which it has maintained itself, not yielding to the superior cultivation of the Germans, or to the greater activity and numbers of the Slavonian Tribes, is also a remarkable Historical fact. It has triumphed over every effort made to suppress it. Joseph II. endeavoured to supplant it by the use of German, in which all public business was ordered to be carried on; but this offence to national feeling produced effects the reverse of those contemplated by

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mans.

The Jaszes.

Magyar
language.

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that well-intentioned Prince, and the ardent, patriotic cultivation of the Magyar language dates from that decree. In 1806 the use of Latin was abolished, and the Magyar was made the language of the Courts and of public documents. This language bears a slight affinity in structure to the Finnish, Laplandish, and Esthonian; and elaborate industry has discovered a few words apparently of common origin. Curious similarities of structure have also been noticed between it and the Armenian. When the astronomer Hell visited Norway in the middle of the last century to observe the transit of Venus, he was accompanied by a learned Jesuit, Sajnovics, who was the first to discover the supposed resemblance between the Finnish and the Magyar tongues. The distinguishing characters of the Magyar, nevertheless, are solitary, and its roots cannot be traced with certainty to any known source. It is rich in terms, suited to the pastoral and nomadic life; every kind of herd, of cows, oxen, calves, &c. has an independent name. Words associated with agricultural matters are borrowed from the Slavonians, whom they subdued; the Latin has lent many terms connected with the rites of the Church; the German those expressing the Arts of civilized life; and from the Turkish are borrowed, among others, the names of dress. But it may serve to illustrate the little reliance that can be placed on slight resemblances of sound, to observe that a connection has also been fancifully traced between the Magyar and the Scandinavian tongues.

The language of the Hungarians is flexible and harmonious, easily adapted to every kind of composition. Among its peculiarities may be reckoned the extensive use of postfixes; almost all the modifications of nouns, verbs, pronouns, and prepositions are produced by an addition to the termination without the use of auxiliaries. Thus a monosyllabic root often becomes gradually lengthened to a word of eight or ten syllables. Another curious characteristic of the Magyar is, that it divides its vowels into two classes, masculine and feminine, and will not allow both classes to be employed in the same word. The vowel *i* has a neutral character, and, like an oriental eunuch, may be admitted anywhere. With the pronouns, when associated with nouns, verbs, or prepositions, a singular process frequently takes place. They are cut in two, and the word to which they are attached is placed between the halves, as, for example, *mienk* (our) *atyé* (father) becomes *miatyenk*. Among the numerous languages spoken in Hungary the Latin must not be forgotten. Some knowledge of it is very generally diffused: and, as its employment rests on the necessity of a common medium of discourse in the Country, a long time must elapse before it falls into disuse. To this necessity, and the protection of the Clergy, we must ascribe the use of Latin in Hungary, and not to its relation with the vernacular language of the Walachians.

Use of Latin.

Literature.

It could not be expected from the situation of Hungary, exposed to Turkish invasion, kept constantly in arms while the Ottomans were formidable in the field, and frequently suffering from internal distractions, that it should have been distinguished by its progress in Literature. The variety of tongues spoken in the Country were always a hinderance to general cultivation. The literary activity promoted in Austria by Joseph II. reached Hungary; and about the time of his death that country was overflowing with political writings. The first newspaper in the Magyar language, *A' Magyar*

Hérmondó, made its appearance in 1780; three years later the *Presspürské Nowing*, the first Slavonian journal, was published: in 1794 commenced the *Ἐφημερίς*, in modern Greek. The drama of the Magyars had its rise about the same time as the newspapers. The nobility, and even the Diet, entered ardently into schemes for the erection and regulation of Theatres. At the present moment there are several Theatres in Hungary and Transylvania, but the companies of actors are ambulatory, and not even the Capital, Pesth, can as yet boast of a permanent Theatrical establishment.

The nobility of Hungary are as highly cultivated as any in Europe, but the people as yet are in a state of gross ignorance. A patriotic zeal, however, to promote instruction pervades the Country. The principal establishments of education in Hungary are, the University of Pesth, to which is attached an Observatory; the Academies of Poszony, (Presburg,) Kassa, (Kashan,) Győr, (Raab,) Nagy Varad, (Gross Wardein,) and Zagrabia; (Agram;) the Roman Catholic Lyceums of Eger (Erlau) and Szombathely; (Stein am Anger;) the Reformed Colleges of Debreczin, Sarospatak, and Passa; the Lutheran Lyceums of Poszony, Vasmark, Soprony, (Oldenburg,) and Lötse. (Leutschen.)

Education.

In Hungary no form of Religion is particularly favoured by law, although a great majority of the people are Roman Catholics. In Hungarian Croatia and Slavonia, indeed, the Calvinists are prevented by laws, enacted in 1741 and 1791, from possessing immovable property. In 1805 the Roman Catholics, with the united Greeks and Armenians, were 4,647,800; the members of the Greek Church, 1,161,200; the Calvinists, or Reformed, as they are styled, 1,002,500; and the Lutherans, 624,800; the Jews are supposed to be about 80,000 in number. The Roman Catholics have three Archbishops, 17 Diocesan and 19 Titular Bishops. Some of these possess immense revenues; the Archbishop of Gran is the Primate, but the richest See is that of Erlau, the revenue of which is said to amount to 300,000 florins. The United Greek Church, as it is called, acknowledges the supremacy of the Pope, without, however, wholly conforming to the Romish ritual; it has three Bishops, not nearly so well paid, but possessing the same rights as those of the Roman Catholic Church.

Religion.

The Constitution of Hungary has lost but little of its original rudeness, and presents almost all the vices of the feudal system. The Nobility amount to a twenty-second part of the whole population. This numerous aristocracy is divided into the magnats and lesser Nobility; the former appearing personally in the Diet, while the latter are represented by deputies. Some of these Nobles possess immense estates, and rank among the wealthiest subjects in Europe, while others are so poor as even to engage in menial service. Yet the rights of both are the same; these are, exemption from all taxes and contributions, and from arrests until after conviction; the Noble cannot be sued by persons of inferior rank; he alone is eligible to all offices; he has a seat and voice in the County meetings; and, if not qualified himself to sit in the Diet, elects the Deputies. He has also a right of preemption when lands adjoining his own are offered for sale; and can, at all times, by offering the price paid, compel the restitution of estates alienated by his ancestors. These latter privileges, so adverse to the free circulation of property, were sought to be abolished by Joseph II.,

Constitution.

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The King.

who also desired to make all lands equally liable to taxation. But these wise measures could not meet the sanction of an aristocratic Constitution.

The King has the chief executive power, creates Nobility, nominates the Bishops and Prelates, and enjoys all the revenues of vacant Sees and benefices. He cannot levy taxes nor impose laws without the consent of the Diet. Though he swears at his coronation to maintain the Constitution, the Royal influence has in latter times encroached considerably on the prerogatives of the Nobility. The Crown of Hungary is hereditary in the House of Hapsburg, but on the extinction of that family the connection with Austria ceases, and the choice of a Monarch reverts to the People.

Diet.

The Hungarian Diet is composed of two Chambers, or Tables, *tabulæ*; the first composed of the Roman Catholic and Greek Prelates, the Magnats, Barons, State Officers, and other Nobles; the other is formed by the Deputies of the lesser Nobility, and of the Counties, Privileged Districts, and Royal Free Towns. The Counties and Privileged Districts send two Members each.

The Palatine.

The Diet must be convened every three years at Presburg or Ofen, and the Courts of justice are closed during the session. Neither in its Constitution nor in the mode of its proceeding, does the Hungarian Diet offer any of the advantages of a National Council. It is little better than a point of union for the privileged classes, who are more opposed to the emancipation of the People than to the enlargement of the Royal prerogative. The Palatine (*Nándor Ispán*, or Court Master) presides among the Magnats. This great officer governs as Lieutenant in the King's absence, he is also the Regent during minorities, and the Constitutional mediator between the King and People in case of disputes. To these important functions he adds the immediate sovereignty of Cumania and Jaszygy, and the governorship of the County of Pesth. The Palatine is elected by the States from four candidates named by the King.

The people.

Thus the Nobility, together with the Royal free towns and privileged districts, (which together form a *tiers état*), constitute, what is styled in official Latin, the *Populus Hungaricus*, though not exceeding a twelfth of the whole population. The great Body of the people, or *Misera plebs contribuens*, as they are styled, are shut out from the benefits of the Constitution, and pay nearly all the taxes. The peasantry were perhaps originally free, but by the abuse of power, or as the consequence of rebellion, they were almost all reduced to servitude. They became serfs attached to the soil, and paying for the land they occupied by a share of its produce and a part of their labour; but the uncertainty of the rules regulating the services due to the lord was the source of continual vexations. At length, in 1764, Maria Theresa promulgated a rural code, called the *Urbarium*, to fix the services and ameliorate the condition of the peasants. Personal servitude, wherever it existed, was abolished in 1795 by a decree of Joseph II., who also extended to every class the legal capability of holding property in land; but this, with many other of that beneficent Monarch's enactments, has been subsequently revoked by the Diet. The condition of the peasant, however, is much improved; he can at present dispose by testament of some part of his property; his acquisitions are secure, and he is even qualified to fill some municipal offices.

The administration of justice, however, is also in the hands of the Nobles; laws have been made to protect the peasantry from the arbitrary power of the lords, but the Courts of the first instance are almost all held by the stewards or other officers of the Nobles, who are used to look on the peasantry as an inferior caste. There are a great number of tribunals to which appeals may be made in succession from those beneath. The snpreme Court is styled the Chamber of the Seven, *Tabula Septemvirosum*, and from it there lies no appeal. Hungary has a written civil and criminal code; custom does not constitute law.

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GARY.

Tribunals.

The organization of the military frontiers deserves a brief notice. The idea of settling an armed population on the Southern borders of the Kingdom is as old as the XVIth century; but the plan was never carried completely into execution until the dismemberment of that part of the Kingdom by the Turks had done away with the pre-existing rights of individuals. These frontiers are distributed in small fiefs on condition of military service: the usual size of these allotments is 24 or 30 acres of land per man. The divisions of the Country are denominated regiments, companies, &c.; the regent or chief being the head of the regiment when it takes the field, and every Civil office being connected with military rank. Each *Gränzhaus* exists, in some measure, as an independent community. This *Gränz*, or frontier house, is composed in general of several families related together, and is governed by a veteran past the age of bearing arms. All the goods of the *Gränzhaus* belong in common to all the members of it; whatever any of them acquires must be shared with the rest; whoever quits his house without the permission of his veteran is looked upon as a deserter. Each of these families equips and supports a soldier in the field. The military frontiers, exclusive of Transylvania, are able to raise 14 regiments of infantry and one of Hussars; each regiment containing from 2800 to 3600 men. To the Borderers may be added four companies of *Tschaikists*, a corps of Illyrians, trained for the service of the *Tschaïks*, or boats and pontoons on the Theiss and Danube. This corps, about 1200 strong, has its settlement near the union of these two rivers. *Tatul*, where the *Tschaikists* have their arsenals, appears to have been selected by the Romans as the site of a similar establishment; numerous *rostra* and fragments of nautical apparatus having been dug up in its vicinity.

The ordinary military force of Hungary consisted, in 1809, of 14 regiments of infantry, amounting to about 46,000 men, and 10 regiments of Hussars, in all 17,000 strong, which form the strength of the army. These last-mentioned troops, whose name is now introduced into every European army,* had their origin in 1458, when Matthias I. commanded his prelates and nobility to appear in his camp attended by their cavalry; every 20 houses on that occasion were obliged to equip a trooper; and thus from the Hungarian words *husz*, twenty, and *ar*, pay, arose the word *huszar*. The King can always, in case of danger, command this sudden levy of the Nobility, or *insurrectionem populi*, which is, however, a very inadequate substitute for a militia. The *Insurrectio* in 1797 amounted to 18,000 cavalry and 35,000 infantry; in 1809 it furnished

Military
frontiers.Military
force.

Hussars.

* Hussars were first introduced into the French army under the title of *Cavalerie Hongroise*, in 1692, by Louis XIII. The name appears now to be used generally for any light cavalry.

HUN-
GARY.State of
agriculture.

the same number of horse and about 21,000 foot-soldiers.

After what has been said respecting the condition of the people in Hungary, few observations will be necessary on their want of industry. Though relieved in some measure from the galling oppressions of the feudal system, they are still too much degraded to feel that ardent ambition which animates the mass of the community in better constituted societies. Agriculture is little understood by them. Large tracts of fine country are still in a wild state, notwithstanding the great efforts made by some patriotic Nobles to drain the marshes, and awaken the people to a sense of their interests. The *puszta*, erroneously translated by Dr. Bright uninhabited houses, mean literally *wastes*, and signify large tracts not permanently located, and either not cultivated at all, or cultivated in the most slovenly manner: these *puszta* form a large share of every domain.

Commerce.

In addition to the internal causes which check the industry of Hungary, must be taken into account the circumstances of its connection with Austria. That Government has, by policy or good fortune, obtained possession of all the frontiers. The Military districts are under the immediate control of the Austrian administration. The Dalmatian Provinces fell to Austria by the Treaties of 1809 and 1814. Galicia and Transylvania were earlier acquisitions. Thus, being entirely surrounded by Austrian States, Hungary cannot export, except under the conditions prescribed by the Austrian Government, which uniformly treats her as a colony, loading her productions with the heaviest duties, and debarring her as much as possible any communication with foreign States. This jealous treatment of an associated Kingdom may be considered as a sort of political blockade, which will not be raised till the Hungarian Nobility are contented to surrender a large portion of their privileges; for the Constitution of Hungary alone prevents the perfect incorporation of that Kingdom with the Austrian Empire. Notwithstanding these disadvantages, the wines, grains, cattle, wool, &c. of Hungary find their way abroad, and the annual exports, for the most part of raw produce, amount to 24½ millions of florins, or about two millions and a half sterling. Manufactured goods are imported to the amount of three-fourths of that sum. With respect to the amount of the public revenue, it is difficult to calculate it with any certainty; the chief sources of it are the Royal domains, producing, perhaps, four millions of florins; the royalties, mints, and mines, seven millions; land and other taxes seven millions; with other matters, which may swell the sum total to 20 millions of florins, or £2,100,000 sterling.

Revenue.

Origin of
the Magyars.

The origin of the Magyars is one of the most difficult questions in the ethnography of Europe. It has, within the last half century, attracted the attention of the learned, and been discussed with much research and acuteness, particularly by Hungarian writers. Nevertheless, we are disposed to agree with Count Mailath, the Historian of the Magyars, that the point is by no means settled. We shall, therefore, confine ourselves here to a succinct statement of the several hypotheses, developing each according to its intrinsic merits, or the ingenuity with which it has been supported. The oldest opinion is, that the Hungarians are derived from the Huns of Attila. All the old Chroniclers, Pray, Katona, &c., agree on this head, and appear from the zeal with which they maintain it, to imagine that the title of the Magyars

to the land they inhabit, depends on this descent. Dankovsky, a learned writer of the present day, contends that the Magyars descend from the Zavar branch of the Huns, who followed the races which overspread Pannonia; that their name *Hungar* is derived from *Hun-zavar*, and *Magyar* from *Mej-erö*, (strong-breasted;) that they were first established between the Euxine and Caspian Seas, and are mentioned by the Byzantine Historians of the VIth century.

Count Potocki (*Fragmens Historique sur la Scythie* vol. i.) maintains that the original seat of the Magyars was the neighbourhood of the river Oby, in the country at present inhabited by the Ostiaks and Woguls. This is the Country called *Magna Hungaria* by the Missionaries Carpini and Rubruquis. To the South of this was the Tribe of Magyars properly so called, the *Mazares* of Constantine Porphyrogenitus, and the *Metcheriacks* of the present day. Here, according to Potocki, was the Scythian Kingdom of *Dentumoger*. The older writers suppose the name *Moger* to be derived from *Magog*, the founder of the Kingdom, and ancestor of Attila.

We have above noticed the supposed resemblances of language which gave rise to the opinion that the Hungarians were of Finnish origin. This idea had many able advocates, but an hypothesis resting wholly on slight resemblances of sound and etymological subtlety, without the support of any Historical facts, could not long keep its ground. The Finnish theory, as well as that regarding the Huns of Attila, is now generally abandoned.

Fessler, in his History of Hungary, expresses an opinion, that the Magyars are descended from the Turkish Tribes who overspread Western Asia in the 1st century of the Christian era. A later Historian, Engel, attaches himself to the opinion advanced by Niklas Révai, (*Elaboratio Grammatica Hung.*) whose hypothesis unites those of the Finnish and Oriental origin: "In studying our history and language," says this last author, "we are led to the conclusion that the Hungarians are an originally Turkish-Tatar race, who, successively conquering the Fins, Slaves, Woguls, Wojacks, and other nations, have gradually brought about a change in their language."

A view of this question, differing considerably from those of preceding writers, and illustrated by great learning, has been taken by Fejér, the Keeper of the University Library at Pesth. He derives the Magyars from the Parthians. The Treatise in which this opinion was maintained, appeared in the *Tudományos Gyűjtemény*, or *Scientific Magazine*, 1825. Their original seat he supposes to have been the Eastern shore of the Caspian Sea, and the North-West of Caucasus, in the places at present occupied by the Turcomans and the Tatars of Derbent and Nogai. They were Parthians, and consequently related to the Irak-Adshjemi of Western Persia and the Armenians of Erivan. In this, as in every other hypothesis, however, there is no certainty in the History of the Magyars until we find them settled on the Northern and Western shores of the Black Sea, where they arrived, perhaps, at the close of the VIIIth century.

The entrance of the Magyars into Hungary is generally supposed to have taken place in the year 889. A Tribe calling themselves *Csángó Magyars* inhabited about 30 villages in Moldavia a few years ago. Fejér proves that Magyars inhabited the banks of the Wolga so late as the XVth century. King Matthias sought

HUN-
GARY.

HUN-
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WATER.

by embassies to bring them to Hungary, but without effect. Remnants of the same nation were found in the Caucasus during the XVIIth century. The Missionary Schall met with a Hungarian Priest, who having been sold as a slave to the Western Tatars, found himself quite at home among them, and declined being ransomed. At the end of the XVIIIth century they were again found at the East side of Caucasus on the right bank of the Terek, having deserted the town of *Madsar* and the river *Cuma*. They were divided into seven Tribes like the Hungarians originally. They were visited by Reinegg, (*Beschreibung des Kaukasus*.) who was well acquainted with the Hungarian language.

Pallas, also, (*Nordliche Beyträge*, bd. vii.) was acquainted with other Magyar Tribes in the same Country on the banks of the Ursk and Uzdun; they were acquainted, like those before mentioned, with their Hungarian descent. That some remnant of the Magyar nation continued for a long time in Parthia, or Irak Adshjem, is concluded by Fejér, because the Arabian writers, Abulfeda and Abulgazi Khan, give the name of Magyars to the people who are called Hungarians by other early writers. The true name must have been learned by

Beckmann, in his *History of Inventions*, (ii. 105.) has noticed the origin of HUNGARY WATER, as stated by Prevost, a Physician of Padua, in his *Selectiora Remedia*. We cite the original passage, which is not a little curious, below.

Ad podagram et chiragram. Cum mihi certò constet multorum casibus vis admiranda subscripti remedii narrabo quâ fortunâ in illud inciderim. Anno 1606 vidi inter Libros Francisci Podacathari ex nobilissimâ Cypriâ familiâ, cum quo summa erat mihi familiaritas, pervetustum Breviarium maximæ apud eum venerationis, quod a S. Elisabethâ Hungariæ olim Reginâ majoribus suis datum assereret in mutua benevolentia symbolum. In hujus libri vestibulo remedium ad Podagram illius Reginæ manu inscriptum mihi oblatum fuit perlegendum; quod his formalibus verbis, quæ inde exscripsi, erat expressum. "Ego Elisabetha Hungarorum Regina, anno ætatis 72, multum infirma et podagrosa, usa sum per unum annum istâ receptâ, quam mihi dedit quidam antiquus Eremita quem numquam viderim nec ante nec post, et fui cito sanata, et viribus restituta atque omnibus apparens ultra modum pulchra, ut Rex Poloniorum me petierit in matrimonium, cum ego et ille vidui essemus. Renui tamen id agere amore Dni mei Jesu Christi, a cujus Angelo credo me accepisse istam medicinam. Recepta hæc est,

R. Aqua vitæ quater passatæ part 3.

Summitatum et Florum Rosmarini part 2.

Ponantur simul in vase bene clauso, stentque in loco calido per 50 horas, tum alembico destillantur et mane in cibo vel potu sumatur drce 1 singulis septimanis semel, et omni mane lavetur cum eâ facies et membrum ægrum. Renovat vires, acuit ingenium, mundificat medullam et nervos, visum instaurat et conservat, vitamque auget."

Hæc ex Breviario. Neque vanum esse putes hujus remedii paratu facillimi encomium. Præservavi aliquot antiquæ podagræ et frequenti obnoxios hoc remedio. (6.)

Upon this account Beckmann remarks, that Prevost has confounded St. Elizabeth, daughter of Andrew II., who never was Queen of Hungary, but died wife of a Landgrave of Thuringia in 1235, with Elizabeth, daughter of Uladislau, King of Poland, and wife of Charles

an acquaintance with the people, and it is mentioned in Cannabich's *Geography*, that the dialect of that Country is a mixture of Arabic and Magyar. To the arguments of Fejér, Count Mailath adds the curious fact, that the Parthian origin of the Hungarians was not unknown to the writers of the Xth and XIIth centuries, which he proves by numerous citations from the old popular ballads recently collected, in which the Magyars are indifferently called *Hungarians* or *Parthians*.

Matthew Bel, *Notitia Hungariæ*, 3 vols. 1735-1737; Windisch, *Erdbesch. der Ungern*, 2 vols. 1788; Schwartner, *Statistik der Ungern*, 1809; Bredecsky, *Beyträge zur Topographie des Königreichs Ungern*, 5 vols. 1804-1815; Grossinger, *Univ. Hist. Physica Hung.*, 4 vols. 1794; Brown, *Travels*, 1673; Keysler, *Travels*, 1757; Townson, *Travels in Hungary*, 1797; Hoffmannsegg, *Reise durch Ungern*, 1800; Bright, *Travels in Hungary*, 1814; Beudant, *Voyage Minéralogique en Hongrie*, 4 vols. 1822. In the first volume of this last Work is a list of the principal writers on Hungary. Mailáth, *Geschichte der Magyaren*, first vol. 1828; appended to this volume is a translation of the Treatise of Fejér above referred to.

Robert, King of Hungary, who died about 1380. It is to the latter that the name of the distilled water has been traced. Hoyer has affirmed that the receipt, written in her own hand in letters of gold, is yet preserved in the Imperial Library at Vienna, but this has been proved to be a mistake. Nevertheless there is no doubt, from the testimony of very authentic Hungarian Writers, that in her Will she bequeathed two Breviaries, one to her daughter-in-law, the other to Clara von Pukur, with a reversion, after the death of that lady, to a Monastery at Baden. It is one of these which Beckmann supposes found its way into the family of Podacatharus.

But Beckmann has searched in vain for a widowed King of Poland, who could be contemporary with this septuagenarian Helen: and joining this deficiency with the superabundance of the marvel, he gives but little credit to the story. He thinks it probable that *l'eau de la Reine de l'Hongrie* is no more than a puff of Perfumers, with whom Royal and Imperial are excellent selling epithets. The chief supply of this once fashionable water is from France, especially from Beaucaire, Montpellier, and other parts of Languedoc, in which Rosemary grows plentifully. But instead of the spirit of wine being distilled repeatedly on the Rosemary, (a troublesome and expensive process,) for the most part the vendors are content to mix alcohol with a few drops of essential oil.

HU'NGER, v.

HU'NGER, n.

HU'NGERLY, adj.

HU'NGERLY, adv.

HU'NGERED,

HU'NGRY,

HU'NGRILY,

HU'NGRIJUSNESS,

HU'NGER-BANED,

HU'NGER-BIT,

HU'NGER-BITTEN,

HU'NGER-PINED,

HU'NGER-PREST,

HU'NGER-STARVED.

See the Quotation from Arbuthnot.

Goth. *huggryan*; A. S. *hungrian*; D. *hongheren*; Ger. *hungern*; Sw. *hungra*, which Ihre thinks meant *desiderare*, to desire, to seek for or covet, and subsequently *esurire*, to desire to eat, to seek for or covet food. It is still in English, (generally,)

To seek for or covet, to seek anxiously after, to desire eagerly; (particularly) To desire, or feel a desire, to eat, to feel the pain arising from want of food.

HUN-
GARY.
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HUNGER.

HUNGER.

Vol of syknesse, and of qualm, and sorwe þys lond was þo,
Of *honger*, and of vnele geres, hou myȝte be more wo?
R. Gloucester, p. 252.

His *hunger* was so grete, he wend haf waxen wode,
Opon þe rode he schete, & ete it als it stode.
Whan he had eten þat, ȝit him *hungred* eft,
þe Mariole þer scho sat, of hir no þing he left.
R. Brunne, p. 94.

Aren none hardur ne *hongrijour*. þan men of holy church
Averouse and ȳvele willed, waune thei ben avaunsed.
Piers Plouhman. Vision, p. 22.

Thenne cam Covetȳse, ich can nat hȳm discrȳve
So *hongerliche* and so holwe.
Id. Ib. p. 97.

And Jhesus answeride and seide to hem, ye han not red what
Dauith dide whanne he *hungride* and thei that weren with him.
Wiclif. Luke, ch. vi.

And Jesus answered them, and sayd: haue ye not read what Dauyd
dyd, when he himselve was an *hungred* and they wichie were with
him.
Bible, Anno 1551.

And he ordeynyde him souereyn on Egipte and on al his hous. &
hungur cam into al Egipte and Chanaan.
Wiclif. Dedis, ch. vii.

He hath fulfillid *hungry* men with goodis, and he hath left riche
men voide.
Id. Luke, ch. i.

He filleth the *hongry* with good thiges: and sendeth awaye the
ryche emptye.
Bible, Anno 1551.

And the same Salomon sayth, that he that travaillith and besieth
him to tillen his lond, shal ete bred: but he that is idel, and casteth
him to no businesse ne occupation, shall falle into poverté, and die
for *hunger*.

Chaucer. The Tale of Melibeus, vol. ii. p. 116.

I sawe them eate rocke weedes as *hungerly*, as a cove doeth
grasse when shee is *hungrie*.

Hakluyt. Voyages, &c. vol. i. fol. 292. *Stephan Burrough.*

Wha was excessyue riotous bankettyng, potte companyoning, and
bely chearynge more outrageously vsed, and the pore *hungriou.nes*
lesse refreshed, than now?

Udall. Ephesians. Prologue to the Reader.

We beyng there were *hungerbaned* and famyshed, and among you
so poore and nedye, that to gette our dayly lyuyng, fayne were we to
sowe lether.
Id. 1 Corinthians, ch. iv.

And where the riche wanteth, what can the pore finde, who in a
common scarcitie, lyueth most scarsely, and feeleth quickliet the
sharpenesse of staruing, when euerye man for lack is *hunger-bitten*.
Sir J. Cheke. Hurt of Sedition, sig. G. ii.

The dropsy drowth, that Tantale in the flood
Endureth ay, all hopelesse of reliefe,
He *honger-steruen*, where fruite is ready foode.
Vncertaine Auctors. Hell Tormenteth, &c.

Do'st thou so *hunger* for my emptie chayre,
That thou wilt needes inuest thee with mine honors,
Before thy howre be ripe?
Shakspeare. Henry IV. Second Part, fol. 94.

Nor tasted humane food, nor *hunger* felt
Till those days ended, *hunger'd* then at last
Among wild beasts.
Milton. Paradise Regained, book i. l. 309.

Wheras in the meane time, we see Christ's faithfull and lively
images, bought with no lesse price, then with his most precious
blood, alas, alas, to be an *hungred*, a thirst, a cold, and to lie in dark-
nesse.
Latimer. Sermon, fol. 6.

The cruell wound enraged him so sore,
That loud he yelled for exceeding paine;
As hundred ramping lions seem'd to rore,
Whom ravenous *hunger* did therto constraine.
Spenser. Faerie Queene, book i. can. 11.

ALC. Sir, you haue sau'd my longing, and I feed
Most *hungerly* on your sight.
Shakspeare. Timon of Athens, fol. 80.

That those whose happy graces do abound
In blessed accents, here may haue to feed
Good thoughts, on no imaginary ground
Of *hungry* shadows, which no profit breed.
Daniel. History of Civil Wars, book v.

A carpenter thy father known, thy self
Bred up in poverty and streights at home;
Lost in a desert here and *hunger-bit*.

Milton. Paradise Regained, book ii. l. 416.

Or if she [the she-wolfe] had been altogether savage indeed and
hunger-bitten; these roiall houses, these stately temples, these mag-
nificent theatres, these faire galleries, these goodly halls, palaces, and
council-chambers, had they not been at this day the lodges, cot-
tages and stalls of shepherds and herdsmen, serving (as slaves) some
lords of Alba and Tuscan, or els some masters of the Latine nation.

Holland. Plutarch, fol. 520.

Some having their hands burned with a candle to try their patience
or force them to relent: some *hunger-pined* and some miserably
famished and starved.

Strype. Memorials. Queen Mary, Anno 1555.

It is my husband, O how iust is heauen,
Poorely disguise, and almost *hunger-starude*.
A Pleasant Conceited Comedie, 1608, sig. I. 3.

As he makes the word the quickner, because the word is spirit and
life, he calls the same his flesh, inasmuch as the word was made
flesh; which consequently is to be *hungered* after for the sake of
life, and to be deuoured by the ear, and to be chewed by the under-
standing, and digested by faith.

Waterland, (from Tertullian.) Works, vol. vii. p. 119. *Spiritual*
Eating and Drinking, &c.

Hunger is only a warning of the vessels being in such a state of
vacuity, as to require a fresh supply of aliment.

Arbuthnot. On Aliments, ch. vi. prop. vii. sec. 24.

Clients of old were feasted; now a poor
Divided dole is dealt at th' outward door;
Which by the *hungry* rout is soon dispatch'd.
Dryden. Juvenal. Satire 2.

As to some holy house th' afflicted came
The *hunger-starv'd*, the naked and the lame;
Want and diseases fled before her name.
Id. Eleonora.

The metaphors of *hungring* and thirsting after virtue and know-
ledge, and of eating and drinking them; and the representation of
benefits of any kind, under the expressions of food and drink, have
been common in all writers sacred and profane.

Jortin. Remarks on Ecclesiastical History.

With sparing temperance at the needful time
They drain the scented spring; or, *hunger-prest*,
Along th' Atlantic rock, undreading, climb,
And of its eggs despoil the solan's nest.

Collins. Ode on the Popular Superstitions of the Highlands of
Scotland.

HUNKS. "*Hunks*, a mere *hunks*, *sordidus*, *depar-*
cus. No one (Lye adds) can doubt, that it has de-
scended from the Islandic *hunskur*, *sordidus*." *Hunts*,
in *Drant*, is probably intended for the same word, if
not itself the correct manner of writing it; and if so,
it is also unquestionably the same word as *hunt*, from
hent-an, *persequi*, to pursue, to follow; and will mean,

One who pursues or *hunts* after; avariciously, miserly,
sordidly; and, thus, a miserly, sordid fellow.

As if in case
to feelde thou sholdeste fayre
With scrippe on backe, full fraighte with foode,
and strayghte, as thou cums theire,
The hungrye *hunts* must haue it all.

Drant. Horace. Satire 1. book i.

When you leave the gentleman's house, tell your master what a
covetous *hunks* that gentleman was, that you got nothing but butter-
milk or water to drink.

Swift. Directions to Servants. The Groom.

Within these two months the close *hunks* has scraped up twenty
shillings, and we'll make him spend it all before he comes home.
Tatler, No. 30.

I soon began to get the character of a saving *hunks* that had money,
and insensibly grew into esteem.

Goldsmith. Citizen of the World, let. 26.

HUNGER.

HUNKS.

HUNT.

HUNT.

HUNT, *v.*

HUNT, *n.*

HU'NTER,

HU'NTING, *n.*

HU'NTRESS,

HU'NTSMAN,

HU'NTSMANSHIP,

HU'NTING-GEAR,

HU'NTING-HORN,

HU'NTING-HORSE,

HU'NTING-MATCH,

HU'NTING-SADDLE,

HU'NTING-SEAT,

HU'NTING-SPEAR,

HU'NTER-YOUTH,

HU'NTRESS-WISE.

A. S. *hunt-ian, venari*, from *hent-an, perquirere, prosequi, persequi, assequi*, to make diligent search, to prosecute, to pursue, to attain. Somner.

To search or seek after, to pursue, to follow, to chase; to cause to follow or chase.

Hunt, the noun, is not only applied to the pursuit or chase, but to that which, to him who, pursues.

To *hunt counter, retro vestigia legere*. Coles, quoted by Nares. To *hunt at force, i. e.* with dogs, and not with bow

and arrow, or gun. To *hunt change*, to take a fresh scent and follow another chase. Gifford and Whalley.

Corineus þis stronge mon to hondred men wyth hym nom,
And wende on lond to *honty* þo he to lond com,
Forte porchase hem mete.

R. Gloucester, p. 16.

Ofte holdeth he an honde swerdes, bowes, and *huntingere*, but he
be atte counseills or atte boke. *Id.* p. 482, note.

On a Thurday at nyght at euen he gede to reste,
To *hunt* þer he had tight in his new foreste.

R. Brunne, p. 93.

Haukyng oþʳ *hontyng*. yf eny of hem hit usie
Shal lese þʳ fore hus lyve lode.

Piers Ploughman. Vision, p. 61.

Right as the *hunter* in the regne of Trace
That stondeþ at a gappe with a spere,
Whan *hunted* is the lion or the bere,
And hereth him come rushing in the greves,
And breking both the boughes and the leues,
And thinketh, here cometh my mortall enemy,
Withouten faille, he must be ded or I.

Chaucer. The Knights Tale, v. 1640.

Ther n'as no tigre in the vale of Galaphey,
Whan that hire whelpe is stole, whan it is lite,
So cruel on the *hunt*, as is Arcite
For jalous herte upon this Palamon.

Id. Ib. v. 2630.

I am (thou wost) yet of thy compaignie,
A mayde, and love *hunting* and venerie.

Id. Ib. v. 2310.

And therwithall Diane gan appere
With bowe in hand, right as an *hunteresse*.

Id. Ib. v. 2349.

There rode he for to *hunte* and plaie.
So him befelle vpon a tide
On his *huntyng* as he can ride,
In a forest a lone he was.

Gower. Conf. Am. book i. fol. 9.

For *hunterlike* her bow she bare, her locks went with the winde
Behind her backe, and tuckt she was that naked was her knee.

Phaer. Virgil. Æneidos, book i.

She said, and strait in Thracian *huntreswise*, from by her side
A golden flight forth from her quiver pluckes.

Id. Ib. book xi.

Which when by tract they *hunted* had throughout,
At length it brought them to a hollow cave,
Amid the thickest woods.

Spenser. Faerie Queene, book i. can. 1.

For he did not onely retain grammarians, rhetoricians, and logicians, but also painters, gravers of images, riders of horses, and *hunts* of Greece about his children.

Sir Thomas North. Plutarch, fol. 207. Paulus Æmilius.

BEL. It shall be so:

Boyces wee'l go dresse our *hunt*.

Shakspeare. Cymbeline, fol. 386.

The *hunt* is up, the morne is bright and gray,
The fields are fragrant, and the woods are greene.

Id. Titus Andronicus, fol. 36.

MAR. A lusty stag!

ROB. And *hunted* ye at force?

MAR. In full cry.

JOHN. And never *hunted* change.

ROB. You had stanch hounds then.

Ben Jonson. The Sad Shepherd, sc. ii.

When Phœbus lifts his head out of the winter's wave,
No sooner doth the earth her flowery bosom brave,
At such time as the year brings on the pleasant spring,
But *hunts-up* to the morn the feath'ed sylvans sing.

Drayton. Poly-olbion, song 13.

Eftsoone there stepped forth

A goodly ladie clad in *hunter's* weed,
That seem'd to be a woman of great worth,
And by her stately portance borne of heavenly birth.

Spenser. Faerie Queene, book ii. can. 3.

Hunting (and men, not beasts shall be his game)
With warr and hostile snare such as refuse
Subjection to his empire tyrannous:
A mightie *hunter* thence he shall be styl'd
Before the Lord, as in despite of Heav'n,
Or from Heav'n claiming second sovranie.

Milton. Paradise Lost, book xii. l. 30.

He pray'd, and heauen's king heard,
And instantly cast from his fist, ayres all commanding bird;
The blacke wing'd *hunteresse*, perfectest of all fowles, which Gods call
Percnos; the eagle.

Chapman. Homer. Iliad, book xxiv. fol. 332.

HIL. You meane to make a hoiden, or a hare
O' me, t' *hunt-counter* thus, and make these doubles:
And you meane no such thing, as you send about?

Ben Jonson. Tale of a Tub, act ii. sc. 6.

If thou tak'st leaue, thou wer't better be hang'd: you *hunt-counter*,
hence: auaunt.

Shakspeare. Henry IV. Second Part, fol. 77.

What neede wee know any thing, that are nobly borne, more then
a horse-race, or a *hunting-match*, our day to breake with citizens,
and such innate mysteries.

Ben Jonson. Discoveries, fol. 130.

I WOOD. That's a firker I' faith boy; there's a wench will ride
her haunches as hard after a kennel of hounds, as a *hunting-saddle*.

Beaumont and Fletcher. Philaster, act iv.

When a soft eunuch weds, and Mevia strikes
A Tuscan boar, nor with bare breasts dislikes
To shake a *hunting-spear*.

Holyday. Juvenal. Satire 1.

That made him rave, like to a lyon wood,
Which being wounded of the *hunterman's* hand
Cannot come neare him in the covert wood.

Spenser. Faerie Queene, book v. can. 8.

At court your fellows every day
Give th' art of rhyming, *huntmanship*, or play,
For them, which were their own before.

Donne. Love's Exchange.

The hounds at nearer distance hoarsely bay'd;
The *hunter* close pursu'd the visionary maid,
She rent the heaven with loud laments, imploring aid.

Dryden. Theodore and Honoria.

HUNT.

HUNT.
—
HUNTING

By her example warn'd, the rest beware;
More easy, less imperious, were the fair;
And that one *hunting*, which the Devil design'd
For one fair female, lost him half the kind.

Id. Ib.

As when o'er Erymanth Diana roves,
Or wide Taygetus' resounding groves:
A sylvan train the *huntress* queen surrounds,
Her rattling quiver from her shoulder sounds.

Pope. Homer. *Odyssey*, book vi.

In the month of August, being Charles's anniversary, it happened that Lord Berkshire had made a general *hunting-match*, to which were invited all the adjacent gentlemen.

Dryden. *Prose Works*, vol. i. p. 409. *Letter from Lady Elizabeth*.

If, whilst a boy, Jack ran from school,
Fond of his *hunting-horn* and pole;
Though gout and age his speed detain
Old John halloo his hounds again.

Prior. *Alma*, can. 2.

His [Sir Roger de Coverley's] *hunting-horses* were the finest and best managed in all these parts.

Spectator, No. 116.

Hunting and fishing, the most important employments of mankind in the rude state of society, become, in its advanced state, their most agreeable amusements, and they pursue for pleasure what they once followed from necessity.

Smith. *Wealth of Nations*, book i. ch. x.

In every forming feature might be seen
Some bright resemblance of the Cyprian queen:
Nor was it hard the *hunter-youth* to trace,
In all her early passion of the chase.

Philips. *The Fable of Thule*.

On the highest part of the mountain is an old fortress, and near it a house built by one of the Grand-Dukes for a *hunting-seat*, but now converted into an inn.

Gray. *Letter to his Mother*, (from Rome.)

Origin.

The first written authority for precepts in HUNTING, as well as for those which we have given a few pages back for HORSEMANSHIP, will be found in the Works of Xenophon, the bravest Captain, the wisest Counsellor, the most finished writer, and the most accomplished gentleman of his time. Hunting, in some sense, is probably coeval with the expulsion of our first Parents from Paradise; for even those who deny that the use of animal food was known to the Antediluvian race, cannot but admit that the great and general convulsion in Nature which accompanied the Fall, must immediately have exposed Man to the hostility of beasts of prey, then first thirsting for blood; and therefore must have rendered the destruction of them necessary for self-preservation.

Cyngeticus
of Xeno-
phon.

Xenophon, in his ΚΥΝΗΓΗΤΙΚΟΣ, commences with Apollo and Diana, through whose aid the Centaur Chiron, on account of his love of justice, was rewarded with instructions in the Science of the Chase. Chiron, in turn, taught numerous and very eminent pupils. It is but right that we should enumerate their names, which, for the most part, are too well known to need the ample commentary which Xenophon has bestowed upon them: Cephalus, Æsculapius, Melanion, Nestor, Amphiaraus, Peleus, Telamon, Meleager, Theseus, Hippolytus, Palamedes, Ulysses, Menestheus, Diomedes, Castor, Pollux, Machaon, Podalirius, Antilochus, Æneas, and Achilles. If any one should express surprise that Chiron should have been able to teach all these worthies, who, no doubt, extend over a broad space of the History of the World, and occupy rather distinct portions of its Chronology, he may be answered, that the life of Chiron was coetaneous with that of every one of them; for that Jupiter and Chiron were brothers, and the Centaur did not die till Achilles had completed his education.

Hunting is first urged upon the Grecian youth as a school for war. Such as are conscious of abilities for its pursuit should dedicate themselves to it from childhood, and all should bring to it their best endeavours, and do as much as they can. In many of the precepts which follow, it would be a waste of time to enter into details; for we are by no means sure that we ourselves should fully understand the original, or be able to find exact equivalents in our own language so as to make it intelligible to others. Thus we pass over the directions for making nets in the 2nd Chapter, and prefer a general reference to it to an attempt at particular explanation, under which probably we should fail. Hounds are of two classes, Castorian and Foxite, Breeds of Hounds.

καστόρια καὶ ἀλωπεκίδες; the first named from the Hero who encouraged the breed; the second, which is greatly inferior, from the animals by which it is crossed. The different modes of scent and tracking in each kind, their peculiar defects and excellences, are next described at some length; and in the 5th Chapter we are introduced to Hare Hunting. Hares, we are told, in winter, wander furthest from their haunts, and their scent lies ill on a frosty morning; so also during very wet weather. In Spring it lies better, but in Autumn best of all, and it is stronger on their forms (τὰ εὐναία) than on their footing. Their forms are almost infinite; they lie any where, even on the water if they find any thing swimming on it which can support them. The picture of the Hare's attitude while sitting is so exact to nature, that we cannot forbear citing the very words of the original, in proof of the keenness of eye and facility of description possessed by the Greek writer. Κατακλίνεται δὲ ὑποθεῖς τὰ ὑποκώλια ὑπὸ τὰς λαγόνας, τὰ δὲ πρόσθεν σκέλη τὰ πλείστα συνθεῖς καὶ ἐκτείνας, ἐπ' ἄκρας δὲ τῆς πόδας τὴν γένυν καταθεῖς, τὰ δὲ ὦτα ἐπιτετάσας ἐπὶ τὰς ὁμοπλάτας εἶτα δὲ ὑποστέγει τὰ ὕγρά. The Hare sleeps with her eyes open, and, while sleeping, frequently moves her nostrils; and she is so prolific, that in the progress of superfetation three processes are at work at once. The scent of the leveret is stronger than that of the adult Hare; but, as we rejoice to learn, true sportsmen always let go those exceedingly young, in honour of Diana, τὰ μὲν ἐν λίαν νεογνὰ οἱ φιλοκυνηγέται ἀφιᾶσι τῇ Θεῷ.

Strange to say, the fair capture of a Hare by the Hounds in chase seems to have been a most uncommon occurrence. Xenophon assures us, that if they were ever run down it was solely by chance; and the Hunters placed their chief dependence upon nets, or on the terror of the little animal. The tail being short is ill adapted for steerage of the body, consequently the Hare balances herself by her ears, and relying upon them, turns sharply from her pursuers upon whichever side she is attacked. Xenophon was a true sportsman at heart; he earnestly reprobates all unnecessary damage of the property over which the game is hunted, as contrary to all fair laws of sporting; and adds the following most glowing summary of the chase: οὕτω δὲ ἐπὶ χαρὶ ἐστὶ τὸ θηρίον, ὥστε εἰς ὅστις ἐκ αὐτῶν ἰδὼν ἰχνεύμενον, εὕρισκόμενον, μεταθεόμενον, ἀλίσκόμενον, ἐπιλάθοιτ' αὐτὸς ἐν ῥῆγῃ.

Hares can
seldom be
run down.

Hounds should never be taken out if they refuse their food, it is a sure sign of ill condition; nor again in a high wind, for the scent will not lie; above all, they should be prevented from drawing on Foxes; nothing so much spoils their noses. The dress of the Netter should be as light as possible, that of the Huntsman

Netting.

HUNTING not less so. We know not how to render the word ἡμελημένην, careless, (another quality of it,) so as to meet the exact sense which Xenophon intends; perhaps he means loose. The Huntsman should be booted, and should carry a pole: the Netter should follow him, and both should guard strict silence for fear of moving the Hare from her form. The Hounds being disposed apart in slips, the Netter should set his toils, and the Huntsman wait, in order to let loose his Hounds to drive the game into them. Having vowed the firstfruits of his sport to Apollo and Diana, he should then slip his best Hound, if it be winter, at the very moment of sunrise; if summer, before dawn; at other seasons intermediately. Other Hounds should be successively slipped, but not urged too forward; the busy motion of their bodies will betoken their approach to the game. But Xenophon here must again speak for himself; nothing can be more vivid than his language: ἐπειδὴν δὲ περὶ τὸν λαγὼ ὦσι, δῆλον ποιήσῃσι τῷ κυνηγέτῃ σὺν ταῖς θραῖς τὰ σώματα ὅλα συνεπικραδαίνειν, πολεμικῶς ἐπιφερόμεναι, φιλονεικῶς παραθέσθαι, συντρεχέσθαι φιλοπόνως, συνιστάμεναι ταχὺν, διῡστάμεναι, πάλιν ἐπιφερόμεναι· τελευτῶσαι δὲ ἀφίξονται πρὸς τὴν εὐνὴν τῆ λαγῷ, καὶ ἐπιδραμῶνται ἐπ' αὐτόν.

As soon as the Hare jumps up the Huntsman is to cheer his Hounds, ἰὼ κύνες, ἰὼ κακὰς, σαφῶς γε ὦ κύνες, καλῶς γε ὦ κύνες, and to take especial care not to head the game. None but a bungler ever does this. The Huntsman now (as we understand the passage) calls to the Netter, "At her, boy; at her;" αὐτῷ παῖς, αὐτῷ παῖς, παῖ δὴ, παῖ δὴ; and the Netter is to answer whether the Hare be caught or not. If she be not so, and the Hounds get a second time on the scent, the cry is to be εὐγε, εὐγε, ὦ κύνες, ἔπεσθε ὦ κύνες: and if they are too quick, so that the Huntsman loses sight of them, he is to put a very natural question to the first person whom he may chance to meet, ἦ κατεῖδες ὡὲ τὰς κύνας; When he overtakes them he is to call each Hound by name shrilly, gravely, softly, and loudly, to encourage them if they are still on the scent, εὐ κύνες, εὐ ὦ κύνες, or to recall them if they have overshoot it, ἔ πάλιν (τῷ μπαλιν;) ἔ πάλιν ὦ κύνες, "Back, Dogs, back!" In the close of the day, when the Hare is tired, every bush should be carefully beaten, and she may easily be captured.

Names of
Hounds.

The 7th Chapter treats of breeding, which should be so contrived that litters are whelped in Spring. The reader may not be displeased with a Catalogue of a Classical kennel; in which it is recommended that the names be short and easy of intonation. Ψυχῇ, Θυμὸς, Πόρπαξ, Στύραξ, Λόγχι, Λόχος, Φρουρά, Φύλαξ, Τάξις, Ξίφων, Φόνεξ, Φλέγων, Αλκή, Τεύχων, Υλὲς, Μήδης, Πόρθων, Σπέρχων, Οργή, Βρέμων, Ὑβρις, Θάλλων, Ρώμη, Ἀνθεὺς, Ηβη, Γηθεὺς, Χαρά, Λεύσων, Ἀνγὼ, Πολὺς, Βία, Στίχων, Σπουδῇ, Βρύας, Οἰνὰς, Στερρόδος, Κρανγῇ, Καίνων, Τύρβας, Σθένων, Αἰθήρ, Ακτὺς, Αἰχμή, Νόης, Γνώμη, Στίβων, Ὀρμή. Ovid, in his story of Actæon, (*Metam.* iii. 206.) has afforded a Latin parallel to the above Catalogue.

Training of
puppies.

A bitch puppy's exercise may commence at eight months old, a dog's not till ten. They are not to be brought to a form at first, but should follow older Hounds on a footing, still held back by a long leash in the Huntsman's hand. When the Hare is roused, the puppies should not be immediately slipped, nor indeed till the Hare is out of sight; lest, if they be of good courage, in their eagerness they should outrun their

strength, and perhaps burst themselves. (ῥήγνυνται.) HUNTING If the Hare be taken, the young Hounds should be carefully rewarded.

The 9th Chapter treats of Stag Hunting, for which Indian Dogs, as larger, swifter, stronger, and more high-couraged than others, are preferred. If the Hunter is in pursuit of a Fawn he must watch the spot to which the Doe leads her young early in the morning, and bringing his Hounds up, perhaps he may take the Fawn by hand. If not so, it may be run down by the Hounds, and the Doe most probably may be speared. Xenophon then describes a snare, (ποδοστράβη,) intended to attach itself to a Stag's foot. It would not be a very easy task to represent this invention to our English readers, nor indeed are we particularly anxious so to do. It belongs to a class of instruments, the use of which all modern Sportsmen unite in condemning as manifestly unfair, unless when employed against Poachers and other vermin.

We proceed, therefore, to the Wild Boar, in the next Chapter; (10;) against which, as might be expected, far more formidable preparations are addressed than are considered necessary either for the Hare or the Stag. The Hounds should be Indian, Cretan, or Locrian; and the Hunter should provide himself with a goodly stock of nets, javelins, spears, and springes. The nets should be more than usually strong; the heads of the javelins broad, and sharp as a razor; the shafts of tough wood. The spears should have an iron head five palms in length, and strongly guarded by cross-bars, like a halberd, and the chase should never be undertaken unless by a large company. Spartan Hounds are used for tracking; they give tongue on finding the Boar's couch (εὐνή;) but, as he rarely rises, the Hounds should be recalled as soon as they have found, and the toils should be properly set. The Hounds are then cheered on again to rouse him, but at sufficient intervals one from another, to allow him, if possible, a free passage between them. As they approach the couch, if he be not roused before, they will be sure to spring at him, and woe to those whom he catches on his tusks! If he be driven into the nets, Dogs and Huntsmen are to follow in full cry, pressing on his rear, and hurling stones and spears from behind till he is sufficiently entangled. Then, but not till then, some one of the most skill and best courage, ἐμπειρότατος καὶ ἐγκρατέστατος, may venture to attack this formidable animal in front with his Boar-spear. This is an operation requiring peculiar dexterity; the left hand is put forward to guide the spear, the right, as more powerful, presses and inflicts the stroke. The Huntsman should present his left side to the animal, and carefully watch his eye, and the motions of his head. If, at the moment of the plunge, the Boar, by shifting his head, should avoid the stroke, and knock the spear out of his hand, the danger is very great. The Huntsman should immediately fall flat on his face, and cling to the ground. The Boar, meanwhile, being unable to raise him with his tusks, will trample on him; and the only hope of safety left is, that some brother sportsman may divert the attention of the furious beast by a fresh attack of the spear; which, however, he must not venture to cast, lest he wound his fallen comrade. At the moment in which the Boar turns upon his new assailant, the first must jump up nimbly, not forgetting his spear. If he succeeds in his next plunge, the Boar, when wounded, will continue rushing on the spear till he is checked by the cross-bars; and lucky is it if these

HUNTING succeed in stopping him; for he is so combustible, that hairs roll up and shrivel when laid upon the tusks of a recently killed Boar; and whenever he is highly irritated, they are positively kindled into flame; (*διατρυποῖ*) otherwise we should not see the coats of those dogs burned which he has slightly brushed with a glancing stroke. It should not be forgotten, that it is only in the attack of a Boar that falling on the face is recommended. If this method were attempted with a wild Sow, it would not be a protection from her teeth, and she would probably bite and trample the Sportsman to death.

Other wild
beasts.

In this dangerous chase, as Xenophon informs us, many Dogs and even Hunters perish. Nevertheless, in the following Chapter (11.) he descants upon still more ferocious animals; Lions, Pards, Lynxes, Panthers, and Bears. Most of these are hunted by stratagem; sometimes they are stupified by aconite scattered over their feeding places, sometimes they are entrapped in pits, and, more rarely, if they come down from their mountain lairs by night into the plain country, they are openly attacked by armed horsemen.

Conclusion.

The two remaining Chapters are occupied with general eulogies of Hunting, which, we are assured, not only affords pleasure, but increases health, strengthens the sight and hearing, and protracts the approach of old age. Moreover, it is the best preparatory discipline for military service. Xenophon proceeds, in a high-toned moral strain, to prove that activity is the duty of a good citizen; and that the interests of his Country, not less than the will of the Gods, demand from each man all the exertion of which he is capable. "And not only men," he concludes with somewhat of *naïveté*, "addicting themselves to Hunting have attained infinite praise, but even women also, by the good grace of Diana, as Atalanta, Procris, and perhaps others."

Hunting is next treated of in verse. From a distich in the *Pontic Elegies* (iv. 16. 33.) we learn, that Ovid was acquainted with the *Cynegeticon* of Gratius Faliscus; and this is the only direct mention of that Poet or his Works which has descended to us. He is, however, very generally assigned to the Augustan Age. Wernsdorf, in the first volume of his *Poetæ Latini minores*, has exhausted conjecture relative to his birth, fortune, education, and chronology; but our business in this place is solely with his knowledge of Hunting. In the outset he gives very particular instructions for the fashion and dimension of nets; 40 paces is the length, and 10 meshes (*nodî*) the height, which he thinks sufficient. After enlarging on the best materials, he urges the necessity of a careful avoidance of damp whenever a net is to be used. Thus, after a shower, it should diligently be spread out to a drying breeze, or be sufficiently smoked. In the construction of the *formido* (*linea*) he recommends not too plentiful a use of vulture feathers or swan's down; the stench of the one and the brightness of the other startles the game, and they act best when placed alternately with each other. He then speaks of a wooden trap armed with spikes, (*dentata et iligno robore clausa pedica*), very similar to the *ποδοστράβη* of Xenophon; and he chuckles not a little in the notion, that, through this machine, game might often be bagged by some lucky sportsman who had not been at the trouble of setting it. The invention of these most poaching instruments, and of other hunting gear, is assigned to one Dercylos, an Arcadian, who, in consequence of his discoveries, is stated by the Poet

to be either really divine, or to approach very near to **HUNTING** divinity.

*Deus ille, an proxima Divos
Mens fuit.*

Different kinds of Hunting Spears are then noticed, and directions are given for seasoning the wood of which they are to be made, and for constructing them. Dogs are the next division of the subject, and their various species and qualities are described at considerable length. The Hyrcanian breed, we are assured, however distinguished for natural ferocity, is not content with simple *dogship*. It frequents the woods in order to engender with Tigers. A similar cross has been attributed to the neighbouring Indian Dogs by Aristotle (*De Animal.* viii. 33.) and by Pliny. (viii. 40.) After all, however, the prize of canine excellence is assigned to British Dogs; and from a statement that the only quality in which these animals are deficient is beauty, we imagine it is the Bull Dog of which the Poet is speaking.

Spears.

Dogs.

Excellence
of the British
breed.

*Quid freta si Morinûm dubio refluentia ponto
Veneris, atque ipsos libeat penetrare Britannos?
O quanta est merces, et quantum impendia supra!
Si non ad speciem mentiturosque decores
Protinus, (hæc una est catulis jactura Britannis,)
At magnum cum venit opus, promendaque virtus,
Et vocat extremo præceps discrimine Mavors,
Non tunc egregios tantum admirere Molossos.* (174.)

Strabo, in like manner, has mentioned excellent Dogs, *κύνες εὐφρεῖς πρὸς κυνηγεσίαν*, (iv.) among the productions of Britain. Of the Dog above noticed, an engraving may be found in the *Tract de Naturâ Canum*, of Andrew Cirino. It is there represented as a most ferocious animal, with a long, curled, and bushy tail, and a head somewhat like that of a Shark.

The Huntsman is specially warned to reward his Hounds after the chase, if he looks for future benefit from their noses. Ample instructions for breeding are then given, and a Hunting dress is described; enough of which still remains to attach curiosity to the passage, though unfortunately the words printed below in Roman letters are deficient in the MSS. and have been supplied by the modern editors.

Hunting
dress.

*tegat imas fascia suras;
Sit famulis vitulina tuis, aut tergore fulvo
Mantica, curta chlamys, canâque e mele galeri;
Ima Toletano præcingant ilia cultro:
Terribilemque manu vibrata falarica dextrâ
Det sonitum, et curvâ rumpant non pervia falce.* (338.)

The diseases of the kennel and their proper medical treatment form the succeeding heads; and the Poem (of which it is supposed but little is wanting) concludes with a brief notice of Horses. From their succinctness, not much practical information can be derived from the precepts of Gratius, but his Work is deficient neither in elegance nor in spirit, and though not without obscurities and harshnesses, which teach us the inestimable value of the didactic powers of Virgil, it may be accepted as a favourable specimen of the manner of treating a subject assuredly most unfavourable to the Muses.

In our brief notice of COURSING we have already made some mention of the *KYNHGHHTIKOS* of Arrian, a Tract on Hunting, next in chronological order, and so named by the writer, who called himself Xenophon the Younger, in imitation of his distinguished predecessor. In the outset Arrian professes to supply such deficiencies

Cynegeticus
of Arrian.

Invented by
Dercylos.

HUNTING as occur in Xenophon's Work, from his unacquaintance with Gallic Dogs and Scythian and Libyan Horses, just as Xenophon himself, in his *Treatise on Horsemanship*, made like additions to the similar Work of Simon, more out of respect to than of rivalry with his acknowledged master. To the Athenian's confined knowledge of Dogs, Arrian attributes the statement, at which we have above expressed our surprise, namely, that Hares are never fairly run down by them. Such, he says, may be the case with a Carian or a Cretan kennel, but he who is well supplied with a Gallic breed does not require the assistance of nets. In describing the signs of a good Hound, he particularly insists on length as a mark of blood and swiftness. The eyes, also, if bright and large, betoken excellence, τὰ δὲ ὄμματα ἔστω μεγάλα, μετέωρα, καθάρᾳ, λαμπρὰ, εκπλήττοντα τὸν θεώμενον. καὶ κρατίστα μὲν τὰ πυρῶπὰ καὶ ὑπεραστράπτοντα, οἷα παρδάλεων, ἢ λεόντων, ἢ λυγρῶν. This remark leads to an elaborate account of a Dog possessed by the writer himself, which evinces so kindly and affectionate a disposition, that we must be permitted to afford room for an abstract of it. "I myself," says Arrian, "have bred a Dog whose eyes are as blue as blueness itself. He was swift, indefatigable, high-couraged, and sound-footed; so that I have known him in his best days quite enough for four Hares singly. His temper is most gentle and attaching; (while I write he is yet alive;) nor was I ever master of any Dog who showed such fondness for myself and my brother sportsman Megillus, from one of whom, while not absolutely in the chase, he never will sunder himself. When I am at home he stays in doors with me, in my walks he is my companion, during my exercises in the Gymnasium he sits by me, and when I return thence he runs before me, looking back from time to time to watch whether I turn aside, and having ascertained that I am still with him he shows signs of pleasure and proceeds. If I happen to be employed on public business, he treats Megillus in like manner during my absence. If either of us is unwell, he never quits our side; and whenever he has missed us, for however short a time, he jumps upon us repeatedly in salutation, and plainly welcomes our return by the gentleness of his whine. At our meals, touching us first with one paw then with the other, he seems to remind us that he too must have his share. Then for his music, I never met with a Dog so musical. He almost asks for every thing he wants. While he was yet a puppy he once smarted under the whip for some fault, and now, if he does but hear the word whip mentioned, he creeps up to the speaker, and humbly begs and prays him, mumbling and almost kissing him, jumping and hanging on his neck till he succeeds in soothing his anger. I cannot be satisfied," concludes this kind-hearted sportsman, "without handing down to posterity, that Xenophon the Athenian had a Dog of the name of *Horme*, than whom none ever was swifter, wiser, or holier." (ἱεροτάτη.) Happy the master who possessed such an animal, happier still the animal whose services have been immortalized by such a master. Like *Maida* of our own days, his memory must last while Letters endure.

Management of a kennel.

Arrian is very precise in his directions concerning the management of Hounds; but upon this point we cannot pause. Foul feeding, he says, is a mark of curriism. Much rubbing is of good effect upon the sleekness of their coats, and these will look finer and smell sweeter if Dogs sleep with men rather than together. It is better

HUNTING that they should be chained up than allowed to range abroad, but every four days, at least, they should have exercise. In winter they should be fed once a day towards evening; in summer they should be allowed bread, and a lump of fat or suet* in brine (στέαρ ταριχευόμενον) is very good for them; but nothing during the great heats is better than to thrust an egg down their throats, so that they may swallow it at one gulp; this gives them nourishment, strengthens their wind, and quenches their thirst all in one.

Spring and Autumn are the best Hunting seasons; Hare Hunting. for Hounds can but ill endure the heats of Summer, and in frosts the ground is too hard for their feet. After describing the Gallic mode of COURSING, Arrian enlarges upon the good qualities of Hares. Those are the best runners which lie in the open country; and all true sportsmen are so delighted with their game, that if when hardly pushed they betake themselves to some bush or covert, they will call off the Hounds. "Often and again," says Arrian, "have I rode up and taken the living Hare in my arms, and after coupling the Hounds let her go again; or if I have been too late to save her, I have flogged the Hounds for not giving quarter to so deserving an enemy. In this single point do I differ from Xenophon, who considers the death the greatest of human pleasures. To me it is rather an unpleasant sight. But Xenophon may be forgiven, who knew nothing of the fleetness of Hounds."

Hounds like to be called by name, to be patted when they behave well, and to have their ears gently pulled and smoothed, and to be noticed with fondling expressions, εὖγε ὦ Κιρρᾶ, εὖγε ὦ βόοννα, καλῶς γε ὦ Ὀρμή. The instructions for beating the field, which follow, are very similar to the modern style of Coursing, and conclude with a strong adjuration, founded upon that which we have already given from Xenophon, not to destroy Leverets when too young.

Hare Hunting is chiefly practised on foot, Stag Hunting. Hunting on horseback. The latter animal when run down may be either speared or caught alive in a noose. Light and slender Horses are best for this chase. In Africa the Libyans have some Horses so fleet that they will run down wild Asses; but this appears to be done by stationing relays of Horsemen at different intervals; and such fair running is alone to be considered real sporting; as for nets, gins, traps, and springes, they are no better than poaching. There is as wide a difference between a good run and stealing upon an animal, as there is between the thievish acts of a pirate and the glorious victories of Artemisium, Salamis, and Psytalia. A good run.

The directions for entering a Hound are very similar to those which we have given from Xenophon. Respect for the dead is very diligently to be inculcated in puppies. Every sportsman, more or less, has suffered from the avidity of his Hounds; but Arrian says, that he has known many a Hound choke himself by gorging a Hare before he has recovered his breath. Ware dead.

Upon the instructions for breeding we need not dwell. A bitch is considered fleetier than a Dog, but a Dog possesses far the most bottom, and is worth more, because he can run at all seasons. Good Dogs are much rarer than good Bitches; a Dog will remain in Estimate of sexes.

* Unless στέαρ is to be rendered here, as it is in Dioscorides, (ii. 202. and v. 99.) a paste of flour and water, very excellent provender for Dogs, but not improved by pickling.

HUNTING his prime till ten years old, a Bitch for only half that period. So that a good Dog, of the two, is on many accounts far preferable. This is a blessing which no man can expect without the favour of Diana; a reflection which brings Arrian, like his Athenian prototype, to a conclusion, which, though inferior in eloquence, manifests scarcely less piety.

Conclusion.

Cynnetica
of Oppian.

In Didactic Poetry, for the most part, with the single splendid exception of the *Georgics*, the necessity of teaching chills Imagination, and the desire to be imaginative detracts from the soundness of Precept. Oppian, however, of whom we are now about to give some account, has gone very far to escape this imputation. He has constructed a Poem of great length, abounding with more than ordinary beauties, and yet deeply imbued with Science on the matters which he professes to teach. Among his contemporaries he appears to have been duly estimated, but, as far as our observation extends, in our own times we are ungrateful to him: and his Works are by no means generally known, and, therefore, are not estimated as they deserve. The little that can be told of his life must be sought in the copious apparatus, accompanied with which Ritterhusius has edited him. He was born in Cilicia, and flourished under the mild sway of the Antonines. Four Books of his *KYNHGETIKA* have descended to us. In the 1st he delivers some general Precepts respecting the habits and training of Huntsmen; as that they should by no means be too corpulent, (81.) lest they be unable to take the leaps which are often necessary; nor too thin, lest they should give way under fatigue. Their arms are to be two javelins and a crooked dirk; their tunic is to come down to the knees, and be fastened by thongs; a cloak is to hang from their neck upon their shoulders behind; such as track the game should go barefooted, lest the noise of their shoes rouse it prematurely, and for a like reason they should avoid any loose clothing which may flutter in the wind. Their Hunting weapons (*ὄπλα*) consist of nets, forked sticks, ropes, wicker-work, a three-pronged spear, a broad-headed javelin, a hare-pole, (*ἀρπάλαγον*), bludgeons, arrows, swords, a three-pronged hare-fork, (*λαγωφρόνον τρίαιναν*), hooks, leaded clubs, a hempen *formido*, (*μήρινθον*), a foot-trap, (*ποδάγρην*), nooses, stakes, and drag-nets. (149.)

Manner,
dress, and
tools of
Hunter.

The praise of Horses occupies 200 lines, that of Dogs, with which the 1st Book concludes, nearly as many. Oppian, like his predecessors, condemns white and black as colours which promise little power of endurance either of heat or cold. His commentator informs us, on the contrary, that white Dogs were esteemed the best in his time. Those who would make their whelps preeminently swift should bring them up on the milk of does, lionesses, she-goats, or wolves. Their names cannot be too short. In lines, which are scarcely worth citation, he highly eulogizes the Dogs of Britain; but we much doubt from the description whether they are of the same breed as those admired by Grattus. Oppian names them *Agassæi*,* and adds, that they are small as little pet house-dogs, crooked, lank, rough, dull-eyed, and sharp-clawed, with teeth thick set and venomous, and the best of all noses. The Hare has but little chance with them, and her distress in the chase, as she finds her pursuers gain upon her, is described in a simile of

* The *Agassæus* is described by Caius, *de Canibus Britannicis*, as the Gaze-hound, chiefly known in the Northern parts of our Island.

a singular cast, but not without much beauty and pathos, both of thought and language. The images are drawn from the throes of a woman in her first travail, *κέρη πρωτοτόκος*. (493.)

The II^d Book opens with a brief catalogue of distinguished Sportsmen; the Centaurs, Perseus, Castor and Pollux, Meleager, Hippolytus, Atalanta, and Orion; and their several inventions are assigned to each of them. Oppian then passes on to a description of the habits of wild animals, beginning with such as are horned. Bulls, Buffalos, whose tongues are so rough, that whenever they lick their hides they draw blood, (175.) various kinds of Deer, Goats, the Oryx, the Elephant, whose tusks, as they are commonly called, he assures us, in point of fact, are no other than horns, for that like all other horns they grow out of the head, and turn upwards, moreover that they take a polish, and may be worked by tools into numberless uses, whereas all teeth chip and split under such attempts; (493.) and, lastly, the Rhinoceros. After discussing these huger beasts, he considers the "small gear" of Panthers (strange to say) and Weasels as beneath his notice. So, too, he hastens over Squirrels, Hedgehogs, Moles, and Monkeys, for which last race he expresses marked aversion.

τίς γὰρ ἂν ἔστυγιόν τοῖον γένος, κίσχρον ἰδίσθαι,
ἀβλήχρον, στυγιόν, δυσδρόκιστον, ἀιολόβυλον; (606.)

Although it is not directly bearing upon the sport of Hunting, we cannot refrain from citing a most beautiful apostrophe to the power of Love, which finds place in this Book. Oppian has so few readers, that to most who open our pages the lines probably will have the attraction of novelty, and we are much mistaken if they will not bear the nicest comparison with any similar and better known passages of the same nature.

Apostrophe
to the power
of Love.

ἄβρομ' ἔρως πόσος ἴσσι, πόση σίβην ἄπλετον ἀλκή
πόσσα νοῦς, πόσα κοῖρανίς, πόσα, δαῖμον, ἀθύρις.
γαῖα πύλι σταβίῃ, βελίισσι δὲ σοῖσι δουῖται.
ἄστατος ἱπλιτο πόντος, ἀτὰρ σύγι καὶ τὸν ἱπῆζας.
ἥλυθες εἰς αἰθῆρ', οἶδεν δὲ σε μακρὸς Ὀλυμπος.
διμαίνει δὲ σε πάντα, καὶ ἑρᾶνός εὔρυς ὑπερθε,
γαῖης ὅσσα τ' ἱερθε, καὶ ἱθύνει λυγρὰ καμόντων,
οἱ Λήθης μὲν ἄφυσσαν ὑπὸ στόμα νηπαθὺς ὕδαρ,
καὶ φύγον ἄλγιστα πάντα, σὶ δ' εἰσὶτι πεφρίκασσι.
σὼ δὲ μῖνι καὶ τῆλε περᾶς, ὅσον ἔποπτε λύσσει
Ἥλιος φαίδων, σὼ δ' αὖ περὶ καὶ φάος ἱκνέ
διμαῖνον, καὶ Ζηνὸς ὅμως εἰκασσι περᾶνοι. (410.)

The III^d Book recounts the habits of Lions, Panthers, (which Oppian here admits,) Lynxes, Bears, Wild Asses, Wolves, Hyænas, Tigers, Boars, Porcupines, Ichneumons, Foxes, Camelopards, Struthiocameli, and Hares; but we hasten on to the IVth, in which the modes of Hunting these various beasts are related. The Lion is often caught in a pitfall, in the centre of which is hung up, on a lofty pillar, a Lamb fresh drawn from its Ewe; the pit is surrounded by a dwarf wall, which conceals its depth, and which the Lion, stimulated by hunger, overleaps; the Hunters then letting down a cage, into which he is attracted by a fresh bait, close its door when he has entered, and draw him up by ropes. (77.) Such is the African practice. In India the mode is widely different. Three men on foot expand a net, one in the middle, the others at the opposite extremities of a semicircle, within call of each other. A large band on foot and horseback, with shields on their left arms, and burning torches in their right hands, then press upon the Lions with

Lion Hunt-
ing in Africa.

In India.

HUNTING loud shouts, and drive them into the net. (110.) But a far more extraordinary method is adopted in Ethiopia. **In Ethiopia.** The Hunters there go out in parties, four in number. They are clad in suits of wicker-work, fitted close to the body, and stuffed in all its crevices with wool; a padding of wool moreover is strapped over them. Thus accoutred, with shields and helmets to boot, they set out for the Lion's den, making a loud cracking with whips. The beast is roused and springs upon his nearest assailant, but his claws and teeth are blunted by the wool; and he in vain rages on the wicker armour, changing from one foe to another, till he is wearied, overpowered, bound, and carried away prisoner. (146.)

Panther Hunting.

The chase, if it may be so called, of Panthers leads to an episode, of which Bacchus and his early Mythology is the fruitful subject. Ino, Pentheus, Athamas, Aristæus, and the Dryads are touched upon in very pleasing lines. It is in Africa that the power of this God is called into exercise against Panthers. To some watering place of the desert the Hunters roll about twenty hogsheads of rich old wine, not a little too good for its purpose, for it has been mellowed by eleven years' keeping. This they dash very slightly with the water which rises slowly from the spring. The Panthers, thirsty from heat, and attracted by the delicious odour, hasten to the spot, and quaff the mixture. The consequences may be easily imagined, and the stages of their ebriety, from its first boisterous merriment to its last stupefaction, are described with the pen of an adept. While heavy, dull, and unresisting they are easily captured. (248.)

Bear Hunting.

Bears are tracked with Dogs by the Armenians and the inhabitants of the banks of the Tigris. The Dogs are not slipped, but still retained in leashes. Their almost frantic joy when on the footing of their prey, is most vividly described, and gives occasion for a simile of extraordinary beauty, which, perhaps, might have been more fittingly placed. But this is a fault which is far more than compensated by the delicacy of thought and expression:

ὡς δ' ὅτε παρθενικὴ γλαυγόντος ἐν εἰάρος ὤρῃ
ἀβλαύτοις ποδισσιν ἀν' ἕρτα πάντ' ἀλλάσσεται,
ἄνθρα διζομένη, τὸ δὲ οἱ μάλα τηρόντ' ἰύση
νηδύμιον προπάροιθεν ἰὼν μῆνυσεν αὐτμή,
τῇ δὲ μάλ' ἰάνθη, μίδῃσι δὲ θυμὸς ἱλαφρὸς.
ἀλλ' αὖται δ' ἀκρόρητος, ἀναψαμένη δὲ κάρηνον
εἶσιν ἐς ἀγρεύλων δόμον αἰδύσσα τοκήων. (366.)

The Hunter, when he has found the Bear's couch, returns to inform his companions; a *formido*, nets, a stake, and a noose combine to secure the animal.

Hares.

A Hare should never be chased up hill, a precept in which all the ancient writers on Hunting coincide. Her fore legs being shorter than those behind, she has a great advantage over the Hounds when mounting a steep ascent. The Fox is too cunning to be entrapped by net or gin; moreover, his teeth are sharp enough to free him, if caught, from both. Hounds sometimes kill this animal, but not even the strongest of them, without a bloody contest. At this point the Poem unexpectedly breaks off. That more was written, or intended to be written, is plain from a promise, τὸν μετέπειτ' ἐρέω, (iii. 406.) not fulfilled in the Books remaining to us; and from the abruptness with which it is by no means probable that a Work otherwise highly finished would be allowed to conclude.

**Julius Pol-
lux.**

The first Part of the Vth Book of the *Onomasticon* of Julius Pollux, addressed to the Emperor Commodus,

affords many useful explanations of particulars connected with Classical Hunting.

The last ancient Work on Hunting which has come down to us, is very much inferior to those which we have already noticed. Of the personal History of Nemesian, who flourished in the reign of Numerian, we have spoken in another part of our Work.* It is probable that he wrote, or at least contemplated, a far larger Poem than we now possess in his *Cynegeticon*. His opening words, *Venandi cano mille vias*, are by no means redeemed in the 325 lines which are extant; more than 100 of which are occupied by an enormous and somewhat impertinent Proœmium, into which he has contrived to interweave all the fables which he does not intend to sing. On arriving at his subject he commences with Dogs, and recommends a singular mode of ascertaining such members of a litter as afford most promise of future excellence. The weight will be some guidance; the lightest being most likely to prove swift; but, as a surer criterion, the Puppies, while yet blind, should be placed within a blazing circle, and the mother will always exercise a sound critical judgment, by carrying the choicest whelps out of danger, in the precise order of their comparative merit. The mode of training and exercising Hounds; the cure of animal diseases; the different breeds of Horses; and the formation of nets and the *linea*, (which is treated more at length than it is by Gratius, and for the construction of which Nemesian recommends the use of as numerous colours and as many varied feathers as can be procured,) occupy the remainder of this Poem, which concludes with a brief admonition to the Sportsman to be early in the field.

Among the modern Latin Poets who have celebrated the delights of Hunting, may be mentioned Hercules Stroza of Florence, who addressed to Lucretia Borgia, a long *Epicedium* on her brother Cæsar, in Latin Hexameters. Hadrianus Cardinalis S. Chrysogoni, who wrote Hendecasyllables to Ascanius, a fellow Cardinal, S. Viti. Both of these will be found prefixed to some Plates of field sports, illustrated by Latin and German quatrains from the pen of John Adam Lonicer of Frankfort, in which the skill of the Engraver far exceeds that of the Poet. The Plates are very interesting on account of their representation of the Hunting costume of the times. In two of them the Sportsmen are exhibiting in repose, *Ut genio et venatui indulgent Heroas*, and *Mensæ et dapēs Venantium*. At the close are printed the *Cynegeticon* of Gratius, the *Haliutica* of Ovid, and the *Venusini Canes* of Darcus. The title-page announces Nemesian also, but he is not given. This volume was printed at Frankfort in 1582. The *Cynegeticon* of Petrus Angelus Bargæus consists of VI Books in Latin Hexameters, addressed to Cosmo de Medici, and embracing almost every thing connected with the sport. The diction is in Virgilian taste, and the Poem may be read with pleasure, even after that of Oppian, in whose course it frequently treads. Lastly, Natalis Comes has left four Books *de Venatione*, the perusal of which, notwithstanding his numerous predecessors in the same line, will not be unattended with satisfaction.

Numerous particulars of the early modes of Hunting in England have been collected by the diligence of Early British and Anglo-Saxon Hunting.

* BIOGRAPHY, *Decline of Latin Poetry*, vol. x. p. 573.

HUNTING Antiquaries. Some, but not of much importance, will be found in a Paper by Mr. Pegge in the *Archæologia*. (x. 156.) Strutt, in his *Sports and Pastimes*, (I. i.) has collected a large and interesting mass of information, and to him and to Mr. Turner, in his *History of the Anglo-Saxons*, (viii. 7.) we are indebted for most of the statements which we shall bring forward.

There can be little doubt that the necessity of providing food, and the abundance of wild animals with which their country was stocked, led our barbarous ancestors, both in their rudest state, and afterwards while under the Roman dominion, to pursue the chase. How soon that, which at first was an act of necessity, became an amusement, it is not possible to determine; but as early as the IXth century we read of Hunting as one of the accomplishments of the youthful Alfred, even before he was twelve years of age, and we may therefore suppose that it formed one part of education. Asser informs us that the young Prince was a most expert and active Hunter, and excelled in all the branches of that most noble Art, to which he applied with incessant labour and amazing success. *In omni venatoriâ arte industrius venator incessabiliter laborat non in vanum; (de reb. gest. Ælfredi, 16.)* a passage which Strutt understands literally, but in which, if we may be guided by the context, we are inclined to think the good Bishop is speaking metaphorically of the young Prince's diligent application to Letters. There can be no doubt, however, that, in another passage, he praises him for his great skill in Hunting. *Interea tamen Rex, inter bella et præsentis vitæ frequentia impedimenta, necnon Paganorum infestationes et quotidianas corporis infirmitates, et regni gubernacula regere, et omnem Venandi agere, aurificos et artifices suos omnes, et falconarios, et accipitrarios, canicularios quoque docere.* (43.) From a MS. of the IXth century, a Saxon Calendar, (*Cotton. MSS. Tiber. B. v.*) under the month September, Strutt has engraved a Plate (I.) representing a Saxon Chieftain armed with a spear and sword, and accompanied by a follower, who likewise bears a spear, blows a horn, and is followed by a brace of Dogs in couples, the particular breed of which it would be a puzzling task to resolve, in pursuit of wild swine; four of which are seen wallowing under forest trees, and greedily devouring that which we imagine to represent acorns. The Hunt of Edmund, the grandson of Alfred, at Ceoddri, has been given in the following spirited terms by Mr. Turner, from a *Life of St. Dunstan*. (*Cotton. MSS. Cleop. B. 13.*) "When they reached the woods, they took various directions among the woody avenues; and lo, from the varied noise of the horns and the barking of the Dogs, many Stags began to fly about. From these, the King, with his pack of Hounds, selected one for his own Hunting, and pursued it long through various ways with great agility on his Horse, and with the Dogs following. In the vicinity of Ceoddri were several abrupt and lofty precipices hanging over profound declivities. To one of these the Stag came in his flight, and dashed himself down the immense depth with headlong ruin, all the Dogs following and perishing with him. The King, pursuing the animal and the Hounds with equal energy, was rushing onwards to the precipice; he saw his danger, and struggled violently to stop his courser; the Horse disobeyed awhile his rein: he gave up the hope of life, he recommended himself to God and his saints, and was carried to the very brink of destruction before the speed of the animal

could be checked. The Horse's feet were trembling on the last turf of the precipice when he stopped."

From some *Dialogues* composed in Latin by Elfric, Duke of Mercia, for the instruction of the Anglo-Saxon youth, still preserved in the same Collection, (*Tiber. A. 3.*) the same writer has also presented a conversation on Hunting, which conveys a great deal of information as to its practice.

" 'I am a Hunter to one of the Kings.' 'How do you exercise your art?' 'I spread my nets, and set them in a fit place, and instruct my hounds to pursue the Wild Deer till they come to the nets unexpectedly, and so are entangled, and I slay them in the nets.' 'Cannot you Hunt without nets?' 'Yes, with swift Hounds I follow the Wild Deer.' 'What Wild Deer do you chiefly take?' 'Harts, Boars, and Rein Deer, (*rana*), and Goats, and sometimes Hares.' 'Did you Hunt to-day?' 'No, because it was Sunday; but yesterday I did: I took two Harts and one Boar.' 'How?' 'The Harts in nets, the Boar I slew.' 'How dared you slay him?' 'The Hounds drove him to me, and I, standing opposite, pierced him.' 'You was bold.' 'A Hunter should not be fearful, because various Wild Deer live in the woods.' 'What do you do with your Hunting?' 'I give the King what I take, because I am his Huntsman.' 'What does he give thee?' 'He clothes me well, and feeds me, and sometimes gives me a Horse or a bracelet, that I may follow my art more lustily.' "

Of the passion for Hunting which animated our Kings and Nobles after the Conquest, the huge tracts of land which were afforested by the monarchs of the Norman line bear fearful testimony; and the writers of their times are not backward in depicting the sufferings of the oppressed commonalty under the tyrannical privileges of Sport which were claimed by their masters. The Game Laws of Canute, which already were more than sufficiently severe, were increased in pressure; nor was it till the Great Charter had been extorted from John that the unhappy slayers of the King's Deer were secure in life or limb.

Perhaps the earliest modern writing connected with this subject, is the *Art de Venerie, le quel Maistre Guillaume Twici, venour le Roy d'Angleterre fist en son temps per aprendre autres*; a MS. which once belonged to Mr. Farmer, of Tusmore, in Oxfordshire; and a translation of which, "The Crafte of Huntynge," is among the *Cottonian MSS.*, (*Vespasian, B. xii.*) under the name of William Twety and John Giffard. Twici, or Twety, was Grand Huntsman to Edward II. In the Bodleian Library (*MS. Dig. 182.*) may be found some other instructions, written for Henry Prince of Wales, afterwards Henry V., under the title of *The Maistre of the Game*. According to Strutt, this Treatise, Manuscripts of which are not uncommon, is little more than an enlargement of the first named. In the Poetical Prologue by which it is introduced, Twici mentions the Hare, Hart, Wolf, and Wild Boar, as beasts for Hunting; the Buck, Doe, Fox, Marten, and Roe, as beasts for Chase; the Grey, (Badger,) Wild Cat, and Otter, as beasts affording "great dysporte." The Dogs named are raches, or hounds; running Dogs for Hares; alauntes, or Bull Dogs and Mastiffs for Wild Boars; and Spaniels, chiefly for Hawking. This list falls very short of that given by Dr. Caius, of which we have already spoken. (*De Can. Brit. 29.*)

The magnificence and expense of these Sports in the XIVth century, may, in some degree, be estimated by

HUNTING a brief notice which is left to us of a grand Hunting match in the year 1363, when the Kings of France, Scotland, and Cyprus were in England, and to which Edward III. invited all the French hostages and all his own nobility. Henry de Knyghton, the Canon of Leicester from whose Chronicles we draw the narrative, thus expresses himself; *fecit solennem fugationem ferarum in Forestis de Rogyngan, Clyne, Schyrewode, et pluribus aliis forestis et silvis et parcis, et hoc fecit pro anno L ætatis suæ. Et, ut dicebatur, effundebat expensas diurnales uno die CLI secundo die C marcas toto illo tempore fugationis.* (2627.)

Strutt has pointed to many instances of the fondness of ladies for these rough and unfeminine pastimes. They not only witnessed the chase from stands prepared for them, but they joined in it, and shot at the game with arrows. So late as the days of Elizabeth we find that Amazonian Queen entertained during her progresses with splendid Hunting matches. While at Cowdrey, in Sussex, the seat of Lord Mountacute, one day, in 1591, after dinner her Grace saw from a turret, "sixteen Bucks all having fayre law, pulled downe with Greyhounds in a laund, or lawn." (Nicholl's *Progresses*, ii.) Several years afterwards, when the Queen had now entered her 67th year, Rowland Whyte thus writes to Sir Robert Sidney on the 12th of September, 1600, of her mode of life during her residence at her Palace at Oatlands. "Her Majesty is well, and excellently disposed to Hunting; for every second day she is on Horseback, and continues to sport long." It was at Oatlands that the extraordinary feat, preserved by tradition, and corroborated by a monument in the church of Walton upon Thames, was performed by John Selwyn, under-keeper of the Royal Park. While attending one day upon the Queen in the duty of his office, in the heat of the chase, he suddenly leaped from his horse upon the back of the Stag, both running at that time with their utmost speed, and not only kept his seat gracefully in spite of every effort of the affrighted beast, but drawing his sword, with it guided him towards the Queen, and coming near her presence plunged it in his throat, so that the animal fell dead at her feet. This action was thought sufficiently wonderful to be chronicled on his monument, and he is accordingly there portrayed in the act of stabbing the beast. (Grose, in the *Antiq. Repertory*, i. 1. where an engraving of the monumental brasses is given.)

But we have outrun our Bibliographical chronology, and we must turn back a little in order to notice a very curious early Work. Gaston Phœbus, Comte de Foix and Vicomte de Bearn, grandson of the celebrated Prince whose name he bore, was a true descendant of his great ancestor both in valour and magnificence. He was distinguished, moreover, as a Sportsman, and died suddenly at Ortez in 1391, as he was washing his hands before supper on his return from Hunting. Mr. Johnes, in the *Memoirs of the Life of Froissart*, prefixed to his Translation of the *Chronicles*, informs us from St. Palaye, (*Mém. de l'Ac. des Inscript.* x. 676.) that Gaston Phœbus was one of the Patrons at whose Court the excellent knight gathered information for his great Work. In 1388 Froissart left France with commendatory letters from the Comte de Blois, and carried with him four Greyhounds, Tristan, Hector, Brun, and Rollant, as presents to the Comte de Foix, who is described as always keeping no less than 1600 dogs in his kennel. The volume which Gaston com-

posed bears the title of *Des Deduitz de la Chasse de Bestes Sauvages et des Oyseaux de Proye*. Annexed to it, as a second part, is the Poem on Birds, by Gasse de la Bigne, of which we have already spoken under FALCONRY.* This Work has been twice printed in folio and black letter at Paris: the first time by Anthoine Verard, *Libraire marchand, demourant a Paris devant la rue neufve nostre dame, a l'enseigne de Saint Jehan l'evangeliste. Ou au palais au premier pillier devant la chapelle ou lon châte la messe de messeignrs les presidens.* The second by Jehan Treperel. There is also a Parisian reprint, in quarto, by Philippe le Noir, under the title of *Le Miroyre de Phebus*. The first edition, which we have consulted, is illustrated with numerous rude cuts, and contains instructions for Hunting the customary animals, and for breeding Dogs. We shall extract a single passage, which appears to us to be highly descriptive of the manners of the times, and of the joyous magnificence of the ancient Chase. *Cy divide commēt lassemblee se doit faire et en yver et en este.* Chap. xxxviii. *Lassemblee se fait en telle maniere. La nuyt devant que le Seigneur de la chasse ou le maistre veneur voudra aller en boys, il doit faire venir devant luy les veneurs, les aydes, les varletz et les paiges, et leur doit a chascun assigner leur queste en certai lieu, et separer lung de lautre, et lung ne doibt point venir sur la queste de lautre, ne faire ennuy. Et chascun doibt quester en la maniere que jay dit du mieulx quil peult. Et leur doibt enseigner le lieu ou lassemblee sera faicte au plus aise de tous, et au plus pres de leurs questes. Et doit estre le lieu ou lassemblee sera en ung beau pre bien vert, ou il y ait beaulx arbres tout au tour, loing lūg de lautre, et une fontaine clere ou ruisse de lez. Et sappelle lassemblee pour ce que toutes les gens de la chasse et chiens i assemblent; car ceulx qui vont en queste doivent tous revenir au certain lieu que jay dit, aussi font ceulx qui partent de lhostel, et tous les officiers de lhostel doibvent la porter ce qui luy fault selon son office plantureusement, et doibvent estendre touailles et napes par tout sur lherbe verte, et mettre viandes diverses a grant foison sus, selon le pouvoir du Seigneur. Et lung doit mangier assis, et lautre sur piedz, lautre acoude, lautre doit boire, lautre doit rire, jangler, et bourder, et jouer, et brief tous les ebatemens et leesse. Et quant on sera assis es tables avant que on mangeue, dont doivent venir les veneurs, aydes et varletz, qui auront este en queste, et chascun doit faire son report de ce qe aura fait et trouve, et mectre sus les fumees devant le Seigneur celluy qui en aura. Et le Seigneur ou le maistre de la chasse par le cōseil deulx tous doit regarder auquel il yra laisser courre, ne lequel sera plus grant cerf, ne en meilleur meute. Et quant ils auront mangie, le Seigneur doit deviser ou ses relays et leuriers et deffences yront, et autres choses lesquels je diray plus aplain quāt je parleray du veneur. Et puis doivent le Seigneur et les autres monter a cheval et aller laisser courre.*

A MS. of this curious Work, which once belonged to the Royal Library of France, was bought at an auction in London by the Duke of Marlborough in 1815, for £165. It was written in Gothic characters on vellum, and contained 88 illuminations. At the beginning of the chapter on the second page was a statement that the Work was commenced on the first of May, 1347. (Dibdin, *Bibl. Dec.* iii. 478.) Of the

* P. 798.

HUNTING sporting enthusiasm of the Count de Foix, some judgment may be formed from one of his exhortations. Long life, health, pleasure and salvation hereafter, are, as he says, every man's desire; *les Veneurs ont tout cela. Donc soyez tous Veneurs et vous ferez que saizes, et pour ce je l'os et conseille à toutes manières de gens de quelque état qu'ils soient qu'ils aiment les chiens.*

Book of St. Albans.

Of *The Book of St. Albans* we have said enough, perhaps, under FALCONRY. Dame Julyan Berners, in that reprint of her volume from which we now borrow, entitled *The Booke of Hunting, where unto is added the Measures of Blowyng*, must be considered the type of printed English writers on Venery. She professes to teach "gentyll persons the manner of Huntyng for all maner of beastes, whether they be beastes of Venery or chase or rascall." But many of her precepts are couched in rhyme, and will give but little satisfaction to modern Sportsmen. We may content ourselves with a single extract, showing the seasons at which different beasts are to be hunted.

Marke well these seasons folowyng.

Tyme of grece beginneth at Mydsommer day,
And tyll Holy Roode day lasteth as I you say.
The season of the Foxe fro Nativitie
Till the Annunciation of our Lady free.
Season of the Ro bucke at Easter shal begyn,
And tyll Michelmas lasteth nye or sheblyn.
The season of the Ro beginneth at Michelmas,
And it shall endure till it be Candlemas.
At Michelmas beginneth the Hunting of the Hare,
And lasteth till Midsomer, there will no man it spare.
The season of the Wolfe is made in eche countrie
At the season of the Foxe and evermore shall be.
The season of the Bore is from the Nativitie
Tyll the Puryfycacion of our Lady so free:
For at the Nativitie of our Lady sweet
He may finde where he goeth under his feet;
Bothe in woodes and fieldes corne and other frute
When he after foode maketh any sute.
Crabbes and oke cornes and nuttes there they grow,
Hawes and hepes and other thinges inow;
That tyll the Puryfycacion lasteth, as ye may see,
And maketh the Bore in season to bee;
For while that frute may last his time is never past.

A Jewell for Gentry.

A Jewell for Gentry was compiled in 1614 from the *Book of St. Albans*; and to this Work we may refer for clearer explanations in prose. Beasts of Venery are four, the Hart, the Boar, the Wolf, and the Hare. Beasts of Chase are five, the Buck, the Roe, the Martynon, the Fox, and the Doe; all others are Rascall, or, in modern phraseology, Vermin. A Hart in the first year is a *Calf*; in the second a *Broket*; in the third a *Spayd*; in the fourth a *Stag*; in the fifth a *Great Stag*; in the sixth a *Hart*. His Head is called *Anteler, Real* and *Surriall*. When his top is forked, he is called a *Hart of 10*; when he bears three, a *Hart of 12*; four summed a *Hart of 16*; and so onwards summed as many as he carries. Harts, Hinds, Buckes, and Does congregate in a *Herd*, Roes in a *Bevy*, Boars in a *Sounder*, Wolves in a *Rout*: 20 form a little Herd, 40 a middle Herd, 80 a great Herd. A Buck the first year is a *Faun*, the second a *Pricket*, the third a *Sorell*, the fourth a *Sore*, "at what time he will serve for a warrant," and the fifth a *Buck of the first head*. A goodly Hart, Hind, or Buck, is called *great*, a Doe *fair*. 6 Roes form a small Bevy, 10 a middle Bevy, 12 a great Bevy; 12 is a small Sounder, 16 a middle Sounder, 20 a great Sounder. Of a Roe you must say he *crosses* or *traverses*, *doubles* is hardly permitted by the Laws of Sir Tristram. Its dressing, or breaking up, is called *herdling*, and the reward of the

Hounds consists of the feet, bowels, and blood. A HUNTING Boar in the first year is a *Pig*; the second a *Hog*; the third a *Hogstere*; the fourth a *Boar*; then when he departs from the Sounder he is called a *Singler* or *Sanglier*. In dressing he is to be flayed, and the flesh orderly divided "into two and thirtie bredthes, as it is termed amongst woodmen:" the bowels are the reward of the Hounds.

The Hare, according to the received belief of the time, is affirmed to be subject to repeated changes of sex, and to have powers of superfetation. Her seat is a *form*, "the place through which she goeth to *releefe* (feeding) her *muset*;" tracking her is called *pricking*, or in the snow, *trayning*; "her deceits and shifts" *doubles*; she is not said to be *fat*, but *white*.

We cannot forbear from extracting at length the description of a Hare Hunt; it is eminently characteristic of the manners of the time during which it was written.

"Now, if you goe about to Hunt this nimble and delicate chase, you shall, when you come to the kennell (in the morning) to couple up your Hounds, first gibet once or twice, to awake and stir up the dogs; then opening the kennell dore, the Huntsman shall use some gentill words of ratling, least in their hasty comming out they should hurt one another; to which the Frenchman useth this word, '*Arere, Arere*;' or, as we say in English, 'Soft, soft, ho, ho, ho, ho!' once or twice redoubling the same, coupling them as they come out of the kennell; and being come into the field, and having uncoupled, the Frenchman useth to say, '*Hors de coople, avaunt, avaunt*,' once or twice; with '*So-how*' three times together. We use to gibet once or twice to the doggs, criing 'A trayle, a trayle, there doggs, there;' and if it be in a bushie place, to beate the bushes with your hunting pole, and crie, 'Hup wat hup,' which makes the doggs in trailing to hold close together, crying often, 'So-how.' And if the Hounds have had rest, and being over-lustie doe begin to fling about, the Frenchmen use to cry, '*Sweft, amies, sweft*;' redoubling the same, or else, '*Arere, amies, ho, ho*;' and we in English use to the same purpose, 'Soft ho, ho, here againe, ho, ho;' doubling the same, sometimes calling them backe againe with a gibet or hallow, pointing with your hunting pole upon the ground, and crying, 'So-how.'

"Now if some one of the Hounds light upon a pure sent, so that by the manner of his eager spending you perceive it is very good, you shall cry, 'There, now, there;' or 'That's it, that's it;' and to put the rest of the cry into him, you shall cry, 'Avaunt, avaunt, ho, list a Talbot, list there, list;' to which the Frenchman useth "*Oies a Talbot, le Vailant oies, oies trove le coward*," in the same manner, with little difference; and if you finde by your Hounds where a Hare hath beene at reliefe, if it be in the time of greene corne, and if your Hounds spend upon the traile merily, and make a good cry, then shall the Huntsman wind three motes with his Horne, which he may sundry times use with discretion, when he seeth the Hounds have made away, a double, and make on towards the seate. Now if it be within some field or pasture where the Hare hath been at reliefe, let the Huntsman cast a ring with his Hounds to find where she hath gone out; which if the Hounds light upon, he shall cry, 'There, Boyes, there, that, tat, tat, hoe, heck, avaunt, list to him, list;' and if they chance, by their brainsickness to overshoot it, he shall call to his Hounds, 'Ho, againe, ho,' doubling

HUNTING the same twice; and if undertaking it againe, and making it good, he shall then cheare his Hounds, and say, 'There to him, there, that's it, that, tat, tat,' blowing a note. And note, that this word *so how* is generally used at the view of any beast of chase or venery, but indeed the word is properly *so ho*, and not *so how*; but for the better pronounciation and fulnesse of the same, we say *so how*, not *so ho*. Now the Hounds running in full chase, the Frenchmen use to say 'Ho, ho;' or 'Swef, alieu, doute, alieu;' and we, imitating them, say, 'There, boys, there, avant there, to her there;' which tearmes are indeed derived from their language."

G. Markham's
*Gentleman's
Academie.*

*Countray
Content-
ments.*

Much to the same purpose, on most leading points, speaks Gervase Markham in the *Gentleman's Academie*, 1595, which is little more (for Markham was a very diligent borrower) than the *Book of St. Albans* cast in a fresh mould. This writer was tinctured with Astrology. He strongly recommends the breeder of Dogs to pay great regard to the time when the moon is either in the sign Aquarius or Gemini; "for it is held amongst the best Huntsmen of this land, that the whelpes which are ingendered under those two signes will never run mad; and, for the most part, the litter will have at least double so many dogge whelpes as bitch whelpes." In the *Countray Contentments* of the same writer we find a definition of Hunting, which ought to satisfy the most fastidious. "Hunting is then a curious search, or conquest of one beast over another, pursued by a natural instinct of enmitie, and accomplished by the diversities and distinctions of smells onelie; whereas Nature, equallie deviding her cunning, giveth both to the offender and offended strange knowledge both of offence and safety." (3.)

Turbervile.

George
Gascoigne.

We have mentioned *A Jewell for Gentry*, and Gervase Markham's writings some little before their chronological order, because they are in great measure dependent upon the *Book of St. Albans*. The *Booke of Faulconrie* by George Turbervile, a Poet of no mean celebrity in his day, preceded them; it appeared in 1575; and appended to it will very often be found, *The Noble Art of Venerie, or Hunting, wherein is handled and set out the Vertues, Nature, and Properties of Fifeteene sundry Chaces, together with the order and maner how to hunt and kill every one of them: translated and collected for the pleasure of all Noblemen and Gentlemen, out of the best approved authors which have written any thing concerning the same, and reduced into such order and proper terms as are used in this Noble Realme*. There is a doubt whether this second Tract was compiled by Turbervile: by some it has been attributed to George Gascoigne, who has prefixed commendatory verses to the volume. In the Edition of 1611, before the Chapter entitled *An Advertisement by the Translatour of the English Manner in Breaking up of the Deare*, (p. 133,) is a print representing a Huntsman presenting a knife to James I., in order that he may make *assay*, (the first cut on the breast to discover how fat he is.) This print has been copied as a frontispiece to *The Secret History of the Court of James I.*, Edinburgh, 1811, where it is said to form an excellent commentary on a passage in Osborne's *Traditional Memoirs*; wherein he describes the Hunting dress of this "Sylvan Prince" to be "greene as the grasse he trodde on, with a fether in his cap, and a horne instead of a sword by his side." (195.) In the above account of the breaking up of the Deare, immediately after the assay (according to the

English mode) follows a very butcherlike proceeding. **HUNTING** "This being done, we use to cut off the Deares head, and that is commonly done also by the chiefe personage. For they take delight to cut off his head with their wood knyves, skeynes, or swords, to try their edge and the goodnesse or strength of their arme." (134.)

Many of the terms of the Art of Venery may be learned, with great pleasure to the reader, by a perusal of Ben Jonson's exquisite fragment, *The Sad Shepherd*. One passage of this beautiful Drama is curiously illustrated by the Tract which we are now considering. *Marian*, in describing her morning's sport to *Robin Hood*, tells him

Ben Jon-
son's *Sad
Shepherd*.

— You do know as soon

As the assay is taken

. . . . when the arbor's made.

. . . . he that undoes him

Doth cleave the brisket bone, upon the spoon

Of which a little gristle grows, you call it—

ROB. The Raven's bone. MAR. Now o'er head sat a Raven

On a sere bough, a grave great Bird and hoarse,

Who all the while the deer was breaking up,

So croak'd and cry'd for it, as all the Huntsmen,

Especially old Scathlock, thought it ominous. (i. 6.)

Gascoigne, or whoever else wrote *The Book of Hunting*, remarks in the Chapter from which we have already quoted, "We use not to take away the brisket bone, as far as ever I could see, but cleave the sides one from another, directly from the place of assay unto the throat. There is a little gristle which is upon the spoone of the brisket which we call the Raven's bone, because it is cast up to the Crowes or Ravens which attend Hunters. And I have seene in some places a Raven so woont and accustomed to it, that she would never fayle to croake and cry for it all the while you were in breaking up of the Deere, and would not depart untill she had it." (135.) It is not impossible that Jonson borrowed his first notion of the Witch Maudlin's pertinacious croaking (for it is she who is suspected to be the Raven) from the above passage. In the course of this Drama, Jonson has shown himself quite as well acquainted with the terms of Venery as in the *Alchemist* he is in those of the Laboratory: and Gascoigne's volume, no doubt, was the favourite text-book of his time. It is framed, in great measure, upon the French Works on Hunting. The liberality of Mr. Haslewood has afforded us an inspection of this rare volume, (for which on a former occasion we had searched in vain,) among his numerous other Bibliographical treasures.

Of the *Fauconnerie* of Jacques de Fouilloux we have spoken under the head to which it more immediately belongs. His *Venerie* precedes it in the same volume; and to this, as well as to Phœbus, must a large portion of the Work of Gascoigne or Turbervile be referred. The cuts to the Edition of 1585 are very curious; and if any proof were wanting of the gloomy ferocity of Charles IX., they might be derived from the expression which the engraver has thrown into his countenance in a Plate of the reception of his Book from the writer, prefixed to the Dedication. This monster himself "was a mighty Hunter," and dictated a Work on the Chase to one of his favourites. Fouilloux treats at great length upon Dogs, how they are to be educated, *dans une belle lyce*, and to be attended by a *valet de chiens*. In his account of the *Assemblée*, which is very much founded on that of Phœbus, he adds one particular which we are surprised should have escaped the gallantry of the Prince. *Et s'il y a quelque femme de réputation en pays qui face plaisir aux compagnons, elle*

Jacques de
Fouilloux.

HUNTING doit estre alleguée et ses passages et remuement de fesses, attendans le rapport à venir. (35.) In like manner, when going to a Fox chase, le Seigneur doit avoir sa petite charrette, là où il sera dedans, avec la fillette aagée de seize à dix sept ans, laquelle luy frottera la teste par les chemins. Accordingly, he is depicted lying at full length in a cart without springs, much resembling a brewer's dray, with a damsel of the necessary age diligently chafing his temples. The charrette, moreover, is ornamented as described below. *Toutes les cheuilles et paux de la charrette doivent estre garnis de flacons et bouteilles, et doit avoir au bout de la charrette un coffre de bois plein de coqs d'Inde froids, jambons, langues de bœuf, et autres bons harnois de gueule.* (c. 62.) After enumerating the various chases, a Treatise on Cyniatrics follows, which is succeeded by a Poem sur l'adolescence of the writer, and the services of his faithful Dog *Tire fort*; into which are interwoven the songs of some shepherdesses to their flocks. The music we do not give; the words are as follows: 1. *Comme les Bergères érodent leurs Brebis.*

*Et o lou valet, o lou valet, lou valet, de re lo.
Lou valet, lou valet, lou valet, la, la a a let.*

2. *Le chant et huchement des Bergères.* 3. *Response de la Bergère compagnon*; neither of which is more than *Ou, ou, ou, ou, ou, ou, ou, ou, oup, ou oup.* Among these pretty vocalists Fouilloux is content to spend some portion of his adolescence in the pursuit

*D'une tant douce et loyale amour,
Qui a duré mainte année et maint jour,
Vivant au bois comme un très-bon hermite,
Au monde n'a vie plus benedictée.*

A more pathetic Poem, *La Complainte du Cerf*, by Guillaume Bouchet, succeeds; and attached to some other short instructions for Hunting, from various pens, will be found a very useful Glossary of French *mots, dictions, et manières de parler en l'Art de Venerie.*

As a useful manual for French Hunting, perhaps there is no Work better than the *Nouveau Traité de Venerie*, d'Antoine Gaffet, 1750. The writer served 40 years in the Royal Hunting Establishment, of the ordinances of which he gives a preliminary account. His instructions are very plainly and clearly delivered; but we know not how a thorough English Fox Hunter will approve of his doctrines in the *Chasse au Renard*. He encourages it only inasmuch as it keeps down these animals who are so destructive to Hares and Partridges; and he proposes a less troublesome mode of despatching them than by pursuit with Hounds, namely, by placing near their earths a chicken or a pigeon, delicately stuffed with *nux vomica*. *Les Renards ne manqueront pas le prendre et de le manger: ils mourront sûrement, et par ce moyen on sera délivré de toute la portée.* (340.)

Even before the time of Gaffet, in the *De Canibus et Venatione Libellus* of Michael Angelo Blondus, dedicated to Francis I., 1544, sundry methods for the destruction of Foxes had been taught; as it is held to be quite impossible that any Hounds can be found fleet enough to be able to run them down. By most other writers the Fox is considered to be esculent neither by man nor beast: Blondus, however, assures us of the contrary, and moreover, that it possesses eminent medicinal properties. *Verum neque ejus caro abjicienda est, quoniam elixa in pingui oleo olivæ componit omnes frigidos affectus nodorum et quorumvis ligamentorum, remolliens nervos contractos et collectas tuberositates.*

At pingue Vulpis sternit aurium dentiumque langores et pulmo ejus confert phthisicis, dispneamque oppugnat. (fol. xxxi.) In concluding our notice of French Hunting, we must not omit to mention the very copious materials to be found in that volume of the *Encyclopédie Méthodique* which treats of *Les Chasses*.

From the volume of Raimondi of Brescia, *Le Caccie delle Fiere armate et disarmate et de gl' animali quadrupedi, volatile et acquatici*, 1621, we shall only borrow a few particulars of the qualities which the author considers necessary for a Sportsman; the precepts are much the same as we find given in other similar Works. First, a Huntsman should be devout; and before going out in the morning should always commend himself to God, the Virgin, and the Saints, and, more particularly than all, to his guardian Angel; these commendations he ought to repeat, *se si potesse*, before he goes to sleep, *che così facendo il tutto riesce bene*. 2dly, *Anzi al Cacciatore deve risplendere la Castità: e non senza grandissimo misterio gli antichi fingono Diana per Dea della Caccia, quale è detta ancora Dea della Castità; e questa le piace sommamente, oltre che gli animali stessi, come molti ve ne sono, amano la Castità.* 3dly, he ought to be able to bear heat and cold, and should be by no means fond of his bed; 4thly, he should be a good wrestler, runner, and leaper; 5thly, his courage must be undaunted; 6thly, he should be skilled in the use of arms, and an expert horseman; 7thly, his dress in all seasons should be light, and he should never be without a bow or quiver, and a cap with a plume of feathers; 8thly and lastly, *Non deve esser ignorante*, especially in Astrology, a Science which, according to the context, here implies no more than weather-wisdom, with a little additional knowledge of lucky and unlucky days, which may save him from the fate of Adonis.

These qualifications differ widely from the estimate of Hunters formed by an earlier writer. John of Salisbury, in his *Polycratica*, has a very curious Chapter (i. 4.) *de Venaticâ, auctoritatibus et speciebus ejus, et exercicio licito et illicito*: in this he says, *Venatores omnes adhuc institutionem redolent Centaurorum. Raro invenitur quisquam eorum modestus, aut gravis, raro continens, aut, ut credo, sobrius.*

But to return to English Works. A few years after the volume attributed to Turberville, appeared *A Short Treatise of Hunting, compiled for the delight of Noblemen and Gentlemen*, by Sir Thomas Cockaine, Knight, 1591. The good Knight informs us in his Preface "To the Gentlemen Readers," that "It hath bin long received for a truth that Sir Tristram, one of King Arthures Knights, was the first writer and, as it were, the founder of the exact knowledge of the honorable and delightfull sport of Hunting; whose tearmes in Hunting, Hawking, and Measures of Blowing, I hold to be the best and fittest to be used. And these first principles of Sir Tristram yet extant, joyned with my own long experience in Hunting for these fiftie-two yeares now last past, have mooved me to write more at large of Hunting the Bucke and other Chases than Sir Tristram did."

Sir Thomas Cockaine had long experience of sporting; "for this fiftie-two years," (as he once more repeats,) "I have hunted the Bucke in Summer and the Hare in Winter, two yeares only excepted. In the one having King Henry the VIII. his Letters to serve in his warres in Scotland, before his Majestie's going to Bulleine. And in the other, King Edward the VI. his Letters to

Gaffet

Blondus.

HUNTING serve under Francis the Earle of Shrewsburie, his Graces Lieutenant to rescue the siege of Haddington, which Towne was then kept by that valiant Gentleman Sir James Wilford, Knight. God send England many such Captaines when it shall have neede of them." That in the course of his life he had been present at some good runs is clear from the following passage. He is speaking of Fox Hunting. "And this tast I will give you of the flying of this Chase, that the author hereof hath killed a Foxe distant from the Covert where hee was found foureteene miles aloft the ground with Hounds;" and that he bore about him, even in the decline of life, all a Sportsman's ardour, is equally plain from a good-natured piece of advice which he offers to the infirm. "A speciall note for an olde man or a lame that loveth Hunting, and may not wel follow the Hounds. He must marke how the winde standeth, and ever keepe down the same, or the least the side wind of the Houndes. If he once loose the winde of the Houndes he is very likely to loose the sporte for that daye, if it be in the plaine or fieldey countrie." This little Tract is illustrated by cuts of different animals, in which the Hare, but for her ears, might be mistaken for a Bull Dog; but this want of similitude is afterwards atoned for by the abundant grimness of an Otter, with a fish in his mouth and fore paws. At the close are given Sir Tristram's Measures of Blowing, which may be found also at the end of *A Jewell for Gentry*. We need scarcely say that Sir Tristram is altogether a legendary personage.

The Gentleman's Recreation.

Hunting vocabulary.

But not from any of the Works which we have hitherto mentioned can fuller information be derived, than from that portion of *The Gentleman's Recreation*, 1677, which is assigned to Hunting, and from this Treatise we shall extract all such further matters as appear to illustrate the obsolete terms and methods of the Chase. After distinguishing the Beasts of Venery, Chase, and Warren, the names at their different ages are given with some slight variations from those we have above stated from *A Jewell for Gentry*. Thus a Hart in the second year, instead of a *Brocket*, is called a *Knobber*; in the third, a *Brocket* instead of a *Spayd*; in the fourth, a *Staggard* instead of a *Stag*. Some authors, it is remarked, and among them Turberville, have thought that a Stag never attains the name of *Hart* till he has been hunted by a King or Queen, but this is a mistake: such a Stag if he escape with life shall be called a *Hart Royal*; a Hind of the first year is called a *Calf*; of the second a *Hearse*, or a *Brocket's Sister*; of the third a *Hind*. A Hare of the first year a *Leveret*; of the second a *Hare*; of the third a *great Hare*. A Boar is named as we have already set down. A Doe in the first year is a *Fawn*; in the second a *Tegg*; in the third a *Doe*. A Fox in the first year is a *Cub*; in the second a *Fox*; afterwards an *old Fox*. A Roe in the first year is a *Kid*; in the second a *Gyrle*; in the third a *Hemuse*; in the fourth a *Roebuck of the first head*; in the fifth a *Roebuck*. For their lodging, a Hart *harboureth*, a Buck *lodgeth*, a Roe *beddeth*, a Hare *seateth* or *formeth*, a Coney *sitteth*, a Fox *kenneleth*, a Martin *treeth*, an Otter *watcheth*, a Badger *eartheth*, a Boar *coucheth*. So in dislodging we *unharbour* the Hart, *rouse* the Buck, *start* the Hare, *bolt* the Coney, *unkennel* the Fox, *tree* the Martin, *vent* the Otter, *dig* the Badger, *rear* the Boar. For their noises a Hart *belleth*, a Buck *groaneth* or *troateth*, a Roe *belloweth*, a Hare *beateth* or *tappeth*, an Otter *whineth*, a Boar *freameth*, a Fox

barketh, a Badger *shrieketh*, a Wolf *howleth*, a Goat *rattleth*. The footing of a Hart is called the *slot*, of all Fallow Deer the *view*, if on the grass and scarcely visible, the *foiling*, of a Fox the *print*, "and of other such vermin" the *footing*, of an Otter the *marks*, of a Boar the *track*. A Hare in the open field *soreth*. The tail of any Deer is called the *single*, of a Boar the *wreath*, of a Fox the *brush* or *drag*, and the tip at its ends the *chape*, of a Wolf the *stern*, of a Hare or Coney the *scut*. The droppings of Deer are *fewmets* or *fewishing*, of a Hare *crotils* or *crotising*, of a Boar *lesses*, of a Fox *billiting*, of "all other such vermin" the *fuants*, of an Otter the *spraints*. The fat of Deer is *suet*, yet you may say a Deer of *grease*, the fat of a Boar is *grease*, of a Roe *beavy grease*. A Deer is *broken up*, a Fox and a Hare *cased*. The places whereat Deer have lately passed into thickets, whereby their size may be determined, are called *entries*; a Deer which runs into the water and swims *takes to soyl*, when Hounds chase a whole herd of Deer they *run riot*; when a Hare takes the ground, which she does sometimes, she *goes to vault*, when the wet ground sticks to her feet she *carrieth*. When Hounds are set in readiness, and are cast off when the chase has passed by, before the rest come up, it is called a *vauntlay*, when after the rest have passed by, a *relay*.

"The names and diversities of Heads, according to Hunting terms.

"The thing that beareth the antlers, royals, and Head of a tops, is called the *Beam*; and the little streaks therein Deer. are called *Gutters*.

"That which is about the crust of the beam, is termed *Pearls*; and that which is about the bur itself, formed like little Pearls, is called *Pearls bigger than the rest*.

"The bur is next the Head; and that which is about the bur, is called *Pearls*. The first is called *Antlier*; the second, *Surantlier*; all the rest which grow afterwards, until you come to the crown, palm, or broche, are called *Royals* and *Sur-royals*. The little buds or broches about the top are called *Croches*.

"Their Heads go by several names: the first Head is called a *Crowned Top*, because the *Croches* are ranged in form of a crown.

"The second is called a *Palmed Top*, because the *Croches* are formed like a man's hand.

"Thirdly, all Heads which bear not above three or four, the *Croches* being placed aloft, all of one height, in form of a cluster of nuts, are to be called *Heads* of so many *Croches*.

"Fourthly, all Heads which bear two in the top, or having their *Croches* doubling, are to be called *Forked Heads*.

"Fifthly, all Heads which have double burs, or the Antliers, Royals, and *Croches* turned downwards, contrary to other Heads, are only called *Heads*."

If you are asked what a Stag bears you are only to reckon *croches*, and never to express an odd number, "as if he hath four *croches* on his near horn, and five on his far, you must say he beareth ten, a false *Right* on his near horn, for all that the Beam bears are called *Rights*."

The following was the conclusion of a Stag Hunt, which will more fully explain what we have before mentioned concerning the assay.

HUNTING

Death of the Stag.

"Directions at the death of Buck or Hart.

"The first ceremony when the Huntsmen come in to the death of a *Deer*, is to cry *Ware haunch*, that the Hounds may not break into the *Deer*; which having secured, the next is cutting his throat, and there blood-ing the youngest Hounds, that they may the better love a *Deer*, and learn to leap at his throat; then, having blown the mort, and all the company come in, the best person, that hath not taken say before, is to take up the knife that the Keeper or Huntsman is to lay cross the belly of the *Deer*, standing close to the left shoulder of the *Deer*, some holding by the fore-legs, and the person that takes say is to draw the edge of the knife leisurely along the very middle of the belly, beginning near the brisket; and drawing a little upon it, enough in length and depth to discover how fat the *Deer* is, then he that is to break up the *Deer* first slits the skin from the cutting of the throat downward, making the arber, that so the ordure may not break forth; and then he is to pounce him, rewarding the Hounds therewith. Next, he is to present the same person that took the say with a drawn hanger to cut off the head; which done, and the Hounds rewarded therewith, the concluding ceremony is, if a *Buck* a double, if a *Stag* a treble mort blown by one, and then a whole reheat in consort by all that have horns; and that finished, immediately a general *whoo whoop*.

"It was formerly termed *winde a horn*, because (as I suppose) all horns were then compassed; but since straight horns are come into fashion, we say *blow a horn*, and sometimes *sound a horn*.

"In many cases heretofore, *leasing* was observed; that is, one must be held, either cross a saddle, or on a man's back, and with a pair of Dog-couples receive ten pound and a purse; that is, ten stripes, (according to the nature of the crime, more or less severe,) and an eleventh, that used to be as bad as the other ten, called a *Purse*.

"There are many faults, as coming too late into the field, mistaking any term of Art; these are of the lesser size: of the greater magnitude, hallowing a wrong *Deer*, or leaving the field before the death of the *Deer*, &c."

Hare Hunting is described much according to its present usage. One species of Fox Hunting, in which "to say the truth there is not much pastime," is with Terriers under ground, and in order to enter the Dogs for this sport a preparation is described, the brutality of which exceeds even the tender mercies of Isaak Walton to his Frog.

"You may also enter them in this manner: take an old *Fox*, or *Badger*, and cut away the nether jaw, but meddle not with the other, leaving the upper to shew the fury of the beast, although it can do no harm therewith. Then dig an earth in some convenient place in your own grounds, and be careful to make it wide enough, to the intent that Terriers may turn therein the better, and that there may be room enough for two to enter together: then cover the hole with boards and turf, putting the *Fox* or *Badger* first therein, and afterwards put in your Terriers both young and old, encouraging them with words that are the usual terms of Art. When they have bay'd sufficiently, then begin to dig with spades and mattocks, to encourage them against such time as you are to dig over them: then take out the *Fox* or *Badger* with the clamps or pinchers, killing it before them, or let a Greyhound kill it in their

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sight, and make them reward thereof. Here note, that instead of cutting away the jaw, it will be every whit as well to break out all his teeth, to prevent him from biting the Terriers."

The other species of Hunting here described have little in them which can interest. The account of a Boar Hunt is almost literally translated from Xenophon.

The modern practices of English Hunting, which is confined to the Stag, the Fox, and the Hare, may be learned far better from any of the express Treatises on the subject,—from Beckford's *Thoughts on Hunting* or Daniel's *Rural Sports*, or, perhaps, even from Somerville's Poem, *The Chace*,—than from the rapid and imperfect abridgement of such Works for which we could find room in our pages. The Fox chase may be considered our standard national diversion among the richer classes. The season commences as soon as the leaves are off, and ought to close with February. According to a great authority on the subject, a good Fox chase should not be less than one, nor exceed two hours in length, and as the whole art in this Sport is to keep the Hounds in blood, every advantage is to be taken of the Fox, the sole endeavour being to kill him. Scent scarcely ever lies with a North or East wind. Storms in the air seldom fail to destroy it. A warm day without Sun is the best weather, and a Southerly wind without rain, or a Westerly that is not rough, are the best winds. Sometimes scent is very good in a hard rain if the air be mild. A wet night often produces a good chase. Forty couple of Hounds will admit Hunting three times a week; for twenty-five couple in the field at a time, provided they be steady and well matched in speed, are quite enough for any Fox. In entering a cover the Huntsman should draw up the wind and quietly. The favourite covers are such as lie high and dry, and thick at bottom, out of the wind, and on sunny sides of hills. In order to kill it is not necessary that the Hounds should ever have sight of the Fox till just before the death. In Hare Hunting twenty couple at a time are enough in the field.

Jurisconsults have largely perplexed themselves and others by Tracts on the Laws of Hunting. There is a goodly quarto, published at Spires in 1605, containing three Tracts *clarissimorum virorum*, Frederici Pruckmanni, Sebastiani Medices Florentini, and Georgii Mor, on this subject, in which, among other questions, the following are discussed: *Quid sit venatio et quotuplex?* *Utrum venatio liceat Clericis?* Under the second of these questions it is argued, that Clerks are not allowed to breed Dogs; that they may certainly fish, because Fishing is a quieter amusement than Hunting; that Hunting is too expensive a pastime; that venison is luxurious diet; that Hunting is more cruel, dangerous, and indecorous than Fishing; that we find no instance of a Saint being a Huntsman, although the Apostles were Fishermen; and the sum is, that any Hunting which is *oppressiva*, injurious to men,—*adulatoria*, a class which we do not comprehend,—or *arenaria*, amphitheatrical, is forbidden to Clerks. Hunting accompanied with noise may be used by them, but not often, so as it be entered upon not for pleasure, but for recreation or the sake of health, particularly *excitandi appetitum*. Clerks are not forbidden to use nets and gins, provided they indulge in them temperately. (S. Medices, 9. viii.) Another question arises whether tithes of game ought to be paid, which is decided affirmatively where it is the custom, negatively where not so. These three Tracts are reprinted, with many

Entering Terriers for Fox Hunting.

HUNTING

Modern Fox Hunting.

Laws respecting Hunting.

Clerical Hunting.

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others of like value, in the *Corpus Juris Venatorio-
Forestalis Romano-Germanici* of Fritschius, 2 vols.
fol. Lipsiæ, 1702. The question relative to Clerical
Hunting was much agitated in England in times long
before the Treatises above noticed were written. The
immoderate pursuit of this diversion had become a sub-
ject of great scandal even in the days of Chaucer. His
Canterbury Tales are pregnant with satirical allusions
to this abuse. His Monk is described to be,

An outrider, that loved Venery;
A manly man, to ben an abbot able,
Many a dainty horse had he in stable.

He gave not of the text a pullid hen
That saith that Hunters be not holy men.

Therefore he was a Prikasoure (a hard rider) aright;
Greiounds he had as swift as foule of flight;
Of pricking, and of Hunting for the Hare
Was all his lust, for no cost would he spare.

Prologue, v. 165, &c.

And again in the *Plowman's Tale* we read of the Monk,

He is as proude as Prince in pall,
In mete and drinke and in all thing,
Some werin a miter and ring,

With double worsted well idight,
With roiall mete and richè drinke,
And ride on courser as a Knight.

With Haukis and with Houndis eke,
With broche or ouchis on his hode,
Some saie no masse in all a weke,
Of deinties is ther mostè fode.

(2941.)

The Statute 13 Richard II. c. 13, which forbade any, unless privileged persons, from keeping sporting Dogs, under the penalty of a year's imprisonment, did not affect the dignified Clergy; for such Clerks as possessed £10 revenue per annum or upwards were excluded from its penal operation. Henry II., however, when offended with his Clergy, rigidly enforced the Canon Law, which forbade them from Hunting, and in 1157 obtained permission from the Pope to cite Clerks so offending before his Secular Judges. On this point the reader may consult Sir Henry Spelman's *Large Answer to the Short Apology for Archbishop Abbot touching the death of Peter Hawkins*. The general heads of the Laws affecting Hunting have already been noticed under GAME LAWS.

HUNTING
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Extent.

HUNTINGDONSHIRE, an inland County of Eng-
land, bounded from South to North-East by Cambridge-
shire, on the North-West by Northamptonshire, and
on the South-West by Bedfordshire. It is nearly
lozenge-shaped, the length of the longest diagonal from
North to South being 33 miles, and the breadth from
West to East 23. The circumference, following its
winding, is about 100 miles, and the area of the County,
calculated from Arrowsmith's Map, about 240,000
acres.

Forest.

The ancient name of the County, *Huntedune*, had
its origin in the quantity of Deer and other game that
frequented the fens. Camden relates a tradition, that
it was once covered with woods, and says, that it re-
mained a forest "till Henry the Second in the beginning
of his reign disforested the whole, as set forth by an old
perambulation, except Waybridge, Sapple, and Herthei,
which were the Lord's woods and remain forest." Sir
Robert Cotton says this County was not completely
disafforested till Edward the First's time, when, in his
twenty-ninth year, that Sovereign confirmed the charter
of Henry III., and left no more forest than his own
demesne. From a grant of the tithes of all game
taken in the County, made by Richard III., to the
Abbey of Peterborough, it may be concluded that the
quantity of game frequenting the County was consider-
able in his time. At present a large proportion of the
high lands is unenclosed; the timber, however, is thin,
owing to the great demand for it in the Fens. The
character of an ancient forest nevertheless still remains,
and the look of the country is agreeable.

Rivers.

The only rivers of any consequence in Huntingdon-
shire are the Ouse and the Nen. The former of these,
called generally the Lesser Ouse, to distinguish it from
another river of the same name in Yorkshire, enters the
County from Bedfordshire between St. Neots and Little
Paxton, collecting many little streams from Northamp-
tonshire, while it runs North to Huntingdon. From
that town it pursues an Easterly course, and after form-
ing for some distance the boundary between Cambridge-
shire and this County, runs into the great level of the

Fens not far from Erith. The Ouse has frequently over-
flowed its bank, and laid the adjacent country under
water. It is navigable in its whole course through this
County. The Nen flows from Northamptonshire, pur-
sues a devious course by Elton, Wandsford, and Peter-
borough, and, entering the Fens, winds slowly to the sea.

The Fens of Huntingdonshire form a fifth of the whole County, and about a seventh part of what is called the Great Bedford Level. They are situated on the North-East side, adjoining the Isle of Ely. There are also about 5000 acres of what is called *skirty* land. Of the Fen lands, at least a quarter is productive, yielding good wheat, oats, and barley; but the great expense requisite to drain them very much diminishes their value. When the draining of the Fens was first undertaken, the outfall to the sea was not sufficiently attended to, and, in consequence, to obviate the inconveniences arising from the slowness of the rivers, it was found necessary to raise their banks, and to employ machinery to force the water from the low lands into their channels. Thus the original neglect of a sufficient outlet for the waters, has risen to a system of internal reservoirs and the use of expensive machinery.

On the banks of the Ouse are some of the finest meadows in England, though the produce is sometimes damaged or carried away by sudden floods. The *skirty* lands bordering on the Fens are chiefly rich pasture. In the Northern parts of the County, where the best of these are situated, great quantities of cattle are fattened for the London market; no particular breed is chosen, but the supply is chiefly derived from Derbyshire and Leicestershire. The chief cattle market is at St. Ives, and is said by the people of that country to be inferior only to the market at Smithfield. Stilton, near Whittlesea Mere, is well known for its excellent cheese, resembling that of Lodi, the famed Parmesan. The honour of priority in making this cheese is contended by Leicestershire. As the Fens offer great advantages for rearing colts, the fen farmers employ only mares in the labours of agriculture, breeding from them as often as they can, and selling the colts at two years old.

Pastures
and mear-
dows.

The Fens.

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Highlands.

The soil of the high land in this County is loam, mixed, more or less, with limestone, gravel, or else a strong deep clay, inclining to loam. Agriculture in this County has nothing in it peculiar. As a large portion of the land is still unenclosed, the particular occupiers are obliged to adopt whatever system of cropping is adopted by the parish in general. The farms on these unenclosed lands are also too small to exhibit an exemplary cultivation, and are held in most cases by yearly tenants. The rich lands about Godmanchester, nevertheless, which are still occupied by wealthy farmers, once stood preeminent in cultivation. "There is no place in England," says Camden, "that has so many stout hinds, or that employs more ploughs, for they make their boast of having formerly received the Kings of England in their progress this way with ninescore ploughs, brought forth in a rustical kind of pomp in a gallant show. Indeed there be none of our nation that apply themselves more seriously to a rustic profession, whether we have respect to their skill therein, to their ability, or to their willing mind withall to take the pains." The ploughmen of the Fens are still among the most expert in the Kingdom, never employing a driver, but working rapidly and evenly, while they guide at the same time three mares abreast. Mustard is a favourite object of culture on the richest soils; the crop is kept clean from weeds by sheep, which will not touch the mustard, and produces from 30 to 45 bushels an acre.

Meres.

In the Fens on the North-East side of the County are several large lakes, or *Meres*, as Whittlesea Mere, Ramsey Mere, Ugg Mere, Benwick Mere, &c. The first of these is by far the largest, and was formerly six miles long, with three in breadth; it is at the present day, however, much reduced, not covering more perhaps than 2000 acres. It is much resorted to in summer for the amusements of fishing and sailing. Ramsey Mere has the reputation of nourishing larger fish, and in greater quantities, than any other of these lakes. Pike and eels are caught here in abundance. These Meres formerly communicated with one another by navigable channels; they have been, however, all diminished by the draining of the Level, and the scheme of draining th completely is thought not to be impracticable.

Climate.

There is no manufacture of any importance in this County. The spinning of woollen yarn employs the women during the winter season, but in summer they return to their occupations in the fields. The climate towards the Southern part is warm and healthy; in the neighbourhood of the Fens fevers are more common, yet the air is not so unwholesome as the marshy aspect of the country might give reason to expect.

Title.

The Earldom of Huntingdon was for a long time held by the Kings of Scotland, with most of the lands in the County, David I. having married, in 1108, the Countess Maud. The Scottish Kings did homage to the Kings of England for these estates, till, in 1337, Edward III. seized the Earldom, and conferred it on William Clinton. It was afterwards bestowed by Henry VIII. on George Hastings, son to the Lord Hastings beheaded by the Duke of Gloucester, and in his family it continued till 1789, when it became extinct. Few old families remain in this County, which suffered more during the Republican Civil Wars than any other part of the Kingdom.

Divisions.

Huntingdonshire is divided into four Hundreds, viz. Norman Cross, Leightonstone, Toseland, and Hursting-

stone. It is in the diocese of Lincoln, and contains 104 parishes. In Civil administration it is united to Cambridgeshire, there being but one High Sheriff for both, who is elected in turn from Cambridgeshire, the Isle of Ely, and Huntingdonshire. This County returns only four Members to Parliament, viz. two for the Shire, and two for the Town of Huntingdon.

The population of the County, in 1821, amounted to 48,771, being an increase of 6563 since 1811. Of the 10,397 families composing the whole population, 6435 were employed in agriculture, and 2937 in trade or handicraft.

Huntingdon, in Domesday Book *Huntedone*, on its own common seal *Huntersdune*, the hill or down of Hunters, (Baker's MSS. vol. xxxviii.) the County Town, stands on a gentle rising ground on the Northern bank of the Ouse, which is crossed by a handsome stone bridge of six arches to the adjoining village of *Godmanchester*, supposed to be the *Duroloponde* of Antoninus. The Castle of Huntingdon was of unknown antiquity. According to Camden, it was built *anew* by Edward the Elder in the early part of the Xth century; nothing is now left but a few traces of the walls which enclosed an area of many acres. The remains of four Religious Houses, a Priory of Austin Canons, two Hospitals, and a Friary, are nearly as much obliterated. The town is said once to have contained fifteen Churches, of these only two now remain, St. Mary's, built in the reign of James I., and All Saints, probably erected in that of Henry VII.; but a division into four Parishes is still preserved; that of St. John being united with All Saints, and St. Benet's with St. Mary's. The Market Place is spacious, and contains a Town Hall, laid out below in Civil and Criminal Courts, in which the Assizes are held, and above is a handsome Assembly Room. The town consists of one main street, nearly a mile in length, with numerous lanes issuing from it at right angles: it is clean and neatly built. The Ouse is navigable for barges, and the town is supplied by water-carriage from Lynn. Huntingdon is a borough, and returns two Members to Parliament. Population, in 1821, 2806. Distant from London 58½ miles North, from Cambridge 16 North-West. It has little claim to Historical distinction, unless as the birth-place of Oliver Cromwell. *Godmanchester*, as we have stated above, stands on the South bank of the Ouse, opposite to Huntingdon. The Church is a handsome pointed edifice, and numerous Roman antiquities have been found in the neighbourhood. James I. incorporated the town, but it never returned Members to Parliament. Population, in 1821, 1953. *Hinchingbrook*, a seat of the Earls of Sandwich, is situated about half a mile to the West of Huntingdon, on the site of a Benedictine Nunnery, built by William the Conqueror. It was granted by Henry VIII. to the family of Cromwell, by one of which race, Sir Oliver, the uncle of the Protector, James I. was magnificently entertained here in 1603. Sir Oliver was a staunch Cavalier during the troubles of the Great Rebellion, and even before the Civil War broke out, he had been compelled by the expenses of his profuse loyalty to alienate his estate of *Hinchingbrook* to the ancestor of the present noble owner. The mansion is a large irregular building, partly of brick, and with little pretensions to architectural arrangement or decoration. Charles I. lodged in it for three days after he had been carried off from Holmby.

Buckden is a small village, 5 miles South from Hunting-

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Huntingdon

Godman-
chester.Hinching
brook.

Buckden.

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don, 60 $\frac{3}{4}$ North from London, principally distinguished by a Palace of the Bishops of Lincoln, many of whom are buried in the Parish Church. The Manor has been in the possession of the See of Lincoln since the reign of Henry I. The Palace for the most part is built of brick, and consists of two quadrangles. Population of the village, in 1821, 392.

St. Ives.

St. Ives is a small but pleasant Market Town on the banks of the Ouse, known in Domesday Book by the name of *Slepe*. Its later appellation is traced to *St. Ivo*, a Persian Bishop, reputed to have preached in England during the VIIth century, and the discovery of whose body is related in the *Chronicle of Ramsey*, (clxviii.) to which we shall presently refer more fully. Some remains of a Priory, built upon the spot in which the body of that early missionary was found, are still to be seen. The Church is a handsome pointed building, with a tower and spire. The town is clean and well-built, and the river Ouse is passed by a stone bridge of six arches, four of pointed architecture, two semicircular, rebuilt in 1716; near the centre arch is a small building, probably intended for a Chapel, but in the upper part (much damaged by a calamitous fire which in the year 1689 destroyed the greater part of the town) traditionally said to have been used as a Lighthouse for the navigation of the Ouse. Population, in 1821, 2777. Distant 59 $\frac{1}{4}$ miles from London.

Kimbolton.

Kimbolton is a Market Town, 64 miles North from London, 6 $\frac{1}{2}$ East from Higham Ferrars. Population, in 1821, 1502. It is remarkable only for the adjoining seat of the Dukes of Manchester, which was the retreat of Katharine of Arragon when unqueened.

St. Neots.

St. Neots is a considerable Market Town on the bank of the Ouse, connected with the adjoining village of *Eynesbury* by a handsome stone bridge. The Patron Saint from whom it derives its name is a personage of very uncertain history; but he is probably the same as him of like name in Cornwall. The Church of *St. Neots* is a very beautiful specimen of the style of Henry VII.'s time. The market place is spacious, and the town well built and agreeable. Population, in 1821, 2272. Distant 20 miles South by West from Huntingdon, 56 North North-West from London. Population of *Eynesbury* 903.

Ramsey

Ramsey, a Market Town surrounded by fens, was once distinguished for its rich Benedictine Abbey. A curious MS. History of this foundation has been published by Gale, and will be met with in his *Hist. Brit. &c. Script.* i. 385. *Historia Ramesiensis sive Liber de fundatione et Benefactoribus Cœnobii Ramesiensis ex Cod. MS. qui servatur in Regio Scaccario Westmonasterii a parte Remeratoris, Anno 1589.* The anonymous writer is supposed to have lived in the reign of Henry I. The town is situated on a tract of firm land, surrounded by the Ouse, extending about two miles in length, and somewhat less in breadth. Its name is traced variously, by some to *Rams eie*, i. e. island, from a Ram which was traditionally reported to have found his way to this spot, either during a hard frost or a summer drought, and, being unable to return, there to have fixed his abode contentedly like a hermit. By others it is deduced a *ramis*, from the trees with which it abounded; and by a third party of Etymologists, more mystically inclined, to *Ramesse*, the first city in which the Israelites halted during their Exodus. *Ramesse*, moreover, signifies thunder, and the pious men who dwelt in Ramsey Abbey were deterred from sin by the thunder of psalm-

ody. Be this as it may, the Abbey is supposed to have been founded about the year 970, and its site, which now is better adapted to eels and wild fowl than to human kind, is described by the holy Oswald, who inspected it with Aylwin the founder, to determine upon its fitness, in the following glowing terms, *Hic est alter Elysium viris summo Paradiso destinatis ab æterno provisus.* (c. xix.) Of this once magnificent structure, in which Letters were diligently cultivated, and which was renowned for the treasures of its Library, especially those in the Hebrew tongue, little at present can be traced but a ruined gateway, and this from its florid style comparatively of recent date. The Abbey stood at the upper end of the town towards the South at a short distance from the present Church, the tower of which was raised, in 1671, from fragments of the elder building. It is the burial place of Sir Oliver Cromwell, who retired to Bodsay House near this town, after he had been compelled to dispose of Hinchinbrook. Ramsey principally consists of one long street, with a second branching Northward along the bank of the river from the bridge. Distant from London 68 $\frac{1}{2}$ miles, from Huntingdon 11 North North-East. Population, in 1821, 2814.

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HURDLE.

Stilton, a village which, as we have already stated, has attained great celebrity for its cheese, is 71 miles North from London, and 6 from Peterborough. It stands on the Roman Ermine Street. At *Norman Cross* within this Parish, during the war of the Revolution, was the chief inland depot for the reception of French prisoners of war. Population, in 1821, 710.

Stone, *General View of Huntingdonshire*, 1794; Maxwell, *General View of the Agriculture of Huntingdonshire*, 1793.

HUR, v. See the Example.

R is the dog's letter, and *hur-reth* in the sound; the tongue striking the inner palate, with a trembling about the teeth.

Ben Jonson. *The English Grammar.*

HURA, in *Botany*, a genus of the class *Monoecia*, order *Monadelphia*, natural order *Euphorbiæ*. Generic character: male flower, an imbricated catkin; calyx truncated; filaments cylindrical, the apex peltate; anthers numerous, in pairs: female flower, style funnel-shaped; stigma large, twelve to eighteen rays; capsule woody, twelve to eighteen celled.

One species, *H. crepitans*, the sand box tree, native of central America: the singularly formed seed-vessel has the property of bursting with a loud noise, and scattering the seeds with considerable force, even after having been kept for several years.

HURDLE, n. } D. *horde*; Ger. *hurd*. Wachter
HURDLED. } derives from *hirt-en*, *servare*, *custodire*, to keep or guard. And Tooke considers it to be the past participle of the A. S. *hyrd-an*, to guard or keep.

A kind of fence wrought or wreathed of osiers or small sticks.

Used also for the conveyance of criminals. See the Quotations from Fabian, Evelyn, and Blackstone.

And þer myd her owe honde hii rerde hem verst anchyrche
Of *herdles*, and of *gerden*, as hii couþe wurchen.

R. Gloucester, p. 232.

Wherefore immedyatly he was spoyled of his armour, & layde vpon an *hardyll*, so drawn to Tyborne and there hanged.

Fabian. *Chronicle*, Anno 1408.

As when a prowling wolfe,
Whom hunger drives to seek new haunt for prey,
Watching where shepherds pen their flocks at eve

HURDLE.

In *hurdled* cotes amid the field secure,
Leaps o're the fence with ease into the fold.

Milton. *Paradise Lost*, book iv. l. 186.

HURDY-GURDY.

And when the *hurdle-fences* of oysiers went confidently forward, and were at hand to touch the walls, then there fell from above great pipes and barrels, milstones, and pieces of broken pillars, with the exceeding weight whereof the fighting men below were overwhelmed.

Holland. *Ammianus*, fol. 160. *Constantius and Julianus*.

I saw not their [certain of the regicides] execution, but met their quarters mangl'd and cutt and reeking as they were brought in baskets on the *hurdle*.

Evelyn. *Memoirs*, vol. i. October, 1660.

Alas, how chang'd the scene! when there I pitch'd
Those *hurdled* cotes, the night was calm and mild,
And all was peaceful.

Warton. *Eclogue* 5.

Usually (by connivance, at length ripened by humanity into law,) a sledge *hurdle* is allowed to preserve the offender from the extreme torment of being dragged on the ground or pavement.

Blackstone. *Commentaries*, book iv. ch. vi.

HURDS, "A. S. *heord-as*, *stupæ*, *tow-hards*, the refuse of flax or hemp; that which is beaten out from either in the dressing." Somner. Dutch, *heerde*, *herde*. *Fibra lini*. Kilian.

He set the citie of Rome on fire so apparently, that many citizens of consuls degree, taking his chamberlaines in the maner with matches, touchwood and *hurds* (*stupa tædaque*) in their messuages (within the citie) would not once lay hand on them but let them alone.

Holland. *Suetonius*, fol. 192. *Nero Claudius Cæsar*.

HURDY-GURDY, a name given to a musical instrument; for the derivation of which it would be very idle to inquire, and concerning which we may be content with a favourite and very useful resource of Etymologists when hard pressed; probably a *sono confictum*. Burney, *Hist. of Music*, (ii. 373.) says, that it is the *Rote* of Chaucer, the *Lyra Mendicorum* of which Kircher gives the following high praise. *Quamvis instrumentum sit tritum et vulgare, et mendicis passim in usu, est tamen structurâ, et chordarum, quas binas aut quaternas habet, sectione, mirum quantum ingeniosum; omnem harmoniæ varietatem exhibit; constat præterea plectris et palmulis suis, ex quorum pressione chordæ tactæ quam volueris modulationem facile exhibueris, rotæ circumductione terentis chordas et in sonum incitantis. Verbo nihil aliud est quam monochordum vel dychorium, variâ sectione plectorum in harmoniam excitatum.* (*Musurgia Universalis*, VI. vol. i. p. 487.) Burney continues that it is the *Vielle* of the French; and, again, that it took the name *Rote* from *rota*, the wheel, by which its tones are produced. (270.) Spelman explains *Rote* to be a musical instrument used in Wales; whereon Urrey, in his Glossary to Chaucer, very justly remarks, that he probably mistook it for a *Crota* or *Crowd*. Archdeacon Nares gives a reference to Spenser, *Faerie Queene*, iv. 9. 6. for *Rote*; and says, that our early Poets appear to have used it for any musical instrument, though it is "properly that which is now called a *cymbal*, or more vulgarly a *Hurdy-gurdy*." With the *Cymbal*, according to Greek, Latin, and English usage of the word, the *Hurdy-gurdy* cannot in any way be connected. Burney (xi. 344.) says, that the modern Italians call a Harpsichord *Cembalo*. Whence they obtained this corruption it is not easy to determine; for, as the same writer has noticed, Boccaccio uses *Ciembalo* for some other musical instrument, (probably a tambourine,) long before the invention of the Harpsichord. At the close of the fifth *Giornata*, Dioneo, a somewhat rakish gentleman, if we may judge from the titles of the songs which he proposes, to the great amusement of the ladies, *che tutte cominciarono a ridere, e massimamente la Reina*, excuses

himself from singing them, because he has not a *HURDY GURDY*. *Ciembalo*.

Ducange says *Rocta* was used as well as *Rota*; but he appears to confound *Vielle* with *Violon*, both of which he gives as synonymous to *Vitula* or *Vidula*. Cotgrave classes it in its fit degree—" *Vielle*, a rude or harsh-sounding instrument of musicke usually played on by base fiddlers and blind men." Roquefort (*Gloss. de la Langue Rom. ad v.*) says the *Viele* was a Violin, and that the modern *Vielle* was always called *Rote* by the Romancers, although the two words are now perpetually confounded.

HURL, v. } Or *whirl*, q. v. D. *weruelen*; Ger.
HURL, n. } *werben*; A. S. *wærl-an*, *ymb-wærl-an*,
HURLER, } *circumire, convertere se*; to go around,
HURLBAT. } to turn itself round, to move, to throw with a revolving or rotatory motion. See HURTLER.

To throw or cast, to dash; to throw or cast with force or violence; to roll or rush along.

Hurl, the noun, Revolution; consequentially, stir, tumult, or commotion.

King Richard this noble knizt Acres nom so,
& *harlede* so the Sarazins, in eche side aboute,
That the ssrewen ne dorste in non ende at route.

R. Gloucester, p. 487.

Hii *harl-de* him out of church, that lute pite adde,
& is god nome vaste inou, & to Erdesleye him ladde.

Id. p. 537.

And whanne gret flood was maad the flood was *hurlid* (*illisum est flumen*) to that hous; and it myghte not move it, for it was foundid on a sad stoon.

Wiclif. *Luke*, ch. vi.

And in this season also, called the *hurlyng* time, the commons of Norfolk & Suffolke came vnto y^e abbey of Bury, and there slew one of y^e kyngys iustycis, called John Caundysse, & the pryor of y^e place w^t other, & after spoyld and bare away moche thyng out of y^t sayde place.

Fabyan, Anno 1381.

At last, the golden oriental gate

Of greatest heauen gan to open faire,
And Phœbus fresh, as bridegroom to his mate,
Came dauncing forth, shaking his deawie haire:
And *hurles* his glistring beames through gloomy aire.

Spenser. *Faerie Queene*, book i. can. 5.

After this *hurle* the king was faine to flee

Northward in post, for succour and releefe.

Mirror for Magazines, fol. 358. Edmund Duke of Somerset.

And yet this cunning Shimei, a *hurler* of stones, as well as a railer, wants not the face instantly to make as though he despair'd of victory unless a modest defence would get it him.

Milton. *Apology for Smectymnus*.

The *hurlers*. These are stones competently distanced, whom tradition reporteth to be formerly men metamorphosed into stones, for *hurling* (a sport peculiar to Cornwall) on, and so profaning, the Lord's Day.

Fuller. *Worthies*. Cornwall.

The sign of its (the dæmon of Tedworth's) approach was an *hurling* in the air over the house.

Glanvil. *On Witchcraft*.

This god of ours hath evermore loved those games of prize, yea, and was desirous to win the victory, having strove personally himselfe in playing upon the harpe, in singing, and flinging the coit of brasse; yea, and as some say, at *hurl-bats* and fist-fight.

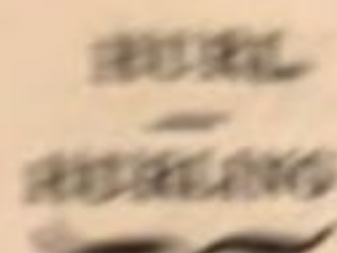
Holland. *Plutarch*, fol. 633.

As from a hanging rock's tremendous height,
The sable crows with intercepted flight
Drop headlong; scarr'd and black with sulphurous hue.
So from the deck are *hurl'd* the ghastly crew.

Pope. *Homer*. *Odyssey*, book xiv.

On every side wide gaping engines wait
Teeming with fire, and big with certain fate;
Ready to *hurl* destruction from above.—
(Behold) mountain on mountain thrown
With threatening *hurl*, that shook the aerial firmament.

Congreve. *On the taking of Namur*.



HURL

HURLING

Distressed Nature pants,
The very streams look languid from afar;
Or through th' unshelter'd glade, impatient seem
To hurl into the covert of the grove.

Thomas. Sumner.

And what unbroken seem'd the storm to heave,
The miller hew'd and hurl'd into the wave.

Hosie. Orlando Furioso, book xix. v. 317.

The *HURLERS*, mentioned in the citation from Fuller above, are three contiguous circles of upright stones in the neighbourhood of the village of St. Cleer, in Cornwall. The stones are from three to five feet in height, the circles are not of equal diameters, that in the middle being larger than the two others: their centres are in the same straight line. They are probably connected with Druidical worship, though tradition assigns them to the origin recorded by Fuller.

The game of *HURLING* mentioned in the same extract is a very severe exercise. A full account of it, which we shall transcribe below, is given by Carew in his *Survey of Cornwall* (74.) The object of the players, who are from 40 to 60 on each side, is to endeavour to obtain a ball which has been dealt or thrown by the adverse party, and carry it to its own goal, generally about 100 yards distant from those of the opponents, and each being guarded by two of the choicest players.

This Game, *Hurling to Goals*, is played in the East parts of Cornwall, another, *Hurling to the Country*, in the West. In the first, "Hee that is once possessed of the ball hath his contrary mate waiting at inches, and assaying to lay hold upon him. The other thrusteth him in the brest with his closed fist to keep him off, which they call *butting*, and place in weldoing the same no small poynt of manhood. If hee escape the first another taketh him in hand, and so a third; neyther is hee left until having met (as the Frenchman sayes) *chausseura son pied*,* hee eyther touch the ground with some part of his bodie in wrastling, or cry, *Hold*, which is the word of yeelding." He then throws the ball to one of his mates, who having the same contest to encounter, it is "a very disadvantageable match, or extraordinary accident, that leeseth many goales; howbeit, that side carryeth away best reputation which giveth most falls in the *Hurling*, keepeth the ball longest, and presseth his contrary neerest to their own goale."

The rules of the Game are given as below. "The *Hurlers* are bound to the observation of many lawes, as that they must *Hurle* man to man, and not two set upon one man at once; that the *Hurler* against the ball must not *but*, nor hand-fast under girdle; that hee who hath the ball must *but* only in the other's brest; that he must deal no *Fore-ball*, viz. he may not throw it to any of his mates standing neerer the goale then himselfe. Lastly, in dealing the ball, if any of the other part can catch it flying between, or e're the other have it fast, he thereby winneth the same to his side, which straightway of defendant becometh assailant, as the other of assailant falls to be defendant. The least breach of their lawes the *Hurlers* take a just cause of going together by eares, but with their fists onely; neither doth any among them seek revêge for such wrongs or hurts, but at the like play againe. These *Hurling* matches are mostly used at weddings, when commonly the ghests undertake to encounter all commers."

* The French have a proverbial expression, *trouver chaussure à son point, or pied*, to meet with one's match, which Carew may have transcribed into the above.

The second mode of playing this game, which Carew *HURLING* describes, is a far more boisterous amusement. "The *Hurling to the Country* is more diffuse and confuse, as bound to few of these orders. Some two or more gentlemen doe commonly make this match, appointing that on such a holyday they will bring to such an indifferent place two, three, or more *Parishes* of the East or South quarter to *Hurle* against so many other of the West or North. Their goales are either those gentlemen's houses, or some townes or villages three or foure miles asunder, of which either side maketh choice, after the neernesse to their dwellings. When they meet there is neither compayring of numbers, nor matching of men; but a silver ball is cast up, and that company which can catch and carry it by force or sleight to their place assigned, gaineth the ball and the victory. Who-soever getteth seizure of this ball, findeth himselfe generally pursued by the adverse party; neither will they leave till (without all respects) he be layd flat on God's deare earth; which fall once received disableth him from any longer detayning the ball; hee therefore throweth the same (with like hazard of intercepting as in the other *Hurling*) to some one of his fellowes fardest before him, who maketh away withall in like maner. Such as see where the ball is played give notice therof to their mates, crying, 'Ware East,' 'Ware West,' &c. as the same is carried.

"The *Hurlers* take their next way over hilles, dales, hedges, ditches, yea, and thorow bushes, briars, mire, plashes, and rivers whatsoever; so as you shall sometimes see 20 or 30 lie tugging together in the water, scräbling and scratching for the ball. A play (verily) both rude and rough, and yet such as is not destitute of policies, in some sort resembling the feats of warre; for you shall have companies layd out before, on the one side to encounter them that come with the ball, and of the other party to succor them in maner of a forward. Againe, other troops lye hovering on the sides, like wings, to helpe or stop their escape; and where the ball it selfe goeth, it resembleth the joyning of the two mayne battles: the slowest footed who come lagge, supply the shoue of a rere-ward: yea, there are horsemen placed also on either party, (as it were in ambush,) and ready to ride away with the ball, if they can catch it at advantage. But they may not so steale the palme, for gallop any one of them never so fast, yet he shall be surely met at some hedge, corner, crosse-lane, bridge, or deepe water, which (by casting the countrie) they know he must needs touch at: and if his good fortune gard him not the better, hee is like to pay the price of his theft, with his owne and his horse's overthrowe to the ground. Sometimes the whole company runneth with the ball, seven or eight miles out of the direct way which they should keepe. Scmetimes a foote-man getting it by stealth, the better to scape unespied, will carry the same quite backwards, and so at last get to the goale by a windlace; which once knowne to be wonne, all that side flocke thither with great jolity: and if the same be a gentleman's house, they give him the ball for a trophee, and the drinking out of his beere to boot."

"The ball in this play may bee compared to an infernall spirit; for whosoever catcheth it, fareth straightwayes like a madde man, struggling and fighting with those that goe about to holde him; and no sooner is the ball gone from him, but he resigneth this fury to the next receyver, and himselfe becommeth peaceable

HURLING as before. I cannot well resolve whether I shall more commend this game for the manhood and exercise, or condemn it for the boisterousnes and harmes which it begetteth: for, as on the one side it makes their bodies strong, hard, and nimble, and puts a courage into their hearts to meete an enemy in the face; so on the other part it is accompanied with many dangers, some of which do ever fall to the players' share. For prooffe whereof, when the Hurling is ended, you shall see them retyring home, as from a pitched battaile, with bloody pates, bones broken, and out of joynt, and such bruises as serve to shortē their daies: yet al is good play, and never Attourney nor Crouner troubled for the matter."

HURRI-
CANE.

HU'RLY, } Much has been written upon
HU'RLY-BURLY, } these words. See the Commen-
HU'RLY-BURLIED. } tators on the passages quoted
from Shakspeare, and Chalmers's *Glossary to Lindsay*,
p. 372.

Hurly, Skinner thinks, may be from to *whirl*: it is probably no other than *hurl*, in its consequential usage of stir, commotion, tumult, and *burly*, (*q. v.*) big and boisterous. The Editor of *Menage* considers the French *hurlubrelu*, to be formed from the sound. He interprets it, *brusquement, inconsiderément*; rashly, inconsiderately.

A great stir or commotion; a boisterous tumult or confusion.

So shal these terrible commocions & *hurly burly* foreshew the ende of the worlde, which *hurley burley* man's self dooeth procure vnto himself, by reason y^t he is infected with inordinate lustes & affections.
Udall. Luke, ch. xxi.

And to thintent the easlyer to bleare his enemyes eyes with suspiciō of fearefulness, he bade that they should remoue with more noise and *hurly burly*, than the custome of the Romanes was to do.

Arthur Goldyng. Cæsar. Commentaries, book vi. fol. 50.

In allegyng Daud, I approue a doetryne and no dyffynicyon, the gronde of a vow after the sacred scriptures, and not the name of it, as it hath bene *hurly burlyed* in Antichristes kyngdom.

Bale. Apology, fol. 48.

That with the *hurley*, Death itselfe awakes.

Shakspeare. Henry IV. Second Part, fol. 85.

Thereof great *hurly burly* moued was

Throughout the hall for that same warlike horse.

Spenser. Faerie Queene, book v. can. 3.

But euerie where else the commons kept such like *stur*, so that it was rightly called the *hurling* time, there were such *hurlye burlies* kept in euerie place, to the great danger of ouerthrowing the whole state of all good gouernment in this land.

Holinshed. Richard II. Anno 1381.

The king and council used also other means to break and disperse these *hurly-burlies*.

Strype. Memorials. Edward III. Anno 1549.

Then what a *hurly-burly*; what a crowding; wnat a glare of a thousand flambeaus in a square.

Burke. Works, vol. ix. p. 116. *On a Regicide Peace*, let. 4.

HU'RRICANE, } Sp. *hurricane*; Fr. *ouragan*.

HURRICANO. } A word which the French Ety-
mologists suppose to have been picked up by the voyagers to the West Indies, and signifying, in the language of the Islanders, the four winds blowing at the same time, the one against the other. And see the Quotation from Dampier.

And there are other winds, especially from the west, which will blow sometimes two or three days upon one point, so as to drive a ship before them 150 leagues, or 450 English miles in that time: and *hurricanes* themselves move, at least sometimes in a direct line.

Grew. Cosmo Sacra, book i. ch. ii. sec. 24.

———— I am possess'd

With whirlwinds, and each guilty thought to me is
A dreadful *hurricane*.

Massinger. The Unnatural Combat, act v. sc. 2.

And down the show'r impetuously doth fall,
Like that which men the *hurricane* call;
As the grand deluge had been come again,
And all the world should perish by the rain.

Drayton. The Moon-Calf.

I shall speak next of *hurricanes*. These are violent storms, raging chiefly among the Carribbee islands; though by relation, Jamaica has of late been much annoyed by them. They are expected in July, August, or September.

Dampier. Voyages, vol. ii. part ii. ch. vi.

Yet not vext Ætna's pillar'd flames that strike
The stars; nor molten mountains hurl'd on high;
Nor pond'rous rapid deluges, that burn
Its deeply-channel'd sides, cause such dismay,
Such desolation, *hurricane*, as those.

Grainger. The Sugar Cane, book ii. l. 284.

HU'RRY, *v.*

HU'RRY, *n.*

HU'RRIER,

HU'RRY-SKURRY.

Sw. *hurra*; Ger. *horen, agere*,
agitare, circumagere, from the
A. S. *herg-ian*. See **HARRY** and
HARASS.

To move along, drive along; hastily, quickly, without stop or stay: and *hurry*, the noun, haste, or hasty motion, commotion, tumult.

Hurry-skurry; to *hurry* about separately, different ways. *Skurry*, from A. S. *scyr-an*, to cut, to separate.

From beds of raging fire to starve in ice
Their soft ethereal warmth, and there to pine
Immovable, infixt, and frozen round,
Periods of time, thence *hurried* back to fire.

Milton. Paradise Lost, book ii. l. 603.

Our Saviour meek and with untroubld mind
After his aery jaunt, though *hurried* sore,
Hungry and cold betook him to his rest.

Id. Paradise Regained, book iv. l. 399.

Embassadors now had audience, which were deferred for a long time; justice was administred, the ships were lauched, and things were in a *hurry* for the preparation.

Usher. Annals. Anno Mundi 3965.

But the tumult still increased, and the multitude was all up on a *hurry*. (*concita turba*.)

Holland. Livius, p. 1003.

A cruell tumult they stir'd up, and such, as should Mars see't,
(That horrid *hurrier* of men,) or she that betters him,
Minerva never so incenst; they could not disesteeme.

Chapman. Homer. Iliad, book xvii. fol. 244.

Thy crowded ports,
Where rising masts an endless prospect yield,
With labour burn, and echo to the shouts
Of *hurried* sailor, as he hearty waves
His last adieu.

Thomson. Summer.

If we consider him (the physician) in the *hurry* of his business, with his head full of *Materia Medica*, hard names of distempers, and unspeakable terms of anatomy, in these whimsical circumstances, I say, of what fatal consequence might the least oversight prove?

Tatler, No. 300.

Sisters, hence, with spurs of speed,
Each her thundering falchion wield;
Each bestride her sable steed;
Hurry, hurry to the field.

Gray. The Fatal Sisters.

Each hole and cupboard they explore,
Each crack and cranny of his chamber,
Run *hurry scurry* round the floor,
And o'er the bed and tester clamber.

Id. A Long Story.

HURST, Tooke says, "is applied only to places ornamented by trees," vol. ii. 324; and he considers it to be the past participle of the A. S. verb *hyrst-an*, to adorn; (whence also *hearse*.) Skinner also says, perhaps from the A. S. *hyrsta*, *phaleræ*. Spelman and Du Cange give the Low Lat. *hursta*; Sax. *hurst*, *silva*; and Kilian calls the D. *horscht*, *horst*, *sylva humiles tantum frutices proferens*.

HURRI-
CANE.

HURST.

HURT.

Where, to her neighb'ring chase, the courteous forest show'd
So just-conceived joy, that from each rising *hurst*,
Where many a goodly oak had carefully been nurst,
The Sylvans in their songs their mirthful meeting tell.

Drayton. *Poly-olbion*, song 2.

HURT, v.

HURT, n.

HU'RTER,

HU'RTFUL,

HU'RTFULLY,

HU'RTING,

HU'RTLESS,

HU'RTLESSLY.

pain or wound.

& it was commaundid to hem, that thei schulden not *hirte* the gras
of the erthe, neither any green thing, neither any tree, but oonly men
that han not the signe of God in her forhedis.

Wiclif. *Apocalips*, ch. ix.

And it was commaunded them, that they should not *hurt* the grasse
of the earth, nether any grene thyng, neither anye tree, but only
those men whyche haue not the seale in theyr forheades.

Bible, Anno 1551.

So sore hath Venus *hurt* him with hire brond,

As that she bare it dancing in hire hond.

Chaucer. *The Marchantes Tale*, v. 9651.

And herbes shal I right ynough yfind,

To helen with your *hurtes* hastily.

Id. *The Squieres Tale*, v. 10785.

Cupide, which maie *hurte* and hele

In loue's cause, as for my hele,

Upon the poynte which hym was preyd

Cam with Venus, where I was leyde.

Gower. *Conf. Am.* book viii.

Then was the king excedengly ioifull and commanded Daniel to be
plukt out of the denne) in whom now plukt out there was no *hurte*
founde done to him of the Lyons because he beleued in his God.

Joye. *Exposicion of Daniel*, ch. i.

A towne by treason lost,

a fort by falsehood woon,

By manly fight is got againe

And helpe of *hurtfull* goon.

Turbervile. *All Hurtes and Losses*, &c.

Sir, that is true, quod the seneschall of Carcassone; suche assautes
can nat be without some dethe and sore *hurtyng*.

Lord Berners. *Froissart. Cronycle*, vol. ii. ch. xxxviii.

No man this miser I account,

that chid this *hurtlesse* elfe:

No mouse the mouse, but wiser than

the patch that owde the pelfe.

Turbervile. *Of a Couetous Niggard*.

Nowe yf thou be lothe to be endaugered to magistrates or lawes,
thinke not with stubbernes to come therunto, but with innocent &
hurtles lyfe and good condicions.

Udall. *Romaines*, ch. xiii.

Among them he a spirit of phrenzie sent,

Who *hurt* their minds,

And urg'd them on with mad desire

To call in haste for their destroyer.

Milton. *Samson Agonistes*, l. 1676.

For, by no art nor any leaches might,

It ever can recured be againe

Ne all the skill, which that immortal spright

Of Podalyrius did in it retaine,

Can remedy such *hurts*; such *hurts* are hellish paine.

Spenser. *Faerie Queene*, book vi. can. 6.

I shall not be a *hurter* if no helper.

Beaumont and Fletcher. *A King and no King*, act v.

ISM. My heart, my heart, and yet I bless the *hurter*.

Id. *The Maid in the Mill*, act i.

Among all kinds of contention, none is more *hurtfull* then is con-
tention in matters of religion.

Homilies. *Sermon against Adultery*, part iii.

You little souls, your sweetest times enjoy,

And softly spend among your mother's kisses;

And with your pretty sports and *hurtless* joy,

Supply your weeping mother's grievous misses.

P. Fletcher. *Eliza*.

Both with brave breaking should *hurtlessly* have performed that
match.

Sidney. *Arcadia*, book iii.

[Impatience] rather enflameth our distemper, and aggravateth our
pain: more really indeed molesting and *hurting* us, than the injury
or discourtesie which causeth it.

Barrow. *Sermons*, vol. iii. *Of Patience*.

The least *hurt* or blow, especially upon the head, may make it [an
infant] senseless, stupid, or otherwise miserable for ever?

Spectator, No. 246.

He [Charles II.] had great vices, but scarce any virtues to correct
them: he had in him some vices that were less *hurtful*, which cor-
rected his more *hurtful* ones.

Burnet. *Own Times. Charles II. Anno 1685*.

And though, together with its best fruits, it [the church of Englar]d
pushed out some *hurtful* suckers, receding every way from the mother
plant; yet still there was something in their height and verdure,
which bespoke the generosity of the stock they rose from.

Warburton. *Introduction to Julian*, vol. viii. p. xxxi.

Every one must see the convenience of putting this fiery sentiment
of indignation under some restraint, and of interdicting the exertion
of it in cases, to which so violent a remedy is ill and *hurtfully* applied.

Hurd. *Works*, vol. vi. p. 317. *Sermon 49*.

HU'RTLE, } Skinner believes from *hurt*. Tyr-
HU'RTLING, n. } whitt says, to push. Steevens;
"Hurtle is, I suppose, to clash, or move with violence,
to move with impetuosity and tumult." See his notes
on the passages quoted from Shakspeare; and Mr.
Todd's Spenser, vol. ii. p. 119; where it is observed,
that, from the folio edition of 1609 till the quarto of
1751, all the Editions of Spenser read *hurten*; there
is little doubt that the words are the same.

To throw or cast, to dash; to throw or cast with
force or violence; to whirl, or roll, or rush along. or
about.

And where ever he takith him he *hurtlith* him down [*allidit*] and
he foometh, and betith togidere with teeth and wexith drie.

Wiclif. *Mark*, ch. ix.

And whanne we felden into a place of grauel gon al aboute with
the see thei *hurtliden* (*impegerunt*) the schip.

Id. *Dedis*, ch. xxvii.

He foineth in his foo with a tronchoun,

And be him *hurtleth* with his hors adoun.

Chaucer. *The Knights Tale*, v. 2618.

O firste moving cruel firmament,

With thy diurnal swegh that croudest ay,

And *hurtlest* al from Est til Occident.

Id. *The Man of Lawes Tale*, v. 4717.

With grisly sounne out goeth the great gunne

And bertely they *hurtlen* in all at ones

And fro the top, doun cometh the great stones.

Id. *The Legend of Cleopatras*, fol. 200.

In her fury, like tigres or lions

As they *hurtell*, that all the palaice shooke.

Lidgate. *The Story of Thebes*, part ii.

Suddaine vpriseth from her stately place

The royall dame, and for her coche doth call:

All *hurten* forth, and she with princely pase,

As faire Aurora in her purple pall,

Out of the East the dawning day doth call.

Spenser. *Faerie Queene*, book i. can. 4.

Ne thence-forth his approued skill, to ward,

Or strike, or *hurten* round in warlike gyre,

Remembred he, ne car'd for his saufe-gard,

But rudely rag'd, and like a cruell tigre far'd.

Id. *Ib.* book ii. can. 5.

Now cuffing close, now chasing to and fro,

Now *hurtling* round, aduantage for to take.

Id. *Ib.* book iv. can. 4.

The noise of battel *hurtled* in the ayre.

Shakspeare. *Julius Caesar*, fol. 117.

Nature stronger than his just occasion,

Made him giue battel to the lyonnesse;

Who quickly fell before him, in which *hurtling*

From miserable slumber I awaked.

Id. *As You Like It*, fol. 203.

HURT.

HURTLE.

HURTLE.

HUSBAND

Iron sleet of arrowy shower
Hurles in the darken'd air.

Gray. *The Fatal Sisters.*

HU'SBAND, *v.* } Skinner says, from A. S. *hus*, a
HU'SBAND, *n.* } house, and *band*, *q. d. domus vin-*
HU'SBANDING, } *culum*. Spelman in *v. Husband-*
HU'SBANDLESS, } *dus*, to the same effect. Junius
HU'SBANDLY, } acknowledges this Etymology to
HU'SBANDMAN, } be sufficiently specious, but never-
HU'SBANDRY. } theless thinks the word to be of

Danish origin. Dr. Jamieson is of opinion that the terminating syllable *band* is not from the A. S. *bind-an*, to *bind*; but from *buand*, *buende*, the past participle of *bu-an*, *by-an*, *habitare*, *colere*, to dwell or inhabitate, to cultivate or till. The A. S. *land-buend* was an inhabitant or dweller in the land, also a tiller of the land; and *buende* is itself interpreted, by Somner, a *husbandman*, an inhabitant, a dweller; *husband*, then, as distinguished from *land-buend*, he (Dr. J.) supposes to have denoted, a person who inhabited a house, or was a constant resident in the country, keeping a family there; hence (he adds) it would come to signify the master of a family; and by an easy transition, a *husband*. *Bonde*, in Swed. which *Ihre* derives from the A. S. *buend*, is in its simple form applied to the father of a family, a *husband*, (*maritus*;) a tiller of the land, &c. See *Ihre*.

Husband is applied to,

The master of the house or family; of the farm or estate, the tiller or cultivator of it; to the man or male espoused or married to the woman; to the males of animals.

Husbandry; the tillage or cultivation; management or economy; careful, provident, or thrifty management, thrift, parsimony.

To *husband*; to act as *husband*, (*maritus*;) to provide with a *husband*.

To act as *husband* or *husbandman*; to till, to cultivate; to manage or economize; to use careful, provident, or thrifty management.

Robert of Caumpedene, that *hosebonde* was on,
Vor he was a lute clerik, he ssrof hom ech on.

R. Gloucester, p. 544.

Ther nys squier ne kyght. in contreye a boutte
That he nel bowe to pat bonde. to bede hure an *hosebonde*
And wedden hure for hure welthe.

Piers Ploughman. Vision, p. 180.

Wommen be ghe suget to ghoure *husbondis* as it bihoueth in the Lord.

Wyues submit youre owne selues vnto your *husbandes*, as it is comely in the Lorde.

Bible, Anno 1551.

The kyngdom of hevenes is lyk to an *housbondeman* that wente out first bi the morowe to hyre werkmen into his vyneyerd.

Wiclif. Matthew, ch. xx.

Ne take no wif, quod he, of *husbondrie*,
As for to spare in houshold thy dispence:
A trewe servant doth more diligence
Thy good to kepe, than doth thin owen wif,
For she wol claimen half part al hire lif.

Chaucer. The Marchantes Tale, v. 9173.

Sike lay the *husbond man*, whos that the place is,
Bedred upon a couche low he lay.

Id. The Sompnoures Tale, v. 7350.

But netheles it is so shape,
That Morpheus by night allone
Apperith vntill Alceone,
In lykenesse of hir *husbonde*,
All naked dead vpon the stronde.

Gower. Conf. Am. book iv. fol. 80.

But they *husbanded* it to theyr owne profyte and commoditie, and nothyng for the Lordes behoofe, who ought of ryght to haue receyued the fruite thereof.

Udall. Marke, ch. xii.

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The women of that countrey doe labour much more than the men, as well in fishing, as in tilling and *husbanding* their grounds and other things.

Hakluyt. Voyages, &c. vol. iii. fol. 224. Jaques Cartier.

He will throwe in theyn tethe by thys boke and such other the stinking examples of their hipocrityshe lyues, with their calkynge and cloynynge too patche vp that daubery of the deuyll, their vowed wyuelesse and *husbandles* chastyte.

Bale. English Votaries, part i. fol. 12.

The greatest want is industrious, painefull, and *husbandly* inhabitants to tille and trimme the ground.

Hakluyt. Voyages, &c. vol. ii. part ii. fol. 165. The Hon. Erle of Cumberland.

The womē haue all the doying in houskeping and *husbandrie*, & the men geue themselves to warre & robberyng.

Arthur Goldyng. Justine, book xlv. fol. 181.

BER. If you shall proue
This ring was euer hers, you shall as easie
Proue that I *husbanded* her bed in Florence
Where yet she neuer was.

Shakspeare. All's Well that Ends Well, fol. 252.

I graunt I am a woman; but withall
A woman well reputed: Cato's daughter.
Thinke you, I am no stronger than my sex,
Being so father'd, and so *husbanded*?

Id. Julius Cæsar, fol. 116.

Good Saturne selfe, that homely emperour,
In proudest pompe was not so clad of yore,
As is the under-groome of the ostlerie,
Husbanding it in work-day yeomanrie.

Hall. Satire 1. book iii.

Like as a withered tree through *husbands* toyle

Is often seene full freshly to haue florisht,
And fruitfull apples to haue borne awhile,
As fresh as when it was first planted in the soyle.

Spenser. Faerie Queene, book iv. can. 3.

If ye our fathers, thinke much (say they) of the affinitie betweene our *husbands* and you; or if yee our *husbands* are displeased with our mariage, bend all your anger and malice against us: we are the cause of this warre, we are the cause of wounding and killing both *husband* and father, yet will wee rather die, than liue either orphans without the one, or widowes without the other.

Holland. Livy, fol. 10.

His children fatherlesse
And *husbandlesse* his wife,
May wand'ring begg.

Sir P. Sidney. Psalm 109.

The name of a *husband*, what is it to say?
Of wife and the household the band and the stay;
Some *husbandly* thriveth that never had wife,
Yet scarce a good *husband* in goodness of life.

Id. The Description of Husbandry.

Though never so much a good huswife doth care,
That such as do labour have *husbandly* fare;
Yet feed them and cram them, till purse do lack chink,
No spoon-meat, no belly-ful, labourers think.

Tusser. March's Husbandry.

It chaunced after upon a day,
The *husbandman* selfe to come that way,
Of custome for to surwee his grounde.

Spenser. Shepherd's Calendar. February.

He chides Andromache and strooke his armorer,
And like as there were *husbandry* in warre
Before the sunne rose, hee was barnest lyte,
And to the field goes he.

Shakspeare. Troilus and Cressida, fol. 79.

I so well like your design of *husbanding* time, that in compliance with it, I shall rather follow your example than the dictates of customary civility.

Boyle. Works, vol. vi. p. 673. Appendix to the First Part of the Christian Virtuoso.

The royal *husbandman* appear'd
And plough'd, and sow'd, and till'd,
The thorns he rooted out, the rubbish clear'd,
And bless'd th' obedient field.

Dryden. Threnodia Augustalis.

3 i

HUSBAND
—
HUSHER.

He is the neatest *husband* for curious ordering his domestick and field accommodations, and what pertains to *husbandry*, that I have ever seen.
Evelyn. Memoirs, August 30, 1681.

In all my wand'rings round this world of care,
In all my griefs—and God has giv'n my share—
I still had hopes my latest hours to crown,
Amidst these humble bowers to lay me down;
To *husband* out life's taper at the close.

Goldsmith. The Deserted Village.

By marriage, the *husband* and wife are one person in law: that is the very being or legal existence of the woman is suspended during the marriage, or at least is incorporated and consolidated into that of the *husband*.
Blackstone. Commentaries, book i. ch. xv.

The bulk of every State may be divided into *husbandmen* and manufacturers, the former are employed in the culture of the land.

Hume. Essay 1. Of Commerce.

HUSH, v. } *Hush, husht, huisht, whist. Hush,*
HUSH, adj. } says Junius, *tace, sile, ne verbum qui-*
HU'SHTLY, } dem, St. See HIST, and WHIST.
HUSH-MONEY. } To be still or quiet, in word or deed; to be silent; to still or quiet, to tranquillize or appease.

Hush-money; money paid for being *hush* or silent.

When they were set, and *husht* was all the place.

Chaucer. The Knightes Tale, v. 2983.

Tho weren the cruell clarions full *hust*, and full still.

Id. Boecius, book ii. fol. 218.

After much clattering, there is mokell rowning, thus after iangling wordes commeth *huishte*, peace, and be still.

Id. The Testament of Loue, book i. fol. 290.

A golden slomber dyd his lymmes inuade,
And held him *husht* tyll day againe gan dawne.

Gascoigne. Dan Bartholmew of Bathe.

Verely I shal then speake vnto you *huishtlie* and without woordes, at I shal speake assured and manifest thinges if so bee ye aske them.

Udall. John, ch. xvi.

The winds were *hush'd*, no leaf so small

At all was seen to stir:

Whilst tuning to the waters' fall

The small birds sang to her.

Drayton. The Quest of Cynthia.

FUL. And not content with this

Abus'd your honest name with slaundrous wordes

And fil'd your *husht* house with unquietnes.

A Pleasant Conceited Comedy, 1608, I. 2.

JUP. No more you petty spirits of region low

Offend our hearing: *hush*. How dare you ghostes

Accuse the Thunderer.

Shakspeare. Cymbeline, fol. 394.

— We often see against some storme,

A silence in the beaueus, the racke stand still,

The bold windes speechlesse, and the orbe below

As *hush* as death.

Id. Hamlet, fol. 264.

Th' oblation slain, and Phœbe reconcil'd,

The storm was *hush'd* and dimpled Ocean smil'd,

A favourable gale arose from shore

Which to the port desir'd the Grecian galleys bore.

Dryden. Ovid. Metamorphoses, book xii.

A poor chambermaid has sent in ten shillings out of her *hush-money*, to expiate her guilt of being in her mistress's secret.

Guardian, No. 26.

The judges had taken their seats, the Decemviri were arrived, the eyes of the audience were fixed upon the counsel, and all was *hushed* in silence and expectation, when an order arrived from the Prætor, that the Court should be adjourned.

Melmoth. Pliny to Rufus, book v. let. 21.

HUSHER. See USHER.

But generally he dared boldly to say, and prove, that all women, priests and ministers of the princesses chambers as sowers, *hushers*, and such other about, that did her [Queen Catherine] any manner of service, did so call her, [*viz. queen.*]

Strype. Memorials. Henry VIII. 1535.

HUSK, v. } D. *hulse, hulsche, huldse, siliqua,*
HUSK, n. } *calix*; Kilian. Skinner derives from the
HU'SKY. } verb: *hutzen, caput tegere*, to cover the
head; and this from the A. S. *hel-an*, to cover. See
HULL.

Husk is, the cover of the seed or fruit; to *husk*, to take out of the *husk* or cover.

Husky, as applied to the voice, should, perhaps, be written *husty*, from the A. S. *hwost-an, tussire*, to cough.

The young man desired to fil his bealie, he cared not wherwithal, no not if it had been with the verai *hushes* and coddess, wherwith the hogges were fedde.

Udall. Luke, ch. xv.

Certainly among the harde bones soft fleshe is bredde, vnder the sharpe *hushes* the chestnutte is nourished.

Golden Boke, let. 19. sig. O. o. iii.

Being thoroughly *hushed* and cleansed, grind it into meal as is aforesaid.

Holland. Plinie, book xviii. ch. vii.

The fruit or seed of all graine that is sowne or set, is contained either within ears, as wee see in (bearded) wheat and barley, and the same is defended (as it were) with a pallaisade of eales, disposed square in foure rankes; or, is enclosed within long cods and *hushes*, as the pulse kind.

Id. Ib.

When the nut is dry, they take off the *husk*, and giving two good blows on the middle of the nut, it breaks in two equal parts, letting the water fall on the ground.

Dampier. Voyages, Anno 1686.

If now their sinking state and low affairs

Can move your pity and provoke your cares,

Fresh burning thyme before their cells convey,

And cut their dry and *husky* wax away.

Addison. Virgil. Georgic 4.

This [chrysalis] also in its turn dies; its dead and brittle *husk* falls to pieces, and makes way for the appearance of the fly or moth.

Paley. Natural Theology, ch. xix.

Proser was dead, and Sergeant Quirkit

Grew *husky*, and had left the circuit.

Anstey. Pleader's Guide.

HUSTINGS. Various Etymologies have been proposed. The one contained in the Quotation from Fuller, is supported by Cowell. Somner, in his *Gloss. ad Histor. Anglic. Scriptores*, derives from A. S. *hyhst*, highest, and *thing, judicium*, judgment. Spelman, who calls it the most ancient and high Court of the celebrated City of London, from A. S. *hus*, a house, and *thing, causa, res, lis, judicium*; *quasi domus causarum, vel ubi causæ aguntur*. The D. *dingh*, and Ger. *ding*, are used in the same signification. The most popular usage of the word seems to support the opinion of Cowel, *viz.*

It is now chiefly used for a place *raised* or *erected* for Candidates at an election of Representatives in Parliament.

You are all for the *hoistings* or *hustings*. It is spoken of those who by pride or passion are mounted or elated to a pitch above the proportion of their birth, quality or estate; such as are all in *altitudinibus*, so that common persons know not how to behave themselves unto them. It cometh from the *hustings*, the principal and highest court in London, (as also in Winchester, Lincolne, York, &c.) so called from the French word *haulser*, to raise or lift up.

Fuller. Worthies. London.

The chief of those [Courts] in London are the sheriff's Courts, holden before their steward or judge; from which a writ of error lies to the Court of *hustings*, before the mayor, recorder, and sheriffs.

Blackstone. Commentaries, book iii. ch. vi. sec. 9. note 1.

It is only in times like the present, when attempts are flagitiously made to murder innocent men, that the progress of a candidate can possibly be from the *hustings* to Newgate, and from Newgate back to the *hustings*.

Tooke. To the Electors of Westminster, 1796.

Those who are used to the factious exhibitions in Guildhall and Covent Garden, and are also well read in Grecian History, will readily admit the analogy which

HUSK.
—
HUS-
TINGS.

HUS-
TINGS.
—
HUT.

Spelman has found for HUSTINGS, *a loco (ut Prytaneum Athenis) nuncupata*. He proceeds to cite a Chapter (35.) from the Laws of Edward the Confessor, enjoining that a Weekly Court *domini Regis* should be held in London every Monday on the Hustings, and the origin is traced up even as high as Troy town. *Fun-data enim erat olim et ædificata ad instar et ad modum et in memoriam veteris magnæ Trojæ, et usque in ho-diernum diem, leges, et jura, et dignitates, et libertates regiasque consuetudines antiquæ magnæ Trojæ in se continet*. Little do the Citizens of London imagine that they are congregating *τεττιέσσειν ἐοικότες*. Spelman continues, that the well-known Troy weight has a like derivation, that in Saxon times the standard was kept in the Hustings, and was commonly called *pondus Hustingiæ Londoniensis*. The day of holding the Court was changed in his time to Tuesday, but the instruments promulgated by it all ran with the original date, *tentus die Lunæ*. The powers of the COURT of Hustings have already been described under that head.

HU'SWIFE, v. } D. *huys-wiif*; *mater familias*,
HU'SWIFE, n. } q. d. *uxor domus*. Skinner. And
HU'SWIFELY, } see HUSBAND.
HU'SWIFERY, } To *huswife*; to manage, as a
HU'SSY. } good *hus-wife* or *house-wife* should;
to manage with carefulness, economy, frugality, thrift.

Hussy, a corruption of *huswife*. Used as an ill or familiar appellation.

When weaver's weight, is found in *huswives* web.
Gascoigne. *The Steele Glas*.

The name of a *huswife*, what is to say?
The *wife* of the *house*, to the husband astay.—
The *huswife* is she that to labour doth fall,
The labour of her I do *huswifery* call.
Tusser. *The Description of Huswife and Huswifery*.

Amongst the rest the tamariske there stood,
For *huswives* besomes only knowne most good.
Browne. *Britannia's Pastorals*, book i. song 2.

This care hath a *huswife*, all day in her head,
That all thing in season be *huswifely* fed.
Tusser. *Instructions to Huswifery*.

But when by Ceres *huswifrie* and paine,
Men learn'd to burie the reviving graine,
And father Janus taught the new-found vine,
Rise on the elme, with many a friendly twine.
Hall. *Satire* 1. book iii.

Some may think of Jael, that by inviting Sisera into her tent, she was no better than a trepanning *hussy*. But nothing so.
Grew. *Cosmo Sacra*, book iv. ch. iv. sec. 24.

This dowager ———
A simple sober life, in patience led,
And had but just enough to buy her bread:
But *huswifing* the little heaven had lent,
She duly paid a groat for quarter rent.
Dryden. *The Cock and the Fox*.

In short the young *husseys* would persuade me, that to believe one's eyes, is a sure way to be deceived, and have often advised me, by no means to trust any thing so fallible as my senses.
Spectator, No. 242.

Consider before
You come to three score
How the *hussies* will flee
Where'er you appear.
Swift. *My Lady's Lamentation*.

It was the hour when *huswife* morn
With pearl and linen hangs each thorn.
Churchill. *The Ghost*.

And you have but too well succeeded, you little *hussy* you.
Goldsmith. *The Good-natured Man*.

HUT, Fr. *hute*; D. and Ger. *hutte*; Sw. *hyda*, *tugurium*, from Ger. *huten*; Sw. *hyda*, *celare*, *protegere*; to hide, (A. S. *hyd-an*,) to cover or protect. See

Kilian, Wachter, and Ihre. Tooke, in opposition to these authorities, conceives *hut* to be formed from the past participle *hoved*, of the A. S. verb *heaf-an*, to heave; thus, *hoved* or *hov'd*, *howve* or *hood*, *hut*. According to the first, *hut* is

A place covered; to the second, a place raised: it is applied to, a small building for covering or protection

For scatred er þi Scottis, & hodred in þer hottes.
R. Brunne, p. 273.

They continued their mirth till the moon went down, and then they left off. Some of them going into their *huts* to sleep, and others to their attendance in their Dutch houses.

Dampier. *Voyages*, &c. Anno 1691.

Notwithstanding the distance of this island from the main, we saw to our great surprise, that it was sometimes visited by the natives; for we found seven or eight frames of their *huts* and vast heaps of shells, the fish of which we supposed had been their food.

Cook. *Voyages*, vol. ii. book iii. ch. v. p. 173.

HUTCH, v. } Fr. *huche*. A *hutch* or bin, a
HUTCH, n. } trough or tub; also a *mill-hopper*.
Cotgrave. The Sp. *hucha*, Delpino calls, a box with a slit to put money in. In A. S. it is *hwacca*.

And Somner and Lye say that Chaucer writes *wiche*, q. v. but this the latter thinks is so called from the wood of which it was made, the *wich* or *wich-elm*.

To *hutch*; to hoard, or lay up in store; as in a *hutch* or coffer.

Warton (on Milton's *Comus*) says, "*Hutch* is an old word for *coffer*. Archbishop Chichele gave a borrowing chest to the University of Oxford, which was called *Chichele's Hutch*. Some perhaps may read *hatch'd* for it was in her own loyns."

— And some were white
Such as men to the cages twite
Or maken of these paniers
Or else *hutches* or dossers.

Chaucer. *The thirde Booke of Fame*.

— And that no corner might
Be vacant of her plenty, in her owne loins
She *hutcht* th' all worshipt ore, and precious gems,
To store her children with. Milton. *Comus*, l. 719.

For as a miller in his boulding *hutch*
Drives out the pure meale neerely, (as he can)
And in his sifter leaves the coarser bran;
So doth the canker of a poet's name
Let slip such lines as might inherit fame.

Browne. *Britannia's Pastorals*, book ii. song 2.

HUTCHINSIA, in *Botany*, a genus of the class *Tetradynamia*, order *Siliculosa*, natural order *Cruciferae*. Generic character: pod elliptic, entire, valves keeled, not winged, cells two-seeded; filaments without teeth.

Three species, natives of Europe. *H. petræa*, the *Lepidium petræum* of English *Botany*, is a native of England.

HUZZ, } *Huzz*, Skinner and Junius consider
HU'ZZA, v. } to be a word formed from the sound.
HU'ZZA, n. } To *huzz* as bees, to make a noise like that of bees in their hives; as in the first Quotation from Pliny; in the latter, *huzzing* seems equivalent to *whizzing* or *hissing*. The derivation of *huzza* from *Hungarian* soldiers so called, or from *Hosannah*, appear neither of them very probable.

Huzza is the word shouted; To *huzza* is to shout the word *huzza*. *Hurrah* (pronounced *hoo-ra*) is in similar usage.

She onely crieth not, nor keepeth a grumbling and *huzzing* as others doe.
Holland. *Plinie*, book x. ch. iii.

If the fire then burne in the chimney pale, and keepe therewith a *huzzing* noise, wee find by experience that it forsheweth tempest and stormie weather.
d. *Ib.* book xviii. ch. xxxv.

HUT
—
HUZZ.

HUZZA.

They made a great *huzza*, or shout, at our approach, three times.
Evelyn. Memoirs, June 30, 1665.

HYADES.

A caldron of fat beef and stoop of ale
 On the *huzzaing* mob shall more prevail,
 Than if you give them, with the nicest art,
 Ragouts of peacocks' brains, or filbert tart.

King. Art of Cookery.

I have observed that the loudest *huzzas* given to a great man in triumph, proceed not from his friends but the rabble.

Pope. Odyssey. Postscript.

Hail to the day which joins your trades together.

Huzza, my jolly cobblers! and *huzza*,
 My stable sweepers! hail the joyous day.

Fawkes. Epithalamium.

HY'ACINTH, } Lat. *hyacinthus*; Gr. *ῥάκινθος*.
 HY'ACINTHIAN, } See the Quotation from Pliny.
 HY'ACINTHINE. } *Hyacinthine*, of or pertaining to
 the *hyacinth*; formed of, having the colour of *hyacinth*.

But before I leave the *hyacinth*, I cannot chuse but report the fable or tale that goeth thereof, and which is told two manner of waies, by reason that the flower hath certain veines to be seene running in and out, resembling these two letters in Greeke, A I, plaine and easie to be read; which, as some say, betoken the lamentable mone [*ai*] that Apollo made for his beloved wanton minion, *Hyacinthus*, whom he loved; or, as others make report, sprung up of the blood of Ajax who slew himselfe, and represented the two first letters of his name, AI.

Holland. Plinie, vol. ii. book xxi. ch. xi. fol. 92.

And last of all the *hyacinths* we throw,
 In which are writ the letters of our woe.

Beaumont. On the Death of Ed. Stafford.

————— *Hyacinthin* locks

Round from his parted forlock manly hung
 Clustering, but not beneath his shoulders broad.

Milton. Paradise Lost, book iv. l. 301.

The letter'd *hyacinths* of darksome hue,
 And the sweet violet, a sable blue.

Fawkes. Theocritus, idyl. x.

But when indulging amorous play,
 I frolic with the fair and gay,
 With *hyacinthine* chaplet crown'd,
 Then, then, the sweetest joys abound.

Id. Anacreon. Ode xlii.

Who shall awake the Spartan fife,
 And call in solemn sounds to life
 The youths, whose locks divinely spreading,
 Like vernal *hyacinths* in sullen hue.

Collins. Ode to Liberty.

Her lips more fragrant than the summer air;
 And sweet as Scythian musk her *hyacinthine* hair.

Jones. Tales. The Palace of Fortune.

HYACINTHUS, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Asphodeli*. Generic character: corolla erect, bell-shaped or rounded, six-cleft or six-parted; segments equal, three melleiferous pores at the base; cells of the capsule mostly two-seeded.

There are about sixteen species of *Hyacinth* known, natives of Europe and Africa: of the *H. orientalis*, native of the Levant, the Dutch gardeners are successful cultivators of almost innumerable varieties; these are annually imported into England in large quantities, and are flowered in water. Several other species are hardy, and are frequently cultivated; the English *Hyacinth*, *H. non scriptus* of Willdenow, is the *Scilla nutans* of English Botany.

HYADES, a constellation of the Southern hemisphere. Their names, as given in a fragment of Hesiod produced by Tzetzes, (*Annot. in Hes. 119.*) were Phæole, (Phæsole,) Coronis, Clelea, Phæo, and Eudore. Apollodorus (*Bibl. iii. 3.*) calls them the Nymphs of Nyssa, whom Jupiter rewarded with the title of

Hyades for their care of the infant Bacchus. These Nysseides, according to Hyginus, (*Fab. 182.*) through the intercession of their nursling, obtained rejuvenescence from Medea, and were afterwards translated, under their new name, to the Stars. Ovid (*Fast. v. 167.*) alludes to the guardianship of Bacchus, and adds, that other authorities consider them to be granddaughters of Tethys and Oceanus. Hyginus, in another place, (*Fab. 192.*) relates, that Atlas had twelve daughters and one son, Hyas, by Pleione or Oceanitis, whom others call Æthra, a daughter of Oceanus. Hyas was killed by a boar or a lion, (Timæus says a snake,) and his sisters in consequence wept themselves to death. Five of them, Phæsyia, Ambrosia, Coronis, Eudora, and Polyxo, formed a constellation between the horns of Taurus, called Hyades by the Greeks, either because they were disposed in the form of the letter Y, or from *ῥεῖν*, to rain; their rising being supposed to be attended with much wet. The Latins ignorantly called them *Suculæ*, ἀπὸ τῶν *ῥεῖν*, a *suibus*, a blunder, upon which Cicero has commented. *Hyadas nostri imperitè suculas (vocant) quasi a suibus essent non ab imbris nominatæ.* (*De Nat. Deor. ii. 43.*) The same charge was brought against his countrymen by Cicero's Freedman Tullius Tiro, and is rebutted by Aulus Gellus in the following strange passage, which Oisel has well characterised as containing *nugas nugacissimas*. Sed enim veteres nostri non usque eo rupices et agrestes fuerunt, ut stellas Hyadas idcirco Suculas nominarent quod vēs Latinè sues dicantur: sed ut quod Græci ῥεῖν, nos super dicimus, quod illi ῥεῖν, nos supinus, quod (illi) ῥεῖν, nos subulcus, quod item illi ῥεῖν, nos primo synpus inde per y Græcæ Latinæque literæ cognationem somnus, sic quod ab illis ῥεῖν a nobis primo Syades deinde Suculæ appellatæ. (xiii. 9.) Alexander is referred to by Hyginus, (*Poet. Ast. 21.*) for another derivation of their names as daughters of Hyas and Bæotia.

The chief of the Hyades in the left eye of Taurus is a bright star, named Aldebaran by the Arabs. The Romans used to call it *Palaticium*, because its rising agreed with the Festival *Palilia*.

HYÆ'NA, } Fr. *hyenne*; It. and Sp. *hyena*; Lat.
 HY'EN. } *hyæna*; Gr. *ῥαῖνα*, *porca*, from *ῥεῖν*, *sus*.

I will laugh like a *hyen*, and that when thou art inclin'd to sleepe.
Shakspeare. As You Like it, fol. 201.

SAM. Out, out *hyæna*; these are thy wonted arts,
 And arts of every woman false like thee;
 To break all faith, all vows, deceive, betray,
 Then as repentant to submit.

Milton. Samson Agonistes, l. 748.

And scorning all the taming arts of man
 The keen *hyæna*, fellest of the fel.

Thomson. Summer.

————— The tiger when escap'd,
 Or fell *hyæna* from an eager chase
 Of dogs and hunters, feels not more dismay.

Glover. The Athenaid, book xiv.

HYÆNA, Storrr, Illig. *Hyæna*, Pen. In *Zoology*, a genus of animals belonging to the tribe *Digitigrada*, family *Carnivora*, order *Sarcophaga*, class *Mammalia*.

Generic character. Incisive teeth six in each jaw, the second outer of the lower jaw thicker at its base than the others; cuspid very long, conical, and sharp; molar teeth large, five on each side in the upper jaw, the anterior three single-edged, the fourth, which is the largest, tricuspid, and armed with a little tubercle on its fore and inner edge, the fifth small, tubercular, and placed transversely in the jaw; in the lower jaw four,

HYADES.

HYÆNA.

HYÆNA. the anterior three thick and conical, the fourth the largest and bicuspid; feet four-toed, their soles hairy.

The Hyænas have a general resemblance to the Dog, but are easily distinguished by the greater length of their fore legs, and the hog-like mane which extends more or less along the back; they are morose and vicious in their appearance, and very voracious, but very cowardly, never daring to attack an animal which makes a show of resistance, except when escape is impossible, and they then fight furiously. They pass the greater part of the day in holes, which they dig for themselves, or in clefts or caverns of rocks, from which they sally out in search of prey; and if they cannot find any living animal, will satiate themselves on a dead carcass, however putrid, devouring it bones and all; and should this carrion fail, will tear up graves in order to satiate their ravenous appetite. At night they do not hesitate to enter towns in search of offal; and, according to Mr. Bruce's account, they come so numerous into Gondar, a town of Abyssinia, that "many a time, when the King has kept me late in the palace, on going across the square from the King's house, I have been apprehensive lest they should bite me in the leg." Their voracity, however, answers a very good purpose, as it assists the vultures in clearing away the putrid carcasses which, in a hot climate, would produce dangerous consequences to mankind. Their gait is awkward, and when they are first disturbed they limp much in running, but after a short distance they gallop off very swiftly. In turning their head they also usually carry round the greater part of the body, and hence has arisen the old notion related in Pliny, that "their necke and the mane therewith, together with the backe, are one entire bone without any joint at all, so as they cannot bend their necke without turning the whole body about." (ch. xxx. book viii.) They are also stated by the same author to change their sex every two years; but at the same time he says Aristotle denies it. He mentions, moreover, that Hyænas have the power of imitating the cry of other animals; and this has been proved to a certain extent by the observation of Sparrman.

H. Vulgaris, Desmarest; *Canis Hyæna*, Lin.; *l'Hyène*, Buff.; *Striped Hyæna*, Pen. About the size of a large dog, and very strongly made; head flat and broad, the jaws longer than those of the Cats but shorter than of the Dogs; ears short and pointed; eyes wild, sullen, and ferocious; shoulders high; hair long and coarse, completely covering the short woolly hair surrounding its roots, and of an ash colour, striped from the back to the belly with black streaks, and barred with black across the legs: from the back of the head to the tail extends a long, stiff, ashy mane varied with black; tail very hairy, plain ash, or barred black: the oval pouch probably gave origin to the notion of the animal being an hermaphrodite. It has a peculiar cry, said to resemble in its commencement the moaning of the human voice, and ending like a person endeavouring to vomit. This animal is native of the Caucasian and Altaic chain of mountains, Asiatic Turkey, Syria, Persia, Barbary, Senegal, and the Cape of Good Hope, but here they are not very numerous. The Arabs, when they kill the Hyæna, bury the head to prevent it from being used for magical purposes. It is said that this animal cannot be tamed. Pennant, however, mentions some young ones he had seen tame at the Tower of London; and Mr. Hunter possessed one, which he kept at Earl's Court, so docile as to allow itself to be handled;

but after his death it was sold to a showman, and, from the confinement it was subjected to, became very fierce, and was at last destroyed by a tiger, into whose cell it had intruded by tearing down the partition.

H. Capensis, Desm.; *Canis Crocuta*, Lin.; *l'Hyène tachetée*; *Tiger Wolf* of the Cape; *Spotted Hyæna*, Pen. This is the most common species at the Cape of Good Hope; and although its presence requires caution on the part of the shepherds in regard to their cattle, yet it is a very valuable animal scavenger, as it is well known to come nightly to Cape Town and clear away the offal, bones, &c. which are thrown out in large quantities; and Sparrman says, that the Dogs are so well accustomed to it, that they feed side by side without molestation, and the Hyæna is rarely known to do mischief when thus satiated. Its general colour is reddish brown with dark round spots on the body, and the hind legs sometimes spotted, at other times barred; the head large and flat, of a dark colour, and whiskered both on the lips and above the eyes; the ears short; a short mane, the hairs of which point forward, runs along the ridge of the back. This animal is found in Æthiopia, Guinea, and the Cape of Good Hope; it seeks its prey only in the evening, often in flocks, but its peculiar howl gives ample notice of its approach. Sparrman considers the howl to be indicative of hunger, and the hollowness of the sound induces him to think that it proceeds from emptiness of stomach. It is this species which he has observed capable of imitating the call of other animals to a certain extent, thus alluring their young within its grasp. They are very powerful; and an instance is recorded of one kept at the Tower of London, which tore up a plank about seven feet long, nailed down to the floor of its den. Formerly they were known to carry off children from the negroes' cottages, but they are now more timid, and their depredations are confined to cattle. Sparrman relates in his Travels an amusing anecdote which he had heard related at the Cape. "At a feast near the Cape one night, a trumpeter, who had got his fill, was carried out of doors, in order that he might cool himself, and get sober again. The scent of him soon drew thither a Tiger Wolf, which threw him on his back, and dragged him along with him as a corpse, and consequently a fair prize, up towards Table Mountain. During this, however, our drunken musician awaked, enough in his senses to know the danger of his situation, and to sound the alarm with his trumpet, which he carried fastened to his side. The wild beast, as may easily be supposed, was not less frightened in his turn."

H. Villosa, Smith; *Strand Wolf*, or *Strand Jut* of the Cape; *Hairy Hyæna*. Is less than the last species; its general colour is dusky grey, marked with large black spots or oblique bands; the neck is yellowish, the head broad and grisly, its apparent breadth increased by the projection of the hair between the ears and throat, which assume the form of a ruff of a reddish white colour, marked more or less distinctly with a vertical dark stripe under the outer angle of each eye; the outside of the legs dirty white, striped transversely with narrow black bands, deficient on the inside. The hair on the neck and body is very long and shaggy, measuring, especially on the back and sides, as much as six inches. This animal is described by Dr. Smith in the XVth volume of the *Linnæan Transactions*, from an individual he had for some time in his own possession. It is less powerful than the other species, and confines

HYÆNA. its depredations to the destruction of smaller cattle, as sheep, goats, &c. But it does not appear less carnivorous. Dr. Smith's animal during confinement was always much excited by the approach of animals, which it would probably attack had it been at liberty; it preferred meat in which the blood remained to other, and not uncommonly bones to flesh; these it would for hours employ its teeth in breaking, and then suck out the marrow. It was extremely suspicious, and would not cross even a deal board which was placed across its den for a long while, until it had thoroughly convinced itself that no danger lurked beneath, by licking at and biting such parts as its teeth could get at. It was at first impatient of confinement, and endeavoured to escape by digging close to the wall of its prison-house; and the hole, which it had formed in a single night large enough to hide itself in, being filled up with stones, it removed them next night, and succeeded in reaching the foundation, the strength of which, however, stopped it. Dr. Smith relates a curious circumstance with regard to a secretion, similar to "impure candle grease," which the animal obtains by rubbing the nates "for about half a minute" against any hard substance; he first observed it upon an upright post in the apartment in which the animal was confined, and also saw it in the performance of the operation, after which it licked off the substance thus procured. Removing the post did not prevent its finding a new rubbing place, for it then selected a large stone, upon which the same substance was deposited: it hardly ever stirred without forthwith visiting this larder of its own, and always resorted to it after feeding. This is probably the animal alluded to by Cuvier in his *Ossements Fossiles*, tom iv. p. 384, and named by Desmarest *Hyæna Rufa*.

Another new species was assigned to this genus by Temminck, under the name *H. Picta*, the *H. Venatica* of Burchell, but he is now satisfied that it belongs to the Dogs.

See Linnæi *Systema Naturæ* a Gmelin; Illiger, *Prodromus Mammalium*; Buffon, *Histoire Naturelle*; Pennant's *History of Quadrupeds*; Sparrman's *Voyage to the Cape of Good Hope*, &c.

HYÆNANCHE, in *Botany*, a genus of the class *Dioecia*, order *Dodecandria*. Generic character: male flower, calyx five to seven-leaved; corolla none; stamens ten to twenty: female flower, one style, stigmas three, capsule three-celled; cells three-seeded.

One species, *H. Capensis*, a shrub, native of the South of Africa, called there the Hyæna poison-tree.

HYALEA, in *Zoology*, a genus of *Pteropodous Mollusca*, established by Forskaell.

Linnæus first placed it with the *Anomia*; it has since been placed with the *Patellæ*; and Cuvier has pointed out its affinity to the genus *Clio*. In the *Annals of the Museum* Cuvier has given a dissection or description of the animal; and lately, Blainville, in the *Journal de Physique*, has given a fresh anatomy, in which he has controverted most of the accounts given by Cuvier, and evidently with justice in many instances. This being the case, we have given the latter author's generic character, not vouching for its accuracy in every particular.

Generic character. Body globular, formed of two distinct parts; the hinder, or abdominal, broad, depressed, and edged on each side by the double lips of the mantle sometimes prolonged; contained in a shell, the anterior or *cephalo-thoracic* parts dilated on each

side into wings or rounded fins; head not distinct, provided with two *tentacula* placed in a cylindrical sheath; mouth, with two labial appendages running under the foot; vent on the hinder part of the right side of the double lips of the mantle; gill pectinate on the right side; oviduct ending in neck part between the two parts of the body, that of the male organ at the base of the right *tentaculum*; shell very thin, transparent, symmetrical; above convex, beneath nearly flat; slit on the sides for the passage of the lobes of the mantle; aperture a narrowed slit, and often pierced behind.

The type of the genus is *H. tridentata* of Lamarck, the *Anomia tridentata* of Linnæus.

Blainville has published a monograph, containing a description of thirteen species of the genus.

HYALINE, Gr. *υαλίνος*, *vitreus*, from *υαλος*, *vitrum*, and this from *ϋ-ειν*, *pluere*; because *vitrum*, or glass, has the colour of water.

Witness this new-made world, another Heav'n
From Heaven gate not farr, founded in view
On the clear *hyaline*, the glassie sea.

Milton. *Paradise Lost*, book vii. v. 619.

HYAS, in *Zoology*, a genus of *Short-tailed Triangular Crabs*, allied to *Maia*, established by Dr. Leach.

Generic character. *Antennæ*, with their first joint larger than the second, compressed and dilated externally; the third joint of the outer feet-like jaws short, slightly dilated externally, nicked at its extremity and on the inner side; pinchers much larger and shorter than the other legs, which are double the length of the body; legs cylindrical, clawed; body long, subtriangular, rounded behind; forehead ending in two points.

The type of the genus *H. araneus*, Leach; the *Cancer araneus* of Gmelin, the *Cancer bufo* of Bosc, which are found in the British Ocean.

HYBOS, in *Zoology*, a genus of *Dipterous* insects, established by Meigen.

Generic character. *Antennæ* inserted on the front of the head, much shorter than the head, and formed of two curved or conical joints, with a long bristle at their extremity; *palpi* curved beneath the produced trunk; the thighs of the hinder legs enlarged. This genus is nearly allied to *Tachydoma*.

The type of the genus is *H. asiliformis*, the *Stomoxys asiliformis* of Fabricius.

HY'BLA-HONEY, } From *Hybla*, a mountain of
HY'BLÆAN, } Sicily famous for its bees and honey.

That lovely spot which thou dost see
In Celia's bosom was a bee,
Who built her amorous spicy nest
I th' *hyblas* of her either breast.

Carew. *On a Mole in Celia's Bosom*.

Charming Bombyce, though some call you thin,
And blame the tawny colour of your skin;
Yet I the lustre of your beauty own,
And deem you like *Hyblæan* honey brown.

Fawkes. *Theocritus*, idyl. 10.

Go, fly into thy hive again,
With more than *Hybla-honey* blest;
For Pope's sweet lips prepare the dew,
Or else for love a nectar-feast.

Thomson. *The Bee*.

HY'BRID, } Lat. *hybrida*, or *ibrida*; Gr. *υβρις*,
HY'BRIDOUS. } *injuria*, *quod injuriam contumeliosam*
notat; (*sc. adulterium*.) Scaliger (in *Varronem*) and
Vossius prefer an ancient Tuscan word, *umbri*, signify-
ing *spurius*.

HYBRID. See Vossius and Martinius; also the Quotation from Pliny.

HYDER-ABAD. There is no creature engendred so soone with wild of the kind, as doth the swine; and in good sooth such hogges in old time they called *hybrides*, as a man would say, halfe wild: insomuch as this tearme by a translation, hath been attributed to mankind.

Holland. *Plinie*, book viii. ch. liii.

She's a wild Irish born, sir, and a *hybride*.

Ben Jonson. *The New Inn*, act ii. sc. 2.

Let us therefore, by way of close, briefly recapitulate, and lay together the fore alledged reasons and arguments, why we should by all means deal with our separatists and dissenters as Saint Paul (a most authentick example) did with those judaizing *hybrid* Christians, viz. not give place to them at all.

South. *Sermons*, vol. v. p. 494.

But now why such different species should not only mingle together, but also generate an animal, and yet that that *hybridous* production should not again generate, and so a new race be carried on; but nature should stop here and proceed no further, is to me a mystery and unaccountable.

Ray. *Of the Creation*, part ii.

HYCLEUS, in *Zoology*, a genus of *Heteromorous*, *Coleopterous* insects, established by Latreille, belonging to the family *Cantharidæ*.

Generic character. *Antennæ* club-shaped, enlarging, with the end formed of nine joints, the last very large, and forming an ovoid button.

The type of this genus is *Mylabrus argenteus* of Fabricius.

Divisions.

HHAIDERABAD, which, as a Province (*Sûbah*) of the Moghul Empire, contained 42 Districts, (*Serkárs*), and upwards of 400 Townships, (*Perganahs*), comprehending nearly the whole territory between the Gódáverí and the Krishna, and all the low lands on the Eastern coast of the Peninsula from the Mahá-nadi to the Pannár, has been greatly diminished by the revolutions which have reduced the Musulmán power in India, but still comprehends the territories of the most powerful remaining Mohammedan Prince, the Nizám of the Dekan, whose dominions extend from the Taptí and Werdá Northwards, to the Tumlhádra and Krishna Southwards, including the Provinces of Bíder and Nándír, besides many Districts formerly attached to Aúreng-ábád, Bījápúr, and Berár; and together forming an area of nearly 95,000 square miles. The territory of Hhaider-ábád is now divided into the following Districts:

- | | |
|-----------------|------------------|
| 1. Pángal. | 9. Golkondà. |
| 2. E'dgír. | 10. Káilkondà. |
| 3. Ganpúr. | 11. Malkéír. |
| 4. Déwar-kondá. | 12. Meídak. |
| 5. Nalgondà. | 13. Kólás. |
| 6. K'hamamét. | 14. E'lg'handel. |
| 7. Warangol. | 15. Malangúr. |
| 8. B'hóngír. | 16. Rámgír. |

Soil, level, and climate

The greater part of this territory is hilly, though not mountainous, and being a part of the table-land of the Western Peninsula, is at a considerable elevation above the sea; its climate, therefore, is more temperate than that of the low lands, (*páyén g'hát*), and the thermometer sometimes sinks to 45° of Fahrenheit's scale. Its rivers are merely torrents, either entirely dry, or reduced to chains of pools in the hot season. Its soil is fertile, and would, if properly cultivated, be very productive; but from bad government the cultivation is discouraged in every way, and large tracts, once closely peopled, are now covered with brushwood and wholly desolate. Commerce is equally checked by the rapacious spirit of the administration, or the unrestrained extortion of its agents; so that, in 1809, the whole amount of European

goods annually imported did not exceed £25,000 in value. Nearly the whole Country is parcelled out into *já-gírs* or feudal lordships, many of which were granted by the Musulmán Sovereigns of the Dekan, and are considered as inalienable. Their possessors are bound by their tenures to maintain an armed force, which renders the more powerful of them nearly independent of the Sovereign. A small quantity of muslins, salt, and salt-fish and opium, the trade in which is contraband, and very injurious to the regular dealer, are almost the only articles of commerce. In 1801, the duties levied on goods imported amounted to about 15 per cent. *ad valorem*; and as this is considered as one of the most productive sources of the Nizám's revenues, the British Government found it extremely difficult to obtain any reduction of it from his Ministers.

HYDER-ABAD.
Tenures.

	Rupees.	£.	Revenues.
In 1788 his receipts were	1,23,13,880.	1,539,235	
Expenditure.	96,72,405.	1,209,050	

Leaving a surplus of . . . 26,41,475. . . 330,185

In 1803 there was a deficit of 51,48,768 rupees, (£643,596;) but in 1810 the deficit amounted only to 15,30,178 rupees, (£191,272,) the receipts having been increased to 1,85,97,340 rupees, (£2,324,667;) but this augmentation of revenue was due to an aggravated system of extortion as well as an increase of territory on the destruction of the Mahratta power, not to any real improvement of the Country. This account does not include sums received from *já-gír-dárs*, or feudal landholders, which are continually fluctuating. The following estimate is probably a near approximation to the whole annual revenue raised on the Nizám's territory:—

	Rupees.
Average receipts	1,85,87,214
Prime Minister's fees.	17,18,342
Financial Minister's (<i>Péshkár</i>) fees . .	2,86,390
Quit-rents of <i>já-gírs</i>	85,00,000
Presents	1,00,000

(£3,648,968) 2,91,91,946*

A large portion of this sum is absorbed by the expenses of the Court, and much is embezzled in various ways by the agents of Government, but the greatest part is hoarded up in the Nizám's private treasury; and in 1811 the deficit continued to increase, while the Country was so completely exhausted as to offer no prospect of any new resources.

The Country between the Krishna and Gódáverí anciently formed the Hindú kingdom of Telingáná; a territory not originally possessed by Hindús, as the languages still vernacular in it prove, and, therefore, not properly a part of Hindúst'hán, to the South of which it lies, forming a part of the Dakshin, (*Dek'hin*, or Dekan,) or Southern region. It was conquered by the Mohammedans at an early period, and formed a large part of the territories possessed by the Bahmen's Sultans. On the extinction of that dynasty, the Telingáná again became a separate Principality, under the

History.

* As 100,000 = 1 lak, and 100 laks (= 10,000,000) = 1 krór, two units, unknown in our system of numeration, occur in Indian accounts, and they are conveniently expressed by this change in the punctuation: the above sum will therefore be read off two krórs, 91 laks, 91 thousand, and 946 rupees.

HYDER-
ABAD.

name of the Kingdom of Golkondá, and its first Sultán, Culi Cutb-Sháh, ascended the throne in 1512. The last Prince of his line, Abú Hoseín, died in 1704, a prisoner in the Castle of Daúlet-ábád. His Kingdom became a Province (*Súbah*) of the Moghul Empire, and after the death of Aúreng-zéb, his Viceroy in the South (*Dekan*) made himself master of the territories placed under his direction. This Chief, whose reign began 1717, died in 1748 at the reputed age of 104 years, still contenting himself with the humble title of Minister, (*Nezzámi-l mulk*,* *i. e.* Regulator of the Empire,) though really possessed of uncontrolled power. His successors, as is well known, took an active part in the wars which so long threatened the British interests in the Peninsula, but the growing power of the Mahrattahs naturally alarmed a Musulman Prince, and 'Alí, the successor of Salábet Jang, whom he caused to be assassinated in 1763, formed a close alliance with the British Government. Having, in 1795, for a short time abandoned those allies, he engaged in a war with the Mahrattahs, which terminated in the loss of Daúlet-ábád, a very valuable part of his territory, a charge of three crores of rupees (£3,375,000) by way of indemnification, and the retention of his Prime Minister, 'Azimu-l-omará, as a hostage. In 1798 the Nezzám was prevailed upon to form a subsidiary Treaty with Great Britain, in compliance with which a detachment of 6000 men was stationed in his territories. By a subsequent Treaty, in 1800, this force was increased to 1000 cavalry and 8000 infantry, for the maintenance of which, the territories acquired by him on the destruction of Típu's power were ceded to the British Government in lieu of all future claims upon his treasury. This Treaty was offensive and defensive; and it was determined that, from that period, all external intercourse between the Nezzám and foreign Powers should be exclusively managed by the British Government, which engaged to secure that Prince from internal insurrection and external invasion, and thus released him from the harassing demands of the Mahrattahs, amounting to 45 laks (£540,000) annually. 'Alí was succeeded, in 1803, by his son, Sikandar Jáh, who, in gratitude for the freedom from all opposition with which he ascended the throne, offered to relinquish the tribute of 7 laks (£34,000) paid by the East India Company for the *Serkár* (District) of Gantúr. This offer was, however, then declined, and the *peshkesh*, or tribute, was redeemed, in 1822, for the sum of £1,000,200. In 1803 and 1804 the Nezzám's territories were augmented by all the country South of the Injárdí hills, and West of the Werdá, except the districts of Nernálá and Gáwelgar'h, retained by the Rájá of Nágpúr, and the whole tract between the Ajantí hills and the Gódáverí, including Gandá-púr and the fertile tract round Jálná-púr, was ceded to Hhaider-ábád by Sind'híá. Notwithstanding the many and great obligations of the present Nezzám to the British Government, and the gratitude which he has at times expressed, he has frequently betrayed a strong inclination to violate his engagements and abandon his alliance; but as he is a weak Prince,

* The plural of Názim, used, according to the extravagant style of adulation prevalent in India, instead of the singular, just as Nawwáh has nearly banished Náib from the Indian vocabularies. The close resemblance of Nezzám to Nizám, (order, rank, arrangement, file, &c.) from which it differs only in its vowels and the doubling of the second consonant, has completely established the latter, though erroneous, in our language.

subject to occasional fits of derangement, it is not surprising that he should be the dupe of interested knaves, whose selfish and mischievous projects are thwarted by the vigilance of the British Residents and the presence of the subsidiary force.

Hhaider-ábád, (*i. e.* Lion's Abode, or Abode of Haider,) the Capital of this Sovereignty, is in 17° 15' North and 78° 35' East, on the South side of the river Músí, which is little better than a wintry torrent. It is about four miles long and three broad, and is surrounded by a stone wall; its streets are narrow, crooked, ill-paved, formed by rows of houses, or rather wooden sheds of one story. A bridge over the Músí, broad enough for two carriages abreast, the Palace, and some of the Mosques are the only remarkable buildings; but the Tank, about a mile to the West of the town, is a public work very deserving of notice. A valley, enclosed on three sides by hills, has been converted, by a rampart or embankment (*band*) at its open end, into a vast reservoir, (*tanque*,) nearly 17 miles in circumference, and covering about 10,000 acres. It is filled by a canal from the river. The embankment, formed entirely of granite, is 3350 feet in length, and nearly 50 feet high, in the middle of the valley. It was begun by the late prime-minister Mír 'Alan, and finished by his successor, Muníru'l mulk, in 1812. The Royal residence was removed from Golkondah by Mohammed Culi Cutb-Sháh, about A. H. 995, (A. D. 1587,) to a new site 4 cós (6 miles) to the East, where he founded the City, named after B'hágmátí, his favourite mistress, B'hágnagar,* (*i. e.* B'hág-town;) but being afterwards, says Ferishtah, ashamed of it, he changed its name to Hhaider-ábád. In 1687, it was taken and plundered by the troops of Aúreng-zéb, and, on the fall of its native Princes, ceased to be a Capital, till the Nezzám 'Alí removed thither from Aúreng-ábád, about 1762, since which time it has continued to increase in wealth and population, and has now probably not less than 200,000 inhabitants.

1. Pángal, in 16° 11' North and 78° 6' East, gives its name to a small district on the banks of the Krishna. Paungul.

2. Eídgír, a small district, of which the river B'híma is the Western boundary, contains the towns of Fírúzar'h, Daúlet-ábád, and Ehídgír, in 16° 35' North and 77° 16' East. Eidgheer.

3. Ganpúr, to the South of Hhaider-ábád, is an extensive, but almost uncultivated and uninhabited district. Its Capital is in 16° 33' North and 78° 8' East, on a fortified hill, now abandoned as a place of strength. Its Mosque is one of the finest in the Nezzám's dominions. Ghunpoor.

4. Déwarkondá, on the North side of the Krishna, contains the towns of Peílwa and Nardinpet, besides that from which the district is named, situated in 16° 40' North and 78° 57' East. Dawurconda.

5. Nálkondá, on the North side of the Krishna, and crossed by the Músí, though fertile, is almost desolate. Its Capital is in 17° 5' North and 79° 16' East. Nalgonda.

6. K'hamam-eít, in 17° 16' North and 80° 11' East, is the chief town of a district bearing the same name, and bordering on the *Serkár* of Rájmanderí. It is thinly peopled, and its extensive forests afford shelter Cumnumait

* Hence the Bagnagar of the old travellers. Ferishtah, who lived in the first half of the XVIIth century, says, that "it is called by the people B'hág-nagar, not Hhaider-ábád." It must not be confounded with Biznagar, a corruption of Vijayanagara.

HYDER-
ABAD.

HYDER-ABAD. to gangs of robbers, who continually harass the industrious inhabitants of the adjoining territory.

Warangol. 7. Warangol, (Waragul, or Arankul,) in $17^{\circ} 54'$ North and $79^{\circ} 34'$ East, is an ancient city, founded in A. D. 1067, and supposed to have been then the Capital of Andhra, or Telinga, a powerful State in the Peninsula. It was finally wrested from the Hindús by the troops of Ahmed Sháh Bahmení in 1421. The district named from it is little cultivated, especially on its North-Eastern side; a natural consequence of the arbitrary, oppressive, and improvident system of government prevailing in the Nezzám's territories.

Bongheer. 8. B'hóngír, (for B'hówangiri,) to the North-East of Hhaider-ábád, on the Northern bank of the Músí, though small, is one of the most populous districts in the whole territory. Its Capital is in $17^{\circ} 28'$ North and $78^{\circ} 54'$ East.

Golkonda. 9. Golkondá, to the East of Hhaider-ábád, is an extensive district, crossed by the Músí; the mountains of which consist principally of syenite, and contain no diamonds; but opal and chalcedony are found about 40 miles to the West. The diamond mines, now nearly abandoned, are in the alluvial beds on the banks of the Kríshna and Pennár rivers, but the matrix is a sandstone breccia. As the inhabitants of this district are much engaged in cutting and polishing these stones, it is from that cause, probably, that its celebrity for them has arisen. Its fort is on a hill in $17^{\circ} 15'$ North and $78^{\circ} 32'$ East, four or five miles West North-West of Hhaider-ábád. After having been the residence of Hindú Princes possessed of a considerable territory, it became merely a Provincial town under the Bahmení dynasty, but was again a Royal residence under their successors, the Cutb-sháhi Sultáns; the last of whom was taken prisoner by the army of Aúrengzéb on the capture of the place, after a seven months' siege, in 1690. The fort is now a state-prison, and a place of refuge in case of any sudden alarm.

Coilconda. 10. Kóilkondá, in $16^{\circ} 51'$ North and $77^{\circ} 50'$ East, is the Capital of a large district little known, to the West of Golkondá.

Malkair. 11. Málkeir, in $17^{\circ} 10'$ North and $77^{\circ} 15'$ East, gives its name to a small district on the banks of the B'híma.

Maiduck. 12. Meidak, in $18^{\circ} 5'$ North and $78^{\circ} 24'$ East, is the chief town of a district traversed by the Mánjirá, and lying to the North-East of Hhaider-ábád.

Kowlas. 13. Kólás, in $18^{\circ} 14'$ North and $77^{\circ} 47'$ East, to the North-West of the Capital, is the principal place in a district little known, but enclosed on three sides by the river Mánjirá.

Elgundel. 14. El-g'handel, near the Northern extremity of the Principality, is on the North side of the little river Pannér, in $18^{\circ} 17'$ North and $79^{\circ} 4'$ East. The large district, named from it, is one of the least known in the whole of the Nezzám's territories, few parts of which have yet been visited by Europeans.

Mulangur. 15. Malangúr is a small district North-East of Hhaider-ábád. Its chief town, bearing the same name, is in $18^{\circ} 12'$ North and $79^{\circ} 18'$ East.

Ramgheer. 16. Rám-gír, or Ráma-giri, at the North-Eastern extremity of the Principality, extends across the Gódá-verí, but all to the North of that river is a part of half-civilized Hindú territory of Góndwánah. The town of Rám-giri (Rámá's Mount) is in $18^{\circ} 27'$ North and $79^{\circ} 28'$ East.

Paloonshah. 17. Pálúnshá is the Capital of a large zemíndárí in

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the North-Western part of the Nezzám's territories, and appears not to be comprehended in any of the preceding districts. It stands in a luxuriant valley, about four miles wide, and enclosed by lofty ranges of mountains. In 1794 the town was populous and flourishing, in 1813 it was found in a wretched state. Its Chief resides at Pálkondá, an ordinary gar'hí, or mud fort, and his whole zemíndárí, though well protected by its position, is very unhealthy.

Hamilton, *Gazetteer, East Indies*, 2d edition, London, 1828; Hamilton, *Hindustan*, vol. ii. p. 122; Tieffenthaler, *Beschreibung von Hindustan herausgegeben von J. Bernouilli*, vol. i. p. 355; Scott-Waring, *History of the Mahrattas*, p. 260; Rennell, *Memoir of a Map of Hindostan*, p. 217, 247, 290; *Map of the Peninsula*, p. 32, 35.

HYDNOCARPUS, in *Botany*, a genus of the class *Dioecia*, order *Pentandria*. Generic character: male flower, calyx five-leaved; corolla, petals five, with five nectariferous scales; stamens five, one style: female flower as the male; berry one-celled, many-seeded.

One species, *H. inebrians*, a tree with flexible branches, native of Ceylon.

HY'DRA, } Lat. *hydra*, or *hydrus*, a
HY'DRA-FACTION, } water serpent, from the Gr.
HY'DRA-FORM, } *ὕδρωρ*, water. From the quali-
HY'DRA-HEADED, } ties ascribed to it in the Quota-
HY'DRA-LIKE. } tion from Sandys, *Hydra* is ap-
plied to

Evils increasing from the attempt to suppress them; a numerous increase of evils; any multiform or multifarious evil or mischief.

To dire Lernæan *hydra* what art thou?

Her wounds were fruitfull; from each sever'd head,
Each of her hundred necks two fiercer bred.

Sandys. Ovid. *Metamorphoses*, book ix. *Hercules and Achelous*.

And yet the *hydra* of my cares renews

Still new born sorrows of her fresh disdain.

Daniel. *Sonnets to Delia*, son. 15.

Cerastes horn'd, *Hydrus* and *Ellas* drear.

Milton. *Paradise Lost*, book x. fol. 525.

Nor neuer *hydra-headed* wilfulness

So soone did loose his seat; and all at once,
As in this king.

Shakspeare. *Henry V.* fol. 69.

Euen *hydra-like* we flesh our faults:

Our mindes doe wauer still.

Our selfe-conceits be winged: and

We flie from good to ill.

Warner. *Albion's England*, book ix.

Once more our awful Poet arms, t'engage

The threatening *hydra-faction* of the age;

Once more prepares his dreadful pen to wield,

And every Muse attends him to the field.

Tate. *Upon the Author of the Medal*.

Yet should Rebellion, bursting from the caves

Of Erebus, uprear her *hydra-form*,

To poison, Liberty, thy light divine;

Britannia! rescue Earth from such a bane.

Thompson. *Sickness*, book v.

HYDRACHNA, in *Zoology*, a genus of Water Spiders, forming the type of a family, established by Muller, but lately contracted by Latreille.

Generic character. The mouth composed of plates, forming a produced sucker; *palp*: with a mobile appendage at their extremity.

Muller has given an excellent monograph of this genus, in which he has stated exceedingly interesting accounts of its manners and habits. The type of the

HY-
DRACHNA
—
HYDRO-
CEPHA-
LUS.

genus is *H. geographica* of Muller, pl. viii. fig. 3—5. One of the largest species of the genus is three lines long; on the slightest touch it feigns death like many other water insects.

HYDRÆNA, in *Zoology*, a genus of *Pentamerous* water insects, belonging to the family *Hydrophilidæ*, established by Kugelan.

Generic character. Mandibles toothless; maxillary palpi very long, ending in a pointed slender joint; club of the antennæ commencing at the third joint; body oblong, depressed; thorax longer than broad.

The genus is nearly allied to *Elophorus*. The type is *H. riparia* of Kugelan, the *Elophorus minimus* of Fabricius.

HYDRANGEA, in *Botany*, a genus of the class *Decandria*, order *Digynia*. *Generic character:* calyx superior, five-toothed; corolla, petals five; capsule two-celled, two-beaked, bursting between the persisting styles by a terminal foramen; seeds many, striated longitudinally.

Three species natives of North America, and the well-known *H. hortensis*, native of the East Indies; this, when first introduced into England, was treated as a stove plant, but has since been found to bear the open air in the Southern parts of this island, in which situation it will grow so luxuriantly as to cover a space of several square yards.

HYDRASTIS, in *Botany*, a genus of the class *Polyandria*, order *Polygynia*. *Generic character:* calyx none; corolla, petals three; nectary none; berry compound, granulations one-seeded.

One species, *H. Canadense*, native of North America.

HYDRAU'LICK, *n.* } Gr. ὑδραυλῖς, from ὕδωρ,

HYDRAU'LICK, *adj.* } water, and αὐλός, a pipe:

HYDRAU'LICAL. } *q. d.* a pipe played by the motion of water.

See *ENCYCLOPÆDIA, MIXED SCIENCES*, vol. iii. p. 200.

I look not on a human body, as on a watch or a hand-mill, *i. e.* as a machine made up only of solid, or at least consistent parts; but as an *hydraulical*, or rather *hydraulopneumatical* engine, that consists not only of solid and stable parts, but of fluids, and those in organical motion.

Boyle. Works, vol. v. p. 232. *A Free Enquiry into the received Notion of Nature.*

And as chymistry, that is conversant about fire, so even hydrostatics and *hydraulicks*, that teach us to make engines and contrivances for lifting up, and for the conveying of water, may in divers places be of no small use to the husbandman.

Id. Ib. vol. iii. p. 407. *The Usefulness of Experimental Philosophy.*

If we had never in our lives seen any but one single kind of *hydraulick* machine, yet, if of that one kind we understood the mechanism and use, we should be as perfectly assured that it proceeded from the hand, and thought, and skill of a workman, as if we visited a museum of the arts, and saw collected there twenty different kinds of machines for drawing water, or a thousand different kinds for other purposes.

Paley. Natural Theology, ch. vi.

HYDROCELE, Gr. ὑδροκήλη, from ὕδωρ, water, and κήλη, a watery swelling or tumour. See the Quotation.

Of waterish tumours, *hydrocele* is one very remarkable species, which subdivides itself into many others. It may be generally defined, a waterish swelling of the *scrotum*.

Wiseman. Surgery, book i. ch. xxiii.

HYDROCEPHALUS, Gr. ὕδωρ, water, and κεφαλή, the head. See the Quotation.

Hydrocephalus is a watery swelling of the head, having the same original with other hydropical tumours: it is most usually the disease of children.

Wiseman. Surgery, book i. ch. xxiii.

HYDRO-
CEPHA-
LUS.

HYDRO-
GRAPHY.

HYDROCHARIS, in *Botany*, a genus of the class *Dioecia*, order *Enneandria*, natural order *Hydrocharidæ*. *Generic character:* male flower, spathe two-leaved; calyx three-cleft; corolla, petals three; female flower as the male; stigmas six, two-cleft; abortive filaments three; capsule six-celled, many-seeded, inferior.

Two species natives of North America, and *H. morsus ranæ*, the Frog Bit, native of watery places in England.

HYDROCHÆRUS, from the Greek ὕδωρ, water, and χοῖρος, a pig, Briss.; *Capibara*, Pen. In *Zoology*, a genus of animals belonging to the family *Hemiaculata*, order *Rodentia*, class *Mammalia*.

Generic character. Nose sharp, obliquely truncated at the tip, and flattened from above; upper lip entire; molar teeth four on each side in each jaw, of which the posterior are the largest, and composed of simple parallel plates, whilst the anterior three have the plates forked on the inner side in the lower, and on the outer edge in the upper jaw; body covered with rough wiry hair, tailless; feet half webbed, four toes before and three behind, furnished with claws, which are rather longer than they are wide.

H. Paraguayensis; *Sus Hydrochæris*, Lin.; *le Cabiai*, Buff.; *River Hog*, Dampier; *Capibara*, Pen. About the size of a two years old Hog, is covered with coarse, short, yellowish brown hair; the legs are short, but the toes long and connected by a short web. The *Capibara* is a native of South America, living in fenny districts near the great rivers in large herds, and uttering a loud discordant cry, like the braying of an ass; it runs slowly, but swims and dives very well, and stays long under water; it feeds both on vegetable and animal food, sitting upon its rump, and holding its food in its fore paws like a Squirrel; it is a good fisher, and brings its prey ashore in order to devour it; is easily tamed, and made familiar. It is the largest of all the *Rodentia*, except the Beaver, grows very fat, and its flesh is considered good eating.

See Cuvier, *Règne Animal*; Pennant, *History of Quadrupeds*.

HYDROCOTYLE, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbelliferae*. *Generic character:* umbel simple; involucre four-leaved; petals entire, spreading; fruit round or kidney-shaped.

A genus of more than thirty species, natives of both hemispheres. *H. vulgaris*, the marsh Pennywort, is a native of England.

HYDRO'GRAPHY, } Fr. *hydrographie*; It. and
HYDRO'GRAPHER, } *Sp. hidrografia*; Gr. ὕδωρ,
HYDROGRA'PHICAL. } water, and γράφ-ειν, to write,
to delineate or describe.

A delineation or description of the watery parts or portions of the globe.

Setting downe alwayes with great care and diligence, true obseruations & notes of al those countreys, islands, coasts of the sea, and other things requisite to the artes of nauigation and *hydrographie*.

Hakluyt. Voyages, &c. vol. i. fol. 417. *M. Wil. Burrough.*

He [Dr. Halley] likewise corrected the position of the coast of Brazil, which had been very erroneously laid down by all former *hydrographers*.

Anson. Voyage round the World, book i. ch. viii.

The artificer must in the framing of his little engine have had due

HYDRO- regard to all these, and consequently have had a comprehension of
GRAPHY. divers celestial and hydrographical truths.
Boyle. Works; vol. vi. p. 724. The Second Part of the [Christian
Virtuoso.

HYDRO-
MANCY.

HYDROLEA, in Botany, a genus of the class *Pentandria*, order *Digynia*. Generic character: calyx five-leaved; corolla rotate or bell-shaped; base of the filaments cordate; style long, diverging; stigma peltate; capsule two-celled, two-valved.

Six species, natives of the East Indies and Peru.

HYDROMANCY, Divination by Water, is said by Natalis Comes (II. 6.) to have been the invention of Nereus, and according to Delrio, a most respectable authority in these matters, it is a method of Divination, than which *nulla fecundior imposturis*. Jamblichus, he says, mentions one kind of Hydromancy to which the Emperor Andronicus Comnenus had recourse; not in person, for regard to his character (a character richly demanding such caution!) forbade this humiliation; *ipse quidem iis nocturnis sacris interesse noluit, metu famæ ut arbitrator, sed illud Hagiochristophoritæ Stephano mandat*. This worthy applied to Sethos, a Diviner, who from his youth upward had been addicted to Magic, and on that account had been deprived of sight by the Emperor Manuel. The question proposed by Hydromancy was, who was to be the successor of Andronicus, a doubt which grievously perplexed the superstitious Tyrant, and left him in hesitation as to the fittest victim whom his suspicious vengeance might first sacrifice. The Evil Spirit when summoned, showed upon the water the letters S I, and upon being asked at what time the person so designated should succeed, he replied, before the Feast of the Exaltation of the Cross. His prediction was verified, for, within the time named, Isaac Angelus had thrown Andronicus to be torn in pieces by the infuriated populace of Constantinople. It should be remembered here that the Devil spells, as he repeats the Lord's Prayer, not in a natural order, but backwards. S I when inverted, would fairly enough represent Isaac according to all laws of Magic.

The same story is related with great spirit by Nicetas. (*Andron. Comn. II. 9.*) The arts with which the Tempter cheats the ear of his votary are vividly displayed, and there is one very picturesque touch, when the Fiend is asked respecting time, which we are surprised should have escaped Delrio, who evidently borrows from this source, though he refers to Jamblichus; *γενομένης οὖν καὶ περὶ τοῦ καιροῦ ἐρωτήσεως, ἐμπεσὼν καὶ ψοφῆσαν τῷ ὕδατι τὸ ἀερικὸν καὶ γεωχαρὲς πνεῦμα πεφοίβασται δι' ἐπασμάτων ὅποια μὴ ἐκφαίνειν χρεών*. The Annalist has already remarked, that he neither knows, nor indeed wishes to know, the method of practising Hydromancy, *ὅσα ἐμοὶ μὲν γινῶναι τε καὶ μαθεῖν οὐχ ἡδὺν, μαθεῖν δ' ἐξετέρωθεν ἔξεστι τοῖς βεβλόμενοις* but Delrio, on the contrary, *ad fugam superstitionis*, describes several kinds. In one, a ring was suspended by a thread in a vessel of water, and this being shaken, a judgment was formed according to the strokes of the ring against the sides of the vessel. In a second, three pebbles were thrown into standing water, and observations were drawn from the circles which they formed. A third depended upon the agitations of the sea; whence the learned Jesuit deduces a custom prevalent among the Oriental Christians of annually baptizing that element; at the same time taking especial care to show that the betrothment of the Adriatic by the Doge of Venice has a widely different origin. A fourth Divination was

taken from the colour of water, and certain figures appearing in it, which Varro (according to Apuleius in his *Apologia*) says afforded numerous prognostics of the event of the Mithridatic War. But this branch was of sufficient importance to deserve a separate name, and we read accordingly of *παγομαντεία*, divination by fountains, these being the waters most frequently consulted. Among the most celebrated fountains for this purpose were those of Palicorus in Sicily, which invariably destroyed the criminal who ventured to adjure them falsely in testimony of his innocence. A full account of their usage and virtue is given by Macrobius. (*Saturn. v. 19.*) Pausanias (iii. 23.) has described a fountain near Epidaurus, dedicated to Ino, into which, on her festival, certain loaves were wont to be thrown. It was a favourable omen to the applicant if these offerings were retained; on the other hand, most unlucky if they were washed up again. So, also, Tiberius cast golden dice into the fountain of Apomus, near Padua, where they long remained as a proof of the Imperial monster's good fortune in making the highest throw. (*Suet. 14.*) Several other instances of divining Springs may be found collected by the diligence of Boissard; (*de Divinatione*, 5.) and to a belief in them Delrio thinks a custom of the ancient Germans is referable, who threw their new-born children into the Rhine, with a conviction that if they were spurious they would sink, if legitimate they would swim. In a fifth method, certain mysterious words were pronounced over a cup full of water, and observations were made upon its spontaneous ebullition. In a sixth, a drop of oil was let fall on water in a glass vessel, and this furnished as it were a mirror upon which many wonderful objects became visible. This, says Delrio, is the *Modus Fessanus*. Clemens Alexandrinus is cited (*Strom. i.*) for a seventh kind, in which the women of Germany watched the sources, whirls, and courses of rivers, with a view to prophetic interpretation; the same fact is mentioned by Vives in his Commentary upon St. Augustine *de Civ. Dei*, vii. 35. In modern Italy, continues the learned Jesuit, Diviners are still to be found who write the names of any three persons suspected of theft upon a like number of little balls, (*pilulæ*), which they throw into water, and some, *his multi sceleratiores*, go to so profane an extent as to abuse even Holy Water for this most unsanctified purpose. (*Disquis. Magicæ*, lib. iv. ch. 2. *quæst. 6. sec. 3.*)

Boissard, as cited above, has explained more fully than Delrio two of these methods of Hydromancy. *Efficitur in aquâ cyatho impositâ cui annulus filo suspensus ex digito libratur ad perpendicularum in aquam: tum verbis conceptis rogatur Dæmon. Si res quæ poscitur vera est, annulus suâ sponte cyathum ferit, sin minus pendet immotus. Velis qui interrogatur mappâ caput obvolvit, super quam cyathus aquâ plenus statuitur. Tum Genio evocato obmurmurat quæ cupit scire. Quod si verbis exprimit suspectum criminis de quo quæritur, aqua effervescens confirmat cogitatum*. A very similar account is given by Wierus, (*de Præstigiis Dæmonum*, ii. 12.)

In a fragment of Varro's Book, *de Cultu Deorum*, the practice of Hydromancy is attributed to Numa: *quod ergo aquam egresserit, id est exportaverit, Numa Pompilius, unde Hydromantiam faceret, Nympham Egeriam conjugem dicitur habuisse*. (*Fragmenta*, Ed. 1623, 8vo. p. 50.) Upon this statement St. Augustine has commented as follows in the passage to which we

HYDRO-
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HYDRO-
MANCY.HYDRO-
MEL.

have already referred: *Nam et ipse Numa ad quem nullus Dei propheta, nullus sanctus angelus mittebatur, Hydromantiam facere compulsus est, ut in aquâ videret imagines Deorum, vel potius ludificationes Dæmonum, a quibus audiret quid in sacris constituere atque observare deberet. Quod genus Divinationis idem Varro a Persis dicit allatum, et postea Pythagoram Philosophum usum fuisse commemorat.* Strabo, in like manner, has ascribed the practice to the Persians; *παρὰ δὲ τοῖς Πέρσαις οἱ μᾶργοι οἱ νεκρομάντεις καὶ ἔτι οἱ λεγόμενοι λεκανομάντεις καὶ ὑδρομάντεις.* (xvi. p. 574. Ed. Cas.)

HYDROMEL, Fr. *hydromel*; Lat. *hydromel*; Gr. *ὑδρομέλι*, from *ὑδωρ*, water, and *μέλι*, honey.

As touching the mead called *Hydromell*, it consisted in times past of rain water well purified, and hony.

Holland. *Plinie*, book xxxi. ch. vi.

In divers parts of Moscovy, and some other Northern regions, the common drink is *hydromel*, made of water fermented with honey.

Boyle. *Works*, vol. ii. p. 105. *The Usefulness of Natural Philosophy*, part ii. essay 5.

Aristotle, in the Treatise to which we are about to refer be really from his pen, is the first writer who mentions HYDROMEL, not precisely under that name, but as a wine made from Honey by the Taulantians, (near Epidamnium, Durazzo,) in Illyria. It was prepared by boiling the combs in water till half only of the original quantity was left. This decoction would keep to a great age, was rich and full bodied, and some, made in Greece, could scarcely be distinguished from old wine. (*περὶ θαυμασίων ἀκουσμάτων*, 21.) The Abate Fortis, who published his *Viaggio in Dalmazia* in 1774, met with the same liquor in the same Country. *A Mostar e nel resto della Bossina si prepara ancora dai Turchi coll' infusione de' favi nell' acqua, e per mezzo della fermentazione una sorte d' Idromele, da essi chiamata Scerbèt, che corrisponde a quella che usavano gli antichi Taulanzi abitatori del paese medesimo.* He then refers to Aristotle, and adds, in testimony of the good qualities of the modern beverage, *I nostri vicini che avrebbono un rimorso grandissimo se bevessero un bicchiere di vino, non anno poi gran difficoltà d' ubbriacarsi collo Scerbèt.* (ii. 154.)

Dioscorides (v. 7.) speaks of Hydromel as known under the name of *meletites*, both by the Greeks and Romans. Among other persons to whom he considers it medicinally useful, he recommends it *γυναῖξιν ὑδροποτούσαις*, a class of ladies which his interpreter and commentator, Marcellus Virgilius, has great difficulty in recognising; and he contends that it means women who, during their gestation, take a fancy against wine, rather than any who upon principle are professed water drinkers.

Pliny, in addition to the mention made of Hydromel in the Quotation above, has given it a good character in another place. "There is a wine, called Hydromel, made of water and honey oneley; but to have it the better some doe prescribe raine water, and the same kept five yeares for that purpose. Others, who are more wise and skilfull herein, doe take raine water, newly falne, and presently seeth it until a third part be boiled away, then they put thereto a third part also of old honey in proportion to it; and so lett them stand together in the sunne for fortie daies together, from the rising of the Dog-starre. Others, after they have remained thus mingled and incorporate together ten daies, put it up and reserve it close stopped for use; and this is called Hydromel, (*Hydromeli*.) which, when it is come to some age, hath the very tast of wine; and no places

affourdeth better than Phrygie." (Holland's *Translation*, xiv. 17. Ed. Hard. 20.) And again more fully afterwards. "Since we are entred into the vertues and operations of Honey, I must of necessitie handle and declare the qualities of Hydromel, or Honyed water, (*aqua mulsa*.) so neare a dependant thereunto. Of which there be two kinds. The one is fresh and new made in hast upon occasion, and presently used: the other is kept and preserved. As touching the former Hydromel, if it be made as it should be, of despumed and clarified honey, it is of singular use in that exquisit and sparie diet fit for sick persons, and namely in meats of light digestion; such as is a thin gruell made of naked frumentie washed in many waters; also to be joyned with restoratives, for to recover the patient's strength much enfeebled. Moreover good it is for the mouthe and stomacke, to mitigat the fretting humors settled and bedded therein; and to coole the extremitie of heat: for I find in good authors, that to ease and mollifie the belly it is better to be given cold than otherwise: as also that it is a proper and convenient drinke for those who chill and quake for cold; likewise for such as be heartlesse, and have small or no courage at all, whom those writers call *Micropsychos*."*

He then proceeds to enumerate its medical virtues, which are very numerous. It is good for a cough; when mixed with oil it is a counterpoison against white lead; it is a preservative to such as have eaten "henbane and dwale," especially if taken with asses milk. "Being applied accordingly, it taketh down all sodaine swellings, cureth dislocations, and, in one word, doth mitigate all pains. Thus much of Hydromel new made; for our moderne physicians have utterly condemned the use of that which is kept until it be stale. And this they generally hold, that it is not so harmlesse as water, nor so solid and powerful in operation as wine. Howbeit, let it be long kept, it turneth into the nature of wine; and (as all writers doe accord) then is it more hurtful to the stomacke and contrary to the sinews." (xxii. 24. Ed. Hard. 51. 2.) The French translator, in rendering this passage, observes in a note, that the best Hydromel with which he is acquainted is that made by the Ursuline Nuns at Metz; and also that he knew a person at Nancy who had been given over by his physicians in a complaint of the lungs, and who was reestablished by a copious usage of Hydromel, which he drank at his meals instead of wine.

The receipt given by Columella is much to the same effect as that by Pliny, with one addition, that the Hydromelists, after closely stopping their vessels and exposing them to the sun for forty days together, *tum demum in tabulatum quod fumum accipit reponunt.* (*de re rust.* xii. 12.)

Holinshed by no means entertained so favourable an opinion of this composition as some of the writers whom we have named above. He is speaking of Metheglin, one of the delicate sorts of drink "wherof the Welshmen make no lesse accompt (and not without cause if it be well handled) than the Greeks did of their Ambrosia or Nectar, which for the pleasantness thereof, was supposed to be such as the Gods themselves did delight in. There is a kind of swish swash made also in Essex and diverse other places, with honicombs and water, which the homelie countrie wives, putting some

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* "Some read *μικροψύχτης* out of Dioscorides, having a faint and weake pulse."

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pepper and a little other spice among, call Meed, verie good in my opinion for such as love to be loose bodied at large, or a little eased of the cough, otherwise it differeth so much fro the true Metheglin as chalke from cheese. Truely it (the margin calls it Hydromel) is nothing else but the washing of the combes, when the honie is wroong out, and one of the best things that I know belonging thereto is, that they spend but little labour and less cost in making of the same, and therefore no great loss if it were never occupied." (*England*, i. 286. Ed. 1807.)

The drink of which Holinshed here speaks with so much contempt, probably had not undergone the fermentation which is necessary to bring it to the excellence of genuine *μελίπαρον*, or Metheglin. In the Middle Ages *Medus*, *Medo*, or *Meda* superseded the Greek name; and the Spaniards prepared, and perhaps still use, a drink from honey and water flavoured with lemon peel, which they call *Aloxa*. (Febronius, *de Arte Vin. conficiendi Obs.* 24. 5.)

Most writers who have mentioned Hydromel, whether under its ancient or modern name, refer to Diodorus Siculus (v. 34.) as an authority for its use among the *Celtiberi*; but Diodorus in that place speaks not of *ὕδρομέλι*, but of *οἶνομέλι*, the *mulsum*, not the *aqua mulsa* of the Latins; and the two, though perpetually confounded, should be as carefully distinguished as they are by Pliny in a continuation of the last passage which we have cited from him above. It is not impossible that Diodorus may himself have confused the names, for Mead was certainly a favourite drink with the *Celtæ* and cognate nations. In the Court of the ancient British Kings the Meadmaker, *Meddydd*, claimed the eleventh grade in precedence. His land was freehold, the King provided him with a horse and a woollen garment, and the Queen with linen on the three chief Feasts. (Wotton, *Leg. Wallicæ*, i. 22. p. 43.) And, among the Triads, Mead is named as one of the three things of which the *primitiæ* were to be offered to the King. They were 1. every cask of Mead; 2. every new sentence of a judge; 3. every new song. (*Ib.* p. 311.) Taliessin drew as fervid inspiration from the fragrance of Mead as the Teian Bard from that of wine; and an Ode of the Welsh Poet, *De Mulso seu Hydromeli*, (the words are again confounded,) is recorded by Lhuyd and Tanner. (*Bibl.* 706.) Mr. Sharon Turner, in his *Vindication of the Genuineness of the Ancient British Poems, &c.* has printed this Poem, the *Mead Song*, which Taliessin is said to have written in order to procure the liberation of Elphin, whom his uncle Maelgwn had imprisoned. The following is part of Mr. Turner's spirited translation. The Bard implores the Deity

That Maelgwn of Mona be inspired with Mead and cheer us with it,

From the Mead-horns; the foaming, pure, and shining liquor
Which the bees provide, but do not enjoy.

Mead distilled I praise; its eulogy is every where;

Precious to the creature whom the earth maintains;

God made it to Man for his happiness;

The fierce and the mute both enjoy it.

(p. 59.)

In later days it does not appear to have lost its reputation. Even in Chaucer's time it is represented as one of the *offrandes d'amour* with which Absalom, the Adonis of Parish Clerks, endeavoured to conciliate the favour of his mistress. Spiced ale and wafers piping hot from the oven were but ordinary love-tokens. The young wife of the Carpenter had seen fashionable life, and required choicer delicacies,

And for she was of toun he profered mede.

The Miller's Tale, 272.HYDRO-
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MUS.

So also Sir Thopas, when he is arming to fight the three-headed Giant, and requires his minstrels and jesters and merry men to make him game and glee, is presented, among other excellent beverages, with

Mede eke in a Mazeline (a mazer or maple cup.)

Rime of Sir Thopas, 3357.

HYDROMETRA, in *Zoology*, a genus of *Heteropterous* insects belonging to the family *Geocorisidæ*.

Generic character. *Antennæ* bristle-like, with the third joints much longer than the others; the front legs not folded; head cylindrical; trunk produced, in an inferior groove.

The type of the genus is *H. stagnorum*, of Latreille; the *Cimex stagnorum* of Linnæus. Common in stagnant pools.

HYDROMUS, from the Greek *ὕδωρ* water, and *μῦς*, a mouse, Geoff.; *Coypu*, Pen. In *Zoology*, a genus of animals belonging to the family *Claviculata*, order *Rodentia*, class *Mammalia*.

Generic character. Molar teeth two on a side in each jaw; their crown obliquely quadrangular, and hollowed like a spoon; feet five-toed, the front toes distinctly divided, the hind either entirely or half webbed; claws sharp, flattened; tail as long as the body.

The circumstance which led to the separation of this genus from the Linnæan Rats may be traced to a drawing of an animal by Commerson, named by him *Myopotamus Bonariensis*, which bears a striking resemblance to the Coypu discovered by Molina in the rivers of Chili, and described by him under that name, and subsequently by Don Felix d'Azarra in his *History of the Quadrupeds of Paraguay*, under the provincial name *Quouyia*.

In making inquiries with reference to this animal, M. Geoffroy found in the warehouse of a furrier at Paris many skins answering to d'Azarra's description, besides two other species closely allied to it. Unfortunately neither Molina nor d'Azarra have mentioned the characters of the teeth, but these Geoffroy has supplied from the species he discovered; and he considers it probable, from the near resemblance of the Coypu in other particulars, that it is closely allied in this also, and he has accordingly instituted the genus *Hydromus*, containing the Coypu and the other two above-named species.

The most remarkable external character of the *Hydromures* is the webbing of the hind toes, all of which are enveloped in membrane to the claws, except the outer, which is free, as are also all the toes of the fore feet, in which respect they resemble the Beavers, (with the exception that the latter have all the hind toes webbed,) as also in the shortness of the legs and the general proportions of the body; but the tail is very different, being as long as the body, of a rounded form, and covered with hair. They also differ from the Rats, in having but two instead of three molar teeth on a side in each jaw, and their crowns are excavated into two hollows by the contraction of the band of enamel, which assumes the form of the figure 8. They seem to connect the Beavers with the Rats, and are only found in the Southern parts of the New World.

The skin of these animals is covered with two kinds of hair; a very fine close kind of fur being situated about the roots of the longer hair and covered by it; this has been made use of in the manufacture of hats, as a substitute for or mixture with beaver, for the last

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MUS.HYDRO-
PHIS.

thirty years in Paris. The skins are known by the name of *Racoonda*, and are imported by way of Spain from America.

H. Coypu, Geoff.; *Mus Coypus*, Gmel.; *Molina's Coypu*. Is the largest of the genus, being about twenty-one inches in length, and the tail twice as long. It is mentioned by Molina as in size and colour resembling the Otter. The general colour of the animal is reddish brown on the back, but inclining to a bright brown on the sides, whilst the belly is of the same colour, but dull; this colour varies, however, as the animal erects or smoothens its coat, which depends on the hairs, being bright brown at the tip and ashy at their roots; the mouth, nose, and the whiskers, which are long and rough, are white, excepting a few black hairs; the tail is scantily covered with short, rough, dullish brown hairs, and where these are wanting it is scaly. Sometimes varieties in colour are observed, the great dorsal stripe becoming red, whilst the sides are very pale reddish brown. It is a good-tempered animal, easily domesticated, and will feed on any kind of food; naturally it lives much in the water, but utters no cry, except when injured. It is found commonly in Buenos Ayres, Chili, and Tucuman, but rarely in Paraguay.

H. Chrysogaster, Geoff.; *l'Hydromis à ventre jaune*; *Yellow-bellied Coypu*. About half the size of the last species; the back reddish brown, the belly orange; the tail entirely covered with very short rough hairs, which are very thick at its root; it has the same colour as the back in three-fourths of its length, but the remainder is white; the coat is made up of finer and shorter hair than in the last species, and cannot be so easily distinguished from the fur which lays immediately close to the skin; the membrane between the toes does not reach so far. Native of Canal d'Entrecasteaux.

H. Leucogaster, Geoff.; *l'Hydromis à ventre blanc*; *White-bellied Coypu*. About the same size as the last, with the belly and about a third of the tail white; its specific difference consists in the hind toes being only half webbed, in the greater length of the head, and the coarser texture of the fur. It is a native of the Isle of Maria.

See Geoffroy, *Annales du Musée*, tom. vi.; Illiger, *Prodromus Mammalium*.

HYDROPELTIS, in *Botany*, a genus of the class *Polyandria*, order *Polygynia*. Generic character: calyx five-leaved, slightly conniving; corolla none; capsules many, fleshy, oblong, two-celled, one and two seeded.

One species, *H. purpurea*, native of North America.

HYDROPHILUS, in *Zoology*, a genus of *Pentamerous*, *Coleopterous* insects, forming the type of the family *Hydrophilidæ*, established by Geoffroy.

Generic character. *Antennæ* of nine joints, the fore legs ending in two long spurs; the hood entire; the *palpi* filiform; the jaws horny, furnished internally with a long two-cut tooth.

Linnaeus considered these insects as forming part of the genus *Dyticus*, to which they have some relation in habits. The type of the genus is *H. piceus* of Fabricius, the largest English water insect, and, though perfectly innocent, much feared by bathers. Meigen, in the *Memoirs of the French Museum*, (vol. xiv.) has given an interesting account of the transformations of this insect; and Leon Dufour, in the *Annals of Natural Sciences of Paris*, has described its digestive organs; Lyonnet and Degeer have both studied its habits.

HYDROPHIS, from the Greek *ὕδωρ*, *water*, and

ὄφις, *a serpent*, Daud. In *Zoology*, a genus of animals belonging to the family *Serpentes*, order *Apludia*, class *Reptilia*.

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PHIS.

Generic character. Body long, slender, and slightly cylindrical, terminating in a tail, flattened laterally; both covered with small scales, but the top of the head with larger, generally about nine; the vent single, and without hooks; teeth very small, pointed; poison-fangs in the upper jaw.

This group of animals was well known to Ælian, who, in his *History of Animals*, book xvi. ch. viii., speaks of it as produced in the Indian sea; but doubts the poisonous nature of its bite. They are remarkable for their flat tail, which serves the purpose of an oar in sculling them through the water, and, notwithstanding Ælian's hesitation, for their poisonous fangs, which are very distinct. They are natives of warm climates.

H. Obscurus, Daud.; *Kalla-shoutur-sun* of the Indians; *Dusky Hydrophis*. About three feet in length; head small, flattened above and on the sides, covered with nine scales, exclusive of the triangular one on the nose; mouth large; eyes small and round, placed near the top of the head; scales carinated, oval, or roundish, and overlapping each other; general colour bluish black, becoming lighter on the sides and tail; the sides and belly encircled with broad, yellowish rings, becoming lighter towards the tail. Found in the estuaries about Calcutta; it swims with great velocity; if placed in fresh water or put ashore, it soon dies.

H. Chloris, Daud.; *Shoutur-sun* of the Indians; *Green Hydrophis*. Same length, its general colour leaden blue, striped transversely on the tail and belly with about sixty bands, others of the same colour completely encircle the neck. In this species Dr. Russell found two young ones alive of different sizes, besides an unhatched egg; they may, therefore, be presumed to be oviviparous.

H. Nigrocinctus, Daud.; *Kerril-pattee* of the Indians; *Black-banded Hydrophis*. Between three and four feet long; is of an olive green colour above and yellowish beneath, the body surrounded with fifty-eight black rings, and the neck with nine, all of which are broad above and narrow below. Is very venomous, a bird bitten by it dying in about seven minutes.

H. Cyanocinctus, Daud.; *Chittul* of the Indians; *Blue-banded Hydrophis*. About five feet long, is marked with sixty rings of beautiful light blue, separated by as many of yellowish white. A bird bitten in the thigh by this animal died in eight minutes.

H. Schistosus, Daud.; *Houghli-pattee* of the natives; *Slate-coloured Hydrophis*. Rather more than three feet long, has the head black, the belly and sides buff, and the back bluish. Bird killed by it in five minutes.

H. Dorsalis, Clocquet; *Enhydriis Dorsalis*, Daud.; *Mutta Pam*, *Ally Pam* of the Indians; *Dorsal Hydrophis*. About a foot long, and as thick as a man's little finger; the neck narrow, belly carinated; general colour dirty white, with a broad black stripe along the ridge of the back, waving a little in its course to either side, and more so as it approaches the tail.

H. Curtus, Daud.; *Hydrus Curtus*, Shaw; *Short Hydrophis*. About a foot long, of a pale yellow colour, marked with decurrent dusky bands, somewhat confluent above.

H. Spiralis, Daud.; *Hydrus Spiralis*, Shaw; *Spiral Hydrophis*. Two feet in length; general colour yellow, marked with longitudinal chestnut bands, which become

HYDRO-PHIS. broader beneath; a series of large, round, blackish spots, commencing from about the middle of the back to the tail. It is very remarkable for having the body alternately flatter on one side than the other, and the pattern completely expressed on the flattened side only, thus constituting several alternate spiral curves.

Cuvier includes the *Aipysurus*, *Leioselasmus*, and *Disteirus* of Lacepede (*Annales du Muséum*, tom. iv.) in this genus, but they cannot possibly belong to it, as they have no poison fangs, and must, therefore, be placed amongst those Snakes which are not poisonous.

See Daudin, *Histoire Naturelle des Reptiles*; Russell, *Serpents of the Coromandel Coast*; Shaw, *General Zoology*.

HYDROPHOBIA, } Fr. *hydrophobie*; It. and
HYDROPHOBY. } Sp. *hydrophobia*; Lat. *hydrophobia*; Gr. *ὕδροφοβία*, from *ὕδωρ*, water, and *φόβος*, fear.

Fear or dread of water.

See the Quotation from Holland.

Athenodorus, in the first book of his epidemiall or popular diseases, writeth, that not only the said leprosie, but also the *hydrophobie*, that is to say, the fear of water, occasioned by the biting of a mad dog, were first discovered in the days of Asclepiades.

Holland. *Plutarch*, fol. 638.

One would think the ancients imagin'd this disease [fanaticism] had some relation to that which they call'd *hydrophoby*.

Shaftesbury. *Enthusiasm*, sec. 6.

Here it is natural to ask, had the demons (whom you consider as bodiless and spiritual beings) any fear of being drowned? Or had they only (that symptom of one species of insanity in human beings) a *hydrophobia*, or dread of water.

Farmer. *On the Demoniacs of the New Testament*, let. 5.

HYDROPHYLAX, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: corolla of one petal, funnel-shaped; calyx four-parted; berry dry, angular, two-celled, dissepiment transverse, seeds solitary.

One species, *H. maritima*, native of the East Indies.

HYDROPHYLLUM, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: corolla bell-shaped, with five melliferous grooves on the inside; stigma two-cleft; capsule globular, two-valved, one-seeded.

Four species, natives of North and South America.

HYDROPITYON, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Caryophyllæ*. Generic character: calyx five-leaved; corolla, petals five, ovate; filaments thick, pilose; stigma orbiculate; capsule one-seeded.

Two species, natives of the East Indies. Gaertner.

HYDROPIXIS, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*, natural order *Partulaceæ*. Generic character: calyx persisting, five-parted, two bractea on the exterior, the two interior lobes small; corolla unequally five-lobed; style simple; stigma capitate, three-lobed; capsule one-celled, many-seeded.

One species, *H. palustris*, native of Louisiana. Decandolle.

HYDROPORUS, in *Zoology*, a genus of *Pentamerous*, *Carnivorous* insects, belonging to the family *Dyticidæ*, established by Clairville.

Generic character. The four anterior *tarsi* in both sexes nearly alike, and spongy beneath, each having only four distinct joints, the fourth being nearly hid in a deep groove in the third; *scutellum* not visible; body oval or flat.

The type of the genus is *H. erythrocephalus*, Fabricius, common in England.

HYDRO'PSY, } Fr. *hydropisie*; Lat. *hydrops*;
HYDRO'PICAL, } Gr. *ὕδρωψ*, from *ὕδωρ*, water, and
HYDRO'PICALY, } *ὥψ*, *aspectus*, *facies*.
HYDRO'PICK. } See the Quotation from Wiseman.

He that hath the *hydropsy*, the more he drynketh the more thyrsty he is. Udall. *Floures for Latine Speaking*, fol. 83.

Some bones make best skeletons, some bodies quick and speediest ashes: who would expect a quick flame from *hydropical* Heraclitus? Sir Thomas Brown. *Ūrne-Burial*, ch. iii.

Yea, bloody Bonner had murdered many more, had not that *hydropical* humour, which quenched the life of Queen Mary, extinguished also the fires in Smithfield.

Fuller. *Worthies*. London.

It may I confess by siccidity and astriction afford a confirmation unto parts relaxed, and such as be *hydropically* disposed.

Sir Thomas Brown. *Vulgar Errours*, book ii. ch. iii.

It is just as if a physician should refuse to give drink to an *hydropick* patient; he may have it if he be willing to die, but if the other refuses his ministry in reaching it, he is charitable and kind, not imperious and usurping.

Taylor. *Rule of Conscience*, book iii. ch. iv.

Of limbs enormous, but, withal unsound,
Soft-swoln and pale, here lay the *hydropsy*;
Unwieldy man; with belly monstrous round,
For ever fed with watery supply.

Thomson. *Castle of Indolence*, can. 1.

Waterish or *hydropical* tumours are the effects of an extravasated serum, which according to the place on which it lights doth denominate the disease.

Wiseman. *Surgery*, book i. ch. xxiii.

They, nor of halt,
Hydropic tumours, nor of rot complain.

Dyer. *The Fleece*, book i.

HYDROSTATICK, } Fr. *hydrostatique*; Gr.
HYDROSTA'TICAL, } *ὕδωρ*, water, and *στατική*,
HYDROSTA'TICALLY, } *scientia ponderum seu ponderandi*. The Science of
HYDROSTATI'CIAN. } weights or weighing bodies.

See *ENCYCLOPÆDIA, MIXED SCIENCES*, vol. iii. p. 167.

And as chymistry, that is conversant about fire, so even *hydrostaticks* and *hydraulicks* that teach us to make engines and contrivances for the lifting up, and for the conveying of water, may in divers places be of no small use to the husbandman.

Boyle. *Works*, vol. iii. p. 407. *The Usefulness of Experimental Philosophy*.

But this scarce evitable imperfection of *hydrostatical* and the like experiments does not hinder, but that by their help we may make good estimates of the weights and bulks of very many bodies.

Id. *Ib.* vol. v. p. 455. *Preface to Medicina Hydrostatica*.

One of the first pieces of black marble that I examined *hydrostatically*, was found to be to water of the same bulk scarce any more than $2\frac{1}{8}$ to 1.

Id. *Ib.* vol. iii. p. 557. *On Origin and Virtues of Gums*.

It is known to *hydrostaticians* that, according to a theorem of Archimedes, the weight of a body, belonging to that kind, may be gathered from the weight of the water, that is equal in magnitude to that part of the body that is immersed in that liquor, when the solid floats freely upon it.

Id. *Ib.* vol. vi. p. 482. *Medicina Hydrostatica*, sec. 2.

Cheselden seems to have thought, that the advantage which the left [arteries] gain by going off at an angle much more acute than the right is made up to the right by their going off together in one branch. It is very possible that this may be the compensating contrivance; and if it be so, how curious, how *hydrostatical*.

Paley. *Natural Theology*, ch. xi.

HYEMAL, } Fr., Sp., and It. *hyemale*; Lat.
HYEMA'TION. } *hyemalis*, from *hyems*, winter, *arō*

HYDRO-PORUS.

HYEMAL.

HYEMAL. τοῦ ἔειν, *pluere*, to rain. *Hyemation* is not uncommon in Evelyn.

—
HYLEBA-
TES.

Of or pertaining to winter; wintry.

Beside vernal, estival, autumnal [garlands] made of flowers, the ancients had also *hyemal* garlands.

Sir Thomas Brown. *Miscellanies*, p. 92.

The American yucca is a harder plant than we take it to be; for it will suffer our sharpest winter, as I have seen by experience, without that trouble and care of setting it in cases in our conservatories for *hyemation*.

Evelyn. *Sylva*, ch. xx.

HYGIEINAL, *Hygeia*, the Goddess of Health. Gr. ὑγιεία; Fr. *hygienique*; health-preserving physic. Cotgrave.

Presenting some things relating to the *hygieinal* part of physic.

Boyle. *Works*, vol. ii. p. 103. *The Usefulness of Natural Philosophy*, Essay 4.

HYGROBIA, in *Zoology*, a genus of *Pentamerous*, *Coleopterous* insects, belonging to the family *Dyticidæ*.

Generic character. Tarsi of five distinct joints, the four in front in the male nearly equally dilated at their base into a small square palette, which is folded on the legs; *antennæ* shorter than the body; the outer *palpi* enlarged at the tip; body very convex; eyes prominent.

The type of the genus is *H. Hermannii*, the *Hydrachna Hermannii* of Fabricius, common in pools near London.

HYGROMETER, Gr. ὑγρὸν, *humidus*, wet or moist, and μέτρον, a measure.

A measure of water or the properties of water.

See MIXED SCIENCES, METEOROLOGY.

I have news from Paris, from an ingenious acquaintance there, that a friend of his has found out a very sensible *hygrometer*, which, besides marking the moistness of the air, will also be improved to wind up a pendulum; which if it succeeds, will be a kind of perpetual motion.

Boyle. *Works*, vol. vi. p. 540. J. Locke, 6th Aug. 1678.

HYGROPHILA, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*, natural order *Acanthaceæ*. *Generic character*: calyx tubular, slightly five-cleft; corolla ringent, cells of the anthers parallel; capsule many-seeded.

Of this genus, allied to *Ruellia*, one species has been discovered, native of New South Wales.

HYGROSCOPE, Gr. ὑγρὸς, *humidus*, moist, and σκοπεῖν *observare*, to observe or remark.

See MIXED SCIENCES, METEOROLOGY.

It seemed to me, if a statical *hygroscope* could be had, it would be very convenient in regard of its fitness, both to determine the degrees of the moisture, or dryness of the air, and to transmit the observations made of them to others.

Boyle. *Works*, vol. i. p. 788. *A Statical Hygroscope*, &c.

HYLEBATES, from the Greek ὕλη, a wood, and βαίνω, I walk, Illig., *Gibbon*. In *Zoology*, a genus of animals belonging to the family *Simiida*, order *Quadrumania*, class *Mammalia*.

Generic character. Teeth regularly arranged, without any gap; incisive four in each jaw, upright; cuspid rather longer than the incisive, conical; molar five on a side in either jaw, anterior two bicuspid, posterior three quadri-cuspid; facial angle 60°; rump bare, furnished with callosities, but no tail; feet and hands five-fingered, the latter touching the ground when the animal is erect.

This genus is distinguished from other Apes by the enormous length of the arms, in consequence of which the fingers touch the ground when the animal stands upright.

H. Lar, Illig.; *Simia Lar*, Lin.; *le Grand Gibbon*, Buff.; *Great Gibbon*. About four feet high; the body long and slender; the head round; head, neck, back, sides of the body and legs black; a narrow circle of grey hairs surrounding the face; ocular region, nose, and extremities of both jaws brown and naked; upper part of the feet grey, soles black. Native of India.

The species known as the *Petit Gibbon* of Daubenton is probably a variety of the *Great Gibbon*.

H. Leuciscus, Illig.; *Simia Leucisca*, Schneid.; *Moloch*, Audeb.; *Wouwou*, Camper; *Ash-coloured Gibbon*. About four feet high, but having the arms even longer, and the callosities stronger than in the *Great Gibbon*; its coat soft, woolly, and ash-coloured; the face black, surrounded by a grey circle; feet, hands, ears, and top of the head inclining to black. Native of the Moluccas and the Isles of Sunda.

H. Syndactylus, Illig.; *Simia Syndactyla*, Raffles; *Siamany* of the Malays. In height about three feet, and entirely jet black; the hair long and soft, and forming a shaggy fleece; it is remarkable for having the fore and middle toes of the hind feet connected by membranes, as far as the middle of the second phalanx, and two loose naked folds of skin on the throat, which Sir S. Raffles says he has seen occasionally inflated with air. They are numerous in the woods about Bencoolen, which they make reecho with their peculiar loud cry.

See Linnæi *Systema Naturæ* a Gmelin; Cuvier, *Règne Animal*; Raffles, in *Lin. Trans.* vol. xiii.; Pennant, *History of Quadrupeds*.

HYLLED, i. e. hilled or covered; concealed, hidden. See to HILL.

Mordre is so wlatson and abhominable
To God, that is so just and resonable,
That he ne wol not suffre it *hyled* be;
Though it abide a yere, or two or three,
Mordre will out.

Chaucer. *The Nonnes Prestes Tale*, v. 15061.

HY'LOZOISM, } Gr. ὕλη, matter, and ζωή, life.
HY'LOZOIST, } See the first Quotation from
HY'LOZOICK, } Cudworth.
HY'LOZOICAL.

Hylozoism makes all body, as such, and therefore every smallest atom of it, to have life essentially belonging to it.

Cudworth. *Intellectual System*, book i. ch. iii.

There hath been already mentioned, another form of Atheism, called by us *hylozoical*. Id. Ib.

The numen which the *hylozoick* corporealist pays all his devotions to, is a certain blind shee-god or goddess, called Nature, or the life of matter; which is a very great mystery, a thing that is perfectly wise, and infallibly omniscient, without any knowledge or consciousness at all. Id. Ib.

And from thence afterward to descend also further, to *hylozoism*, that all matter, as such, hath a kind of natural, though not animal life in it; in consideration whereof, we ought not to censure every *hylozoist*, professing to hold a deity and a rational soul immortal, for a mere disguised atheist, or counterfeit histrionical theist. Id. Ib.

The *hylozoists*, by Cudworth's account of them, ascribed a little more to their atoms, imagining them endued with a quality which, though not perception, might be stiled the seed or principle whereout by the junction of many of them together perception might be completed.

Search. *The Light of Nature pursued*, vol. ii. part i. ch. ix.

HY'MEN, } Lat. *hymen*, *hymenæus*; Gr.
HYMENE'AL, adj. } ὑμῆν, ὑμέναιος, *hymnus nuptialis*,
HYMENE'AL, n. } a nuptial hymn or song. See
HYMENE'AN, n. } HYMN.

HYLEBA-
TES.

—
HYMEN.

HYMEN.
—
HYMN.

What was his design?
Was it to break the *hymeneal* twine,
That was half twisted?
Brome. Epistle to a Gentleman who fell sick, &c.

Here in close recess
With flowers, garlands, and sweet-smelling herbs
Espoused Eve deckt first her nuptial bed,
And heavenly quires the *hymenæan* sung.
Milton. Paradise Lost, book iv. l. 711.

And though the times far differing thoughts demand,
Though war dissents from *Hymen's* holy band;
In plain unsolemn wise his faith he plights,
And calls the Gods to view the lonely rights.
Rowe. Lucan, book i

Here sacred pomp and genial feast delight,
And solemn dance, and *hymeneal* rite;
Along the street the new-made brides are led,
With torches flaming, to the nuptial bed.
Pope. Homer. Iliad, book xviii.

Thoughtless we,
That then thy Naiads *hymeneals* chant
And rocks reecho to the Tritons' shell.
Whitehead. To the Nymph of Bristol Spring.

HYMENÆA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosæ*. Generic character: calyx coriaceous, top-shaped, five-parted; corolla, petals five, rather unequal; style twisted; pod large, dilated, filled with a farinaceous pulp.

Three species, natives of the West Indies and Madagascar. *H. courbaril* is the Locust tree; the wood is very hard and durable.

HYMENELLA, in *Botany*, a genus of the class *Tetrandria*, order *Trigynia*, natural order *Caryophyllæ*. Generic character: calyx four-parted, spreading; corolla, petals four, oblong, entire, the length of the calyx; capsule three-celled.

One species, native of Mexico.

HYMENOPAPPUS, in *Botany*, a genus of the class *Syngenesia*, order *Æqualis*. Generic character: calyx many-leaved, spreading, scales ovate, coloured; down many-leaved, chaffy.

Two species, natives of North America.

HYMENOPHYLLUM, in *Botany*, a genus of the class *Cryptogamia*, natural order *Filices*. Generic character: fructifications inserted into the margin of the frond, distinct; involucre two-valved, flattish, straight, opening outwards, longer than the column.

A genus of Ferns, containing about twenty-five species, natives of both hemispheres. *H. Tunbridgensis* and *H. alatum* are natives of England; the former is a rare plant, and is scarcely to be found but on the rocks near Tunbridge Wells.

HYMN, v. } Fr. *hymne*; It. and Sp. *hymno*;
HYMN, n. } Lat. *hymnus*; Gr. ὕμνος, ἀπὸ τοῦ
HY'MNICK, } ὕδεν, which Hesychius interprets
HY'MNING, n. } ἄδεν, λέγειν, to sing or say. Gene-
HYMNO'LOGY, } rally applied to
HYMN-BOOK. } A sacred or divine song; a song
of praise, adoration, or thanksgiving.

To *hymn*, to sing such sacred or divine songs of praise, &c.

The word of Crist dwelle in ghou plenteuousli in al wisdom, and teche and moueste ghousilf in salmes and *ymnes* and spyrytual songis in grace syngynge in ghoure hertis to the Lord.

Wiclif. Colocencis, ch. iii.

Let the word of Christ dwel in you plenteously in al wysedome. Teach & exhort your owne selues in psalmes, and *hymnes*, and spiri-
tual songes, which haue fauour with them, singynge in your hertis to the Lord.
Bible, Anno 1551

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HYMN.
—
HYP.

Who wont to meet
So oft in festivals of joy and love
Unanimous, as sons of one great sire
Hymning th' Eternal Father.
Milton. Paradise Lost, book vi. l. 96.

When he them on his messages doth send,
Or on his owne dread presence to attend,
Where they behold the glorie of his light,
And caroll *hymnes* of love both day and night.
Spenser. Hymn on Heavenly Love.

Where she (faire ladie) tuning her chast layes
Of England's emprise to her *hymnicke* string,
For your affect, to hear that virgin's praise,
Makes choice of your chast selfe to heare her sing.
Mirroure for Magistrates, fol. 773. England's Eliza.
Thus they in heav'n above the starry sphear
Their happy hours in joy and *hymning* spent.
Milton. Paradise Lost, book iii. l. 417.

That *hymnologie* which the primitive Church used at the offering of bread and wine for the Eucharist.

Mede. Dialogues, p. 56.

To grace those nuptials from the bright abode
Yourselves were present; where this minstrel God
(Well pleas'd to share the feast) amid the quire
Stood proud to *hymn*, and tune his youthful lyre.

Pope. Homer. Iliad, book xxiv.

We find it recorded by two of the evangelists, that our Saviour and his disciples, immediately after the institution of the Lord's supper, sung an *hymn* of praise unto God; probably the same or part of that *hymn* which the Jews used to sing after the Paschal supper.

Clarke. Sermon 6. vol. iv.

Around in festive songs the *hymning* choir
Mix the melodious voice and sounding lyre.

West. Nemean Odes.

As purity respects practice, those followers of the Count [Zinzendorf] the Moravians, give us little trouble. For (we) pass by their open *hymn-book*, a heap of blasphemous and beastly nonsense.

Warburton. The Doctrine of Grace, book ii. ch. vii.

HYOBANCHE, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*. Generic character: calyx five-leaved; corolla ringent, with no inferior lip; capsule two-celled, many-seeded.

One species, *H. sanguinea*, parasitic on the roots of trees in the South of Africa. *Persoon.*

HYOSCYAMUS, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Solaneæ*. Generic character: corolla funnel-shaped, obtuse, irregular; stamens inclined; capsule with a lid, two-celled; seeds many, kidney-shaped.

Eight species, mostly natives of the Eastern parts of Europe and Persia. *H. niger*, the Henbane, is a native of England; it is very poisonous, but the whole plant emits such a repulsive odour, that accidents are not likely to occur from its being eaten.

HYOSERIS, in *Botany*, a genus of the class *Syngenesia*, order *Æqualis*. Generic character: calyx cap-formed, nearly round; receptacle naked; down unequal; simply pilose and membranaceous; seeds usually enveloped in the scales of the calyx.

Seventeen species, natives of Europe and North America. *H. minima* is a native of England.

HYP, }
HY'PPISH. } See HIP, ante.

Heaven send thou hast not got the *hyps*!
How! not a word come from thy lips?
Then gave him some familiar thumps;
A college joke, to cure the dumps.

Swift. Cassinus and Peter.

By cares depress'd, in pensive *hyppish* mood,
With slowest pace the tedious minutes roll,
Thy charming sight, but much more charming gust,
New life iucites and warms our chilly blood.

Gay. Wine, a Poem.

3 L

HYPÆ-
LYPTUM.
—
HYPER-
BOLE.

HYPÆLYPTUM, in *Botany*, a genus of the class *Triandria*, order *Monogynia*, natural order *Cyperaceæ*. Generic character: scales imbricated, one-flowered; calyx two-valved, membranaceous, valves somewhat unequal, scales opposite; style two-cleft, deciduous; nut enclosed in the calyx.

One species, *H. microcephalum*, a native of New South Wales.

HYPECOUM, in *Botany*, a genus of the class *Tetrandria*, order *Digynia*, natural order *Papaveraceæ*. Generic character: calyx two-leaved; corolla, petals four, the two exterior petals broad; seed-vessel a pod.

Three species, natives of Europe.

HYPELATE, in *Botany*, a genus of the class *Oc-tandria*, order *Monogynia*, natural order *Sapindaceæ*. Generic character: calyx five-leaved; corolla, petals five, shining on the inside; style simple; stigma three-angled, deflexed; drupe one-seeded.

One species, *H. trifoliata*, native of Jamaica.

HYPER. Prior seems to mean a critic or criticism upon a critic or criticism. See **HYPERCRITICISM**.

Critics I read on other men,
And *hypers* upon them again;
From whose remarks I give opinion
On twenty books, yet ne'er look in one.

Prior. *Epistle to Fleetwood Shepherd, Esq.*

HYPERANTHERA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Legu-minosæ*. Generic character: calyx five-parted; corolla, petals unequal, inserted into the calyx; pod three-valved, knobbed; seeds winged.

Four species, natives of the East Indies Willdenow.

HYPERASPIST, Gr. ὑπερασπιστής, from ὑπέρ, over or above, and ἀσπίς, a shield; one who throws a shield over, a protector or defender.

Thus much then being acknowledged, I appeal to any indifferent reader, whether C. M. be not by his *hyperaspist* forsaken in the plain field.

Chillingworth. *The Religion of Protestants, &c.* part i. ch. i. fol. 26.

HYPERBATON, Lat. *hyperbaton*; from the Gr. ὑπερβαίν-ειν, *transgredi*, to transgress; in Latin this figure of speech is also called *transgressio*: (*quæ verborum perturbat ordinem. Ad Heren. lib. iv. c. 32.*)

See the Quotation from Smith's Longinus.

But if your meaning be with a violent *hyperbaton* to transpose the text, as if the words lay thus in order, neglect not the gift of presbytery; this were a construction like a harquebuzer shot over a file of words twelve deep, without authority to bid them stop.

Milton. *Animad. Remon. Defence*, sec. 5.

An *hyperbaton* is a transposing of words or thoughts out of their natural and grammatical order, and it is a figure stamped with the truest image of a most forcible passion.

Smith. Longinus. *On the Sublime*, sec. 21.

HYPERBOLE,
HYPERBO' LICK,
HYPERBO' LICAL,
HYPERBO' LICALY,
HYPERBO' LISM,
HYPERBO' LIST,
HYPERBO' LIZE. } Lat. *hyperbola*; Gr. ὑπερβολή, from ὑπερβάλλ-ειν, *super-jicere*, to cast or throw over. Cicero uses the equivalent name, *veritatis superlatio atque tra-jectio. de Or. lib. iii. c. 53.* See the Quotation from Blair's *Lectures*.

What was the portion of heaven's favorite, when Omniscience it self sat in council to furnish him with all those accomplishments, which his specifick capacity could contain? which questionless were as much above the *hyperboles* that fond Poetry bestows upon its admired objects, as their flatter'd beauties are really below them.

Glanvil. *The Futility of Dogmatizing*, ch. i.

What is true of the bills of some unconscionable tradesmen, "if ever paid, over paid;" may be said of this *hyperbolic* epitaph, "if ever believed, over believed."

Fuller. *Worthies. Bedfordshire.*

So as in all the Scriptures of the Old Testament throughout, is the word heaven very oft used for air, and taken also *hyperbolically* for any great height, as, Let us build us a tower, whose top may reach to heaven, &c.

Raleigh. *History of the World*, book i. ch. i. sec. 8.

For you have read peradventure (it is not likely that you have heard by relation) how strangely some of the ancientest fathers do speak, and how they *hyperbolize* sometimes in some points in their popular sermons.

Mountagu. *Appeale to Cæsar*, ch. xxii.

In gratitude to this book I have heard him *hyperbolically* say, that not only he owed more to Quintus Curtius, than Alexander did; but derived more advantage from the history of that great monarch's conquests, than ever he did from the conquests themselves.

Boyle. *Works*, vol. i. p. xvi. *Life*.

[I cannot but] cease to think the Psalmist an *hyperbolist*, for comparing the transcendent sweetness of God's word to that inferior one of honey.

Id. *Ib.* vol. ii. p. 322. *On the Style of the Holy Scriptures.*

The next figure is called *hyperbole*, or exaggeration. It consists in magnifying an object beyond its natural bounds. In all languages, even in common conversation, *hyperbolic* expressions very frequently occur; as swift as the wind; as white as the snow; and the like; and our common forms of compliment are almost all of them extravagant *hyperboles*.

Blair. *Lecture 15.* vol. i.

Some particular expressions are found in it, which, with all the allowance that can be made for the *hyperbolisms* of the oriental style, (of which, of late years, we have been accustomed to hear more than is true as applied to the sacred writers,) are not easily applicable to the parties, even in a royal marriage.

Horsley. *Sermon 5.* vol. i.

HYPERBOREAN, Lat. *hyperboreus*; Gr. ὑπερβόρεος, as if, *super Boream*, beyond Boreas, or the North.

Northerly; in the remotest North.

Thus they lash on
The snail-pac'd *hyperborean* nights, till heaven
Hangs with a juster poize.

Armstrong. *Imitation of Shakspeare.*

The **HYPERBOREANS**, says Herodotus, (iv. 13) lie beyond the Issedones, and possess the whole Country quite to the sea. This is given on the authority of Aristæas, who was reported to have penetrated as far as the Issedones; and it is conclusive that both he and Herodotus believed in a bounding Northern Ocean. But beyond the mere existence of a people so named, every thing belonging to the Hyperboreans was unknown to the Historian. Of them, he says again, (*Ibid.* 32.) neither the Scythians, nor any of the neighbouring people, the Issedones alone excepted, have any knowledge, and, indeed, what they say merits but little attention. The Delians, he continues, (33.) know more: for it appears that the Hyperboreans transmitted some offerings to Delos through the hands of intermediate nations, by a progressive route which he minutely traces. Further on, (36.) he implies a great doubt whether any such people really existed; for if there were any Hyperboreans, he argues that there should also be some Hypnotians.

Major Rennell concludes that the Country of the Hyperboreans of Herodotus began about the meridian of the Tanais, and extended indefinitely Eastward, comprising those districts which in modern times are inhabited by the Russians and Siberians, especially such of the latter as are situated on the upper parts of the rivers Oby and Irtysh. That they were, as the Histo-

HYPER-
BOLE.

HYPER-
BOREANS

HYPER-
BOREANS.

rian relates, the only nation not engaged in war with their neighbours, Major Rennell attributes to the misery of their country, which was not likely to tempt invasion from the South, and had no borderers on the North. Nevertheless, this reasoning will not account for their own peaceable abode in realms of eternal frost and desolation; for the love of migration among North countrymen has become proverbial. But the same acute writer continues, that Hyperborean among the Greeks, as Thule among the Romans, was probably used with different applications at different times, according to the progress of Geographical discovery; both meaning the remotest Northern tract of which the writer possessed any knowledge. (*Geography of Herodotus*, 148.)

Strabo refutes the argument of Herodotus founded upon the nonexistence of Hypernotians, and contends, on the authority of Eratosthenes, that it is very possible there may be such a people in the extreme South. (lib. i. p. 42. Ed. 1587.) In another place (lib. vii. p. 204) he speaks of those who describe the Hyperboreans as fablers, οἱ τοὺς Ὑπερβορέους μυθοποιούντες and so also lib. xv. p. 482. The clearest explanation which he gives of them is by declaring their name to be a relative term, Ὑπερβορέους τοὺς βορειοτάτους φασὶ λέγεσθαι. (*ut sup.* p. 42.) Diodorus Siculus (ii. 47.) has left a very full account from Hecatæus and other ancient writers of an Island to the extreme North, inhabited by the Hyperboreans. This Island is not less in size than Sicily, and it lies in the Ocean opposite to Gaul, as Rhodomannus interprets the words ἀντιπέραν τῆς Κελτικῆς. In this case our own Island, or Ireland, must be understood; but Wesseling prefers rendering Κελτικὴ Northern Germany, and refers the Island to *Sueonia*, or *Uplandia*. Diodorus proceeds, that the soil is distinguished by remarkable fertility, and produces two harvests; that this Island was the birth-place of Latona, and hence that the worship of Apollo is especially cultivated in it, and the natives are considered Priests of that Deity. Within its compass stands a magnificent consecrated district, (τέμενος,) and a Temple of a circular form, richly adorned with offerings, and dedicated to the God of Day. He has also there a Sacred City, most of the inhabitants of which are harpers, who perpetually sing his praises in the Temple. The Hyperboreans speak an idiomatic language, and from the earliest times have been singularly well affected to the Greeks, especially to the Delians and Athenians. Some Greeks have occasionally penetrated to this Country, and left behind them votive inscriptions in Hellenic characters; among these was that Abaris, of whose marvels Herodotus has spoken, without attaching much credit to them. (*ut sup.*) The Moon appears to be but a short distance from this Island, and the mountains on her face are clearly visible from it. (τινας ἐξοχὰς γεώδεις ἔχουσιν φανέρας.) Apollo visits it at the end of every 19 years, when the Great Circle of the heavenly revolutions is completed; during his stay he plays on the harp, and dances continually, even during the night, from the vernal equinox till the rising of the Pleiades, and himself is his own theme of song. The hereditary descendants of Boreas, whose line has been regularly preserved, are Governors of the City and Guardians of the Temple. Beneath this mythos it is possible that much Druidical lore may be adumbrated: but it were idle to conjecture its explanation.

Cicero has noticed the connection of a God, whom he calls the *third* Apollo, with the Hyperboreans. (*de*

Nat. Deor. iii. 23.) Pliny, like Diodorus, has founded his account of them upon Hecatæus. They have their year, he says, divided into one long six months' day and a night of equal length. "The country is open upon the sunne, of a blissefull and pleasant temperature, void of all noisome wind and hurtfull aire. Their habitations be in woods and groves, where they worship the Gods, both by themselves and in companies and congregations; no discord know they; no sicknesse are they acquainted with. They never die, but when they have lived long enough; for when the aged men have made good cheere, and annointed their bodies with sweet ointments, they leape from off a certaine rock into the sea. This kind of sepulture of all others is most happie. Some writers have seated them in the first part of the sea-coasts in Asia, and not in Europe, for that indeed some there be resembling the like manners and customes, and even so situate, named Atocori. Some have set them just in the mids betweene both Sunnes, to wit the setting of it with the Antipodes, and the rising of it with us; which cannot possibly be, considering so vast and huge a sea comming betweene. As for those that have placed them no where but in the sixe moneths day-light, (they) have written thus much of them, That they sowe in the morning, reape at noone, at sun-setting gather the fruits from the trees, and in the nights lye close shut up within caves." (*Holland's Translation*, iv. 12. Ed. Hard. iv. 26.)

The reader may find most of the above particulars, and some others also, touched upon by Spanheim, in a learned note upon the *Hymnus in Delum* of Callimachus, 281.

Among the Poets, the Geography of the Hyperboreans is first treated in the *Argonautica*, attributed to Orpheus, (1077.) but, as may be supposed, it is not laid down with sufficient precision by the Poet to enable us to rectify our Arctic Charts. The sea into which the intrepid navigators were hurried, was probably one thick beset with icebergs, whence it is described,

κρήνιον δὲ ἰ κεκλήσκουσι
πόντον Ὑπερβορέων μύροντες, νεκρὴν τε θάλασσαν.

Herodotus (iv. 32.) states that they are mentioned by Hesiod, and by Homer, at least if Homer wrote the *Epigoni*. Their happy lot is spoken of almost proverbially by Æschylus:

ταῦτα μὲν ὦ παῖ, κρίσσονα χρυσῷ,
μεγάλῃς δὲ τύχῃς καὶ Ὑπερβορέου
μύζονα φωνίς.

Choeph. 366.

Pindar makes them sacrifice Hecatombs of Asses to Apollo, and introduces the God as much amused at certain distinctive properties of those animals. (*Pyth.* x. 57.) But in this place, with Pindar, the Hyperboreans were inhabitants of the Fortunate Islands, as in some degree they seem to have been with Pliny, from the passage which we have just noticed. We read in the Greek Ode of their Virgins dancing to the lyre and the flute, and wreathing their locks with golden laurel at solemn Festivals. Disease was unknown among this holy race, which was free from the inroads of all-devouring Age. Neither War nor Toil approach them, and they escaped the avenging wrath of Nemesis. These, it is plain, are widely different from the savages of the North. In another place, (*Ol.* iii. 28.) Hercules is said to have brought the olive wreath with which the Olympic victors are crowned from the Hyperboreans, Ἰστροῦ ἀπὸ σκιαρᾶν παγᾶν. It is needless to remark

HYPER-BOREANS. upon the inconsistency which would make the olive of Northern growth.

HYPHEN. **HYPERCRI'TICK,** } Gr. ὑπέρ, above, and κριτι-
HYPERCRI'TICAL. } κός, critical; from κρίν-ειν, to discern.

Critical above or beyond; sc. the bounds of reason.

My offices and titles are, the supreme theomastix, *hypercritic*, of manners, prothonotary of abuses, &c.

Carew. Cælum Britannicum.

The *hypercriticall* controuller of Poets, Julius Scaliger, doth so severely censure nations, that hee seemed to sit in the chaire of the scornefull.

Camden. Remaines, p. 16. Inhabitants.

But I recollect the censure that has justly fallen on Zoilus, and on all the race of *hypercriticks*: I recollect also the trite idea of finding spots in the sun.

Knox. Winter Evenings, even. xxxvii.

I inclose my remarks which you may throw into the fire, if you do not like them: they are as you seemed to wish, somewhat *hypercritical*, and perhaps too severe.

Sir William Jones. Works, vol. i. p. 132. Letter to Count Reiczki.

HYPERDU'LIA, } Gr. ὑπέρ, above, and δουλεία,
HYPERDU'LICAL, } service.
HY'PERDULY. } Service above or beyond; sc. what is usually paid.

Cotgrave calls the Fr. "*Hyperdulie*. The highest worship, worship that belongs only to God."

Take care that you observe what sort of image it is, and then proportion your right kind to it, that you do not give *latría* to that where *hyperdulia* is only due; and be careful that if *dulia* only be due that your worship be not *hyperdulical*.

Taylor. Dissuasive from Popery, part ii. book ii. sec. 6.

Now call you this devotion, as you please, whether duly or *hyperduly*, or indirect, or reductive, or reflected, or anagogical worship, which is bestowed on such images.

Brevint. Saul and Samuel, ch. xvi.

HYPERICUM, in *Botany*, a genus of the class *Polyandria*, order *Polygynia*, natural order *Hypericæ*. Generic character: calyx five-parted, segments ovate, equal; corolla, petals five; styles one, three, or five; filaments numerous, divided into five bundles; capsule, cells the same in number as the styles.

A genus containing more than one hundred species, natives of both hemispheres; nine species are natives of England, elegant shrubs. The *H. Androsæmum*, with large yellow flowers and fine foliage, is a great ornament to parks.

HYPERTHETICAL, Gr. ὑπερθετικός, superlative, from ὑπέρθεσις, *supra-positio*.

But herein this case is ruled against such men, that they affirme these *hyperthetical* or superlative sort of expressions and illustrations are too bold, and bumbasted.

Chapman. Homer. Iliad, book xv. Comment. fol. 199.

HYPHÆNE, in *Botany*, a genus of the class *Dioecia*, order *Hexandria*, natural order *Palmae*. Generic character: male flower, calyx five-parted, filaments united at the base: female flower, calyx six-parted, segments rather unequal; drupe one-celled.

One species, *H. cuciphera*, native of Egypt.

HYPHEN, Gr. ὑφέν, i. e. ὑφ' ἑν; *sub unum*. See the Quotation from Tooke.

What a sight it is, to see writers committed together by the ears, for ceremonies, syllables, points, colons, commas, *hyphens*, and the like?

Ben Jonson. Discoveries, fol. 90.

All the *hyphens* in the world, (supposing *hyphens* had been then known) would not have truly joyned together the *dulce ridentem*, or *dulce loquentem*, of Horace.

Harte. Religious Melancholy.

If then I say, a *gold-ring*, a *brass-tube*, a *silk-string*: here are the substantives, *adjective posita*, yet names of things, and denoting substances. If again I say, a *golden ring*, a *brazen tube*, a *silken string*: do *gold* and *brass* and *silk* cease to be the names of things, and cease to denote substances; because, instead of coupling them with *ring*, *tube*, *string*, by a hyphen, thus -, I couple them to the same words by adding the termination *en* to each of them?

Tooke. Diversions of Purley, vol. ii. p. 429.

HYPHYDRA, in *Botany*, a genus of the class *Monoeceia*, order *Gynandria*. Generic character: male flower, calyx five-parted; corolla none; stamens six: female flower, calyx none; corolla none; style one; stigmas three; capsule three-valved, one-seeded.

One species, *H. amplexicaulis*, native of Cayenne.

HYPNUM, in *Botany*, a genus of the class *Cryptogamia*, natural order *Musci*. Generic character: capsule with a lid, veil smooth, outer fringe of sixteen teeth, dilated at the base, inner a variously toothed membrane.

A very numerous genus of Mosses, chiefly natives of the Northern hemisphere; seventy-six species are natives of England. They are all figured in Sowerby's *English Botany*.

HYPOCALYPTUS, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosæ*. Generic character: calyx five-lobed; corolla pea-flowered; pod compressed, lanceolate.

One species, *H. obcordatus*, a shrub with purple flowers, native of the South of Africa.

HYPOCHÆRIS, in *Botany*, a genus of the class *Syngenesia*, order *Æqualis*. Generic character: calyx slightly imbricate; receptacle chaffy; down on a foot-stalk, feathered.

Six species, native of Europe and Barbary; *H. maculata* and *H. radicata* are natives of England.

HYPOCHO'NDRE, } Gr. ὑποχόνδριος, qui sub
HYPOCHO'NDRY, } cartilagine est; from ὑπό,
HYPOCHO'NDRIACK, n. } under, and χόνδρος, the
HYPOCHONDRI'ACK, adj. } cartilage.
HYPOCHONDRI'ACAL.

If from the liver, there is usually a pain in the right *hypocondrie*. If from the spleene, hardness and grief in the left *hypocondrie*, a rumbling, much appetite, and small digestion.

Burton. Anatomy of Melancholy, fol. 200.

Such as are troubled with the *hypocondriaque* wind, doe often dream of navigations, and agitations upon the waters.

Bacon. On Learning, by G. Watts, book iv. ch. i. sec. 3.

In the beginning of the Spring, much troubled hee was with the inflation of the midriffe and *hypocondriall* parts.

Holland. Suetonius, fol. 75. Octavius Caesar Augustus.

Some grow sullen and peevish that they be not advanc'd; others are naturally *hypocondriacs* and saturnine, tempers of the basest alloy.

Evelyn. Publick Employment, &c. preferred to Solitude.

Those who are constantly and habitually thus troubled in mind are known, by a great many symptoms, not only to be persons of a melancholy complexion, but also to be highly under the power of *hypocondriacal* melancholy.

Sharpe. Works, vol. iii. Sermon 2.

The mistake of him who looks on himself in this light, is almost as absurd as that of the *hypocondriac* visionary, who, in the temporary madness of his reverie, imagines himself transformed into an inanimate substance.

Knox. Essays, No. 22.

Terrour has frequently excited languid *hypocondriacs*, to exertions they had deemed impossible; and all their former maladies have been obliterated by their apprehensions of impending danger.

Cogan. On the Passions, vol. i. p. 304. (Fear.)

HYPHEN.
HYPO-CHON-DRE.

HYFO-
CRISY.

HYPO'CRISY,

HYPOCRITE,

HYPOCRI'TICK,

HYPOCRI'TICAL,

HYPOCRI'TICALLY,

HYPOCRI'TISH.

Fr. *hypocrisie*; It. and Sp. *hypocrisia*; Lat. *hypocrisis*; Gr. *ὑπόκρισις*, from *ὑποκριν-έσθαι*, in its consequential usage, *simulare*, *dissimulare*, to feign or pretend what is false; to conceal or suppress what is true.

Simulation; dissimulation; the feigning or fiction of virtues not possessed; the concealment, cloaking, or suppression of real vices.

Woo to you scribes and farisees *ypocritis*, that ben lyk to sepulchris whitid, which withouten forth semen faire to men: but withynne thei ben full of bones of dede men and of alle filthe. So ye without forth semen just to men, but withynne ye ben ful of *ypocrisie* and wickidnesse.

Wiclif. *Matthew*, ch. xxiii.

Wo be to you scribes and pharises *ypocrites*, for ye are lyke vnto paynted tombes whiche appere beautyfull outwarde; but are within ful of dead bones and of all fylthynes. So are ye, for outwarde ye appere righteous vnto men, when within, ye are full of *ypocrisie* and iniquitie.

Bible, Anno 1551.

For certes many a predication
Cometh of time of evil entention,
Som for plesanse of folke, and flaterie,
To ben avanced by *hypocrisie*.

Chaucer. *The Pardoner's Tale*, v. 12345.

There ben louers of suche a sorte
That feigned them an humble porte,
And all is but *hypocrisie*,
Which with deceite and flatterie
Hath many a worthy wife begiled.

Gower. *Conf. Am.* book i. fol. 11.

My sonne, an *hypocrite* is this:
A man, which feigneth conscience,
As though it were all innocence
Without, and is not so within;
And doth so for he wolde winne
Of his desyre the vaine astate.

Id. *Ib.*

As touching that same *hypocriticall* supper, I know that they be of this minde, that thei suppose it to be the greatest iniury to the selues that may be when it is rebuked & imroued.

Calvin. *Four Godly Sermons*, sig. C. 2.

The scrupul or spyced conscience that he hath in the matter, is concerning y^e breake of her promyse made to God, and that putteth he in here, vngroundedly, doubtfully, *hypocritically*, and vterly agaynst hymselfe, as to note her in one godly office both a lawful wyfe and an whore.

Bale. *Apology*, fol. 84.

For vnder the Turke) they yet conceyue som hope ether by tribute geuinge) or by their olde *hypocritish* holy flatering fraudes to stande styll in their dignites glorie) ryches) possessions and auctorite.

Joye. *Exposicion of Daniel*, ch. vii.

For neither man nor angel can discern
Hypocrisie, the onely evil that walks
Invisible, except to God alone,
By his permissive will, through heav'n and earth.

Milton. *Paradise Lost*, book iii. l. 683.

The next thing required is sincerity of heart in doing them: we must doe them out of the fear of God, and conscience of his commandments, not out of respect of profit, or fear, or praise of men; for such as doe so are *hypocrites*.

Mede. *On Texts of Scripture*, book i. disc. xl.

Indeed it is an easie matter for any to make a slight formal profession, to run in a round of *hypocriticall* duties, and live a moral civil life; this is easie, there is nothing miraculous in this: but is it easie to pluck out the right eye, and to cut off the right hand?

Hopkins. *Sermons*, fol. 733.

But men may on this sort visite God *hypocritically*, for they may come for the fashion, they may hear with deaf ears; yea, they may understand, and yet never determine with themselves to obey that, which God requireth.

A Sermon preached by John Knox, Esay xxvi. 13.

Hypocrisy is a more modest way of sinning, it shows some reverence to religion, and does so far own the worth and excellency of it as to acknowledge that it deserves to be counterfeited.

Tillotson. *Works*. Sermon 3.

For *hypocritic* zeal
Allows no sins but those it can conceal.

Dryden. *The Medal*.

Hypocrisy, detest her as we may,
(And no man's hatred ever wrong'd her yet)
May claim this merit still—that she admits
The worth of what she mimics with such care,
And thus gives Virtue indirect applause.

Cowper. *The Task*, book iii.

He who, from a principle of gratitude to heaven, renounces those favourite sins which most easily beset him, and devotes himself to the service of his Maker, can never be suspected of pretended sanctity or *hypocritical* devotion.

Porteus. *Sermon* 15. vol. ii.

HYPOLÆNA, in *Botany*, a genus of the class *Dioecia*, order *Triandria*, natural order *Restiaceæ*. (Brown.) Generic character: calyx six-glumed: male flower, anthers simple, peltate: female flower, style two and three parted, deciduous; nut one-seeded.

Two species, natives of New South Wales.

HYPOLEPIS, in *Botany*, a genus of the class *Dioecia*, order *Monandria*. Generic character: male flower, calyx none; corolla one petal, six-parted; receptacle bearded: female flower as the male; capsule inferior, seven-celled, seven-valved, many seeded.

One species, *H. sanguinea*, parasitic on shrubs, native of the South of Africa.

HYPO'STASIS, } Fr. *hypostase*; It. *hypostasi*;

HYPO'STASY, } Lat. *hypostasis*; Gr. *ὑποστασις*,

HYPOSTA'TICAL, } (from *ὑπὸ*, *sub*, and *ιστάσθαι*,

HYPOSTA'TICALLY. } *stare*; *stare*, *sistere*, *sub*,) *subsistentia*; subsistence.

See the Quotations from Gardiner (Bishop of Winchester) and Tillotson.

Wher as in that vnion the rest is an ineffable mysterie, the two natures in Christ to haue one subsistence called & termed an *hypostase*.

Stephen Bishop of Winchester. *Of Transubstantiation*, fol. 117.

Here is a manifest indication of a higher mystery, viz. a trinity in the Persian theology; which Gerardus J. Vossius would willingly understand, according to the Christian hypothesis, of a Divine Trinity, or three *hypostases* in one and the same Deity, whose distinctive characters are goodness, wisdom, and power.

Cudworth. *Intellectual System*, book i. ch. iv.

But the word *hypostatical* is understood only by those, and but few of those, that are learned in the Greek tongue, and is properly used, as I have said before, of the union of the two natures of Christ in one person.

Hobbes. *Answer to Bishop Bramhall*, fol. 434.

Now it is evident that the object of their adoration (that which is represented to them in their minds, their thoughts and purposes, and by which God principally, if not solely, takes estimate of humane actions) in the blessed sacrament is the only true and eternal God, *hypostatically* joyned with his holy humanity, which humanity they believe actually present under the veil of the sacramental signs.

Taylor. *Liberty of Prophecy*, sec. 20.

For he [Sabellius] blasphemeth by affirming that the father is the son, and on the other side that the son is the father; but these men in a manner teach three gods, whilst they divide the holy unity into *hypostases*, alien and wholly divided from each other.

Bishop Bull. *Works*, vol. ii. p. 133. *The Catholic Doctrine concerning the Trinity*.

And this may suffice to have been spoken in general concerning that great mystery of the *hypostatical*, as they that love hard words love to call it, or personal union of the divine and human natures in the person of our blessed Saviour.

Tillotson. *Sermon* 45.

If the consecrated bread be really Christ's body, and his soul and deity be *hypostatically* united therewith (as they all teach), then I cannot see but that we are bound to perform divine worship to the elements in the sacrament, or to that which in common speech we protestants call bread and wine.

Sharpe. *Works*, vol. vii. Sermon 13.

HYPO'TENUSE, } Gr. *ὑποτενούσα*, that which

HYPO'TENUSAL. } subtends, or stretches below;

from *ὑποτίειν-εἶν*, *subtendere*, to stretch below; usually

HYPO-
CRISYHYPO-
TENUSE.

HYPO-TENUSE. applied to the side of a right-angled triangle *subtending* or opposite to the right angle.

HYPSI-PRYMNUM. Let a man of good parts know all the maxims generally made use of in mathematicks ever so perfectly, and contemplate their extent and consequences as much as he pleases, he will by their assistance, I suppose, scarce ever come to know that the square of the *hypotenuse*, in a right-angled triangle, is equal to the squares of the two other sides.

Locke. Of Humane Understanding, book iv. ch. xii. sec. 15.

If the *hypotenusal*, or screw be five, the perpendicular or elevation must be three, and the basis four.

Wilkins. Dædalus, ch. xv.

HYPO'THECATE, } Lat. *hypotheca*; Gr. ὑπο-
HYPO'THECA'TION. }θήκη, *suppositio*, ὑποτίθεσθαι,
supponere, (ὑπο, under, and τίθεσθαι, to place.)

To place or put under (obligation or bond); to pledge, to pawn.

The property thus settled was distinguished like all other *hypothecated* estates, by small columns, and inscriptions, called *ἄροι*, erected on the land, or affixed to the houses, and containing a specification of the sum for which they were pledged.

Sir William Jones. Works, vol. ix. p. 307. *A Commentary on Isæus.*

As the Athenian ὑποθήματα, or *hypothecations*, were open and notorious like our old feoffments, they seem to have provided for the issue of the marriage no less effectually than the estates in strict settlement so strongly tied by our conveyancers.

Id. Ib.

HYPO'THESIS, } Lat. *hypothesis*; Gr. ὑπό-
HYPO'THESISSE, }θεσις, *suppositio*, from ὑποτίθεσ-
HYPO'THETIC, }θαι, *supponere*, to put or place
HYPO'THETICAL, } under.
HYPO'THETICALLY. } That which is *put* or *placed*
under, subjected to; *sc.* question, inquiry; a supposition; that which is supposed.

Then began I to speake, and said; there be yet other kind of sports and plaies called mimi, of the which, some they call *hypotheses*, as it were, moralities and representations of histories.

Holland. Plutarch, fol. 623.

And verily of this nature be all those *hypothetical* propositions, copulative, disjunctive, &c.

Id. Ib. fol. 1102.

Hypothetical necessity is that which the supposition or *hypothesis* of God's foresight and pre-ordination lays upon future contingents.

Clarke. Leibnitz's Fifth Paper.

I answer, that this precept commands some things absolutely, which oblige all; some things only *hypothetically*, that is, in case God shall discover it to be his will to be obey'd in such particular instances: and consequently oblige there only, where God shall make such discoveries.

South. Sermons, vol. viii. p. 447.

One certain proof is, that the Greeks soon lost or entirely neglected it, when they began to *hypothesise*.

Warburton. The Divine Legation, book iii. sec. 4.

Essential errors in first principles, naturally and necessarily lead to erroneous inferences; and it is in vain that *hypothetic* notions will be assumed, in order to give the desired consistency to any particular theory.

Cogan. On the Passions, vol. v. p. 262. *The Mediatorial Office of Christ.*

HYPOXIS, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Narcissi*. Generic character: spathe two-valved; corolla six-parted, persisting, superior; capsule elongated, narrow at the base; seeds roundish, naked.

About twenty species, elegant bulbous plants, mostly natives of the South of Africa.

HYPSIPRYMNUM, from the Greek ὑψος, *high*, and πρύμνα, *a ship's stern*, Illig.; *Potoroo*, White. In *Zoology*, a genus of animals belonging to the family *Salientia*, order *Marsupialia*, class *Mammalia*.

Generic character. Incisive teeth eight above, the

last on each side distant from the others; the middle two slightly conical, straight, and four times the length of the others; incisive in the lower jaw, two inclined forwards; molar five on a side in either jaw, grinders, and tuberculated; snout sharp, upper lip cleft; ears long and rounded; whiskers half the length of the head; tail moderate sized, scaly, and slightly covered with hair; fore feet five-toed, the outer two toes the shorter; hind feet thumbless, four-toed, the inner two connected, the middle twice as long as the others, and stronger; toes clawed, those of the fore feet adapted for digging.

This genus is considered by Cuvier as connecting the predacious with the herbivorous marsupial animals, and he speaks of the separate tooth on each side in the upper jaw, which is esteemed by Illiger merely as an incisive separate from the other, as a cuspid tooth: but they are especially distinguished from the predacious by the deficiency of the thumb on the hind foot. The length of their hind legs has given rise to their name, and in this circumstance they very much resemble the Kangaroos, to which, except in size and the disposition of the teeth, they approach very near; and like them their progression is by leaping. Only one species is known.

H. Marinus, Illig.; *Macropus Minor*, Shaw; *Lesser Kangaroo*, Pen.; *Kangaroo Rat*, Philips; *Potoroo*, White. About the size of a Rabbit six months old, of a pale brown mouse colour on the back, becoming lighter on the belly. Native of New Holland; its habits little known.

See Illiger, *Prodromus. Mammalia*; White, *Voyage to New South Wales*.

HYPTIS, in *Botany*, a genus of the class *Didynamia*, order *Gymnospermia*, natural order *Labiata*. Generic character: calyx five-toothed; corolla ringent, superior lip two-cleft, inferior lip three-parted, intermediate segments forming little bags; stamens inserted into the tube, declining.

Thirteen species, natives of the Northern hemisphere.

HYPUDÆUS, from the Greek ὑπό, *under*, and οὐδας, *the ground*, Illig.; *Campagnol*. In *Zoology*, a genus of animals belonging to the family *Claviculata*, order *Rodentia*, class *Mammalia*.

Generic character. Incisive teeth covered by the lips, two in each jaw, smooth in front, the lower having a wedge-shaped, rounded, cutting edge; molar three on a side in each jaw, the hinder the smallest, all placed close to each other, with broad crowns, having the ivory and enamel intermixed; snout short and obtuse; ears small and rounded; tail round, hairy, and short; toes distinct, five in front, or four with a thumb nail and five behind.

This genus has been separated from the Linnæan genus *Mus* by Pallas; the animals are wild, and live in holes which they burrow in the ground. Some of them are natives of England, but the most destructive are found only in Northern regions.

H. Amphibius, Illig.; *Mus Amph.*, Gmel.; *le Rat d'Eau*, Buff.; *Water Rat*, Pen. About seven inches long; body covered with long black hairs, intermixed with reddish; belly iron grey; tail five inches long, covered with short hair. It lives on the banks of rivers in holes, which it digs in search of roots, on which it feeds. Though its feet are not webbed, it swims and dives well, a fact which Cuvier denies. They are

HYPSI-PRYMNUM

HYPUDÆUS

HYPUDÆUS. found all over the world, but never in houses or dry districts.

The *M. Terrestris*, Lin., and *Schermauss* of Hermann, are both of this species.

H. Arvalis, Illig.; *Mus Arv.* Gmel.; *le Campagnol ou Petit Rat des Champs*, Buff.; *Meadow Mouse*, Pen. About six inches long, the head and upper part of the body ferruginous, mixed with black, belly deep ash colour; legs short, feet dusky; tail an inch and a half in length, thinly covered with hairs, and terminating in a tuft; this short tail easily distinguishes it from the other species in England. They live in companies on high and dry lands, in burrows about six inches from the surface, and divided into several apartments, from which the pregnant female sinks a hole of two or three feet in depth, terminating in a chamber about the size of a man's fist, which she lines with dry grass, and in it drops six or eight young at a birth. During summer they live in the fields, but in winter retire to the woods, where they are more readily provided with food. It is common in England, and in France is a very severe scourge, not only devouring the seed as soon as sown, but destroying it during every period of its growth. A writer in the *Dictionnaire des Sciences Naturelles* states, that according to a *procès-verbal* laid before the French Government a few years ago, the damage done in La Vendée alone in the course of two years amounted to 2,720,373 francs.

Various methods have been proposed for the destruction of these voracious Mice; grain poisoned with arsenic was suggested, but given up for fear of accident; decoctions of the *Euphorbia*, or of the *Daphne Thymelaea*, have been used, in which the grain is steeped for some days; and in some instances circular holes, about twenty inches deep, have been proposed as traps, but these can only be employed in very stiff land, for if the sides of the hole have any irregularities, the animal gets out and escapes. Notwithstanding all these plans, however, these Mice could not be kept under were it not for heavy rains which destroy them in their holes.

H. Œconomus, Illig.; *Mus Œcon.*, Pall.; *le Campagnol de Prés*, Cuv.; *Economic Rat*, Pen. Rather more than four inches long, of black colour mixed with yellow, dusky on the back, throat, chest, and belly hoary, ends of the feet dusky; tail rather more than an inch. Native of Siberia and Kamtschatka, and said to be found occasionally in Switzerland and France. The Economic Rats always avoid a sandy district, and form their burrows with much ingenuity, immediately below a turfy soil; the chambers they construct are about a foot in diameter, the roofs are of a flattened arched form, and the entrance by several, sometimes as many as twenty, narrow apertures. Close by these, other chambers are formed, which serve as magazines for the store of food gathered for their winter support, consisting of various kinds of plants, which they collect in the summer, and, after having dried in the sun, lay by till required; and occasionally they may be observed bringing out and spreading them abroad, in order to get them perfectly dry. This duty devolves principally on the female, who is much larger than the male, and is busily engaged during the summer, whilst the male wanders about alone, and feeds upon leaves, but never trenches on the winter stock, which is so great that twenty or thirty pounds of fresh roots are frequently found in one hoard. Only a single pair are found in each of these large nests, and in summer only

the female, as the male does not return before autumn.

These Campagnoles present an instance of migration, but at uncertain periods. Pallas seems to think it dependent on some instinctive foreboding of an unusual and bad season, in which their food would fail. And the Kamtschatkans are so well aware of this fact, that they are much alarmed by their departure, whilst their return in October is hailed with joy and festivity, as indicative of a good season for the chase and fishery. When about to migrate, they collect in large numbers during the Spring, and proceeding Westward, cross the Gulf of Penschinska, and then take a Southward direction. Nothing appears to stop them; they proceed onward, either over land or across rivers, or even arms of the sea, without swerving from their course, and about July reach the rivers Ochotska and Judoma, a distance of about a thousand miles. The immensity of their numbers may be in some degree estimated, when it is stated, that travellers have been detained for two hours whilst the little four-footed army passed by. Of course during this pilgrimage their numbers are considerably diminished by accident, and the violence of rapacious animals, but still the troop is not destroyed, as is proved by their return. They are never molested by the Kamtschatkans, indeed it is said, that if they find them exhausted on the banks, after having crossed a stream, they sedulously endeavour to restore them. The advantage derived from these little animals to the Kamtschatkans is very great, and the supplies they obtain by despoiling their nests are most ample; in return for which they leave some other article of food, or trifling present, with a view to propitiate them.

H. Socialis, Illig.; *Mus Soc.*, Pall.; *Social Campagnol*. About three inches long; the whiskers white; ears oval and naked; the upper parts of the body light grey, palest on the sides, and becoming white on the shoulders and belly; the nose dusky; tail slender, and about an inch in length. They live in large societies in the sandy districts of Hyrcania and the Caspian Desert, where the ground is often studded with little hillocks of earth thrown out from their burrows. They swarm in the Spring, but are not seen, or very rarely, in the autumn, and it is a query whether they migrate or shelter themselves in the bushes and hayricks; they feed principally on tulip roots.

H. Gregalis, Illig.; *Mus Greg.*, Pall.; *Baikal Rat*, Pen.; *Baikal Campagnol*. About the same size as the last, but has the legs stronger and the tail thicker; the general colour is also the same, but the specific difference is seen in the black whiskers. Are found about the Baikal Lake, and in Siberia and Hyrcania, and feed on the *Lillium Pomponium*, *Allium Tenuissimum*, and *Trifolium Lupinistrum*, the roots of which they store up against winter. They do not migrate.

H. Alliarius, Illig.; *Mus All.*, Pall.; *Garlic Rat*, Pen.; *Garlic Campagnol*. Is about four inches long, and in colour nearly resembles the last, but is distinguished by the greater length of the tail, which is streaked with a dusky line above, and the rest white. Found about the rivers Lena and Jenesei.

H. Rutilus, Illig.; *Mus Rut.*, Pall.; *Red Rat*, Pen.; *Red Campagnol*. Same size; upper parts tawny red, sides greyish yellow, under parts and feet white; nose and face very bristly; ears naked, except at tip, which is covered with a rusty down; the tail full of

HYPUDÆUS.

HYPU-
DÆUS.

HYRAX.

hair, dusky above and light beneath. Native of Siberia; does not burrow, but lives under logs, and is not torpid during winter: is not particular in its food.

H. Saxatilis, Illig.; *Mus Sax.*, Pall.; *Rock Rat*, Pen.; *Rock Campagnol*. Same size; whiskers short, snout dusky, surrounded with a slender white ring; ears rising above the fur, covered at their tips with a brown down; upper parts brown, mingled with grey, sides grey, belly light grey; legs strong; tail sparingly covered with hair. Found in the Mongolian Desert and about the Baikal, living amidst the rudest rocks, in the crannies of which it bores its hole. At first the burrow has a large and oblique winding passage, in which are one or more holes sunk downwards, and leading to the nest, which is formed of soft herbs.

H. Lemmus, Illig.; *Mus Lemmus*, Lin.; *le Lemming*, Buff.; *Lemmus*, Pen. This animal is about the size of our common Rat, and is covered with a very thin skin, the fur of which on the head and back is black and tawny, disposed in irregular patches, and the belly white tinged with yellow; its tail not above half an inch in length. The Lemmus, Lemman, or Lemming, as it is commonly called, inhabits Norway and Lapland, the country about the river Oby, and the Northern part of the Uralian chain. It makes its appearance in these countries at irregular periods, sometimes after an interval of three years. Whence it comes is very doubtful: Linnæus considers it indigenous to the Norwegian and Lapland Alps; Pontoppidan, however, asserts the Kolens Rock, which divides Nordland from Sweden, to be its original resting place. From whatever district, however, it may be derived, it is one of the most severe scourges to which the Northern part of Europe is subjected. They migrate Southward in myriads, and so suddenly, that it was formerly thought they were generated in and fell from the clouds, as mentioned by Olaus Magnus. *Per tempestates et repentinos imbres e caelo decidant, incomptum unde, an ex remotioribus insulis, et huc vento delatæ, an ex nubibus feculentis natæ deferantur.* (*Gent. Sept. Hist.* xviii. 16.) It is probable that they migrate in consequence of want of food, and as they proceed they destroy every thing, leaving a perfect waste behind them. Nothing stops their progress, neither rocks nor water, the former they compass, the latter they swim across, and although destroyed by thousands by the predacious animals, more especially the Arctic Fox, they journey onwards in an unbroken and devouring mass. They move principally by night, and rest during the day. Occasionally they breed during their journey, and carry their young either on their backs or in their mouths. By the time they have reached far Southward their numbers are so diminished that they become scarce, and few, if any, return to their original habitations. And what assists in their diminution is the frequent fights which occur among them. Mr. Arthur Brooke mentions a very curious circumstance respecting them, viz. their destruction by the Rein Deer, of which Mr. Richards informed him he had been witness.

See Pallas, *Novæ Species Quadrupedum e Glirium Ordine*; Buffon, *Histoire Naturelle*; Pennant, *History of Quadrupeds*.

HYRAX, from the Greek *ῥῆς*, or *ῥῆς*, a pig; the derivation uncertain, Hermann; *Daman*, Buff. In Zoology, a genus of animals belonging to the family *Lamnungia*, order *Pachydermata*, class *Mammalia*.

Generic character. Incisive teeth covered by the

lips, in the upper jaw two, strong, curved, separate from each other, in the lower four, inclining forwards, close, cylindrical, and their edge cut off obliquely forwards; cuspid teeth small and deciduous, sometimes wanting, always placed in a gap between the incisive and molar; molar complex, seven on each side in either jaw; snout sharpish, with the nose slightly prominent; ears short and round; body covered with thick hair; tail a mere tubercle; feet four-toed in front, the second the longest, outer shortest, three-toed behind, inner the longest; all furnished with little rounded flat hoofs, excepting the hind inner toe which is furnished with a strong claw.

This genus was included by Pallas and Erxleben among the *Caviæ*, but separated from them by Hermann, and it seems to connect the clawed with the hoofed animals, the structure of its molar teeth resembling that of the Rhinoceros in miniature, and its plantigrade motion and general form with the *Caviæ*. There appears to be but one species.

H. Setosus, Herm.; *H. Syriacus* and *Capensis*, Gmel.; *Daman Israel*, Buff.; *Bristly Cavy*, Pen.; *Klip daas*, or *Rock Badger of the Cape*; *Bristly Daman*. About seventeen inches in length, upper parts grey and ferruginous, under white; on the upper lip a strong bristly mustachio, another above the eye, and other bristles shooting irregularly from the close thick hair. They are found in Abyssinia, Egypt, and at the Cape of Good Hope; is gregarious, living among the rocks, into the clefts of which they retire when disturbed; they are used as food by the Arabs of Mount Libanus and Arabia Petræa.

Mr. Bruce considers, and is probably correct, that this is the animal mentioned in *Psalms* 104. v. 18, as the *Coney*, "The high hills are a refuge for the wild Goats; and the rocks for the *Conies*;" and also *Proverbs*, ch. xxx. v. 26, "The *Conies* are but a feeble folk, yet make they their houses in the rocks;" which agrees with what has been already said of their habitations.

Buffon has described two species, *H. Syriacus* and *H. Capensis*, but they are the same.

See Linnæi *Systema Naturæ* a Gmelin; Hermann, *Tab. Affinitatum Animalium*; Cuvier, *Règne Animal*.

HYSSOPUS, in Botany, a genus of the class *Didynamia*, order *Gymnospermia*, natural order *Labiata*. Generic character: corolla, inferior lip three-parted, intermediate segments slightly crenated; stamens straight, distant.

Three species, natives of Europe and North America. *H. officinalis*, the common Hyssop, is a native of the South of Europe.

HYSTERICK, } Fr. *hystérique*; "Affection hys-
HYSTERICKS, } terique. The suffocation of the
HYSTERICAL. } matrix." Cotgrave. It. *isterico*; Gr. *ὑστερικὸς*, *ad uterum pertinens*: τὰ ὑστερικὰ πάθη, *passiones* (sc. *suffocationes*) *uteri seu vulvæ*.

Hystericks, or *hysterical fits*, are properly fits arising from disorders in the womb; but is applied with more latitude to other fits of women.

Many of their *hysterical* patients had made complaints of such great coldness in the upper part of the head, and some also along the vertebrae of the neck and back.

Boyle. *Works*, vol. ii. p. 690. *An Examination of Mr. Hobbes's Doctrine touching Cold.*

Assa foetida sets out a perfume from Surat, and arrives a stink at London: in one place it is eat for sauce, and in the other cures *hysterick fits*.

Tatler, No. 310.

HYRAX.

HYSTE-
RICK.

HYSTERICK.

Their strong and ungrateful odour, though as disagreeable as assafoetida itself, may be conducive to prevent many distempers, and to cure nervous and hysterical horses.

Pennant. *British Zoology. The Goat.*

HYSTRIX.

It has, also, in consequence of that contrariety of passions to which it is subject, occasioned the most dangerous and obstinate maladies; hysterics, epilepsies.

Cogan. *Works*, vol. i. p. 300. *Medical Influence of the Passions.*

HYSTERON PROTERON, Gr. ὑστερον, *posterior*, the latter; πρότερον, *prior*, the former: the last first; or according to the proverbial phrase, To set the cart before the horse.

A figure in *Rhetoric*, used for the purpose of inversion.

How wild

A *hysteron proteron's* this, which Nature crosses,
And far above the top the bottom tosses.

Beaumont. *Pysche*, can. 1. st. 85.

HYSTRIX, from the Greek ὀπίξ, *a hair or bristle*, Lin.; *Porcupine*, Pen. In *Zoology*, a genus of animals belonging to the family *Hemiaculata*, order *Rodentia*, class *Mammalia*.

Generic character. Incisive teeth two in each jaw, wedge-shaped, molar five on a side in each jaw, cylindrical, complex, and grinding, marked on their crown with four or five deep grooves; body covered with strong and sharp quills, projecting beyond others shorter, or from among hair or wool; tail variable in length; feet four-toed in front, five-toed behind, armed with strong claws.

The covering of these animals among the *Rodentia* resembles that of the Hedgehog among the *Sarcophaga*, and like it they are capable of raising the quills, (which are much larger and stronger than in the Hedgehog,) when irritated, in doing which the rattling of them makes a loud noise, and adds to the formidable appearance which the Porcupine then makes. All of them, except the crested species, have the tail long, and in some it is prehensile also. They live in burrows, and have much the same habits as the Hare and Rabbit. The grunt which they emit has caused their supposed resemblance to the Pig.

H. Cristata, Lin.; *le Porc-épic*, Buff.; *Crested Porcupine*, Pen. Rather more than two feet in length; has a long crest of stiff bristles on the top of the head reclining backwards; head, belly, and legs covered with strong bristles, terminating in soft, dusky hair, from which project the quills, which are very sharp at their extremities, varied with black and white, and nine inches long on the hinder part of the body; tail also covered with quills. Native of India, Southern Tartary, Persia, Palestine, and Africa; it is also found wild in Italy, but is not indigenous, and seems to have degenerated, as its quills are shorter and crestless. When enraged, it runs its nose into a corner, sets up its bristles, and utters a snorting noise. The assertion of its shooting its quills is fabulous.

H. Prehensilis, Lin.; *le Porc-épic à queue prenante*, Buff.; *Cuandu* of the Brazilians; *Brazilian Porcupine*, Pen. Upper parts, sides, and base of the tail covered with spines, the longest of which, measuring three inches, are on the lower part of the back and base of the tail, very sharp, white, and barred with black at their tips; they adhere closely to the skin, which is naked between them; as they approach the belly they become shorter and weaker, and on the under parts and legs are converted into dark brown bristles: the tail, which is

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eighteen inches in length, is slender, and tapers towards the tip, the last ten inches of it nearly naked, being covered only by a few hairs; it is strongly prehensile; the claws are long, but the only appearance of thumb is a short protuberance. Native of Brazil and Mexico; lives in the woods, and feeds not only on fruits, but also poultry; it climbs but slowly, and in descending uses its prehensile tail.

H. Fasciculata, Lin.; *le Porc-épic à queue en pinceau*, Buff.; *Brush-tailed Porcupine*, Shaw; *Malacca Porcupine*, Pen. Has the body covered with quills and long bristly hair intermixed, the quills flattened like a sword blade; belly and legs covered with short, reddish, prickly hairs; tail long, and terminated by a bundle of spines, flattened like leaves of parchment. Native of India.

H. Dorsata, Lin.; *l'Urson*, Buff.; *Canada Porcupine*, Pen. About the size of a Hare, but in form resembles the Beaver; head, upper parts of the body, tail, and legs covered with soft, long, dark brown hair hiding among them the quills, of which the longest are three inches; intermixed with these are a few stiff and very long hairs, tipped with dirty white; under surface of the tail white. Native of North America. Their spines easily fall out, and are used by the Indians among their nose ornaments.

H. Macroura, Lin.; *Long-tailed Porcupine*, Pen. The body covered with long, stiff, sharp-pointed hairs, which are iridescent; the tail as long as the body, tapering much towards the tip, which is covered with a thick tuft of bristles, which appear as if jointed, swelling out in the middle like grains of rice; they are transparent and silvery. Native of the Indian Archipelago.

See Linnæi *Systema Naturæ* a Gmelin; Cuvier, *Règne Animal*; Pennant, *History of Quadrupeds*.

HYTHE, *Hithe*, or *Hide*, in Saxon *Hýþe*, the Haven, called by Leland *Portus Hithinus*, and in some old Records *Hethe*, a Borough and Market Town in the County of Kent, and one of the Cinque Ports. Leland and Lambard differ not a little respecting its ancient condition. The former represents it as having been a very great town in length, containing three Parishes, which in the reign of Edward II. was grievously afflicted by the burning of 18 score houses and more, and afterwards by a Pestilence. (*Itinerary*, vii. 140.) Lambard, who very honestly states his predecessor's opposite opinion, remarks, that both from the name and privileges of the town, he had been inclined "to think that it had been of more estimation in time past, than by any other thing now apparent may well be conjectured." Nevertheless, that having found "little (or in manner nothing) concerning this town committed to memory," either in the Saxon Antiquities or in Domesday Book, he "became of this minde, either that the place was at the first of little price, and for the increase thereof endowed with privileges, or (if it had been at any time estimable) that it continued not long in that plight." (*Perambulation of Kent*, 184.)

In the reign of Henry IV. Hythe again suffered dreadfully from fire, more than 200 houses having been burned, so that on a survey made by Elizabeth only 122 were remaining. That Queen, in the 17th year of her reign, incorporated the town, although Barons had been returned by it to Parliament as early as the 42d Edward III. The present town consists of one long principal street, parallel to the sea, and a few lesser streets crossing it at right angles. The Church of St Leonard is

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HYTHE.

HYTHE.

I.

on a steep rising ground above the town. It is a large and handsome building, which in spite of modern repairs still affords many interesting remains of Norman Architecture. The chancel probably is not later than the reign of Henry III. In a Crypt beneath it is preserved a large pile of skulls, traditionally reputed to be the remains of an invading army defeated in the neighbourhood before the Conquest. They are unnoticed both by Leland and Lambard. A clear spring rises in the Churchyard, and across each end of the town flows a small stream. Two Hospitals, St. John's and St. Bartholomew's, afford Alms-houses to about sixteen poor people. The first was founded for Lepers in the XIVth century; the second was the benefaction of Haymo (Noble) de Heath, a native of this town, Confessor of Edward II., and consecrated Bishop of Rochester in 1319, who, as Godwin informs us, *in oppido Hithensi Ptochotrophium S. Bartholemæi pauperibus decem alendis instituit et prædiis dotavit viginti marcarum annui censûs*. He voluntarily retired from his Bishopric in 1352. (*De Præsul*. 532.)

Numerous Martello towers and several small forts protect the neighbouring beach, and on the heights and in the town itself are extensive Barracks. The sea has so far retreated that the body of the town is nearly a mile from the shore. Population, in 1821, 2181. Distant 65 miles South-East from London. Though said by Leland once to have possessed four Churches, it is now a Chapelry to the Parish of Saltwood. *Saltwood Castle* stands about a mile Northward from Hythe. It is beautifully situated on an eminence, bosomed in trees, and the ruins are extremely picturesque. Of its foundation nothing certain is known: it has been attributed both to the Romans and the Saxons, but the present remains are entirely of Norman character. It appears to have belonged to the See of Canterbury in the time of Henry II., and it is said to have been the

rendezvous in which the four Knights who assassinated Thomas à Becket assembled before the perpetration of that bloody act. Courtenay, who was promoted to the Archbishopric in the 5th of Richard II., greatly improved this Castle, where he resided much, and annexed to it a Park. His arms still remain over the principal entrance. The Manor was exchanged with the Crown by Archbishop Cranmer; at present it belongs to the family of Deedes of Sandling. The Keep, a superb massive square tower, with circular turrets at the angles, is still in a very perfect condition, and is inhabited as a farm-house. Many other parts of the ancient building, though unroofed, may be satisfactorily traced by their walls. The Church of *Saltwood*, dedicated to St. Peter and St. Paul, dates from the reign of Edward III. Population, in 1820, 570.

From Hythe to Boulogne, Lambard says, "is the shortest cut over the sea between England and France, as some hold opinion;" an opinion which we need not say is positively wrong: "others think that to be the shortest passage which is from Dover to Calais; and some that which is from the one Nesse to the other. But if there be any man that preferreth not haste before his good speed, let him (by mine advice) prove a fourth way, I mean from Dover to Withsand: for if Edmund Hadhenham, the penner of the Chronicles of Rochester, lye not shamefully (which thing you know how farre it is from a Monk), then at such time as King Henrie the Second, and Lewes the French King, were after long warre reconciled to amity, Lewes came over to visit King Henrie, and in his return homeward saluted Saint Thomas of Canterburie, made a princely offer at his Tombe, and (because he was very fearfull of the water) asked of Saint Thomas, and obtained, that neither he in that passage, nor any other from thenceforth that crossed the seas between Dover and Withsand, should suffer any manner of loss or shipwreck." (188.)

HYTHE

I.

I.

I is of a narrower power than E, and uttered with a less opening of the mouth, the tongue brought back to the palate, and striking the teeth next the cheek teeth. That *e* and *i* oftentimes change places has already been noticed. See *E*. Wilkins classes *i* as a lingual vowel, (less apart and free than *a* and *e*,) the breath being emitted betwixt the middle of the tongue, in a more convex posture, and the palate. It is called by Ben Jonson a letter of a double power. As a vowel, in the former or single syllables, it hath sometimes the sharp accent; as in *binding*, *thriving*; or all words of one syllable qualified by *e*, as *thine*, *strike*. But the flat in more, as in these, *bill*, *little*, and the like. In the other power it is another letter, and would ask to enjoy another *character*; for where it leads the sounding vowel, and beginneth the syllable, it is ever a *consonant*;

as in *jump*, *conjure*. And before diphthongs; as *jay*, *juice*. See Ben Jonson and Wilkins. *I*, and also *y*, are prefixed to words in old English, as *i-do* or *y-do*, *i-go*, or *y-go*. They are the remains of the A. S. *ge*, *q. v*.

Aye is constantly written *I*, in elder authors.

I, (the pronoun,) Goth. *ik*; A. S. *ic*; Ger. *ich*; D. *ik*; Sw. *jag*; Fr. *je*; It. *io*; Sp. *yo*; Lat. *ego*; Gr. *ἐγώ*. And in old English, *ich* or *ig*, now pronounced *I*: *miro inter se concentu* (says Wachter) *et fortè arcanâ quâdam vi et ratione naturæ*. This *arcana vis et ratio* might probably be discovered if the common origin and meaning of a word, so variously written, and so uniformly applied, could be ascertained. The success of Mr. Tooke with the pronouns *it* and *that*, and the article *the*, give reason to expect that he might have

I. JABBER. made this discovery. Lennep says that the Gr. $\epsilon\gamma\omega$, is $\acute{\alpha}\gamma\omega$; meaning *qui agit, unde eximie transit ad primam personam agentem denotandam*. Of $\acute{\alpha}\gamma\omega$, (differently pronounced and probably written $\epsilon\gamma\omega$, $\iota\gamma\omega$, $\acute{o}\gamma\omega$, $\acute{u}\gamma\omega$) the verbal part is $\alpha\gamma$, $\epsilon\gamma$, &c.; the termination ω is the personal pronoun $\epsilon\gamma\omega$, or as Dr. Gregory Sharpe says, the first person of the present indicative is formed by adding ω from $\epsilon\gamma\omega$ or $\acute{\epsilon}\omega$, I am, to the root; but still the ω is to be accounted for before $\epsilon\gamma\omega$ could receive from usage its character of a personal pronoun. As the old English *ich* or *ig* has left the modern *I*, a similar corruption (merely dropping the guttural γ) may from $\alpha\gamma$, $\epsilon\gamma$, or $\iota\gamma$, have given ω . Repetition is, and always has been, a constant resource to give emphasis; and $\alpha\gamma\alpha\gamma$, $\epsilon\gamma\epsilon\gamma$, $\iota\gamma\iota\gamma$, *i. e.* the verb $\alpha\gamma$ repeated, may have been intended, by the force or emphasis of repetition, to fix the act expressed by this verb $\alpha\gamma$ upon the speaker, and by the corruption of a rapid pronunciation, the repeated syllable or second $\alpha\gamma$, $\epsilon\gamma$, $\iota\gamma$, may have sunk into the mere vocal sound ω : $\epsilon\gamma\omega$ thus formed from $\epsilon\gamma\epsilon\gamma$, or $\epsilon\gamma\iota\gamma$, would be appended to the verb $\alpha\gamma$, and constitute the first person $\alpha\gamma\epsilon\gamma\omega$; which would become successively $\alpha\gamma\epsilon\omega$, $\acute{\alpha}\gamma\omega$. The Lat. *aug-eo* is considered by Lennep to have sprung from the Gr. $\acute{\alpha}\gamma\omega$; that they had the same source is very probable, and that such source was the Goth. *auk-an* is not improbable. See Wachter, *Proleg.* sec. 6.

I is used by the person speaking for or instead of the name (*nomen* or noun) by which he is called to fix the action of the verb, expressed or understood upon the person so speaking; and is, in Grammar, denominated the first personal Pronoun.

So the *ich*: so may *I* the: so may *I* prosper.

Habb geleafan ic hyt com. Mat. xiv. 27. $\Theta\alpha\pi\sigma\tau\iota\tau\iota\ \iota\gamma\omega\ \acute{\iota}\mu\iota$. *Confidete, ego sum.* Have ye trist (*i. e.* trust). *I am.*

Wiclif.

Engelond ys a wel god lond, *ich* wene of eche lond best,
Y set in þe end of þe world, as al in þe west.

R. Gloucester, p. 1.

At þe last þei chaced out þe Bretons so clene,
Away vnto Wales þer kynd is *I* wene.

R. Brunne, p. 7.

Esteward *ich* behulde. after the sonne
And sawe a toure as *ich* trouede.

Piers Plouhman. Vision, p. 2.

Nay nay, quod he, than haue *I* Cristes curse,
Let be, quod he, it shal not be, so the *ich*.

Chaucer. The Pardoner's Tale, v. 12881.

And shortly when the sonne was gon to reste,
So halde *I* spoken with hem everich on,
That *I* was of hir felawship anou,
And made forward erly for to rise,
To take our way ther as *I* you devise.

Id. The Prologue, v. 32.

But *ik* am olde: me list not play for age.

Id. The Reves Prologue, v. 3865.

So pray *I* to my lordes all,
Now in min age, how so befall;
That *I* mot stonden in their grace.

Gower. Confessio Amantis, book viii.

JABBER,

See GAB.

JA'BBERER,

To gabble, or to talk quickly,

JA'BBERMENT. } rapidly, noisily, and, thence, senselessly, thoughtlessly: with a confused indistinct utterance; to make a confused noise, similar to that of indistinct utterance.

And farther then myght Saynt Austyne haue sayde to that heretyke, as we maye say to this heretike, that whatsoever the Jewes would jaber or iangle agayn, ye that are Christen men, and falselye professes Christe, whyche fallyng from hys fayth styl pretende hys name, ye cannot say but that the Jewe is trulye and reasonably answered.

Sir Thomas More. Works, fol. 665. Defence of the Second Reason against Tyndal.

At last, and in good hour, we are come to his farewell, which is to be a concluding taste of his jabberment in law, the flashiest and the fustiest that ever corrupted in such an unswill'd hogshead.

Milton. Works, vol. i. fol. 307. Colasterion.

Now thousand tongues are heard in one loud din:

The monkey-mimics rush discordant in;

'Twas chattering, grinning, mouthing, jabbering all.

Pope. The Dunciad, book ii.

Both parties join'd their best

T'out-cant the Babylonian labourers,

At all their dialects of jabberers.

Butler. Hudibras, part iii. can. 2.

Dire forms of death spread havoc, as she flies,

Pain at her skirts and mis'ry by her side,

And jabb'ring spectres o'er her traces glide.

Jones. Hymn to Laschima.

IABOROSA, in Botany, a genus of the class Pentandria, order Monogynia, natural order Solanaceæ. Generic character: calyx five-cleft, short; corolla tubular; stamens inserted into the tube; stigma capitate.

Two species, natives of Bonaria. Willdenow.

IACARANDA, in Botany, a genus of the class Didynamia, order Angiospermia, natural order Bignoniaceæ. Generic character: calyx five-toothed; corolla tubular at the base; throat dilated, border five-lobed, unequal; filaments five, one long and sterile, villose at the apex, stigma two-cleft; capsule large, orbicular, woody, two-valved; receptacle fleshy; seeds membranaceous at the margin.

Two species, *I. Caroliniana*, and *I. Brazilian*; the latter produces the rosewood so much used for furniture.

JACENT, Fr. *jaçant*; Lat. *jacens*, from *jacere*, to lie down. Lying.

Because so laid, they [brick or squared stones] are more apt in swagging down, to pierce with their points, than in the *jaçant* posture, and so to crevice the wall.

Reliquiæ Wottonianæ, p. 20.

JACINTH, *i. e.* the *hyacinth*, a jem; Fr. *jacinthe*.

And thei that saaten on hem hadden firi haburiouns, and of *iacinct*, and of brymstoon.

Wiclif. Apocalips, ch. ix.

And I sawe them that sate on them, hauyng fyry habergions of a *iacincte* colour.

Bible, Anno, 1551.

Jacincts albeit they differ much from Amethysts in some respect, yet in lustre they approach very nere: and this is only the difference between them, that the brave violet colour, which in the Amethyst is full and rich, in the Jacint is delaied and weaker.

Holland. Plinie, book xxvii. c. 9.

The yellow *jacinth*, strength'ning sense,

Of which who hath the keeping,

No thunder hurts nor pestilence,

And much provoketh sleeping.

Drayton. The Muses' Elysium. Nymphal 10.

Her radiant car, like that which bears the sun,

Bright with the *jacinth* and pyropus shone.

Hoole. Jerusalem Delivered, book xviii.

Holland, in continuation of the passage cited above, as usual, makes Pliny speak at considerable length concerning the JACINTH, but we do not find that he has set down the marvellous property mentioned

JACINTH. in the citation from Drayton. "The Jacint also at the first sight is pleasant and acceptable, but the lovely beauty thereof vanisheth away, before it hath given a man ynough. And so farre is it off from contenting the eye fully and satisfying the pleasure therof, that it fadeth sooner than the dainty floure of that name, Hyacinthus: so quickly doth the lustre passe away, in manner before it come to the eye. Æthiopia furnisheth us with Jacinths and Chrysolithes both, which are transparent and carie the colour of gold: howbeit those of India be preferred before them; they of Bactriana likewise, if they be not spotted and flecked with divers colours. The worst of all others be the Arabian: for they bee not onely skewed in colour, but also fould and troubled: and looke what radiant lustre they have, interrupted it is with a cloud of spots; and if any chance to be clean otherwise, yet a man that looketh on them would say, they were full of their owne dust. The best are those which being laid into gold, cause it to looke whitish in manner of silver, in comparison to them. Such as bee cleare and transparent, Goldsmiths use to set within a houe of gold, so as they may be seene both beneath and above. The rest had need of a good Latten foile to give them a lustre: howbeit now adaies some that are not skilful lapidaries have taken up a custome to call some Jacints Chrysolithes, which encline to the colour of a base gold called Electrum, the which in a morning are more beautiful and glorious to the eye than all the day after. Those Jacints that come from Pontus are knowne by their lightnesse; some of them be hard, and of an orange red; others be soft and foule. Bocchus mine author reporteth that they be found in Spaine also, in that place where hee saith they sinke pits for to leuell water, and out of which the peasants doe take forth Crystall. He affirmeth also that he hath seen a Chrysolith (or Citrine Jacinth) of twelve pounds weight. Moreover there be certain Jacinths which have a white veine comming between, and these are called *Leucochrysi*. And of this kind some be named *Capniæ*, because they be smaller. You shall find of them like unto glasse beads, and yet of a shining yellow in manner of Saffron. And verely false Jacinths there be counterfeited by glasse so artificially that a man shall hardly discern them by the eye; howbeit handle and feele them, ye shall soon find the deceit, for the fine Jacinths indeed are colder naturally than those that be counterfeited. Among these Jacinths I may raunge well ynough those stones which are called *Melichrysi*, which shew as if clear honey shone through gold. These we have from India, but of all other they be most subject to injure, and will soonest breake." (xxxvii. 9. *Ed. Hard.* 41. et ss.)

Jonston, in his *Thaumatographia*, corroborates part of Drayton's statement. *Hyacinthus sereno cælo superbire dicitur impensius, nubilo obscurior. Pertinaci frigiditate densat corpora atque reficit, et gestantem a sævieste peste adserit.* (iv. 22.) But the properties of this gem are much more fully opened by Marbodeus, who, after speaking of three species of Jacinths, adds:

*Confortativæ cuncti virtutis habentur,
Tristitiamque fugant, et vanas suspitiones.
Sed quodcunque genus collo suspendere possis,
Vel digito portes, terras securus obibis.
Nec tibi pestiferæ regionis causa nocebit,
Sed magis hospitibus, censebere dignus honore,
Justaque siqua petes, nullam patiêre repulsam.*
de lap. pret. cap. 38.

Albertus Magnus (*de virt. lap.* 11.) recommends it in like manner as beneficial to travellers, and in conformity with Drayton, as a soporific, on account of its coldness. Psellus prescribes it in case of coughs, ruptures, and melancholy, to be drunk in vinegar. (*de lap. virt.* p. 35.)

The Jacinth is classed by recent Mineralogists as a sub-species of pyramidal Zircon; colours red, brown, more rarely yellow, green, and grey; semi-transparent, or transparent and refracts double; easily frangible. It is found imbedded in gneiss and syenite, in basalt and lava, and dispersed through alluvial soil; abundantly in Ceylon; in Auvergne, near Pisa, in the trap rocks round Lisbon, and in the Shire of Galloway.

JACK, Mr. Tyrwhitt in his note upon v. 14816 of Chaucer says: "I know not how it has happened, that in the principal modern languages, *John*, or its equivalent, is a name of contempt, or at least of slight. So the Italians use *Gianni*, from whence *Zani*; the Spaniards *Juan*, as *Bobo Juan*, or foolish *John*; the French *Jean*, with various additions; and in English, when we call a man a *John*, we do not mean it as a title of honour. Chaucer, in v. 3708, uses *Jacke fool*, as the Spaniards do *Bobo Juan*; and I suppose *Jack ass* has the same Etymology."

Pennant, also, in his *Zoology*, (iii. 342.) remarks: "It is very singular that most nations give the name of their favourite dish to the facetious attendant on every mountebank. Thus the Dutch call him *Pickle Herring*, the Italians *Macaroni*, the French *Jean Potage*, the Germans *Hans Wurst*, i. e. *Jack Sausage*, and we dignify him with the title of *Jack Pudding*." Thomson in his Etymons suggests an odd connection between *Jack* with a pudding or a sausage, and the Phallic emblems exhibited during the *Saturnalia*.

A *Jack-o'-lent* appears to have been some puppet which was thrown at in *Lent*, like Shrove-tide cocks. Steevens.

Jack-an-apes, and *Jack-monkey*. The Quotations from Tindall and Strype seem to speak for themselves, although Ritson has endeavoured to derive the term from *Jack Napes*, a person, says Archdeacon Nares, never heard of.

Jack-sauce, a saucy *Jack* or fellow.

Jack-guardant, a term equivalent to one still in use, a *Jack-in-office*; i. e. one who is proud of his petty office. Steevens.

Jack of the Clock, Fr. *Jacquet*. A *Jack* of the clock-house, or the little man that strikes the quarters in a clock. Cotgrave. Still preserved at St. Dunstan's, Fleet Street.

See further illustrations in Archdeacon Nares's *Glossary*.

Go fro window, *jacke-fool*, she said.

Chaucer. *The Milleres Tale*, v. 3708.

It is but a common point of pleasure doing, that euerie *iacke* vseth, to doe an other man a commoditee at a time, to the ende that the lyke commoditee maie bee dooen to thee againe.

Udall. *Luke*, ch. vi.

What helpeth it also that the priest whē he goeth to masse disguiseth himself with a great part of the passion of Christ, and playeth out the rest vnder silence with signes and profers, with noddying, beckyng, and mowyng, as it were *Jack-an-apes*, when neither he himselfe neither any man els woteth what he meaneth.

Tyndall. *Workes*, fol. 132. *The Obedience of a Christian Man*.

For euery priest maketh them of a sundry maner & many more madly then the gestures of *jackanapes*.

Id. fol. 282. *An Answer vnto More's First Book*.

JACINTH.

JACK.

JACK. Then steppeth forth Sir Laurence Loiterer, and he plays *jack monkey* at the altar, with his turns and half turns (he means, in regard of the many ceremonious postures then used), and an hundred toys more.

Bale in Strype. Memorials. Queen Mary, Anno 1553.

Or doe you play the flowting *iacke*, to tell vs Cupid is a good hare-finder, and Vulcan a rare carpenter.

Shakspeare. Much Ado about Nothing, fol. 102.

See now how wit may be made a *jacke-a-lent*, when 'tis vpon ill employment.

Id. Merry Wives of Windsor, fol. 59.

And I persuade myself, the extemporary rhymes of some antic *jack-pudding* may deserve printing better; so far am I from thinking aught he says worthy of a serious answer.

Milton. Defence of the People of England, ch. i.

Every *jack-sawce* of Rome shall thus odiously dare to controll and disgrace it.

Hall. The Honour of the Married Clergie, book ii. sec. 12.

I have myself caught a young *jackanapes*, with a pair of silver fringed gloves, in the very fact.

Spectator, No. 311.

For, of all cattle and all fowl,
Your solemn-looking ass and owl
Rais'd much more mirth, he durst aver it,
Than those *jack-puddings*, pug and parrot.

Mallet. Cupid and Hymen.

They [the Spaniards] take all proper precautions to improve the breed, and I have seen a *jack-ass* from that country, above fifteen hands high.

Goldsmith. Animated Nature, vol. ii. ch. ii. p. 29. The Ass.

The name of *JACK Ketch* seems now to have become permanently generic for the common Hangman; but it has had more than one similar predecessor. *Derrick* and his *cables* are noticed in the *Bellman of London*, 1608. *Gregory* (Brandon) is frequently mentioned in publications during the time of the Great Rebellion; and it is from this Worthy, probably, that the London Executioners derive their reputed title of Esquire; for it is recorded that Brooke, a York Herald, procured by an artifice from Sir William Segar, at that time Garter King at Arms, an attestation and confirmation of armorial bearings to the above-named Gregory. (Anstey's *Register of the Garter*, i. 399.) This History, which occurred as early as 1616, is related at length by Dr. Smith, in his *Vita Camdeni*, (xxxiv.) prefixed to the Edition of his *Epistolæ*, 1691. Brooke, or Brooksmouth, who was a consummate rogue, out of spite to Sir William Segar, whose name Smith kindly conceals, employed a man to carry to him a Coat of Arms ready drawn, pretending that they belonged to one Gregory Brandon, a Gentleman of London, then living in Spain; and to beg that he would immediately confirm them, as the vessel by which they were to be conveyed was just about to sail. Sir William Segar received his fee, and incautiously signed and sealed the document. Brooke immediately represented to Lord Arundel, one of the Commissioners for the Office of Earl Marshal, that these Arms, the bearing of the Kingdom of Arragon with a Canton of Brabant, had been granted to the common Hangman of London. The Earl acquainted the King with the matter; and James, indignant at the supposed insult offered to Spain, resolved to dismiss the unhappy King at Arms, and fine him severely in the Star Chamber. Upon some further explanation Segar pleaded oversight, and Brooke impudently avowed the fraud, which he said he had practised in order to expose the sordidness of the King at Arms. Both were committed to prison. Segar was released, upon the presentation of ample testimonies to his inte-

grity; and Brooke also contrived to obtain pardon, after a severe reprimand. It is almost needless to add, that Brooke is the same person who was the bitter enemy and the malicious calumniator of the learned Camden himself.

Gregory was succeeded by *Dun*, who is immortalized in *Hudibras*. (Part iii. Cant. 4. 1534.) Dun is mentioned also by Tom D'Urfey, in the early part of *Butler's Ghost*, (p. 29,) published in 1682; but before that Poem was wholly printed, *Jack Ketch* (p. 54) had assumed the office, of which ever since he has continued in nominal possession.

JACK, s. a kitchen *jack*, and *jack, lignum bifurcatum*, are accounted for by Skinner, as in the Quotation from Watts.

The velocity of motion prevents the sence oft. Thus a bullet passeth by us, and out-runs the nimblest opticks; and the fly of a *jack* in its swiftest rounds, gives the eye no notice of its circulations.

Glanvil. The Vanity of Dogmatizing, ch. ix. fol. 79.

If we suppose a man tied in the place of the weight, it were easy by a single hair fastened unto the fly or balance of the *jack*, to draw him up from the ground.

Wilkins. Archimedes, ch. xiii.

The celebrated watchmaker [Mr. Tompion] who was originally a *jacksmith*.

Dryden. Letter 17. To Mr. Tonson, 1696.

So footboys, who had frequently the common name of *Jack* given them, were kept to turn the spit, or to pull off their master's boots; but when instruments were invented for both these services, they were both called *jacks*, though one was of iron, the other of wood, and very different in their form.

Watts. Logic, part i. ch. iv.

Beckmann (iii.453.) has not traced the invention of a *roasting JACK* beyond the middle of the XVIth century, when Scappi, *Cuoco Secreto di Papa Pio V.* gave an engraving of one, *molinella a fumo*, in his *Opera*. But in the Will of Roger Ive Clericus, *Magister Collegii Beatae Mariæ Magdalænæ de Battailfield juxta Salopiam* in the reign of Henry VI., dated October 30, 1444, the testator bequeaths to the Chaplains of his College *tres ollas æneas in Coquind, duas spites et duas Rakkes de ferro, unam Cobbard, unum veru cum rotis ferreis et suis ponderibus ad assandum et vertendum cibaria*. This document is printed at length by Dugdale, in his *Ecclesiæ Collegiatae*, p. 186. Ed. 1673. In the days of Montague, who travelled through Germany and Switzerland to Italy, in 1580—1, a *Jack* was sufficiently uncommon to be thought worthy of a particular description. He saw one at Brixen, in the Tyrol. *Il y avoit là une façon de tourner la broche qui estoit d'un engin à plusieurs roues, où montoit à force une corde autour d'un gros vesseau de fer. Elle venant à se debander, on arrestoit son reculement en manière que ce mouvement duroit près d'une heure, et lors il le failloit remonter: quant au vent de la fumée nous en avions veu plusieurs.* (*Journal*, i. 165. Rome, 1774.)

The common *roasting Jack* consists of a double set of wheels, a barrel round which the rope fastened to the pullies is wound, a perpetual screw, and a fly; occasionally there is added a multiplying wheel, upon which the rope is first wound before it passes upon the barrel; as this wheel is considerably larger than the barrel, the *Jack* is proportionably longer in running down. The *smoke Jack* is moved by a fan placed horizontally in the chimney, and being carried about perpetually by the smoke of the fire, requires no machinery for winding it up. Spiral flyers coiling about a vertical axle are sometimes used, and occasionally a vertical wheel with sails like the floatboards of a mill.

JACK.

JACK.

JACK, } Junius says, "*Jack, jacket, or*
 JA'CKET, } *kassock, Gallicum pallium. Fr. ja-*
 JACK-BOOTS. } *que, casaque; It. giacco, casacco, ca-*
sachino; Sp. jaca, casaca; B. jacke, kajacke, kasacke."
 He adopts from Vossius the Gr. *κάσας*; Lat. *casa*, ap-
 plied generally to that which, any thing which, covers;
 and that *jacke* is corrupted from *kajacke*. See Vossius,
de Vit. lib. iii. c. 3. Skinner suggests the Lat. *sagum*,
 which (see Du Cange in v.) was "a military vest
 thrown over the armour," peculiar to the Gauls, as
 Varro, Diodorus Siculus, and others testify. Wachter
 (*hoc non obstante*) prefers the Gr. *ἰωγή*, *tegmen*, a cover-
 ing. See CASSOCK.

The coat of mail is itself called a *jack*, as well as the
 vesture thrown over it.

A *jacket*, (*tunica brevior*, Skinner,) a short coat.

Jack-boots, large boots to cover or protect the legs.

— Aeneas, whom with sword through brasen shield,
 And through his plated *jacke* he thrust into the syde.

Phaer. Virgil. *Æneidos*, book x. sig. E. e. 2.

Habbergyons had they vpon thē lyke *jacks* of yron mayle.

Bale. *Image*, part i. Q. 6.

But at those dayes the yomen had theyr lymmes at lybertie, for
 theyre hosyn were than fastened w^t one poynt, and theyr *iackes*
 [were] longe and easy to shote in, so that they myght drawe bowes
 of great strenght, & shote arowes of a yerde longe, besyde the hede.
 Fabyan, Anno 1415.

The whiche came shortly to London, a lytell before his coronacion,
 and musteryd in the Moore Fields wele vpon iiiij. men in theyr beste
iakkis.
 Id. Anno 1483.

Aloft their shirts they weare a garment *iacket* wise.

Hakluyt. *Voyage*, &c. vol. i. fol. 387. M. G. Turberuill.

And at the first appearing of day-light, when as now the enemies
 were within view (as who before time had not beene in sight) all
 glittering with their bright helmets, and terribly clad in stiff and
 stubborne *jacks*, our soldiers eage of fight, and sharply set to give
 bataille, charged upon them right valiantly.

Holland. *Ammianus Julianus*, fol. 242.

And first for the *Æquians* and *Volocians*, those eternall and perpe-
 tuall enemies of this cittie, they shall not so soone at any time stirre
 and put out their heads, but we will be streight upon their *jacks*.

Id. *Livius*, fol. 269.

Some of them have *jackets* made of plantain-leaves, which were
 as rough as any bear's-skin.

Dampier. *Voyages*, &c. Anno 1687.

A nail uncut and head uncomb'd, she loves;

And would draw on *jack-boots*, as soon as gloves.

Young. *The Love of Fame. Satire 6.*

They [the minones, or thief-takers] wear a short striped waistcoat,
 and over it a red *jacket*, with large silver buttons like bells dangling
 from it.

Swinburne. *Spain. Letter 9.*

Du Cange, omitting the sources which we have given
 above for JACK, *Jacke, Jacque*, proceeds to another,
 which he introduces with convenient Etymological he-
 sitation, *nescio an a Jacobis factiosus*. That is from
 the insurgent peasants in the reign of John II. of
 France, in the year 1358. The Noblesse, whenever
 they exercised any of their oppressive privileges upon a
 peasant, spoke of him contemptuously, as *Jacques bon*
homme. In the furious and most atrocious reprisals
 to which the great mass of the commonalty was driven
 by desperation, at the time of which we are now speak-
 ing, they were headed by a chief named Caillet, who
 assumed the title which had been given in tyrannical
 mockery, and from whom his band of followers was
 termed *la Jacquerie*. Du Cange, although he throws
 out this suggestion, does not produce any connecting
 link between the two words. Of the enormities of the
Jacquerie many particulars may be found in Froissart.
 (Johnes's *Translation*, ch. 179—182. vol. ii. p. 387.)

Du Cange, however, gives a very full and valuable
 account of the Jack itself, such as it was worn by the
 Royal Archers of France, from a Charter of the time
 of Louis XI. *Premièrement leur faut desdits Jacques*
de 30. toilles, ou de 25. à un cuir de serf à tout le moins:
et si sont de 31. cuir de serf, ils sont de bons. Les toilles
usées et deliées moyennement sont les meilleures, et doi-
vent estre les Jacques à quatre quartiers, et faut que les
manches soient fortes, comme le corps, réservé le cuir.
Et doit être l'assiette des manches grande, et que l'assiette
prengne pres du collet, nonpas sur l'os de l'espaule, qui
soit large dessous l'aisselle, et plantureux dessous le bras,
asses faulce et large sur les costez bas, le collet fort comme
le demourant du Jacques: et que le collet ne soit pas
trop hault derrière pour lamour de salade. Et faut
que ledit Jacques soit lassé devant, et que il ait dessous
une porte piece de la force dudit Jacques. Ainsi seur
le dit Jacques et aissé, moiennant qu'il ait un pourpoint
sans manches, ne collet, de deux toilles seulement, qui
n'aura que quatre doys de large sur l'espaule: auquel
pourpoint il attachera ses chausses; ainsi flotera dedans
son Jacques, et sera à son aise; car il ne vit onques tuer
de coups de main, ne de flesche dedans les dits Jacques
ses hommes, et se y souloient les gens bien combattre.
 Père Daniel, in citing this Charter, adds, that it is far
 from a new invention, for that such armour is mentioned
 by Xenophon. (tom. i. 242.)

JACK, "A Jacke of Leather to drinke in, because
 it somewhat resembles a *iacke*, or coat of maile, or
 leather." Minshew.

In the middle of this deluge appear the tops of flagons and black
jacks, like churches drown'd i'th' marshes.

Beaumont and Fletcher. *The Scornful Lady*, act. ii. sc. 1.

Body of me, I'm dry still; give me the *jack*, boy;

This wooden skilt holds nothing.

Id. *The Bloody Brother*, act. ii. sc. 2.

Nothing was moveable save joynt-stools, the black *jacks*, silver
 tankards, and bowls.

Evelyn. *Miscellaneous Writings*, p. 700. *Mundus Muliebris*.
 Preface.

Heywood in his *Philocothonista, or the Drunkard*
opened, dissected, and anatomized, 1635, p. 45, tells
 an amusing anecdote of some Frenchmen, who, when
 they saw "the great Black Jacks and Bombards at
 Court, reported at their returne into their Countrey,
 that the Englishmen used to drinke out of their
 Bootes."

Mr. Fosbrooke, *Enc. of Ant.* 278. says, "Jack sig-
 nified a man servant, or leather pot, Jill, a maid ser-
 vant, or metal pot." Instances illustrative of these
 meanings are adduced by Steevens in *The Taming of*
the Shrew. (iv. 1.)

JACK, the name of a fish; perhaps (says Skinner)
 from *jaculum*, (as *Pike* and *Pickerell* from a *pike*, or
 spear,) because like a javelin, either in shape or
 motion.

The *Esox lucius* quits the name of *Jack* and assumes
 that of *Pike* as soon as it attains the length of twenty-
 four inches.

Jack is also a name given to the small Bowl at which
 the others are cast in the Game of BOWLING, q. v. In
 nautical language to a small Union flag, generally
 hoisted on the Bowsprit.

Sometimes poor *jack* and onions are his dish
 And then he saints those friars who stink of fish.

King. *Art of Cookery*.

JACK.

JACK. In the midst of his discourse the bell rung to dinner, where the gentleman I have been speaking of had the pleasure of seeing the huge *jack*, he had caught, served up for the first dish in a most sumptuous manner.

Spectator, No. 108.

Or, if they venture further to attack,
Like bowlers, strive to beat away the *jack*.

Butler. *Human Learning*, part ii.

He introduced us by repeating the ceremonies which he had performed at Huaheine, after which I hoisted an English *jack*, and took possession of this and the three neighbouring islands, Huaheine, Otaheite, and Bolahola, which were all in sight, in the name of his Britannic Majesty.

Cook. *Voyages*, &c. vol. iv. book ii. ch. xx.

JACKDAW, a kind of *chough*: and *jack* may here be a mere corruption of *chough*, *choug*, *chuck*, *juck*, or *jack*. And see DAW.

The trivial name of the *Corvus monedula*.

In the neighbour quarters of the Insubrians neere adjoining, ye shal have infinite and innumerable flockes and flights of choughes and *jackdaws*: the veriest theeves, nay the onely theeves of all other birds, especially for silver and gold, that it is a wonder to see what means they will make to steale and filch it.

Holland. *Plinie*, vol. i. fol. 285.

He spreads himself, and cuts the air,
And steady flight soon brought him there.
Lord, how deceiv'd and vex'd he was!
To find they were but meer *jackdaws*.

King. *The Eagle and the Robin*.

The *jackdaw* is black, but ash-coloured on the breast and belly. He is not above the size of a pigeon. He is docile and loquacious. His head being large for the size of his body, which, as has been remarked, argues him ingenious and crafty. He builds in steeples, old castles, and high rocks, laying five or six eggs in a season.

Goldsmith. *Animated Nature*, vol. iii. ch. ii. p. 153.

JACKSONIA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosæ*. Generic character: calyx five-parted, rather unequal; the pea-flowered corolla and stamens deciduous; germs two-seeded; style subulate; stigma simple; pod ventricose, ovate or oblong, interior of the valves pubescent.

Two species, *J. scoparia*, and *J. spinosa*, natives of New South Wales.

JA'COBIN, } In their present application words
JA'COBINISM, } entirely modern; and taking their
JA'COBINIZED. } origin from the circumstance of a
faction of French revolutionists holding their meetings in a monastery of the *Jacobin*, or Dominican Friars.

The Dominicans were so called because their first establishment in Paris was in a Hospital of St. James, (Matt. Paris, *ad ann.* 1198.)

I have a good opinion of the general abilities of the *jacobins*: not that I suppose them better born than others: but strong passions awaken the faculties.

Burke. *On a Regicide Peace*.

They must know, that France is formidable, not only as she is France, but as she is *Jacobin* France.

Id. *Ib.*

They arose from her [Austria] own ill policy, which dismantled all her towns, and discontented all her subjects by *jacobinical* innovations.

Id. *On the Policy of the Allies*.

For my part, without doubt or hesitation, I look upon *jacobinism* as the most dreadful and most shameful evil, which ever afflicted mankind, a thing which goes beyond the power of all calculation in its mischief; and that if it is suffered to exist in France, we must in England, and speedily too, fall into that calamity.

Id. *On the Conduct of the Minority*.

I think no Country can be aggrandized whilst France is *jacobinized*.

Id. *On the Policy of the Allies*.

JA'COBITE, } One of the faction who adhered to
JA'COBITISM. } James II. and his family.

What *jacobite* can be sanguine enough to hope that his cause should revive, when he beholds the heroic king and queen, who fill our

throne, auspicious parents of a numerous progeny of young heroes and heroines, rising up to emulate their virtues, and to gladden, like them, the British nation.

Bolingbroke. *Works*, vol. ii. p. 140. *Remarks on the History of England*

What gives obstinacy without strength, and sullenness without spirit, to the *Jacobite-Tories* at this time.

Id. *Ib.* vol. iv. p. 298. *The Idea of a Patriot King*.

The spirit of *jacobitism* is not only gone, but it will appear to be gone in such a manner as to leave no room to apprehend its return; if we reflect that it hath died away, while all that could be done to keep it alive was doing by those who professed it, and by those who valued and recommended themselves on their opposition to all effects of it; if we consider the numbers of people who have abandoned this interest, notwithstanding the utmost provocations to the contrary

Id. *Ib.* vol. ii. p. 142. *Remarks on the History of England*.

JACOBITES, in Ecclesiastical History, were a branch of the Sect of Monophysites, deriving their name from Jacobus Baradæus, or Zanzalus, a Syrian Monk of the VIth century, who greatly contributed to their aggrandizement.

The votaries who have performed a pilgrimage to the shrine of St. James of Compostella are also termed *Jacobites*.

The Dominicans appear also to have borne this name as well as that of *Jacobin*, q. v.

JACOBUS, a coin so called from the King (James) in whose reign it was struck.

You have quickly learnt to count your hundred *jacobusses* in English.

Milton. *Works*. *Defence of the People of England*, ch. vii.

A JACOB'S *Staff*, similarly named in Teut. *Jacob's stab*, or *steck*, is explained by Minshew to mean the staff which the Pilgrims to St. James of Compostella, for the most part, carried. Skinner adds, that it is also *dolo*, (as Minshew too gives it,) which he explains to mean a tuck-stick, *baculum intra quem latitat pugio aut gladiolus*. But in its common usage it is an ASTROLABE, which Skinner expounds to be *Baculus quo, tanquam scalâ Jacobi Patriarchæ, in cælum sydera contemplaturi ascendimus*. Archdeacon Nares says more plainly, that it was also called a *cross staff*, and that both names were derived from its resemblance to that of the Pilgrims.

In the *Merchant of Venice* (ii. 5.) Shylock swears "by Jacob's Staff;" but this is plainly the Staff of the Patriarch, namely, that with which, in his own words, he "passed over this Jordan." (Gen. xxxii. 10.)

JACQUINIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Sapotæ*. Generic character: corolla ten-cleft, stamens inserted into the receptacle; berry one-seeded.

Six species, small trees and shrubs, natives of the West Indies.

JACTATION, } Lat. *jactatio*, *jaculatio*, from
JACULATION. } *jactare*, *jaculare*, and these from
jacere, to throw, to cast.

A throwing, tossing, or casting.

So hills amid the air encountred hills,
Hurl'd to and fro with *jaculation* dire,
That under ground, they fought in dismal shade.

Milton. *Paradise Lost*, book vi. l. 665.

Jactations were used for some amusement and allay in great and constant pains, and to relieve that intranquillity which attends most diseases, and makes men often impatient of lying still in their beds.
Sir William Temple. *Works*, vol. iii. p. 296. *Of Health and Long Life*.

JACOBITE
—
JACTA-
TION.

JACTI-
TATION.
—
JADE.

JACTITATION, *Causa jactitationis matrimonii*, one of the principal Causes in Law relating to Marriage. When one party spreads a report (*jactitat*) *falsely* and *maliciously*, (for both these particulars must be proved,) that he or she is married to the other, whereby a common reputation of their matrimony may ensue, the injured party may libel the other in the Spiritual Court: which Court, unless the defendant makes out a proof of actual marriage, will enjoin perpetual silence on that head; the only remedy which it is competent to administer.

JA'DE, *v.* Skinner thinks he should trifle if he
JA'DE, *n.* derived *jade* from the A. S. *eode*, *ivit*,
JA'DERY, *q. d. Equus, qui jam ire desiit.* The in-
JA'DISH. terpretation may be wrong; the Ety-
mology perhaps is right. In the North *jade* is pro-
nounced, or called *yed*, *yawd*; and the A. S. *eode*, the
past tense and past part. of *gan*, to go, gives in old
English *yede*, or *yode*, *i. e. goed*, gone. See *Yad* in
Jamieson. A *jade* then may be one, that has *yade*,
yode, *goed*, or *gone*; and is, consequently, wearied,
tired with going. Hence

To *jade*; to do, or cause to do, to treat as a *jade*.
To tire, to weary, to fatigue, to wear out with fatigue
or labour; to suffer, to subject to, hard, harsh, or ha-
rassing employments or occupations, to harass, to
dispirit, to depress. And, further,

A *jade*; a wearied (horse or other animal) worn
out, dispirited: and, thus, resisting labour; and hence
applied to horses, or other animals, that refuse or are
unwilling to work; are restive, of mischievous tem-
pers, play mischievous tricks. Applied sportively, or
ironically, to young women.

In the passage quoted from Shakspeare, Warburton
cuts the knot, he transposes the words *jades* and
beasts.

Be blithe, although thou ride upon a *jade*.

Chaucer. *The Nonnes Preestes Prologue*, v. 14818.

Then riper mellowed yeares, thought good to turne their trade,
And bad Repentance hold the reines to rule the brainsicke *iade*.

Gascoigne. *Weedes. The Complaint of the Greene Knight*.

Dr. Mark but the King how pale he looks with fear.

Oh! this same whorson conscience, how it *jades* us!

Beaumont and Fletcher. *Philaster*, act i. sc. 1.

Am I Petruchio, fear'd, and spoken of,

And on my wedding night am I thus *jaded*?

Id. *The Woman's Prize*, act i. sc. 1.

Sut. The honourable blood of Lancaster

Must be shed by such a *iaded* groome.

Shakspeare. *Henry VI. Second Part*, fol. 137.

So both together traueled, till they met

With a faire maiden clad in mourning weed,

Vpon a mangy *jade* vnmeetly set,

And a lewd foole her leading thorough dry and wet.

Spenser. *Faerie Queene*, book vi. can. 6.

DOLF. It is a *beast* for Perseus: he is pure ayre and fire—he is
indeede a horse and all other *iades* you may call *beastes*.

Shakspeare. *Henry V.* fol. 81.

— And presently

Backward the *iade* comes o'er, and his full poyze

Becomes the rider's load.

Beaumont and Fletcher. *The Two Noble Kinsmen*, act v. sc. 4.

It is not comely to be hald to the earth

Like high-fed *jades* upon a tilting-day

In antique trappings.

Ford. *The Lover's Melancholy*, act ii. sc. 2.

— Seeks all foul means
Of boystrous and rough *jad'rie* to disseat
His Lord, that kept it bravely.

Beaumont and Fletcher. *The Two Noble Kinsmen*, act v. sc. 4.

He that is timorous and flexible, apt to decline opposition when
he can, and when he cannot to yield to it, will be *jaded* and be rid
like an ass. South. *Sermons*, vol. vii. p. 72.

When I say all this I cannot deny but there are perverse *jades*
that fall to men's lots, with whom it requires more than common
proficiency in philosophy to be able to live.

Spectator, No. 479.

So, in this mongrel state of ours,
The rabble are the supreme powers,
That hors'd us on their backs to show us
A *jadish* trick at last, and throw us.

Butler. *Hudibras*, part iii. can. 2.

— What thousands seek
With dishes tortur'd from their native taste,
And mad variety, to spur beyond
Its wiser will the *jaded* appetite!

Armstrong. *The Art of Preserving Health*, book ii.

JAGG, *v.* Perhaps from the A. S. *saga*, a
JAGG, *n.* saw, D. *saeghen*; Ger. *sägen*, discin-
JA'GGY, dere.

JA'GGEDNESS. To cut out, so as to leave projec-
tions, like the teeth of a *saw*.

Theyr kyrtelles all to *iagged*.

Skelton. *Elinour Rummung*.

The eies of a serpent, the heares of rootes *jagged*.

Golden Boke, sig. L. 1.

Thy bodies bolstred out, with bumbast and with bagges

Thy rowles, thy ruffes, thy caules, thy coifes, thy jerkins, and thy
jaggies.

Gascoigne. *A Challenge to Beauty*.

And on his backe an vnouth vestiment
Made of strange stuffe, but all to worne and ragged;
And vnderneath, his breech was all to torne and *iagged*.

Spenser. *Faerie Queene*, book v. can. 9.

To the end, that these inner garments, thus beset with long *iaggies*
and purses, might shine againe with varietie of threads seene quite
through, and those portrayed and shaped after many and sundry
formes of living creatures.

Holland. *Ammianus*, fol. 11. *Gallus and Constantius*.

Or else the ground by piercing Caurus sear'd,
Was *jagg'd* with frost or heap'd with glazed snow.

Thomson. *Castle of Indolence*.

First draw rudely your leaves, making them plain, before you give
them their veins or *jaggedness*.

Peacham. *On Drawing*.

Her jaws grin dreadful with three rows of teeth;
Jaggy they stand, the gaping den of death.

Pope. *Homer. Odyssey*, book xii.

Three long rollers, twice-nine inches round,
With iron cas'd, and *jagg'd* with many a cogg.

Grainger. *The Sugar-Cane*, book iii.

JAIL, } See GAOL. Low Lat. *gaiola*; Fr.
JA'ILER. } *geole*, *gaiole*, *gayole*.

A prison; a place of imprisonment or confinement.

Though it seem not impossible haply that there might be a place,
where soules might be kept for a space, to be taught and instruct: yet
that there should be such a *jayle* as they jangle, and such fashions as
they fayne, is playne impossible and repugnant to the Scripture.

Tyndall. *Workes*, fol. 435. *The Testament of Mr. W. Tracie*.

And when they had beaten them sore, they cast them into prison,
cōmaūdyng the *jayler* to kepe them surely. Whiche *jayler* when
he had receaued such commaundement, thrust them into the ynnor
prison, and made their fete fast in the stockes.

Bible, Anno 1551.

TRA. Call forth an officer; carrie this mad knaue to the *jaile*.

Shakspeare. *The Taming of the Shrew*, fol. 227.

JADE.
—
JAIL.

JAIL.
—
JAMAICA.

Then doth th' aspiring soul the body leave,
Which we call death; but were it known to all
What life our souls do by this death receive,
Men would it birth or *jail-deliv'ry* call.

Davies. *The Immortality of the Soul*, sec. 33.

For those who have no better a reason for being honest than fear of a gibbet or a *jail*; I should not, I confess, much covet their company or acquaintance.

Shaftesbury. *Essay on the Freedom of Wit and Humour*, part iii. sec. 4.

At present, the King being entirely in the hands of his *jailors*, and his *mīnd* broken to his situation, can send none but the enthusiasts of the system.

Burke. *Thoughts on French Affairs*.

The operation of the old law is so savage and so inconvenient to society, that for a long time past, once in every parliament, and lately twice, the legislature has been obliged to make a general arbitrary *jail-delivery*, and at once to set open, by its sovereign authority, all the prisons in England.

Id. *Speech at Bristol*.

JAKES, A. S. "*Cac-hus. Latrina*. A privy or *jakes*, a house of office." Somner.

Bale, another great antiquarian, said, "that a great number of those that purchased those monasteries reserved the books of those libraries; some to serve their *jakes*, some to scour their candlesticks, some to rub their boots; some," &c.

Strype. *Observations upon Archbishop Parker*, book iv. sec. 2.

Here all his suffering brotherhood retire
And 'scape the martyrdom of *jakes* and fire.

Pope. *The Dunciad*, book i.

Their tenets, [the Priscillianists] says Tillemont, were an horrible confusion of all sorts of impieties, which flowed into this sect as into a *jakes*.

Jortin. *Remarks on Ecclesiastical History*, Anno 379.

JALAP, in *Medicine*, the root of the *Convolvulus*

Americanus; so called from the city Xalapa in Mexico, near which it is found. It is also met with near Vera Cruz and on the South of Florida. It was first brought to Europe in the beginning of the XVIIIth century; it is imported in transverse slices, which are solid, hard, and weighty; externally blackish or dark brown; internally of a dark grey. It has scarcely any smell, and very little taste. In doses of a scruple, or half a dram, it is an effectual and safe cathartic, acting with great mildness. It is diuretic as well as purgative, and therefore is a favourite medicine in dropsies. It is exhibited in Tincture, Extract, and Resin.

JAM, v. to *jam* (says Grose) is to render firm by treading, as cattle do land they are foddered on.

Perhaps from the A. S. *ge-emn-ian*, to make even, to level. *Emn-land* is in A. S. *planities*.

To level; to press down close; to press or squeeze close or fast.

Jam is used as a substantive in Works on Cookery, for a conserve of fruits, reduced to a paste by *jamming* or pressure.

In a stage-coach with lumber cramm'd,
Between two bulky bodies *jamm'd*,
Did you ne'er writhe yourself about,
To find the seat and cushion out?

Lloyd. *Epistle to J. B. Esq.*

The pass called *el Purgatorio* had very near proved a hell to us; for we thought at one time that the carriages must have remained *jammed* in between the rocks.

Swinburn. *Spain*. Letter 3.

JALAP.
—
JAMAICA.

J A M A I C A.

Name.

JAMAICA, the third of the West Indian Islands in size, but raised by British enterprise and industry to be the first in importance, lies between the parallels 17° 44', and 18° 12' North latitude, in longitude 75° 55', and 78° 48' West from Greenwich. The extreme length of the Island is 172 miles, with a breadth of 58 miles in the widest part, or a medium breadth of nearly 40 miles. The name, originally written *Jaimaca* or *Jamica*, is said to have signified in the language of the natives, *a country abounding in springs*. The Spanish Historians wrote the word *Xaymaca*. But as Columbus at first named the Island St. Jago, some of our writers have erroneously supposed that *Jamaica* was the augmentative of *James*. Long, in his *History of Jamaica*, derives the name of the Island from a species of fruit which was common on its Southern shores.

Aspect.

The appearance of Jamaica from the sea is one of the most imposing imaginable, and the prospects which the Island offers on a near approach, are not unworthy of its rank as a colony or the exuberance of the region in which it is situate. A chain of mountains extends through the entire length of the Island from East to West, the peaks of which are visible at the distance of 20 leagues. On the Northern side the hills commence at a little distance from the shore, rounded into a great variety of beautiful forms, and separated from each other by romantic valleys. These hills, wholly divested of a rude or abrupt character, rise by gradual terraces to the central mountains. Surveyed from an eminence of the

interior they present to view a labyrinth of swelling woods and winding valleys. The whole country is a natural forest, with patches of verdure as fresh and bright as that of England. The pimento or all-spice tree in particular, which is remarkable for the beauty of its foliage, is spread in great abundance over this undulating surface. The mangrove grows along the shore, and behind it the cocoa-nut, plantain, and palmetto attract and gratify the eye of the stranger by the airiness and singularity of their appearance. On the South side of the Island the scenery has a different character. The rugged soaring ridge of the Blue Mountains, with its deep gaps and bare precipices, is not concealed from sight by the woody hills which lie beneath it, but appears reared with impending desolation over the level savannas bordering on the sea. These are vast plains clothed chiefly with extensive cane-fields, and displaying all the activity of European cultivation, with the exuberance of the torrid zone. Few Countries are more susceptible of ornament than this, and yet few of the colonists take much pains in embellishing their estates with sylvan beauties. A great portion of the interior remains but imperfectly known. The dreary and threatening aspect of the mountains which seem flung together by some great convulsion of nature; the comparative barrenness of the high lands, unfitted for what is called colonial produce; and the heat of the climate, which makes indolence overpower curiosity, and prevents every exertion when interest is not the motive, may

JAMAICA. explain why a part of the Island, highly interesting to the Naturalist, should still remain not at all or very imperfectly explored.

Mineralogy. The Geology and Mineralogy of Jamaica have been but imperfectly studied. Though the Natural History of the Island has been repeatedly written, yet the mineral kingdom has received but little attention. The highest point of the Blue Mountains is said to be 7431 feet above the sea. The Liguanea hills, which run between the mountains and the savannas on the South side of the Island, are composed generally of a fertile marl containing marine exuviae. The early writers assert that the Spanish inhabitants had mines both of silver and of copper. The ores of this latter metal are very abundant; some lead mines were opened in the last century, but want of fuel and the high price of labour rendered it impossible to work them with profit. Sulphureous and chalybeate springs are found in many parts of the Island.

Rivers. No part of the West Indies is so well watered as Jamaica; every valley has its rivulet, and every hill its cascade. Besides the countless smaller streams, there are some larger rivers; none of these, however, are navigable, except Black River, in the parish of Elizabeth, in which flat-bottomed boats bring down the rum, sugar, and other produce from the interior; on some of the others, as the Rio Cobre, canoes and small boats can sail a considerable way up.

Climate. There is little variation of seasons here except what is occasioned by the alternation of rainy and dry weather. In the months of December, January, and February, the air on the mountains is, indeed, sensibly colder, but this difference is seldom perceptible on the sea-side. The periodical rains do not take place with perfect regularity. Sometimes the Spring rains do not set in till the beginning of June, and occasionally later. In other years they begin in March or even February, and continue for two months or more. The autumnal, or Fall rains, as they are here called, usually take place in October and November, sometimes earlier sometimes later. They are essentially necessary to the planter to bring forward his young canes, which are generally planted at this season. The Spring rains are by far the most violent. During their prevalence the air is insufferably sultry. The thermometer at the sea-side ranges from 75° to 85°, and occasionally mounts to 100°. The showers come on with astonishing rapidity. The clouds gather in an instant, and the torrent pours down before the negroes employed in the fields can retire from its fury. The Spring rains are frequently partial, so that one district or even one estate is parched with drought, while the adjoining one is refreshed with daily showers. There is not any season in Jamaica which can be properly called unhealthy. The vicissitudes of hot and cold, wet and dry, which are dangerous to health in all Countries and in a hot climate particularly so, are more to be guarded against in the wet season. But with proper precautions health may be preserved in all seasons. Intemperance and irregularity destroy many more constitutions than any pernicious quality in the air, and the terror with which the diseases of the climate are regarded, unquestionably renders them doubly fatal. The yellow fever seldom or never visits the mountainous parts of the interior, nor are the negroes and brown people at all subject to it. Besides the yellow or bilious fever, intermittent fevers, pleurisies, &c. are common in Jamaica, but consumptions are

little known. Young men, on their first arrival, are peculiarly liable to febrile disorders, which would in all probability be avoided by the precaution of residing for a few months in a healthy part of the interior by way of seasoning. A few years ago the West Indies, and Jamaica in particular, were regarded as the graves of the British troops; few regiments sent thither ever returned. The mode of avoiding the ravages of the yellow fever was found out accidentally in the Maroon war. The year before that event (1794) a regiment, 500 strong, arrived in Montego Bay on the North Coast of Jamaica, and in the first year it was quartered there, lost nearly 300 men by sickness. When the war was terminated, however, and the military were stationed on the site of the old Maroon town, about 20 miles up the country, it was found that the troops posted there were as healthy as if quartered in the heart of England. This spot has been since converted into the head-quarters of the military.

The limit of the miasmata and pestilential atmosphere in this zone is supposed to be at an elevation of about 1300 feet above the sea. At that height the air is perfectly salubrious. The high district called Pedro Plains, on the South-West coast of Jamaica, is said by Bryan Edwards to vie with any spot on the surface of the globe in the mildness of its temperature and the purity of its air. At the estate of Cold Spring, 4200 feet above the level of the sea, the same Historian thought the climate the most delightful he had ever experienced; the thermometer seldom falls below 55°, or exceeds 70°, and many English fruits, as the apple, peach, strawberry, &c. flourish there in perfection.

Jamaica is situated near the limits of the great volcanic region of South America, and it is in consequence liable to earthquakes. On the 7th of June, 1692, at mid-day, an earthquake destroyed the town of Port Royal. The convulsion lasted about three minutes, when the town sank several fathoms under water. The walls of the buildings may still be seen in calm weather. The heavy buildings throughout the Island were thrown down; shattered mountains ruined many settlements; general sickness ensued; order and industry were totally at an end, and a mischievous confusion prevailed until the terror subsided. 3000 lives were lost by this visitation. Smart shocks are felt almost every year; in 1802, and again in 1816, they were more violent than usual, but without doing any damage.

Hurricanes. Hurricanes are more frequent, and in many instances more terrible and destructive than the most awful earthquake. A succession of hurricanes desolated this and some of the neighbouring islands for seven years, beginning in 1780, with the exceptions only of 1782 and 1783. Of this series of visitations, the first, occurring in 1780, was by far the most destructive; but the sphere of its activity in Jamaica was confined to the Western part of the Island. The desolation, however, which it occasioned is scarcely equalled in the records of human calamity. The amount of property destroyed exceeded two millions sterling. The fate of the little seaport of Savannah la Mer, on that occasion, was as sudden and terrific as that of Port Royal. The sea bursting its ancient bounds overwhelmed that unhappy town, and swept it to instant destruction, not leaving behind a vestige of man, beast, or habitation. It is said that upwards of 20 hours before the commencement of that great hurricane, a very uncommon noise, resembling the roar of distant thunder, was heard to

JAMAICA. issue from the bottom of all the wells in the neighbourhood of Kingston. When a hurricane subsides, every object around wears a dismal appearance. The trees are stript of their verdure or lie scattered on the ground, the fields of canes are torn up by their roots, and blown about like straws, the plantain trees, from which the inhabitants of this quarter of the globe draw a great part of their subsistence, are every where destroyed. What adds to the horror of such a situation is the knowledge that hurricanes are frequently the forerunners of long droughts, which arrest the young crops in their growth, and annihilate the hopes of the succeeding year. This accumulation of evils was never so severely felt as after the great hurricane of 1780, when the negroes throughout the Island perished in great numbers, partly by diseases brought on by unwholesome food, and partly by absolute starvation.

Productions. The vegetable productions of Jamaica form a numerous and interesting catalogue. While the high mountain lands permit the cultivation of many European plants, the low savannas are covered with a tropical vegetation. The native forests abound with a great variety of valuable timber, woods for dyeing, and ornamental cabinet work. The mahogany tree grows to a great size, but is nearly extirpated; there are at present few trees of the species remaining in Jamaica, except in the remote and mountainous parts of the Island, whence it is difficult to remove them. The mahogany exported even during the middle of the last century, when the woods were much thinned, was estimated at £25,000 sterling *per annum*. The cedar grows to an immense size, sometimes measuring 30 feet in circumference, with 70 or 80 feet of naked stem before it throws out any branches. The black and green ebony, the *lignum vitæ*, fustic, logwood, and satin wood are important articles of commerce. The bitter wood of Jamaica was at one time imported into England as a substitute for hops, of which it possesses all the valuable properties, but heavy duties laid on it served as an effectual protection to the hop growers. The palmetto or cabbage tree, which rises conspicuously in all the woods of Jamaica, is perhaps the most graceful of all the vegetable creation. Ligon, in his account of the first conquest of Barbadoes, mentions some of this species above 200 feet in height; the finest trees were soon cut down, but in Jamaica Bryan Edwards was disposed to think he had seen palmettos 150 feet high. The trunk of this tree is a straight, smooth, slightly annulated column, large at the base, and tapering uniformly towards its summit, where it takes the form of a well-turned, finely-polished baluster, of a lively green colour, gently swelling from its pedestal, and diminishing again to its top, where it expands into branches, waving like plumes of ostrich feathers. The green portion of the trunk is edible, and being thought to resemble the cabbage in flavour has procured the tree its name.

The *Bombax ceiba*, or wild cotton tree, is another giant of the woods. Its trunk is hollowed into canoes large enough to hold eight or nine hogsheads of sugar; some have been seen, it is said, able to contain from 60 to 100 men. The low country round the Island is nearly denuded of forest, in consequence of the great quantity of wood annually consumed as fuel in the plantations, so that some estates have to import coals from Great Britain at a great price to manufacture their produce. The culture of the bamboo would be perhaps the easiest mode of remedying this deficiency.

Among the fruits which grow here luxuriantly may **JAMAICA.** be enumerated the pine apple, the orange, the shaddock, the sappadillo, (a luscious fruit growing spontaneously in the woods,) the pomegranate, the grenadillo, the musk melon, the neesberry, resembling in flavour a mellow pear, and the avagato pear or vegetable marrow, which bears, however, no resemblance to the European pear. The Botanic Garden established in Jamaica in 1773, has been the means of naturalizing many East Indian fruits. The mango, the durian, the bread fruit, and the jack fruit are the principal of these; the shaddock was an earlier importation. Some of these exotics were a present from Lord Rodney to the Island, having been the cargo of a French vessel bound from the Mauritius to St. Domingo, and captured by one of his cruisers; but the greater part were brought by Captain Bligh who was sent by the British Government for the purpose, from the Islands of the Pacific and Indian Oceans. Some of these imported plants are merely objects of curiosity to the scientific, as they will never, in all probability, prove here an object of profitable culture; such are the sago palm, the nutmeg tree, cinnamon, mace, tea plant, &c.; but this is not the case with most of the fruits. The mango is now so abundant in Jamaica that hogs are fed with it; the more delicate varieties are pickled for exportation. The bread fruit has also multiplied with extraordinary rapidity, but has not proved so important an acquisition as was expected, the negroes always preferring to it the plantain and the yam. Of this last nutritive and palatable root, there are several species cultivated; some of the largest have been known to weigh 70 pounds. An excellent law exists here relative to roots, or as they are called, ground provisions, by which all estates are required to have 10 acres of such provisions for every 100 negroes, over and above the negroes' grounds and plantain walks; this is intended as a resource against scarcity or famine in case of a hurricane. Among the exotics we may mention the Baobab or *Adansonia*, the trunk of which sometimes measures 80 feet in circumference.

The productions of the European kitchen-garden thrive here more easily than the fruits of Europe, and the chief towns of the Island are supplied with cabbages, lettuce, carrots, turnips, parsnips, artichokes, kidney beans, peas, asparagus, &c. in the utmost abundance. Some, however, think the native growths, as the choco, ochra, Lima bean, and Indian kale, more agreeable than the esculent vegetables of Europe.

The principal grain cultivated in Jamaica is maize, or Indian corn, which commonly produces two crops in the year, and sometimes three, yielding from 15 to 40 bushels an acre, according to the soil; Guinea corn yielding but one crop of from 30 to 60 bushels the acre; and rice in no great quantity, the situation proper for its growth being deemed unhealthy, and the negroes being employed in the cultivation of articles that yield more profit. The pastures of the Island are of much greater importance than the tillage. The Guinea grass is considered as next to the sugar-cane in importance, as most of the grazing and breeding farms throughout the Island were originally created, and are still supported, chiefly by means of this invaluable herbage. The settlement of the Northern parishes is ascribed by Bryan Edwards to the introduction of this excellent grass, which happened accidentally in the middle of the last century; the seeds having been brought from the coast of Guinea as food for some birds, which were

JAMAICA presented to a gentleman residing in the Island. Fortunately the birds did not live long enough to consume the whole stock, and the remainder being carelessly thrown into a fence grew and flourished. It was not long before the eagerness displayed by the cattle to reach the grass attracted notice, and led to the careful propagation of the seeds; which now thrive in some of the most rocky parts of the Island, bestowing verdure and fertility on lands which otherwise would not be worth cultivation.

Cattle, &c.

The grazing farms have latterly increased very much in Jamaica, and horned cattle are abundant. The oxen, chiefly from the Spanish breed, are small but hardy. The butter is excellent, and nearly sufficient in quantity for the consumption of the Island. The sheep of Jamaica, according to Sir H. Sloane, are from a breed originally African. They have short hair instead of wool, and in general are party coloured, chiefly black and white. They are small, but the mutton is excellent. The swine are also considerably smaller than those of Europe, and have short, pointed ears. The pork of Jamaica is said to be much whiter and sweeter than that of Great Britain. The wild hog is still found in great numbers in the remote woods. The chase of the wild boar is a favourite diversion of the Creole Whites, by whom the flesh *barbacued*, that is smoked with a certain odoriferous wood, which communicates to it a peculiar flavour, is considered a great delicacy. The Creole horses are small but active animals. The English and North American horses are not so well able to endure the climate. In all the parishes there are biennial horse-races. The Creole horses bred and trained for the Course, are so fleet and well bottomed, that English racers brought there have been often beaten by them. But it is on the mules that the planters place their chief reliance, all the drudgery of the plantations being performed by these hardy animals, which are capable of undergoing double the fatigue a horse could support; indeed the latter are seldom used as beasts of burden, and as to the carts and wains, they are drawn by oxen.

Horses.

Wild animals.

The monkeys of four or five species which formerly peopled the woods of Jamaica have been long since destroyed. Racoons were still numerous in the time of Sloane, and the coati or agouti is yet, perhaps, to be met with in the mountains. Rats are most numerous and destructive, particularly to the sugar-cane; in some years whole fields of this plant are as completely destroyed by that voracious animal, as if a blight had alighted on them. One year with another it is supposed that the estates sustain by this unavoidable plunder, a loss of at least eight or ten hogsheads of sugar for every hundred they make. All means are employed to destroy these formidable marauders, but although 50,000 have been caught or killed on some properties in a single year, yet no sensible diminution of their numbers takes place. These rats are of a very large species, introduced not many years ago in order that they might extirpate the smaller kind, which were still more destructive. They are eaten by the negroes, dressed in molasses. The racoons, monkeys, &c. seen at present on the Island, are introduced from time to time from the Spanish Main, the indigenous quadrupeds being long since exterminated. Some species of the feathered tribes, too, as the flamingo with its elegant scarlet plumage, have been banished from these shores. In some of the rivers of Jamaica are alligators of con-

siderable size, but they are timid and inoffensive. The **JAMAICA** guana, a species of lizard about three feet in length, which was eaten and thought a delicacy by the Spanish colonists and by the French in the Windward Isles, is still common. The mountain crab, which formerly existed in great multitudes in Jamaica as well as the smaller Antilles, is, we believe, at present nearly extinct all those Islands. These extraordinary animals live in the mountains in a kind of regulated society, and march to the sea-side once a year to deposit their spawn. In the months of April or May they commence their expedition, sallying out from the clefts of rocks, stumps of hollow trees, and from the holes they have burrowed in the ground. They direct their march to the sea-side with right-lined precision, never deviating from their course unless to wind along the banks of rivers. The procession used to consist of several millions, and two or three months intervened before they all reached the sea. As soon as the crab arrives at the shore, it eagerly goes to the edge of the water and lets the wave dash over its body two or three times to wash off the spawn. The eggs are hatched under the sand, and soon after the new-born crabs are seen quitting the shore and slowly travelling up the mountains. The old crabs regain their habitations by the latter end of June; in August they begin to fatten and prepare for moulting, filling up their burrows with dry grass, leaves, and other materials. When the proper period comes, each retires to his hole, shuts up the passage, and remains quite inactive until he gets rid of his old shell, and is fully provided with a new one. At this time the flesh is in its richest state, and covered only with a tender membraneous skin. Du Tertre, from whom, and Dr. Brown, (*Nat. Hist. of Jamaica*), we have collected the above account of this animal, bestows on it the highest encomiums, calling it "a living and perpetual supply of manna in the wilderness." Later writers have acknowledged the justice of this praise.

Mountain crabs.

Another delicacy which is had here in greater abundance is the *Ortolan* or October bird. This is not the same as the Ortolan of Europe; it is the Rice bird of South Carolina, the *Emberiza oryzovora* of Linnæus. Great flights of them arrive in Carolina in September to devour the rice, and after remaining there about three weeks migrate to the South, arriving in the Islands in prodigious numbers about the middle of October. Dr. Brown, who published his *Natural History of Jamaica* in 1754, tells us that the camels imported there were numerous at that time, but that from the ignorance of their keepers of the temper and habits of these animals they were of little use. As no subsequent writers have mentioned them, we presume that they have become extinct.

Ortolans.

Camels.

The works of an estate, or buildings for the manufacturing of the produce, are placed in the most central situation of the cane land, regard being had at the same time to other conveniences, as a stream of water, easiness of access, a proper extent of eligible ground to build on, &c. The buildings are a mill, or sometimes two; a boiling house, a curing and a distilling house; several trash houses to dry the cane trash for fuel; one or two mule sheds, a cooper's and carpenter's shop. These, if on a large scale, suited to an estate making five or six hundred hogsheads of sugar annually, will cost £12,000 or £15,000 currency. The other buildings on the estate are the proprietor's house, the overseer's house, an hospital for sick negroes, and sometimes a house for

Rural economy

JAMAICA. a surgeon. The land is portioned out in the following manner. If the estate is large, consisting of about 1500 acres, about a fifth part is planted in canes; two-fifths are laid out in Guinea grass and common pasture; one-fifth is occupied by the plantain walks, &c. and negro grounds; and the remainder consists of woods, wastes, or fallow. The fields of canes and pastures are fenced with logwood, marengo, or lime trees. The first of these resembles hawthorn, and forms a handsome fence. The cane-fields contain from 10 to 20 acres, with roads between them 12 or 15 feet wide. The negroes' houses are grouped together, at a distance from the other buildings on the estate, forming a sort of village, generally enclosed by a stone wall, and displaying an intermixture of gardens and fruit trees, which give it a pleasing appearance. These negro villages have the character of the climate peculiarly impressed upon them; the plantain, banana, bread-fruit, and other vegetable productions of the torrid zone being planted in them, so as to form a little grove around the dwellings.

Sugar-cane. In Jamaica, as in the other West Indian Islands, the Otaheite, South Sea, or, as it is more generally called, the Bourbon cane, has entirely supplanted the smaller kind, which was first introduced from the Canary Isles. This new species, which yields nearly four times the produce of the other, was brought from the Isle of Bourbon to the French Antilles in 1796, and soon spread through the other Islands. The Spaniards, though a century and a half in possession of Jamaica, had made only three small plantations during the whole period. The English commenced planting the sugar-cane in 1660, five years after the conquest of the Island, and manufactured the first sugar in 1664.

Commerce. During the late war a great increase took place in the cultivation of coffee, but the value of this exportation has again declined. The same depreciation has also taken place with respect to cotton and indigo. Sugar and rum are the staple commodities of Jamaica, and those from which it derives its high rank among the British West Indian Islands, as it yields nearly one-half of the whole quantity produced.

The value of the exportations from Jamaica in the year 1734 was £539,499, in 1787 it amounted to £1,496,232, and in 1810 to £4,303,337. The importations in 1787 were valued at £2,136,442, and in 1810 at £2,303,179.

Divisions. Jamaica is divided into three Counties, Middlesex, Surry, and Cornwall; and these are subdivided into 20 **Bishopric.** Parishes. The Island was formerly under the spiritual direction of the Bishop of London, but an Act of Parliament, passed in 1825 for the better regulation of the Clergy in the West Indies, created the Bishopric of Jamaica. The British settlements in the Bay of Honduras and the Bahama Isles are included in the diocese. The Bishop has a salary of £4000 a year. The same Act provided for the appointment of an Archdeacon, with a salary of £2000 a year, and seven Rectors, to be named by the King, with £500 a year each. The Livings are generally worth above £1000 a year, the customary fees paid to the Clergy being very large.

Population. It is difficult to estimate correctly the free population of Jamaica; the number of the slaves was always more accurately known. In the year 1658, shortly after the Island came into the hands of the English, the whites were estimated at 4500, and the slaves at 1400; in 1768 the white people amounted to 17,947, and the slaves to 176,914. From that time the slave popula-

tion continued to increase with great rapidity, and in 1812 they amounted to 319,912; such was the statement of the *Colonial Journal*, which gives the following account to show the decrease in the number of slaves from that year. Number of slaves in Jamaica,

In 1812	319,912.	1814	315,385.
1813	317,424.	1815	313,814.

But the correctness of these numbers may reasonably be doubted, on comparing them with the subsequent returns to Parliament. From these it appears that the slaves amounted

In 1817	346,150.	In 1825	336,253.
1820	342,382.	1826	331,119.

As the decrease exhibited in the above table is brought about chiefly by the manumission of the slaves, we are not to consider the whole population as diminishing in the same ratio. The free people were supposed, in 1812, to amount to 40,000, but it is probable that the whites alone exceed that number at present; that the free people of colour are at least as many more, and that the whole population of the Island is above 400,000.

The principal taxes in the Island are a poll-tax on negroes, and the deficiency tax, which is a fine imposed on those who have not on their estates one white person for every 30 blacks. This tax, it is obvious from a comparison of the numbers of the black and white population, must be a very important branch of the revenue. The nature of these taxes likewise explains why the colonial return of slaves is so much below the truth, concealment being practised as much as possible to evade the tax. There are also taxes on land, horses, mules, wheel-carriages, stamps, &c. The gross produce of the revenue in 1788 was £136,000.

The Capital of the Island is *St. Jago de la Vega*, or *Spanish Town*, situated on the Rio Cobre, about six miles from the sea. Here are the Public Offices and a superb Palace for the Governor. Here is also a monument and statue erected to the memory of Lord Rodney, who was idolized by the people of Jamaica. The town, though neat, is not large, the population hardly exceeding 7000. *Kingston*, founded in 1693, after the destruction of Port Royal, is the most important place in the Island, and has a very extensive trade. It is, however, a hot and unhealthy situation. In 1803 it was incorporated as a City, and is governed by a Mayor, 12 Aldermen, and 12 Common Councilmen. There are some very laudable Institutions for charitable purposes here, particularly a Free School and an Asylum for Deserted Negroes. The population amounts, perhaps, to 35,000, of whom 10,000 are whites, 17,000 slaves, the rest Creoles and free people of colour. *Port Royal*, at one time the most flourishing place in the West Indies, is now reduced to two or three hundred houses; most of the inhabitants are people of colour. The place is remarkable for its excellent fortifications and the naval yard, the harbour of *Port Royal* being the rendezvous of ships of war in those seas. On the North side of the Island are the thriving commercial towns of *Falmouth* and *Montego Bay*. *Savannah la Mer* on the West is the chief place of the County of Cornwall; it is a hot, dirty town, chiefly inhabited by people of colour.

Jamaica was discovered by Columbus on the 3d of May, 1494, in his second voyage to the New World. Nine years later it afforded that great navigator shelter

JAMAICA. from shipwreck; for in his fourth and last voyage, when returning from Veragua to Hispaniola, he met with such tempestuous weather, as obliged him to bear away in the utmost distress for this Island. With great difficulty he reached a little harbour on the North side, to this day called *Don Christopher's Cove*, where he was obliged to run his two vessels aground. His ships were by this disaster damaged beyond the possibility of repair, and he was forced to remain on the Island for twelve months and four days before he was delivered from his wretched situation. After the death of this illustrious discoverer, the transactions of the Spaniards during a century and a half in the settlement of Jamaica have scarcely obtained the notice of History. As this Island produced neither gold nor silver it was comparatively neglected, and some time elapsed after the settlement of Hispaniola before a Colony was despatched to take possession of Jamaica. The leader of the new Colony was humane as well as brave, "and the affairs of Jamaica," says Herrera, "went on prosperously, because Juan de Esquivel having brought the natives to submission without any effusion of blood, they laboured in planting cotton and raising other commodities, which yielded great profit." His successors, however, followed a different course, in consequence of which the indigenous population, amounting at the most moderate calculation to 60,000 souls, were totally cut off and exterminated within the space of half a century. In the year 1596, Sir Anthony Shirley invaded the Island, and plundered the Capital St. Jago de la Vega, or, as it is now called, Spanish Town. Forty years afterwards it was again pillaged by Jackson with a force from the Windward Islands. These are the only incidents of importance in the annals of the Island previous to its capture by the English in the year 1655.

Taken by
the English.

The repeated insults offered by the Spaniards to the British flag, and their arrogant assumption of paramount rights in the West Indian seas, provoked the Protector Cromwell to make in that year an attack on Hispaniola; a powerful armament was equipped, which failing in the proper object of its destination, succeeded in its descent on Jamaica. The importance of this Island as a Colony dates from its falling into the hands of the British. The whole number of white inhabitants at the time of its capture did not exceed 1500, including women and children. The number of negroes in the Island nearly equalled that of the whites. Though the Spaniards had possessed it nearly a century and a half, not one-hundredth of the plantable land was in cultivation when the English arrived there. The sloth and penury of the Spanish settlers were extreme. Of the many valuable commodities which Jamaica has since produced in such abundance, some were altogether unknown, and of the rest the inhabitants cultivated no more than sufficed for their own consumption.

Jamaica, after its capture, continued till the Restoration to be governed by military authority. But in the year 1661, General D'Oyley was appointed Governor, with a Council elected by the people, and a Constitution was introduced resembling that of the Mother Country. The political events of that period caused many to seek for security in the plantations, which were also enriched by the successes of the Buccaneers. Jamaica was the chief resort of these adventurers, who not unfrequently united the characters of merchant, planter, and pirate, or privateer.

In 1678 an attempt was made to do away with the

rights of the Colony, and to introduce there an arbitrary system of Government. This, however, failed, and the deliberative powers were restored to the Colonial Assembly. But the subject of revenue created such differences between the Colony and the Crown, that the Acts of Assembly seldom received the Royal confirmation. Such was the situation of Jamaica until the year 1728, when a compromise was effected; the Assembly consenting to settle on the Crown a standing revenue of £8000 per annum, on certain conditions, one of which was, that "All such Laws and Statutes of England as had been at any time esteemed, introduced, used, accepted, or received as Laws in the Island, should be and continue Laws of Jamaica for ever." Thus were all disputes terminated, and the Constitution of Jamaica confirmed.

The Legislature of Jamaica is composed of the Governor, a Council of twelve, nominated by the Crown, and a House of Assembly, containing 43 Members, who are elected by the freeholders, viz. two from each parish, and three from the towns of St. Jago de la Vega, Kingston, and Port Royal. The office of Governor is a very important and lucrative one, uniting both civil and military duties, for the Governor is at the same time Commander-in-Chief and Chancellor. The income attached to the office is about £10,000 a year. The Council, appointed by the Governor, acts as a Privy Council to him, and has besides a voice as an independent branch of the Legislature, so that it has a double function to perform. It sits also as a Court of Appeal on Errors, with the Governor as President. The Assembly of Representatives, like the Imperial House of Commons, furnishes the supplies, and has the right of originating all Bills relating to the finances and economy of the Country. The persons of the Members are sacred from arrest, as in the British Parliament.

The Courts established in the Colony for the administration of Civil and Criminal justice are the High Court of Chancery, Courts of Appeal and Errors, the Supreme Court of Judicature, Admiralty Courts, Courts of Assize, and Quarter Sessions, &c. Besides these, which are modelled after the tribunals of the Mother Country, are Courts for the trial of Maroon's and Slave Courts in each parish. The British Common and Statute Law prevails as far as local circumstances permit, and when not at variance with the Colonial Acts. But Acts of Parliament passed since the 1st George II. are not in force, unless extended to the Colonies by express words, or unless they relate to trade, navigation, mercantile law, or are amendments of the Common Law. Besides the Civil and Criminal Laws of Great Britain, there is of course a peculiar code of Laws, which may be called Colonial, arising out of the circumstances of the Country. These relate chiefly to negroes and negro property. The Supreme Court exercises its present jurisdiction by virtue of an Act passed in 33d Charles II. Three Judges form the Court. The Chief Justice is appointed by the Government, and holds office only during his Majesty's pleasure; he may, however, be suspended by the Governor with the consent of the Council. The qualification of having studied the Law is not essential to the appointment of the Chief, who in that case has a salary of £4000 a year; an additional £1600 a year is allowed to those who have had a professional education. Since the year 1803, however, the Chief Justice has been always a Barrister. The other Justices are gentlemen of the Island, not professional, and the

JAMAICA.
Constitution

Legislature

Judicature

JAMAICA two seniors of them alone derive any emolument from their Offices. Their salaries are about £700 a year. But while the highest judicial authority may be exercised in Jamaica by one who has never made the Law his study, superior qualifications are required in those who practise at the Bar; none being admitted to plead as advocates who have not been called to the English Bar. A Historical account of Jamaica, drawn up in 1764 for the information of his Majesty's Ministers, and generally ascribed to Lord Littleton, who was for some time Governor of that Island, is printed as an *Appendix* to Bryan Edwards's *History of the West Indies*. This subject has been continued up to the present time in the able Report on the *Administration of Justice in the Colonies*, presented to the House of Commons in 1826. (*Reports*, vol. xxiv.) The Commissioners of Inquiry terminate that Report by pointing out the chief defects to be remedied in the Colonial judicature. They recommend some measure calculated to secure the competency as well as the independence of the Judges, who at present are not sought among the members of the legal profession, and who depend wholly on the Colonial Legislature for their salaries. They also advise the passing of an Act to ascertain and fix how far the Common and Statute Law prevails in the Colony, as much doubt and uncertainty exists in every legal decision from the vagueness of the limits assigned to the application of the English Law.

The Colonial codes, relating to the slave population, resembling each other originally from the similarity of the circumstances to which they were adapted, become still more alike as they are gradually conformed to the recommendations of the British Government. Some important changes in the Slave law of Jamaica were made by the Colonial Legislature, as soon as the Government at home had expressed its determination to ameliorate the condition of the slave population. By an Act of December, 1824, the protection of slaves from being levied on for their owner's debts on Sunday is extended to Saturday. The facility of manumission is likewise increased, for an owner, having a limited interest in a slave, may manumit him, paying to the Receiver General a competent sum for the *remainder man*, or the person to whom the estate is limited after a particular interest. By an Act passed in 1825, legacies and pecuniary bequests to slaves are made so far legal, that the slaves can give a valid acquittance to executors, but they cannot bring an action.

Long, *History of Jamaica*, 3 vols. 1774; Bryan Edwards, *History of the West Indies*, 1809; Renny, *History of Jamaica*, 1807; Beckford, *View of Jamaica*; Matthison, *Notions respecting Jamaica*, 1811; Sloane, *Natural History of Jamaica*, 1692; Brown, *Natural History of Jamaica*, 1754; Barham, *Vegetable Productions of Jamaica*, 1794; Lunan, *Hortus Jamacensis*, 1814; Roughley, *Jamaica Planter's Guide*, 1820.

JAMAICA.
—
JANE-OF-APES.
—
Slave code.

JAMB, "Fr. *jambe*, the leg or shank, (extending from the knee to the ankle,) also (in *Architecture*) a corbell or peer; and the *jaumb* or side post of a door, &c." Cotgrave. See **GAMBAULD**. Sp. *jambas*.

And verily this prince had the arched and embowed rouses of his pallace made of silver and gold: the beames and pillars also sustaining the said building, yea, the *jambes*, posts, principals, and standers, all of the same mettall.

Holland. *Plinie*, vol. ii. fol. 464.

JAMBEAUX, or **GIAMBEUX**, boots or armour for the legs. (Fr. *jambes*.) See **GAMBAUD**.

His *jambeaux* were of cuirbouly.

Chaucer. *The Rime of Sire Thopas*, v. 13827.

One for his legs and knees provided well,

With *jambeux* arm'd, and double plates of steel.

Dryden. *Palamon and Arcite*, book iii.

IA'MBICK, *n.* } Fr. *iambique*; It. *giambo*; Gr.

IA'MBICK, *adj.* } *ἰαμβικός*, from *ἰαμβος*, a metrical foot, consisting of a short preceding a long syllable;

Iambick verses, or *Iambics*, are verses consisting of either pure Iambic feet, or equivalent resolutions of them. Satire is said to have been originally composed in this metre; and hence *Iambicks* is used as equivalent to *Satire*.

Two rests, a short and long, th' *iambick* frame;

A foot, whose swiftness gave the verse the name,

Of trimeter, when yet it was sixe-pac'd,

But mere *iambicks* all, from first to last.

Jonson. *Horace. Of the Arte of Poetrie*.

For what ado have we here, what strange precepts of art about the framing of *iambic* verse in our language, which, when all is done, reaches not by a foot, but fallieth out to be the plain ancient verse,

consisting of ten syllables, or five feet, which hath ever been used among us time out of mind.

Daniel. *Defence of Rhyme*.

Fly stranger, nor your weary limbs relax
Near the tempestuous tomb of Hipponax,
Whose very dust, deposited below,
Stings with *iambicks* Bupalus his foe.

Pawkes. *Epitaph on Hipponax. From the Anthologia*.

For the *iambick* is of all metres the most colloquial; as appears evidently from this fact, that our common conversation frequently falls into *iambick* verse, seldom into hexameter, and only when we depart from the usual melody of speech.

Twining. *Aristotle. On Poetry*, part i. sec. 7.

Iambick was the measure in which they used to *iambize* (i. e. to satirize) each other.

Id. *Ib.* part i. sec. 6.

IAMBOLIFERA, in *Botany*, a genus of the class *Octandria*, order *Monogynia*. Generic character: calyx four-toothed; corolla, petals four; funnel-shaped filaments, flattened; stigma simple.

One species, a tree, native of the East Indies.

JANE, "A coin of (Janua) Genoa. It is put for any small coin." Tyrwhitt.

Of Brugges were his hosen broun;
His robe was of ciclatoun,
That coste many a *jane*.

Chaucer. *The Rime of Sire Thopas*, v. 13665.

The first which then refused me said hee.

Certes was but a common courtisane,

Yet flat refus'd to haue a-do with mee,

Because I could not giue her many a *jane*.

Spenser. *Faerie Queene*, book iii. can. 7.

JANE-OF-APES, the female counterpart of *Jack-an-apes*, q. v.

JANE-OF-
APES.
—
JANI-
ZARY.

POPISH. But we shall want
A woman.

GRAC. No, here's *jane-of-apes* shall serve.
Massinger. The Bondman, act iii. sc. 3.

JA'NGLE, v. } Fr. *jangler*, *janglerie*, *jangleur*.
JA'NGLE, n. } Perhaps of the same origin as *jingle*,
JA'NGLER, } or *jingle*; and applied to the noisy,
JA'NGLERESS, } clattering dissonance of the voices
JA'NGLERY, } of persons wrangling, or chattering
JA'NGLING. } idly.

To make a dissonant noise, to sound discordantly, to talk or chatter idly, to prate much, fast, noisily; to wrangle, to dispute or quarrel.

Glottenye he geveþ hym and grete oþes to gedres
Al day to drynke. at dyverse tavernes
þer to *jangly* and to jape.

Piers Plouhman. Vision, p. 29.

Thy mind is lorne, thou *janglest* as a jay.

Chaucer. The Man of Lawes Tale, v. 5194.

This sompnour, which that was as ful of *jangles*,
As ful of venime ben thise wariangles.

Id. The Freres Tale, v. 6989.

A *jangler* is to God abhominable.

Id. The Manciples Tale, v. 17292.

And as to your fourth reson, ther as ye sain that the *janglerie* of women can hide thinges that they wot not; as who so sayth, that a woman can not hide that she wote; sire, thise wordes ben understoude of women that ben *jangleresses* and wicked; of which women men sain that three thinges driven a man out of his hous, that is to say, smoke, dropping of raine, and wicked wives.

Id. The Tale of Melibeus, vol. ii. p. 82.

For it is written; the *janglerie* of women ne can nothing hide, save that which they wote not.

Id. Ib.

A philosophere sayd, when a man axed him how that he shuld plesse the peple, he answered; Do many good werkes, and speke few *jangelings*.

Id. The Persones Tale, vol. ii. p. 339.

And though there be no cause why
Yet woll he *iangle* not for thy
As he whiche hath the herauldrie
Of hem, that vsen for to lie.

Gower. Conf. Am. book ii. fol. 30.

If thou haue made sucne *ianglarie*
In loue's courte my sonne er this,
Shriue the therof.

Gower. Conf. Am. book ii. fol. 30.

Than the Duke of Bretayne toke the wordes, and sayd, among you bouders and *iaglers*, in the Palys of Paris, and in the kynges chambre, ye sette by the realme as ye lyst, and play with the kyng at your pleasure, and do well or yuell as ye wyll yourselfe

Lord Berners. Froissart. Cronycle, vol. i. ch. 344.

No sayd the prince, and shoke his heed, and sayd it is nat cōuenient y^t they shulde thus lightly depart out of our cōutre, and to make their *iāgelinges* to ye Duke of Aniou, who loueth vs but a lytell.

Id. Ib. vol. i. ch. 243.

And in derision sets
Upon their tongues a various spirit to rase
Quite out, their native language, and instead
To sow a *jangling* noise of words unknown.

Milton. Paradise Lost, book xii. l. 55.

If he [Timothy] might, [know] then in such a clear text as this may we know too without further *iangle*.

Id. Works. The Reason of Church Government, book i. ch. ii.

Nothing is to be heard, but unquiet *janglings*, open brawlings, secret opposition; the household takes part, and professes a mutuall vexation.

Bishop Hall. Select Thoughts, cent. i. sec. 15.

For of all Nature's works we most should scorn
The thing who thinks himself a Poet born.
Unbred, untaught, he rhymes; yet hardly spells,
And senselessly, as squirrels *jangle* bells.

Otway. To Mr. Creech, upon his Translation of Lucretius.

There are those, I know, who will regard this praise, whatever it be, as injurious to the learned prelate, rather than honourable to him; who will be ready to tell us that controversial *janglings* are out of date; that they never did any good, and are now at length fallen into general and just contempt.

Warburton. Works, vol. i. p. 107. *The Life of the Author.*

JANITOR, Lat. from *janua*, a door or gate.

A door-keeper.

Th' Hesperian dragon not more fierce and fell;
Nor the gaunt, growling *janitor* of hell.

Smollett. Advice; a Satire.

J A N I Z A R Y.

JA'NIZARY, } For the origin and purpose of the
JANIZA'RIAN. } institution of this Order of men,
and the meaning of their name, see the Quotations
from Temple and Gibbon, and the Miscellaneous ob-
servations.

Immediately came officers & appointed *janisers* to beare frō vs our presents.

Hakluyt. Voyages, &c. vol. ii. fol. 170. *The first Voyage to Constantinople.*

For their men of warre; it is a dangerous state, where they live and remaine in a body, and are used to Donatives; wherof we see examples in the *janazaries* and pretorian bands of Rome.

Bacon. Essay 19. Of Empire.

A sixth [principle] was, the institution of that famous order of the *janizaries*; than which a greater strain of true and deep politic will hardly be observed in any constitution. This consisted in the arbitrary choice of such Christian children throughout their dominions, as were esteemed most fit for the emperor's peculiar service; and the choice was made by the shows or promises of the greatest growth or strength of body, vigour of constitution, and boldness of courage.

Sir William Temple. Of Heroic Virtue, sec. 5.

"Let them be called *janizaries* (*yengi cheri*, or new soldiers); may their countenance be ever bright! their hand victorious! their sword keen! may their spear always hang over the heads of their

enemies! and wheresoever they go, may they return with a white face!"

Gibbon. Decline and Fall of the Roman Empire, ch. lxiv.

I never shall so far injure the *janisarian* republick of Algiers, as to put it in comparison for every sort of crime, turpitude, and oppression, with the jacobin republick of Paris.

Burke. On a Regicide Peace.

JANISSARY, from the German way of spelling the Turkish word *Yām-chari*, is the name of that body of the Turkish army, which till very lately, like the Prætorian Guards at Rome, gave the law to the Sovereigns of the Turkish Empire. Sultán Orkhán, when, in 1330, he had determined to form a permanent corps of infantry, which should be solely devoted to his interest, finding that his Turkománs could not be brought under any regular discipline, enlisted all such of his Christian prisoners and subjects as were fit for his purpose, and that they might be bound by no ties except their allegiance to their sovereign and benefactor, he forbade their marrying, and established them in separate barracks. Hájí Bektásh, a Dervísh in great odour of sanctity, consecrated this new corps by laying the sleeve of his white robe on the head of their principal officers, while he implored the benediction of heaven on their

JANGLE,
—
JANI-
ZARY.

JANI-
ZARY.

arms, and named them *Yeni Cheri*, "the new troop." This holy man was thenceforward considered as their patron Saint, and they delighted in calling themselves *Bektáshies*; while the Dervishes of his order were always enrolled in their 99th *örtá*, or regiment. For a long time none but Christian youths were ever admitted into this corps.

The whole body was divided into four squadrons, or divisions, called *Jemá'at Bólúc Segbán* (pronounced *Seimen*) and *'Ajemi-bghláns*, each consisting of so many *bdás*, or *örtás*, as they are commonly called. The *Jemá'at* (troop) had 100 *örtás*, till the 65th was cashiered in 1623. Eleven of them were always in garrison at Constantinople, and four, (No. 60 to 63,) who mounted guard in the Imperial palace, wore a peculiar uniform, and were called *Ssó-lác*. The rest were stationed on the frontiers. The *Bólúc* (troop) consisted of 61 *örtás*, 31 of which were stationed in the Capital; but one only of the *Seimens*, (dog-keepers,) No. 33, had that privilege. The 34 *örtás* of the *'Ajemi-bghláns* were always there, being drill-masters of the recruits for the other divisions.

The officers of this corps were, 1. the *Aghá*, their Commander-in-Chief, at first chosen from the *Seimens*, but afterwards, in consequence of the dangerous preponderance thence acquired by his own corps, always taken from some other branch of the service, Civil or military. This, as might be supposed, was resisted by those under his command, and Murád (Amurath) III. was obliged, in 1582, to return to the original system, and give that command to the *Seimen-báshí*. The *Aghá* of the Janissaries was, next to the Vezír, the greatest man in the Empire. His deputy was (2.) the *Seimen-báshí*, i. e. Commander of the *Seimens*. 3. The *Cúl-kíahyá*, (*Cúl-kelkhudá*, Steward for the Slaves,) or Quarter-master-general of the corps, was chief of the *Bólúcs*, in which the Sultán's name was always entered. 4. The *Zagharjí báshí*, (chief greyhound keeper,) Commander of the 64th *örtá* of the *Jemá'ats*. 5. The *Ssámsónjí báshí*, (head keeper of the mastiffs,) commanding the 71st *örtá* of the same squadron. 6. The *Ttúrnahjí báshí*, (head crane keeper,) commanding the 73d *örtá* of that corps. These six, called the *ójác ághá-lerí*, Commanders of the Hearths, formed the Council of the corps. When removed from their commands, they were either banished, or had an appointment on the frontiers under the title of (7.) *Ser-hadd-Aghá*. Of these, 32 in number, the *Aghá* of Viddín had the precedence. He was always Commander of the 68th *Jemá'at*, which was invariably stationed there. 8. The *Istánból-Aghá*, Commander of the *'Ajemi-bghláns*, who held his post for life, was Colonel of their 34th *örtá*; the next in command to him were the *Rúm-'ili Aghá* and the *Anáttóli Aghá*, each at the head of 17 *örtás*. 9. The four *Ssolác báshís*, Colonels of the Imperial guard, walked on each side of the Sultán's horse in public procession, and wore a green velvet uniform faced with lynx-skin. 10. The *Ojác-imám*, or Priest of the corps, commanded the 94th *örtá* of the *Jemá'ats*; he was distinguished by the *'urf*, or sacerdotal turban. 11. The *Beitu-l máljí*, or Executor-general, head of the 101st *örtá* of the *Jemá'ats*, administered to the effects of Janissaries who left no heirs. 12. The *Básh Chávush*, (Head *Chávush*, commonly spelt *Chiaous*,) head of the 5th *örtá* of *Bólúcs*, was Lord Provost of the corps, with 300 *Chávushes* under his orders. 13. The *Muhzur Aghá*, commanding the 28th *örtá* of the same squadron,

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mounted guard at the palace of the Grand Vezír, and had apartments in it. He was the agent for the corps in all transactions with the Government. 14. The *Kíahyá-yerí*, head of the 32d *örtá* of the *Bólúcs*, who formed the body-guard of the *Aghá* of the Janissaries. 15. The *Tálím-khánehjí*, commanding the 54th *örtá* of the *Bólúcs*, was Drill-master-general. 16. The *Chardác Chórbáji*, head of the 56th *örtá* of the same squadron, was stationed in the *Chardác*, or chief guard-house in the Capital, and accompanied the *Istánból-cádi* (Judge of Constantinople) in his rounds to inspect weights and measures. 17. The *'Assas báshí*, a commander of any *örtá* of the same squadron, was high sheriff of the city. 18. The *Ashjí báshí*, head of the 33d *örtá* of the *Seimens*, was quartered in summer at *Istránjah*, on the Black Sea; in winter in the Capital. The other commanders were simply styled *Chórbá-jí*, (soup-makers,) and took precedence according to seniority.

Each *örtá* had the following officers. 1. An *Odá-báshí*, or Lieutenant-colonel; 2. a *Vekíl-kharj*, or *Kuler-kharjí*, i. e. Quarter-master; 3. a *Baírác-dár*, or Ensign; 4. a *Básh-eskí*, Commander of the Veterans; 5. an *Ustá*, or *Ashjí*, or cook; 6. a *Básh cará cülluc jí*, or head scullion; 7. a *Saccá*, or water-carrier; 8. a *Cará cülluc jí*, or scullion; and its full complement in time of war was 500 men. The 105th alone had one additional officer, the *Zenbil-jí*, (basket-maker,) who ranked next to the *Saccá*. This want of officers was one of the capital defects in the system of the Turkish armies. Every soldier could rise to the rank of *Odá-báshí* by merit or seniority. All the higher posts depended solely on the Sultán's pleasure. The different regiments (*örtás*) were in time of peace permanently stationed each in its own garrison, but their Colonels (*Chórbá-jí*) were often changed.

There were also ten corps united with the squadrons already named, each of which had its peculiar destination; viz. 1. The *Yazíjis*, (writers,) in number 100, who kept the roll-call. Their commander was styled *Yeni-cherí kátibí*, Clerk of the Janissaries, and till the time of Mohammed II. was always one of the *Chórbá-jís*, but afterwards chosen from among the *Khójah káns*, or Privy Secretaries. Their appointment was annual, but usually renewed. 2. The 60 *Odá-yazíjis*, or regimental registrars, who had the care of official documents, deeds, and papers of all kinds belonging to the corps. The *Básh-yazíjí* ranked as a Colonel. 3. The *Kár-khánehs*, 34 companies of artificers, 25 or 30 each, who worked only for Janissaries; their chiefs were styled *Ustá*, (master.) 4. The *Tulumbahjis*, or firemen, 300 men chosen from the different *örtás*. When working they wore helmets of brass, and the *Tulumbahjí báshí* had one of massive silver. This corps was established by Ahmed III. in 1720. 5. The 300 *Chávushes*, chosen from among the veterans, and employed as King's messengers, Sheriff's officers, &c. 6. The 24 *Mümjís*, under the *Mehter-báshí*, were the public executioners. 7. The 60 *Capú Kíahyás* were the executioners attached to the Grand Vezír: five appointed to inflict the bastinado were called *Falácahjis*. 8. The 60 *Hharbahjis*, or Halberdeers, were another corps of executioners, attached to the Vezír and *Aghá* of the Janissaries when in the field. 9. The *Shadís*, 60 Janissaries employed in fetching wood for the Sultánah's kitchen. 10. The *Hú Kesháns*, or *Bektáshí* Dervishes, who since 1591 were enrolled in the 99th *örtá* of the *Jemá'ats*.

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Their business was to pray night and morning for success to the Empire. In processions, eight of them marched before the *Aghá* of the Janissaries, clad in green, their leader shouting out incessantly *Kerîmu'llah*, (God is bountiful,) to which the others responded *Hû*, (He [alone exists !]) whence their name of *Hû Keshân*. The *Bóstánjís*, or gardeners, some of whom were stationed at Constantinople, and others at Adrianople, also belonged to the corps of Janissaries.

Murádjah says, (vii. 327.) that, at first, the Christian children admitted into the corps of Janissaries were not compelled to become Musulmáns, but he produces no authority for that assertion. For a short time, perhaps, before there were enough among the '*Ajemi-óghláns*' to supply recruits when wanted, such a system of toleration might be followed; but we may be assured that the Turks were not more tolerant in the XIVth century than they are at the present day. The recruits were draughted off from the '*Ajemi-óghláns*' once every seven years. In process of time, children and relations of Janissaries were deemed admissible, and such were called *Cúl-óghlú*, (slave son,) no title being thought more honourable than that of an Imperial slave. Under Murád III. persons of all descriptions were admitted, and that license continued more or less till the final dissolution of the corps by the Sultán now reigning, Mahmúd II., in 1826.

The form of admission was this. The whole *órtá* was assembled in their barracks after evening-prayer, and the inferior officers placed a Janissary's cap on the head of the recruit, throwing at the same time a cloak of coarse cloth over his shoulders, and he then kissed the hand of the *Odá-bashi*, who saluted him by the title of *Yól-dásh*, (companion.) If any punishments were due, they were then inflicted as a warning to the novice. In the field, the recruits merely marched in a line before the *Aghá*, and, as each passed, his name was registered in the list of the *Básh-Cháúsh*, who, seizing him by the ear, gave him a smart blow on the nape of the neck, and ordered him to join such an *ódá* and do his duty. Their numbers were gradually augmented till the beginning of the reign of Mohammed IV., when they mustered more than 200,000 men. He reduced them to 55,000; but, in 1655, the Government was obliged by their clamours to raise them again to 80,000. Since the time of Mustafá III. attempts were made to substitute the Provincial militia and irregular troops in their place. Selím III. endeavoured to form a corps disciplined in the European manner, but the attempt cost him his life; and nothing short of the cruel but vigorous measures adopted by the present Sultán, could have disbanded a corps comprehending almost all the males in the Empire.

Each *órtá* in Constantinople was supposed to have 100 men; elsewhere 200 or 300, but their numbers were always varying. In time of war the complement was larger. The regimental rolls, produced on the pay-days, made the number about 120,000, but those lists were never correct; and they comprehended all the three classes of Janissaries, viz. 1. the *Eshkínjís*, or those in actual service; 2. the supernumeraries, who lived by their trades and callings, and succeeded in case of vacancies; 3. the *Táslácjís*, or honorary members of the corps.

Three years' service gave a right to pay in time of Peace. The pay of the six general officers was considerable, and the patronage of the corps was in the

hands of the *Aghá*. A tenth of the property of every Janissary deceased was divided between the *Aghá*, *Beitu-l-máljî*, and *Chórbájî*; and the whole, if under 10,000 piastres, went to the *Aghá*, in case the deceased had no heirs; but a tenth of it was given up by him to his two colleagues. If more than 10,000 piastres, it all went into the public Treasury; and that fund brought in about 20,000 piastres per annum. In the Provinces the *Chórbájís* enjoyed these emoluments, except the property of the deceased exceeded 3 purses = 1500 piastres. The *Bóstánjî bási* was heir to the soldiers of his corps, only in case the property was under 1000 piastres. The largest emoluments arose from errors in the lists; the soldiers' pay being issued to the officers according to those lists, they were therefore made out as if each regiment had its full complement. This branch of peculation was participated in by all the great officers of state, as Murádjah has clearly shown. (vii. 338.) Meritorious officers sometimes received fiefs called *Beyliks*, (Lordships,) and the title of *Yâyá Beys*, (Colonels of Militia;) but these were pensions on retirement. There were four barracks of Janissaries (*Kishlá*, Winter-quarters) at Constantinople; 1. the *Eski Odálar*, (Old Chambers;) 2. *Yeni Odálar*, (New Chambers,) in which those of the three first squadrons were lodged; 3. the '*Ajemi-óghlán-kishlá-sî*'; and 4. the *Aghá-capú-sî*, (the *Aghá's* Porte,) or Headquarters.

A small allowance of provisions, and clothing for 12,000 men, was all that the Government furnished, hence the necessity of suffering the privates to work at their trades. All the men of one regiment were bakers; all those of two others butchers; others, again, all boatmen, masons, &c. and they were named accordingly; thus the four first *órtás* of the *Jemá'ats* were called *Devehjís*, i. e. camel-drivers, because they formerly were the carriers of the Sultán's baggage.

The *kuláh*, or cap of dirty white felt, with a long strip hanging down behind, in imitation of Bektásh's sleeve, was the distinctive part of the Janissary's dress, but their dress had also a peculiar pattern, and so far was uniform, though they were not restricted to the same colour. The Colonels of the different regiments were distinguished by the colour of their boots. Their Generals wore a large plume (*uskuf*, or *cúcah*) on gala-days. None but veterans among the privates were allowed to wear their beards; but the General and four senior Officers of each *órtá* were obliged to wear them. The Turkish troops were required to find their own arms; but in time of war fire-arms were furnished to such soldiers as had none, from the arsenal at Constantinople; and, as Murádjah observes, (vii. 346.) every thing which issued from those magazines might be considered as lost to the State. No arms but maces and a cutlass were, according to him, allowed to be carried by the soldiers in time of Peace: he adds, when not in garrison. The correctness of this statement, except with regard to the Capital, may be justly doubted. A firelock, pistols, mace, and axe, were the arms carried by the infantry; and the Janissaries prided themselves in having not only well-tempered, but also richly ornamented arms. They strained every nerve to have splendid swords and pistols. The *káirá*, or great standard of this corps, called *Imám'Azem*, (the Great Imám,) from Abú Hhanífah, founder of the most rigid and orthodox sect, was made of white silk, and had a text of the Corán relating to military duties embroidered on it;

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e. g. "We give thee victory; a decisive victory: it is God who aideth thee, and his aid is sufficient; thou mayst declare this, Mohammed, to the true believers." This standard with four others, (*gunder*), enclosed in scarlet cases, and his three horse-tails, were placed before the tent of the *Aghá*. Each *órtá* had its own particular *Baírác* half red and half yellow, planted before the tent of its Colonel. Each division, also, had its peculiar ensign, (*nishán*, mark,) representing a weapon, animal, plant, or some other object.

But a more important distinction in their estimation were the caldrons attached to each *órtá*, two or three in number, placed under the special care of the subaltern officers. The loss of these utensils was considered as the greatest misfortune which could befall the regiment; and if they were taken in war, all the Officers were immediately cashiered, and in many cases the regiment was publicly disgraced. But the most laughable circumstance, according to European notions, is, that by seizing upon the caldrons of a corps who held back in case of any resolution to oppose the Government, the seditious troops frequently brought over those who were disinclined to join them. In these caldrons the broth was carried daily from the barracks to the different guard-houses. Each was hung upon a long pole, carried on the shoulders of two privates, followed by a third, bearing an enormous ladle, proceeding in slow-march time, and beheld by the multitude with the utmost veneration.

The police of the Capital and large towns was intrusted principally to the Janissaries, and they had guard-houses (*corps-de-garde*, *cálluc*) in every district. They went their rounds as patrols, in parties of eight or ten, several times a day, but were never placed as sentinels. The guard-houses were often visited by the superior officers, and by the Vezír and Sultán himself *incognito*; and these great personages always left something for the men on duty. The cleaning of the streets was also required from the soldiers on guard; but this they converted into a source of emolument, as under pretence of claiming the *ráyás'* assistance, they levied a sort of tax on all who came near them, for being exonerated from this disagreeable duty. When they seized a culprit, they dealt their blows at him without scruple, and hurled their ponderous staves at his legs if he attempted to run away.

The military punishments were imprisonment, scourging, perpetual imprisonment, and death. Imprisonment for a few days could be ordered by the subaltern officers. The slighter scourging, consisting in "40 strokes" of the rod "save one," laid on the back or posteriors of the offender, was inflicted by the *Odábáshí*. The severer scourging could only be ordered by the head of the *órtá*, and it amounted to 79 blows,

laid on with all due formalities by the *Cháúshes* of the corps. For the two severest punishments, none but the *Aghá* and Grand Vezír could give sentence. The Janissaries were usually imprisoned in the castles on the Dardanelles and the Bosphorus, and, when punished with death, were strangled privately in the night. Deserters, in time of war, were sometimes punished by the loss of their nose and ears, or were even strangled; but this was a severity beyond the law.

The peculiar privileges of this corps were considerable: 1. they took precedence of all others; 2. could only be punished by their own officers; 3. paid no taxes; 4. their *Aghá* ranked even above the Cabinet Ministers; 5. he was sure, if displaced, of a good *Páshálic*; 6. was guardian of the Princes of the blood; and 7. appointed to verify the death of the Sultán, and announce it to the people. Suleimán I., commonly called Soliman the Magnificent, ordained that whenever he passed by the old barracks, then the head-quarters of the Janissaries, one of their officers should present him with a cup full of sherbet; and Mahmúd I., in 1750, issued a *khatti sherif* (an order in his own handwriting) conferring the same privilege on the new barracks, and adding that the cup should be presented by the *Aghá* himself. It is remarkable that this corps, which was said by Mahmúd I. "to have deserved the praise and favour of the Emperors, its masters and protectors," should have been cut off with unsparing ferocity and rigour by Mahmúd II.

Lampoons and seditious papers affixed to the gates of the Mosques, and conflagrations in various parts of the city, were the methods by which this formidable body made its discontent known to the Sultán; but that discontent was seldom excited by any thing except the power of some unpopular Minister, or the revival of a more rigid discipline. This ungovernable soldiery well knew that, in the midst of confusion, all power was really in its own hands; and the various instances in which the Sultáns were deposed, insulted, and murdered by the insurgent Janissaries, are a sufficient proof how little they merited the honours and encomiums lavished on them by Mahmúd I. Mutinies were quieted by distributing largesses, and when the soldiers were tranquilized, an oath of obedience and fidelity was administered; the only time at which an oath was ever required by the Turks. The soldier, when sworn, laid his hand on a silver dish on which were placed a Corán, a sabre, bread and salt; implying that if guilty of perjury, he deserved to fall by the sword, and to have his bread and salt turned into poison.

Mouradgea d'Ohsson, *Tableau Général de l'Empire Othoman*, vii. 310; Von Hammer, *Osmanischen Reichs Staatsverfassung*, i. 153. ii. 156, 193—205.

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JANUARY, Lat. *Januarius*; inde vocatus quod Jano esset sacer.

In England also, till of late, we had two beginnings of the year, one in *January*, and the other on March 25; but by act of parliament in one thousand seven hundred and fifty two, the first day in *January* was appointed to be the beginning of the year for all purposes.

Priestly. *Lectures on History*, part iii. lec. 14.

It might be thought that the derivation of JANUARY

from *Janus*, was sufficiently obvious and simple to preclude the necessity of inventing any other, but Longinus, as cited by Suidas, has painfully betaken himself to a more remote source, *Αἰωνάριος, ὁ ἰανουάριος μὲν οὕτω Λογγίνος αὐτὸν ἐρμηνεύσαι βιάζεται, ὥσαντι αἰῶνος πατέρα*. In like manner Porphyry, in his *Tract de antro Nympharum*, suggests another forced Etymology, *διὸ ἰανουάριον εἰπόντες τὴν θύραν, καὶ ἰανουάριον μῆνα τὸν*

JANUARY. *Θυραῖον προσεῖπον.* Macrobius tell us that this month was added, together with February, to the Romulean year, and dedicated to Janus, because, from its situation, it might be considered to be retrospective to the past, and prospective to the opening year. (*Sat.* i. 13.) Numa assigned 29 days to it; on the reformation of the Calendar by Julius Cæsar it obtained 31. (*Id. ib.* i. 10.) Plutarch, in his *Life of Numa*, states it to be a matter of doubt whether that king *added* these months or *transposed* them from the eleventh and twelfth to the first and second places. In his *Quæstiones Romanæ*, he again speaks of the change made by Numa, and thinks that peaceful monarch gave the post of honour to January out of regard to Janus himself, a cultivator of peace. (*Opera*, vol. ii. p. 268. *Ed. Xylandri.*) Censorinus simply says *Januarium ab Jano, cui adtributus est nomen traxisse.* (*de Die Nat.* 22.)

The History of JANUS is concisely related by Aurelius Victor. (*Origo Gentis Rom.*) Creusa, a daughter of Erechtheus, having borne a son to Apollo, sent him for education to Delphi. Her father, ignorant of this previous arrangement, gave her in marriage to his friend Xipheus or Xuthus, who, not having issue from her, consulted the Pythian Oracle upon this delicate subject. The opportunity of providing for his boy, by restoring him to maternal care, was too good to be neglected by Apollo, and accordingly he instructed his votary to adopt whomever he should chance to meet first on the next day. Janus of course was thrown in his way, and that youth, as he advanced to manhood, being ambitious of larger possessions than fell to his lot in Perrhæbia, set sail for Italy, and founded the city *Janiculum*, on the hill which afterwards bore the same name. During his lifetime Saturn, having been obliged to abdicate, took refuge in *Latium*, and being hospitably received, made his residence at *Saturnia*, near the town of Janus, where he materially contributed to the civilization of the rude natives. The chronology of these transactions is placed about 160 years before the arrival of Æneas, or A. M. 2722.

Plutarch, in his *Life of Numa*, corroborates this account of the benefits conferred by Janus on Society; he states that he was *πολιτικὸν καὶ κοινωρικὸν*, but he cannot make up his mind to which class to assign him, εἴτε δαίμων εἴτε βασιλεὺς. He believes him to have been gifted with the attributes of two heads, (*ἀμφιπρόσωπον*), because he changed the mode of men's lives from one shape to another. He speaks also of his Temple with two portals, (*δίθυρος*), which is called the Gate of Mars, (*Πολέμου πύλη*), open during War, and shut in time of Peace. It was built by Numa at the bottom of the *Argiletum*, and during the reign of that Prince it was closed for three and forty successive years; afterwards for a short time, during the Consulate of M. Attilius and Titus Manlius, at the termination of the first Punic War, v. c. 519; and then not till Augustus had gained the victory of Actium, v. c. 725.* In the *Quæstiones Romanæ*, Plutarch repeats the reason given above for the representation of Janus with two heads, and adds another, that it might be from his own change of habits and language when he emigrated from Greece to Italy. (*ut sup.* p. 269.) A little onward (274.) he accounts for the impress of an ancient

Roman coin with *Janus bifrons* on the one side and a ship on the other, by considering the two heads as emblems of the conversion which he produced, and the vessel on the waves as significant of the abundance which flowed in during his good government.

Macrobius (*Sat.* i. 7.) attributes the two heads to the qualities of reflection and foresight which distinguished this prudent Sovereign. He interprets the ship upon the coin as commemorative of the arrival of Saturn, the heads as the common mark of princely authority by which money is issued. Even in the days of this writer, about the middle of the Vth century, when this coinage must long since have disappeared from circulation, (for Ovid testifies to its antiquity during the Augustan Age by stating that the impress was almost obliterated,) (*Fasti*, i. 238.) the Roman boys, when tossing up a *denarius*, traditionally remembered the ancient mintage, and called out *capita aut navia?* as ours would cry "Heads or tails?" Macrobius afterwards dedicates a whole Chapter (i. 9.) to Janus. On the authority of Xenon he attributes to him the first foundation of a Temple and the introduction of Religious rites into Italy, and hence he deduces the custom of the primary offering which Janus received in all sacrifices to other Gods. Some, he continues, suppose that he represents Apollo and Diana in one, and there is a similarity in certain of their attributes, as Apollo was *Θυραῖος* and *Ἀγνιεύς*, Diana *Trivia*, so Janus, named *a januis*, is represented with a key and a rod as guardian of all gates and roads. Nigidius, indeed, affirms that Apollo is *Janus*, Diana *Jana*; and of the latter assertion no genuine Etymologist can doubt who recollects how often *a* is prefixed to *i*, *causâ decoris*. Janus, too, must be the Sun who opens the Eastern and closes the Western gate of Heaven; and as keeper of these portals he is invoked in prayer before any other God, that he may give free transit to subsequent petitions. Hence his image is represented grasping the number 300 in his right hand, and 65 in his left, to mark the days of the year which are regulated by his course.* Others call him the world, (*mundum*, i. e. *cælum*), so named *ab eundo, quod mundus semper eat dum in orbem volvitur*; and consequently he should rather be called *Eanus* than Janus. In the ancient Salian Hymns he is termed *Deus Deorum*. He is invoked as *Geminus* and *Pater*,† titles which explain themselves; *Junonius, quasi non solum mensis Januarii sed omnium mensium ingressus tenens* (which he afterwards explains from Juno's presidency over the Calends) *consivius, a conserendo*, because the human race is continued under his auspices; *Quirinus* from the Sabine *Curis* a spear; *Patulcius* and *Clusivius*, because his gates are open, *patent*, and shut, *clauduntur*, in War and Peace respectively. Macrobius concludes with the Legend upon which this last custom was founded. During an engagement in the Sabine war, the Romans applied themselves with great earnestness to shut a gate at the foot of the Viminal, afterwards, from the occurrence, named the Janual Hill, upon which the enemy were making an assault. This gate as often as it was closed opened again spontaneously, and the Romans, finding their efforts vain, placed a strong guard before it. These sentinels, alarmed by a report that their main body was routed, fled panic-struck;

* It was shut afterwards twice again under Augustus, v. c. 730 and 744, under Nero, A. D. 58, and Vespasian, A. D. 71, and for the eighth and last time under the younger Gordian, A. D. 241.

* See on this point Pliny, xxxiv. 7.

† See also i. 17.

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and the Sabines, who endeavoured to pursue them through the gate, were checked only by a sudden and miraculous torrent of water which burst forth from the Temple of Janus and rolled its waves through this entrance, sweeping away the invaders. *Eâ re placitum ut belli tempore velut ad urbis auxilium profecto Deo fores reserentur.* Ovid, in relating much the same story, refers the incident to the treachery of Tarpeia.

It is in the Ist Book of his *Fasti* that this Poet holds a Dialogue with Janus, which occupies more than 200 lines, and in which the God fully explains most of his peculiarities. A few may be mentioned which do not occur in our other references. The Ancients named him Chaos, and hence, as one cause of his double figure, when he assumed a corporal shape he retained some marks of his former confusion. Like St. Peter, he is the Porter of Heaven, at the gates of which he is assisted by the ministry of the gentle Hours, and Jove himself cannot pass or repass unless he turns the key. It was from a laudable thrift of time that he was gifted with two heads; for, having been appointed chief surveyor of the high roads, many minutes would have been thrown away if he had been perpetually obliged to turn round.

*ne flexu cervicis tempora perdam
Cernere non moto corpore bina licet.*

Horace speaks of Janus *summus, imus*, (Ep. i. 1. 54.) and *medius*; (Sat. ii. 3. 18.) and the Scholiast has explained them to mean three Statues of the God placed in the *Forum*; one at its entrance, another in the centre, (where also stood his Temple, which was the resort of money-brokers, near the *Rostra* and the *Basilica* of Paulus,) a third at the far end. It may be doubted, however, whether these, instead of Statues, were not rather such *Jani* as that which still remains near the *Velabrum*; a square building with four arches, one on each face. Many of these, as we learn from Ovid, *cum tot sint Jani*, and from Suetonius, who tells us that Domitian built them in such extravagant numbers, that at length one was inscribed *APKEI*, (Domit. 13.) were scattered throughout Rome; and Ovid, in the close of the line partly cited above, expressly states that there was a Statue in one only. Such, probably, was the *νῆος διθύραχος* of Plutarch, which we have already noticed; and that also which Servius (in *Æn.* vii. 607.) describes as erected by Numa in the *Forum transitorium*. The monument still existing under this name is built of Greek marble, the summit having received a brickwork addition, when, during the Middle Ages, it was converted into a fortress by some of the Frangipani. It is ornamented with twelve niches of unequal depths on each side, and its dimensions are 77 feet square.

Spence (*Polymetis*, 196.) has thrown out a conjecture, that the Romans in their most secret mythology intended *Space* by Janus. He remarks that, in all the ancient figures which he had seen of him, both the faces are alike, and both are old, (as indeed they are described by Ovid, *Fasti*, i. 114. 259.) but that the Moderns have fallen into an error by making one young and the other old. In an extravagant passage in the *Sylvæ* of Statius. (iv. 1. 16.) that Poet, in a strain of adulation offensive alike to good feeling and good taste, represents Janus as lifting up all his hands and uttering congratulations with both his mouths at once. Hence

it is probable that the Poet conceived him to be double bodied as well as double headed. In some medals he has one body and four heads. (Oiselii *Thes.* pl. 41. fig. 1.)

St. Augustine (*de Civit. Dei*, vii. 7, 8.) has written two Chapters on Janus and his attributes, which, as we do not understand them, we shall forbear from characterising. The reader will find a specimen of their manner below, before which it is only necessary to premise that the excellent Father has just given the interpretation of Macrobius, that Janus signifies *mundus*, and is proceeding to explain the reason for his two heads. *Duas enim facies ante et retro habere dicitur, quod hiatus noster cum os aperimus Mundi similis videtur, unde et palatum Græci ἐπὶ ἀνὸν appellant. Et nonnulli, inquit, Poetæ Latini cælum vocaverunt palatum; a quo hiatu oris, et foris esse aditum addentes versus, et introrsus ad fauces. Ecce quo perductus est mundus propter palati nostri vocabulum, vel Græcum vel Poeticum. Quid autem hoc ad animam, quid ad vitam æternam? Propter solas salivas colatur hic Deus, quibus partim glutiendis, partim expuendis sub cælo, palati utraque panditur janua. Quid est porro absurdius quam in ipso Mundo invenire duas januas ex adverso sitas, per quas vel admittat ad se aliquid intro, vel emittat a se foras; et de nostro ore, et gutture, quorum similitudinem Mundus non habet, velle Mundi simulachrum componere in Jano, propter solum palatum, cujus similitudinem Janus non habet?*

In the hands of Bryant, the ship on the Roman coin, as might be expected, at once becomes the Ark. All the chief circumstances in the life of Noah, says that learned but whimsical writer, correspond with what is told of Janus. Thus in the following fragment of an ancient hymn preserved by Terentianus Maurus he distinctly perceives an epitome of the Patriarch's history.

*Jane pater, Jane tuens, Dive biceps, biformis,
O cate rerum, sator, o principium Deorum!
Stridula cui limina, cui cardinis tumultus,
Cui reserata mugiant aurea claustra Mundi.*

It can be no matter of surprise that the eyes which discovered an identity between Janus and Noah from the above passage, should see it largely confirmed by each of the titles which we have already cited from Macrobius. (*Analysis of Ancient Mythology*, ii. 253. &c.) Bryant, however, is not without strong support in his general hypothesis, that Janus and Noah are the same. Sir Thomas Browne tells us that "Annius of Viterbo and the Chorographers of Italy" have held the like opinion, (*Vulgar Errors*, vi. 6.) which is by no means indeed to be slightly rejected.

JAPA'N, v.	} So called from <i>Japan</i> , in the East- ern part of Asia. To <i>japan</i> ; to varnish, to polish, as <i>Japan</i> -goods are varnished and polished.
JAPA'N, n.	
JAPA'NESE,	
JAPA'NNER,	
JAPA'N-WARES.	

We found two small vessels at an anchor on the East side: they were laden with rice and laquer, which is used in *japanning* of cabinets.

Dampier. Voyages, &c. Anno 1687.

The god of fire
From whose dominions smoky clouds aspire,
Among these generous presents joins his part,
And aids with soot the new *japanning* art.

Gay. Trivia, book ii.

They change their weekly barber, weekly news,
Prefer a new *japanner* to their shoes.

Pope. Horace. Epist. i. book i.

Nor do I send this to be better known for choice and cheapness of china and *japan-ware*s, tea, fans, &c.

Spectator. No. 288.

JANUS.

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JAPAN.

JAPAN.

For furs, dried fish, and oil, the latter (the Kuriles) get silk, cotton, and Japanese articles of furniture.

Cook. *Voyages*, book vi. chap. viii.

This accounts for what Krascheninickoff says, that he got from Paramousin a *japanned* table and vase, &c. which he sent to the cabinet of her imperial Majesty.

JAPAN.

Cook. *Voyages*, Note on the above.

J A P A N.

Name and Position.

JAPAN, the name given to a considerable Kingdom or Empire on the North-Eastern confines of Asia, is properly the largest of a cluster of Islands which appear to be a long spine or ridge extending from the Southern extremity of Kamchatka in a South-Westerly direction towards the Peninsula of Corea. The Islands which form the Japanese territory extend from 30° to 41° North, and from 128° to 145° East, lying between the same parallels as Northern Africa and the South of Europe: but they enjoy a cooler climate, being exposed on all sides to the sea-breezes and intersected by chains of lofty mountains, the summits of which are often covered with snow. Three of these Islands are of a considerable size; viz. Ni-fón, Kyu-syu, and Sikokf; of which the first is by far the largest, not yielding in magnitude to many in the Indian Ocean. From it, the name given to the whole territory is derived; for *Ni-pón* or *Ni-fón*, as the Japanese pronounce the Chinese word *Ji-pón* or *Ji-pèn*, (*i. e.* the source of day,) was a name naturally given by that people to the furthest country Eastward with which they were acquainted. *Ji-pèn-go*, corrupted by the Venetian dialect and erroneous orthography of the transcribers of Marco Polo into *Zipangu*, was first made known to Europeans by that extraordinary traveller. This name has been translated by the Japanese into *Fino motto*: but *Awa-dzi simà*, *i. e.* earth dript island, seems to be the original term by which they denominate their island, believing it to have been formed from the drippings of a staff, with which, at the Creation, the Supreme celestial Spirit stirred up the turbid mass of chaotic matter. *Ten-ko*, (*Thyén-kwě*), or "the Celestial Region," is another name given to their Country by the Japanese, in imitation of their neighbours the Chinese.

Islands.

Ni-fón is divided by a very narrow channel from *Sai-kokf*, (*Sî-kwě*, according to the Chinese pronunciation,) *i. e.* Western Country, or Kyu-syu, (*Kyèu-cheù*), Country of *nine* Provinces, the second of the islands in magnitude; separated by a wide strait, but connected by intervening islands with Corea; and the third and smallest of the principal Islands, called *Sî-kokf*, (*Sé-kwě*), *i. e.* the four Countries, is to the East of Kyu-syu, lying between it and the Southern coast of Ni-fón. For the innumerable islands of a smaller size, with which the deeply indented shores of these already named are studded, the reader must be referred to maps and the authorities quoted below: they are, however, little known, as the cautious vigilance of the natives has for nearly two centuries prevented any strangers from setting foot on them. It will be sufficient to add, that *Fatsisyoga-issimà*, (*i. e.* 80 fathom island,) lying about 2° due South of Cape Awa, is the most remote Southward possession of Japan, and the place of banishment for such of the great men as have fallen into disgrace. Its name, derived from the precipitous character of its shores, is a sufficient pledge that, like another St. Helena, it is well calculated for the purpose to which it is devoted. The island of Ni-fón is divided into 7

Provinces, and subdivided into 68 Lordships and 604 Divisions. Districts. These Provinces are as follows:

I. *Tó-kaï-dò*, the South-Eastern tract, containing 15 Lordships, divided into 134 Districts. Of the former, *I-sye*, or *Se-syu*, three days' journey in length, *Tó-tómi*, or *Yen-syu*, nearly as long, *Mussasi*, or *Bu-syu*, five days' journey in length, *Kadzusa*, or *Kó-syu*, *Simósa*, or *Syó-syu*, and *Fitatsi*, or *Syo*, are the most considerable, being all of them fertile and populous. The revenue of this Province amounted, in Kämpfer's time, at the close of the XVIIth century, to 494 man-kokf = 1,482,000 bales or bags of rice. The Southern Districts are extremely hot, and produce some tropical plants. *Owari*, or *Bi-syu*, is one of the most populous parts of the Empire. *Kaï* abounds in rice, and breeds cattle, *Kadzusa* produces a great deal of hemp, and *Fitatsi* rears innumerable silk-worms.

II. *Tó-san-dò*, *i. e.* the Eastern mountainous tract, containing 8 Lordships and 135 Districts, paid upwards of 563 man-kokf. *Omi*, or *Aomi*, also called *Gó-sú*, (*Go-cheú*), is a large and extremely fertile district. *Sinano*, or *Sin-sú*, is extremely cold, being situate among the mountains in the West of the country, but fertile and very productive of hemp and silk. *Mu-tsa*, or *Wò-sù*, the largest Lordship in the Island, is also very fertile, and once, together with the adjoining one of *Dewa*, formed an independent Principality. In the latter the Spring is said to begin a fortnight earlier than in the rest of the Island.

III. *Foku-roku-dò*, the Northernmost Province, contains 7 Lordships and 37 Districts. Its revenue amounted to 243 man-kokf. *Wakasa*, or *Yaku-sú*, (*Sya-ku-cheu*, Kämpfer, i. 5. p. 74.) has some mines of iron, one of the rarest minerals in Japan. *Yetsi-tyu*, or *Yé-sú*, is the largest and most productive Lordship in this Province, abounding in fine pastures, and furnishing much hemp and silk. The best vinegar and *soya* (soy) are made in *Ka-go*, or *Ka-sù*. *Noto* is barren, but has some iron mines. The fertile Island of *Sa-dò*, or *Sa-sú*, a journey of three days and a half in circumference, forms one of the Divisions of this Province, and has valuable gold mines.

IV. *San-in-dò*, the cold mountainous tract opposite to Corea, has 8 Divisions and 52 Districts, giving a revenue of 133 man-kokf. Coarse silks are manufactured in *In-aba*, or *In-sú*, and finer ones in the adjoining *Fó-ki*, or *Faku-sú*.

V. *San-yo-dò*, the warm mountainous tract on the South-West side of the Island, has 8 Divisions and 75 Districts, yielding a revenue of 270 man-kokf. *Farima*, or *Ban-sù*, is famous for its manufactures of silk, cotton, and paper. The precocity of the harvests and calmness of the weather in this Province are remarkable, but moisture prevails in *Aki*, or *Gei-sù*, as its abundant crops of mushrooms prove. The preceding Divisions all form a part of the Island of *Ni-pón*. The following ones are situated in the largest of the two remaining islands, *Sai-kokf*, or *Kyu-syù*.

VI. *Sai-kaï-dò*, the way of the Western Sea, con-

JAPAN. tains 9 Divisions and 93 Districts, which yield a revenue of 344 man-kokf. Tsiku-zen, or Tsiku-sù, has several remarkable china manufactures. Bu-zen, or Fó-sù, abounds in medicinal plants, and has a great many silk looms. Wosumi, or Gu-su, is celebrated for its paper; and Satsuma, or Sa-sù, for its cloth and hemp.

Nan-kai-do VII. *Nan-kai-do*, the way of the Southern Sea, comprehends the Island of Si-kokf, and the great Peninsula of Kyi-no-kuni, or Ki-sù, contains 6 Divisions and 50 Districts, yielding a revenue of 140 man-kokf. Most of these Divisions are barren and unproductive; but Sanúki, or San-sù, is celebrated for the eminent men to whom it gave birth; and Iyo and Tosa are the most fertile parts of this Province.

Iki and Tsu-sima. VIII. The Islands of *Iki* and *Tsu-sima*, (I-sù and Tai-sù,) conquered from the Coreans in the XVIIth century, form the Province of Nitó, containing four Districts, and returning a revenue of 3 man and 5000 kokf.

Gokinay Goka kokf. Besides the Provinces above enumerated, there is nearly in the centre of Ni-fón the Royal Domain, called *Gokinay Goka kokf*, i. e. the five territories of the five revenues, producing an income of 148 man and 1200 kokf, peculiarly appropriated to the maintenance of the Court. This Domain contains 5 Divisions and 54 Districts, some of them very productive and populous.

The Provinces are governed by hereditary Chiefs, styled Daï-myō, or Syo-myō, (great or small name,) according to their rank and the extent of their governments.

Climate. The temperature of Japan is much lower than might be expected from its latitude. Thunberg observed the mercury in the thermometer as low as 35° on the 20th January, 1776, accompanied by snow and ice of considerable thickness, and there was ice on the 25th; snow also fell on the 13th of February. This, it should be observed, was on the Island of De-zimà, on the South side of Ni-fón, where the climate is much milder than on the higher land in the interior, at a distance from the sea. The greatest heat he ever experienced was in the month of August, when the mercury rose to 98° for three days successively. The maximum of heat varied from 42° to 68° in January, from 48° to 66° in February, from 54° to 70° in March, from 56° to 76° in April, from 64° to 82° in May, from 66° to 84° in June, from 78° to 92° in July, from 82° to 95° in August; from that period it declined, ranging from 96° to 78° in September, from 86° to 64° in October, from 78° to 59° in November, and from 70° to 47° in December. Not a single month passed without rain, and a great quantity fell in the hottest season, in July, August, and September; which is the reverse of what occurs under the same parallels of latitude further Westward. The cold is also moderated by rain, as it is usually brought by Southerly and Easterly winds, which have passed over a great extent of sea; those from the North and East, on the contrary, are chilled by crossing the central mountains, and are, consequently, in winter accompanied by severe cold. During the summer there is the usual interchange of land and sea breezes in the harbour of Nangasaki. A mist and clouds in the evening indicate approaching rain; in the morning, fine weather. Snow often lies on the ground for several days; and severe storms of thunder and lightning are common in August and September.

The minerals found in Japan by Thunberg (ii. 153.)

JAPAN. were gold ore, (*kin-nab*;) an impure kind of asbestos, (*izi-watta*;) a white, soft, finely fibrous asbestos, (*seki-ma*;) of which cloth is made; copper quartz, (*asyo yamma*;) white porcelain earth, (*fak-sekisi*;) red arsenic, (*owò*, or *ki-kwan seki*;) yellow shell-sand, (*awa sna*;) flesh-coloured steatite, (*saku-seki*, or *isu-watta*;) pumice-stone, (*karu-isi*;) sparry stalactite, (*tsurara-isi*;) pulverized cinnabar, (*syu*;) quartz-pebbles, (*tsugaro-isi*;) white marble, (*nikko-isi*;) galena, with cupreous pyrites, (*seino megin*;) petroleum, from Sinamo, (*kesoso-no abra*;) saltpetre, (*siro yinso*;) salt from the warm spring at Bósu; *Phytolithus lithophyllum* from Mount Fakoní, (*konofa-isi*;) petrified madrepores, (*lú-kuy sangodu*;) petrified sponges, (*uni-watta*;) branching coral, (*Gorgonia, umemats*;) red coral, (*sango-din*, or *sango-syu*;) red millepore, (*dyu-kuts*;) Shells, as the *Anomia plicatella*, (*seki yen*;) Paper nautilus, or *Argonauta argo*, (*tako fune*;) snake's head, or *Cypræa Mauritanica*, (*kino kuñ*;) The *Cicindela sinensis*, (*ham-mao*;) common millepede, (*Iulus terrestris, yasude*;) wood-louse, or *Oniscus asellus*, (*saori kosi*;) and *Ligia oceanica*, (*funi musu*;) the *Syngnathus hippocampus*, (*kayí ba*;) cuttle-fish, or *Sepia octopodia*, (*ika*;) much used as an article of food. The winter-duck, or *Anas querquedula*, (*kamo*;) and several sorts of flounders, or *pleuronectes*, (*kali, ma'niga*, and *isaka kotye*;) with a kind of botargo, or caviar, (*kara-sumo*;) made of the roe of a large fish dried and salted.

In make the Japanese are middle-sized, muscular, but not fat, with well-formed, pliant, active limbs; but they are not equal in strength to the natives of Northern Europe. Their complexion is sallow, of a lighter or deeper brown, according as they are more or less exposed to the sun; but in them, as in the Chinese, the distinguishing feature is the eye, dark brown or black, deeply seated, long, and narrow, never round, the lid forming a deep furrow with the larger angle of the eye, together with an expression of archness and quick-sightedness. The eye of a Japanese distinguishes him at first sight from all other nations, except the Chinese, and what is commonly denominated the Tartar race. He has also higher eye-brows than an European. A large head, short neck, black hair, and short, stunted nose, are the other features most common among this people. In character they are intelligent, prudent, open, attentive, courteous, inquisitive, industrious, dexterous, frugal, sober, cleanly, good-humoured, friendly, upright, honest, faithful, honourable, resolute, and unconquerable; but suspicious, superstitious, proud, haughty, and implacable. This is the character drawn by Thunberg, (ii. 154.) who seems much struck by the superiority of the Japanese over most of the nations of Western Asia, and especially over the Barbarians in their immediate neighbourhood. Their institutions, indeed, as well as their Arts and Sciences, place them far above the latter; but in order to determine their proper place in the scale of morals and civilization, it will be necessary to consider more fully their Civil and Religious institutions.

Their Government is a pure, unrestricted despotism. From 660 B. C. when Sin-mu ten-wo (Shin vu t hyénh wang) is said to have introduced a fixed system of Chronology, and formed the basis of true History in Japan, till 1142, the whole sovereign power was vested in the Daïri, called also Te-wó, Tsokin, Mikádo, tensi (t'hyên-tsé) kun, innogoso, and sentó. From the latter period, till 1585, the secular authority was trans-

Minerals.

Insects.

Fishes.

National character.

Government.

JAPAN. referred to the Kubo, or Djogún, *i. e.* Commander-in-chief of his troops; and in that year Taiko Sama, a man who had raised himself from the lowest rank to the supreme command of the army, taking advantage of a war with the Coreans, gradually reduced the power of all his rivals, brought all the Provincial Chiefs into subjection to the Daïri, or Supreme Pontiff, and vested the secular sovereignty, without any check, in himself and his descendants. The spiritual sovereignty of the Daïri was preserved inviolate; his supremacy has always been acknowledged by the Kubo, but the latter keeps all the real power in his own hands.

Dayro, or
Supreme
Pontiff.

This spiritual Prince, whose prototype is evidently the supreme Lamá of the Tibetians, has an unlimited power, and receives something approaching to divine honours. His person is too sacred ever to be seen by any but his own immediate attendants. Whenever he is borne on their shoulders (for he never walks out) into the open air, notice is publicly given that every one may get out of the way, lest they should be guilty of looking at him. From his castle, which is extensive, he never issues; and the plates from which he eats are immediately broken, lest they should be used by the profane. His clothes, however, are given to his attendants; but no one is so daring as to utter his name till long after his death. He is not condemned to celibacy, for he has twelve wives, one of whom takes precedence of the others, and his whole Court consists of members of his own family, for whom all the most lucrative offices about his person, civil as well as spiritual, are reserved. He formerly varied his place of residence at pleasure; but has now, for many years, been restricted to Miyáko, where his castle, or palace, forms a considerable town in itself. The lofty towers of the central building mark the Daïri's own apartments; the buildings nearer to the outward walls are occupied by his Court and attendant Priests, who form a sort of University, and are engaged in the study of Theology, and such other branches of knowledge as are esteemed by the Japanese. His Vicar General, the chief officer of his Court, who, in fact, transacts all the business in which the Daïri's name is used, may be considered as virtually the second person in the Empire; but he is appointed by the Djogún, or Kubo, not by the Daïri, so that the former is virtually the source of all Civil and spiritual, as well as military power. All distinctions of rank whatever are supposed to emanate from the Daïri, and all the patents or diplomas conferring such titles must have the signature of his Vicar General; and the fees paid for such documents, together with the revenue derived from the territory round Miyáko, and a considerable allowance annually issued from the Kubo's Treasury, form the whole fund now possessed by that spiritual chief for the maintenance of his Court, which is still kept up with considerable splendour, though less than formerly. (Thunberg, ii. 2. 8.) That indeed seems to be the case with respect to the Imperial Court also; for Thunberg repeatedly notices the simplicity of its decorations, asserting, at the very threshold of his work, (*Pref.* p. iv.) that "neither about the monarch, nor any of his subjects, is there any outward splendour, such as thrones, crowns, and sceptres, to blind the eyes of the multitude;" while Schaap and Byleveld, to whom the Court was shown after their liberation in 1644, describe the Imperial throne (*Ambassades*, &c. i. 221.) as "supported by columns and raised upon steps of massive gold, and covered with carpets of

inestimable price;" placed also "under a canopy of massive gold, at the four corners of which were dragons of the same metal." This, it may be remarked, is exactly in the taste of the Chinese, from whom all the Arts and Literature of Japan were borrowed. "The ceiling," those travellers add, "was also of gold, adorned with figures wonderfully made, and sprinkled over with a number of fine diamonds. The canopy was supported by four large columns, all covered with precious stones; the two in front representing a terrestrial and celestial globe, those behind being covered with figures, in relief, of sea-monsters and fishes on the one, of dragons and other animals on the other." The dress of the Emperor is also described as equally splendid.

The Government was, probably, at first patriarchal, or, perhaps, a theocracy, under a visible representation of Budd'ha, or Gautama, in the person of one of his descendants; for though our authorities nowhere clearly identify the faith of the Daïri with that of Shaka, (*i. e.* the Sakya muni of the Hindús,) there are too many points of resemblance between the functions and character of the Supreme Pontiffs of Thibet and Japan, to leave much doubt as to their having had a common origin. When the population had increased, and the power of the more ambitious families had been augmented, the temporal authority of this spiritual chief would naturally decline; the military leaders appointed by him would virtually govern the Country, and if one possessed more ability and penetration than the rest, he would find it no very difficult task to render himself independent of his unwarlike patron, and establish a military despotism, hereditary in his own family. Such seems to be the outline of the revolutions which terminated, about two centuries and a half ago, in the establishment of the Government at present existing in Japan. All power virtually, though not apparently, emanates from the Kubo, or Djogún, who nominally receives his dignity and pays external homage to the Daïri, or hereditary spiritual chief. The Provinces are governed by hereditary Viceroys, invested with an almost uncontrolled power over their inferiors, who were, in most cases, the subjects of their ancestors then independent chiefs; but these Viceroys are removable at the Emperor's pleasure, and continually displaced on very frivolous pretexts. They belong to the Order of *Ku-gé*, or Nobles, but are entirely under the command of the *buké*, or military Order, from which the reigning family sprang. A military commander, styled *Sugo*, or *Yakata*, is stationed in every Province, whose business it is not only to command the troops, but also to superintend the execution of the laws, and inflict punishment on malefactors. He likewise appoints the *gitos*, or revenue officers, called *Kuni-su* and *Kuni-dai-myó*, who are stationed in every township to levy the portion of the produce claimed by the Crown. These officers possess, as might be conjectured, all the rights and privileges of feudal Lords; and in a State scarcely removed from barbarism, where personal service and payments in kind are almost the only kind of payments known, vassalage could hardly fail to spring from such an exclusive possession of authority by the military. It accordingly does exist to the greatest extent in Japan; and though personal slavery may be held in abhorrence, it is difficult to comprehend how "freedom" can be said, in the words of Thunberg, ii. (l. 156.) to be "the life of a Japanese," as he can be called upon at all

JAPAN.

JAPAN. times and seasons, to perform personal services for his superiors, and to relinquish his own pursuits and interests for the gratification of their caprices; and as he is bound, moreover, to pay an instant and most servile submission to their commands.

It is indeed remarkable that the best informed, and, it might almost be said, the latest travellers in Japan, Kämpfer and Thunberg, have both represented that Country as enjoying an unmingled prosperity, under a Government as wise in its enactments as it is rigid in the execution of its laws; and yet, when in addition to what has been already said respecting the nature of that Government, it is added, that almost all crimes are punished with death, because any violation, great or small, of the sacred laws of the realm is considered as deserving of the severest penalty; that "the relations, friends, and even neighbours of a murderer often expiate his guilt by their blood;" it is difficult to understand how the universal happiness and contentment of which they speak can really prevail. The truth is, that they saw the Country only for a short time, and under excessive restraint; they were not even prisoners at large; could hold no intercourse, except with a very small number of persons, and had no opportunity whatever of observing the natives in private, and, consequently, of ascertaining their real condition. The only persons with whom they could converse, had abundant motives for softening down, if not for concealing, whatever told unfavourably for their Country and its institutions; and though the excellent police maintained in Japan may be very conducive, as it is in China, to the tranquillity and security of the subject, it must contribute, in no small degree, to prevent real grievances from being known, and it affords no security against the encroachments of those in power. As a proof of the ease with which essential parts of the national character may be overlooked, the total silence of Thunberg with respect to the craft and duplicity of the Japanese may be mentioned. Circumstanced as he was, with nothing in his conduct or inquiries likely to excite suspicion, his acquaintances among the natives had no temptation to exercise their talent in deceiving; but the profound and well-disguised art by which Schaap and his party were entrapped in 1643, is so exactly the counterpart of the game which was played with Golovnin, in 1811, (*Asiatic Journal*, iv. 432.) that, were there no other evidence of the skill of the Japanese in dissimulation, that part of their character would be sufficiently proved. Where, in truth, has a minute and harassing system of espionage ever been established without producing habits of caution, distrust, and dissimulation in those upon whom this domestic tyranny is exercised? That there are many good points in the national character of the Japanese seems to be beyond dispute, but that the bad ones have been overlooked, or seen with too favourable an eye, by the writers in question, seems to be equally indisputable.

Every city is governed by four Magistrates, each of whom presides for one year in turn, and is styled the *Ninban*; every street has its own *Otona*, or Commissioner, who, by means of his subaltern officers, takes an account of every thing which occurs in his district, and makes his report to the *Ninban*. All marriages, births, deaths, arrivals, and departures, are recorded in his registers, he settles disputes, and imprisons delinquents. This officer is chosen by the householders of his street, and paid by a rate levied on them, as are also his three

assessors, clerk, and cashier. His inferior officers are spies, whose duty it is to bring him intelligence of every thing that passes. Every street has a gate at each end, so that all communication can be cut off on the least symptom of riot. These gates are usually from 200 to 400 feet a part, and are always closed at night; but as a protection against fire, a danger much to be apprehended in the crowded and slightly-built towns of Japan, there are ladders at the end of each street for the watchmen to mount from time to time, and give alarm if necessary. Every house has a square place on its roof, enclosed by a rail, in which a vessel full of water is placed, to be ready in case of fire; and fire-proof warehouses of stone are erected, at intervals, for the reception of goods and furniture. The watchmen give notice of the hour by striking two pieces of wood together; and the fire-men rouse all the neighbourhood by dragging an iron bar, or a stick shod with iron, after them along the street, which makes, as Thunberg gravely remarks, "a peculiar and very unpleasant noise." Many iron-hooks are fixed in the walls of the houses for the purpose of hanging up wet mats in case of fire. These precautions appeared to Thunberg admirable, and are certainly very praiseworthy; but must not the practice of locking up every street contribute materially to counteract their utility? And he himself observes in another place, (ii. l. 115.) that whole rows of houses are often reduced to ashes, and that, in 1772, the Dutch Ambassador witnessed a fire at Yedo, which lasted for eight hours, and spread its ravages over an area of six miles* long and three broad; and this occurred in the middle of the day; so that the precautions used are neither so efficient nor so easily applied as he seems to suppose. Inns of various descriptions, and post-houses, where relays of horses and porters are to be had, occur every 8 or 12 miles, and seem to indicate not only a constant traffic, but a disposition on the part of the Government to promote it; but as the only road ever travelled by the Dutch is that between Nangasaki and the two Capitals, necessarily the most frequented in the whole Empire, it ought not, perhaps, to be taken as a sample of the rest, and of these they know nothing.

The severity of the laws, and the rigour with which they are administered, seem to have struck Thunberg and Kämpfer as proofs of their excellence; and yet the former adds, that, in many cases, the penalty is not expressed, that the law seldom defines the offence, and that no allowance is made for any circumstances in mitigation. The long and harassing imprisonment inflicted on seamen, decoyed by the Japanese into their ports at various periods, are not, in truth, indicative of the love of justice, the uprightness or the courage for which that writer gives them unlimited credit. He even goes so far as almost to approve of such sweeping sentences as the condemnation of a whole street for the offence of one of its inhabitants; the punishment of a master for a crime committed by his servant; of parents for the delinquencies of their children, forgetting that *summum jus, summa injuria*, is a principle of which no lawgiver should ever lose sight. The prisons, he says, (ii. l. 15.) are kept clean and wholesome, have kitchens, eating-rooms, and baths, as well as halls for hearing penal causes, executions, &c. Crucifixion, impaling, and the other cruel modes of execution for-

* If German miles are those here meant, the space thus desolated, was 24 English miles one way by 12 the other.

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merly in use, are rarely practised now. The laws are inscribed in large letters on tablets, erected in some frequented spot in every town and village, and protected by a grating; but the penalties incurred by a breach of them are not named. How much must, in such cases, depend upon the equity of the judge, is sufficiently manifest.

Revenue.

The public revenue of the Djogún, or Kubo, arises, as before observed, from the produce of the Royal domains, and the presents made by the Dutch and the Viceroys in their annual visits to the Court. Every householder pays a house-tax, in proportion to the front of his house towards the street, besides the customary presents to the public officers, and contributions for the service of the Temples. A receiver is appointed to collect the duties on landed property, which are, in fact, a rent proportionate to the produce, and paid in kind. The fields are frequently measured, often twice in the same year; and the charge on arable land, if very productive, amounts to more than two-thirds of the whole produce. To determine the amount, a portion of the field is measured, the grain cut, carried, thrashed, and then told out, in order to form an estimate of the whole. The land is always the property of the feudal Lord, or of the Crown; and, for the first two or three years after clearing new land, the cultivator pays no rent. The Viceroys, or feudal Lords, are expected to bring yearly contributions, in the form of presents, in proportion to the extent and produce of their lands, and their wives and families are obliged to reside at Yedo, as a security for their fidelity. It is almost needless to observe, that several of these regulations afford conclusive evidences of the real state of the Country. When the population is so rigidly prohibited from emigrating, there would not be any need of a law to encourage the cultivation of waste lands, if no secret check operated to prevent the natural increase of numbers, especially in a Country which has been so long free from foreign or domestic war. Every thing seems to show that Japan, like China, would appear in a very different condition, could the districts remote from the sea and the neighbourhood of large trading towns be visited. Our notions of the population and resources of the Turkish Empire would be very erroneous, if we had admission only into one or two of its harbours, and could never visit any of its towns except Aleppo, Smyrna, and Constantinople. At the same time it must be allowed, that there appears to be a kind-heartedness and national spirit in the Japanese, an industry and intelligence, which softens the rigour of their Government, makes them desirous of serving each other, and active in the improvement of their means, so as to counteract a portion of the evil naturally arising from the system by which they are ruled. Their urbanity is something more than mere outward form; they are kind and tender to their children, though exacting a rigid obedience, having wisely observed, that a rule followed invariably from the first, renders corporal punishment unnecessary. "Their institutions often appear singular to a stranger," says Thunberg, (ii. 1. 17.) "and are not unfrequently arbitrary in the extreme; but they are certainly in part excellent, and in many cases necessary. In general, it may be said, that in Japan, the supreme Government, as well as the other functionaries and public servants, are more attentive to the good of the Country, the maintenance of order, and the security of the subject and his property, than in most

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other Countries." "I never was in a country," says Mr. Gordon, (*Asiatic Journal*, viii. 338.) whose observations were made more than 40 years after those of Thunberg, "the inhabitants of which conducted themselves with so much propriety as they do in Japan. They were not only polite and affable towards us, but invariably so towards each other; notwithstanding the respect paid to superiors may strike Europeans as servile and degrading, I cannot consider it as such; and the most superficial observer would be struck with the kindness of masters towards their menials."

Idolatry is nowhere more exclusively established than in Japan; for the pride and insolence of the Popish priesthood excited such alarm and inflicted so deep a wound on the no less ungovernable pride of the Japanese, that, with their characteristic perseverance, a persecution of the Christians was carried on with unabated violence for more than half a century, till almost every vestige of the proscribed Faith was utterly rooted out. Genuine Christianity, it may be truly said, would not have led to such a result, nor have given birth to the misconduct which provoked this horrible and protracted retaliation. The forms of religion tolerated in Japan are three; each of which has its peculiar Deities, rites, and Temples, and the votaries of each are said to live together in the greatest harmony.

The first, and, as it is believed, original Faith of the Japanese, is that of the *Sin-to*, also called *Sin-syu* and *Kamimitsi*, i. e. the worship of *Sin* and *Kami*. The professors of this Faith believe in one supreme Deity, ruler of heaven and earth, dwelling in the highest heaven; but too much exalted and too far removed from men to take any part in their affairs. Under him the inferior Gods dwelling among the constellations are placed, and by this second class of Deities the Japanese swear; but those of a third rank, supposed to preside over the elements and all places and things on earth, are the proper objects of their devotion. Happiness here is the great end which they hope to attain: of a future state of retribution, they have only very obscure notions. To this class of Divinities the first seven Emperors, probably, belonged. They are believed to have been purely spiritual, and are called *Ten-sin-sitsi-dai*, i. e. the seven great heavenly Spirits; each of them being also entitled *Mikotto*, i. e. the possessor of heavenly bliss. The first three were unmarried; the others espoused female Mikottos, and, by a spiritual generation, gave birth to their successors. From *Isa-nagi* and *Isa-nami*, the two last of these divine beings, sprang the second or semi-celestial race, called *Dzi-sin-go-dai*, i. e. the five great earthly Spirits; inferior in dignity and excellence to the former, but greatly superior to men: the first of this second race was *Ten-syo-dai-sin*, i. e. the great Spirit, (pouring forth) heavenly rays. From him are the *Dairis* descended in an unbroken succession of first-born sons, not only through the many millions of years during which this second race ruled the Country, but ever since they were succeeded by the third or present dynasty. The first-born son of *Awa-se-dzu-no Mikotto*, the last of the second race, was the first *Dairi*, who is also styled *Mikaddo*, or Emperor; *O-dai*, the great generation; *Ten-ô*, (*Thyên-vang*.) heavenly Prince; *Ten-sin*, (*Thyên-tsě*.) son of heaven; and *Tê*, (*tí*.) Prince. He is considered as a living image, or rather as an incarnation of the *Kami*, or Deity, in whose presence no

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Religion.

Shin t'houg

JAPAN. *gégé* (i. e. low and impure person, and such all but the *kughés* are believed to be) should presume to appear. In *Kami-natsuki*, (i. e. the godless month,) all the other Deities are supposed to be on a visit to him, and are, therefore, not worshipped, as being absent from their Temples. The Saints, whose souls appear to the *Daïri* after their decease, or work a sufficient number of miracles, are canonized by him, and Temples are built for them by the Emperor, or by the contributions of the faithful: and, if they use their votaries well, work many miracles, and give much wealth and prosperity, their worship is soon spread over the whole Country. The Japanese demigods, it should be observed, are not at all behindhand with their fellow demons in Greece and Rome, on the score of marvellous feats and astonishing adventures: their shrines are visited by crowds of pilgrims, and their reliques venerated with the deepest devotion. The Temples of this Sect are served by ignorant laymen; but the *kanusies*, or divines, publicly discourse on the History of their Gods, and the doctrines of their Faith: that is, on the exoteric or fabulous part of their creed; for the esoteric or recondite sense of their fables is never revealed, except under an oath of secrecy. This is more particularly the case with regard to a text which, like the *Gáyatri* of the Hindús, is considered as especially sacred: it is found in the *Odaïki*, and signifies, according to the interpretation given to Kämpfer, (iii. l. vol. i. p. 208.) "In the beginning of the manifestation of all things, a chaos floated, as fishes swim for their pleasure in the water. Out of this chaos a thing like a thorn, movable and transformable, arose. This thing became a Spirit, and the Spirit is called *Kuni-toko dats no mi-kotto*."

The *Sinto-syus*, or believers in the *Sin-to* doctrines, are divided into two Sects; the *Yuïts*, or rigid followers of that doctrine, and the *Rio-bus*, or Eclectics, who endeavour to reconcile the religion of *Sin-to* with that of *Budd'ha*; affirming that *Ten-syo-dai-sin* was an incarnation of *Amida*, or the essential light, i. e. *Fo*, or *Budd'ha*. This Sect is by far the most numerous of the two, and is favoured, if not followed, by the *Daïri's* Court. Useful animals, the *Sinto-syu* deem it unlawful either to kill or eat; and the souls of the Good, they say, are received immediately after death into the *Taka mano farra*, or high and sub-celestial fields, just beneath the three-and-thirty heavens inhabited by the Gods; while the souls of the bad wander for a season in the outer regions till their sins are expiated. Some, indeed, believe that such souls animate the bodies of foxes, animals which they fear and abhor. 1. Inward purity of heart; 2. abstinence from every impure thing; 3. a diligent observance of holidays; and 4. pilgrimages to the sanctuaries at *Isyé*, are the duties required by the *Sinto* creed; to which the more devout add, 5. corporal penances. Their reason and the Law of the land are the standards by which they are guided with regard to the first of these duties; the second requires abstinence from blood, from eating flesh, and touching dead bodies. Seven days for purification are appointed to all who are thus polluted. Menstruous women are in like manner impure. The having eaten the flesh of any quadruped, except a deer, renders a man *fu-syo*, or impure, for 30 days; the meat of fowls occasions an impurity of only one Japanese hour = 120 minutes: but the death of a man's nearest relations, is that which most contaminates him, and renders the longest period of purification necessary. Three monkeys sitting before

JAPAN. *Jé-zó*, and placing their feet, one on his eyes, another on his ears, and a third on his mouth, are emblematic of the highest degree of purity, by which a man closes his eyes lest they should behold, his ears lest they should hear, and his mouth lest it should utter any thing impure. This symbolical figure, which is also common among the *Budd'hists*, is manifestly borrowed from them. *Mia* is the ordinary term used to express a Temple of the *Sin-syu*, or maintainers of the *Sin-to* creed; but *ya-syiro*, *sia*, and *sin-sya*, are other words having the same sense. These sacred edifices are placed in the most agreeable sites in or near great cities, in Japan as well as in China. A wide avenue of cypresses (*Cupressus Japonica*) leads to the sacred enclosure, often, like the *temenos* of the Greeks, surrounded by a grove, and frequently placed on a declivity and accessible only by a long flight of steps. At the entrance of the avenue there is usually a wooden portal (*toré*) of a very simple construction, between the cross-beams of which a stone tablet is placed, on which the name of the God worshipped there is inscribed in letters of gold. (See Kämpfer, *Tab. xvii. A.*) There are, occasionally, more than one *Mia* within the same enclosure, and there is always a basin, generally of stone, filled with water for the ablutions of the worshippers, and a large wooden chest to receive their alms. The *Mia* itself is a wooden building, rarely more than 16 or 18 feet high by 18 or 20 wide, raised about three feet from the ground and surrounded by a platform, over which the roof projects and forms a covered gallery round the Temple. A few latticed windows in front enable the votaries of the God to look in and address their prayers to the shrine which contains his idol: for the Temples are seldom opened: but some are provided with a vestibule and adjoining apartments, where the officers who have the care of the building sit clad in splendid robes. The roof is tiled and ornamented with those singularly carved and decorated angles so often represented on china dishes. A bell over the entrance, which is struck by the worshippers before they begin their orisons, is another appendage borrowed from the *Budd'hists*. Frequently the only furniture of the Temple is strips of white paper, emblematic of purity, hung round its walls, and a large mirror of polished metal in the centre of it, to remind the worshipper that the spots on his heart are as visible to the Deity, as the spots on his face to himself when he sees them reflected in the mirror. The idol is kept together with the reliques in a shrine (*fong-gu*, i. e. true Temple) placed opposite to the entrance; and this shrine is never opened but upon the festival of the *Kami*, (or Deity,) which is kept only once in a century. In the larger Temples there are *miko-sies* or portable shrines for the exhibition of reliques. (Kämpf. *Tab. xvii.*) The vestibule and anterooms are decorated with swords and other weapons, models of ships, images, and various curiosities. These ornaments are called *yemma*, and are for the most part votive offerings. The attendants on the *Mias* are laymen, not bound by vows of celibacy, and are supported by charitable endowments, salaries granted by the *Mikaddo*, or the contributions of the devout. They are styled *Negi*, *Kanusi*, and *Siannin*, and wear a large loose robe, usually white or yellow, over their other clothes, as an official distinction; a stiff, oblong, varnished cap, tied with silk strings under the chin, is their proper head-dress. The length of the tassels at the end of its strings determines the rank

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and dignity of the wearer; as he is only required to make the tip of them touch the ground when he bows to his superiors, and therefore the shorter his cap-strings are, the lower must his obeisance be. These secular priests have also the privilege of letting their hair grow, though they shave their beards, and their rank is also indicated by the mode in which their hair is dressed. Their Spiritual ruler is the *Mikaddo*, i. e. Sublime Porte, a term commonly used to express the Daïri himself as well as his Court. In temporal matters they are under the jurisdiction of the two *Dzi sin Bugios*, or Imperial spiritual judges, appointed by the *Kubo* or *Djogun*. Being considered as nobles, they are allowed to wear two swords. They are represented by Kämpfer as extremely haughty and intolerant, avoiding intercourse with the members of all other Sects, whom they consider as impure and despicable. This he attributes to a consciousness of the meagreness and absurdity of their own doctrine, which is a mass of incredible fables, and affords no information respecting the nature of the Gods, their government of the world, or the future state of the soul; subjects concerning which most other Mythological systems treat largely, especially that of the Budd'hists, and this, he says, accounts for the eagerness with which the latter was embraced by the Japanese. He seems to have forgotten that the Sin-to creed has its esoteric as well as its exoteric doctrine; that the former is scrupulously concealed from the uninitiated, and that, consequently, he being a foreigner, as well as an unbeliever in the sanctity of the Mikaddo, had little chance of penetrating into its mysteries.

It has been already hinted that the Japanese owe their civilization and Literature entirely to their South-Western neighbours. In arithmetic they have no terms for any figures beyond the digits except what they have borrowed from China; and retentive of their pristine habits, they still reckon only from one to ten, (Thunberg, ii. 1. 14. *Eng. Trans.* iii. 20.) beginning again with one. Now the Japanese era, and the only credible part of their History, begins at 660 B. C., only about one century before the Age of Budd'hasatwa, their Bo-sats: it may also be observed that from that period to A. D. 1142, an interval of 1800 years, they reckon only 76 Daïries, allowing more than 23 years for the length of each reign, which is a very improbable average. During the last two hundred years, a period of internal and external tranquillity, when the Daïries were even liberated from the cares of the secular Government, the average length of each reign does not amount to *five* years, scarcely one-fifth of the time assigned in the period mentioned above: and can it be believed that, in the infancy of civilization, the Sovereigns of Japan sat longer on the Throne, or that the chronology of their reigns was more carefully recorded, than at the latest epoch? These considerations render it probable that as little reliance is to be placed on the early History of Japan as on that of China, and it seems not unreasonable to conjecture that the Japanese received the first tincture of Arts and knowledge from the latter Country about the beginning of our era. The religion of Budd'ha was then professed, it may be conjectured, in a less artificial form than it afterwards assumed; and from it the Sin-to creed seems to have been derived. The term Sin-to itself is Chinese, pronounced according to the Japanese, which is probably the most ancient system of pronun-

ciation; and for every object, except those which are the most ordinary and obvious, Chinese terms are in like manner used, sometimes exclusively by the Japanese: a sufficient evidence of the source from which all their knowledge was derived.

The holidays (*Rebi* or *sekf*) which the Sin-tos are bound to observe, are, like their calendar, drawn from an observation of the course of the Moon, and perhaps originally connected with Astrological notions. Their year is lunar, beginning with the new moon nearest to the 5th of February, or rather the first after the Sun enters Aquarius; it consists of 12 months, named First, Second, Third, &c. according to their order. A month is intercalated seven times in a cycle of 19 years, as is done by the Chinese, by which means the irregularity of the lunar year is corrected: but the Japanese also intercalate a day in some years, so that their months are not always 30 and 29 days alternately. (Kämpfer, ii. 2.; vol. i. p. 157. Thunberg, ii. 1. p. 193.) New-Year's day, the 1st, 15th, and 28th of every month, i. e. the days of the new and full moon, are regular festivals: the first being the most universally observed. Dressing in their best suits, paying visits, eating, drinking, and amusing themselves, after saying a few short prayers at the Temples, are all the observances required or practised by the members of the ancient Faith. Some indeed, according to Kämpfer, are so philosophical as to say no prayers at all: but what is most pleasant, is that on the 3d of the 3d month, the 5th of the 5th, 7th of the 7th, and 9th of the 9th, (i. e. uneven days of the uneven months,) which are believed to be unlucky, visiting and amusements are the only occupations followed, because no serious business performed on those days could be attended with success: yet those very days are selected for marriages, banquets, and entertainments, because the Gods are believed to take pleasure in the enjoyments of men. All their Festivals are more or less connected with their Religion, particularly the two principal, called *Bong* and *Matsuri*. The first, called the Feast of lanterns, is celebrated for three days in the latter end of August, and is apparently borrowed from the Chinese *Fáng shwí teng*. It lasts for three days, during which they suppose that the souls of the departed revisit the Earth. To welcome their return, bamboo poles are set up in the burial places, and at night covered with lanterns which burn till nine or ten o'clock, and illuminate the declivities on which the cemeteries are placed with one blaze of light. On the following evening boats made of straw, and carrying lighted lanterns, are borne at midnight in solemn procession to the sea, with music, singing, and shouting, and there committed to the winds and waves. *Matsuri* is a Festival celebrated on the day appointed for the commemoration of some Hero or Demigod. At Nangasaki, the 9th day of the 9th month, sacred to Suwa, the Patron of the City, is fixed for the celebration of Matsuri. On the 7th the Feast begins: Temples are visited, prayers offered up, and plays acted; but the principal splendour and expense is reserved for the 9th day of the month. The company is seated under a very spacious shed, the Priests, dressed in black and white, bring out an image of Suwa, accompanied by a band of execrable music, "a din," says Thunberg, (ii. 2. 30.) which might be pleasing to divine, but is far from being so to human ears." A large parasol decorated with the symbols and names of the streets, at the expense of

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Gods

The Gods worshipped by the Sin-tos are principally, if not exclusively, departed Spirits deified. On the 16th of the 9th month, matusries, or solemn processions, like that just described, are made throughout the Country in honour of Ten-syo-daï-sin, the first of their second Dynasty, or Demigods, and the most exalted Divinity whom they adore. The 9th of every month is sacred to Suwa, (the God of the chase, a sport which Thunberg says (ii. 2. 7. 3.) is unknown in Japan.*) All the votaries of the God are obliged to creep through a hoop of bamboo wound round with linen when they go to perform their devotions at his Temple, in memory of some accident which befell him while on Earth. The Festival of *Inari daï myo-sin*, i. e. the great God of the foxes, is kept on the 8th of the 11th month. Idzumo no o Yashiro, or O Yashiro of Idzumo, is a divine hero, who, among other exploits, killed a tremendous dragon; he is therefore much venerated, but Kämpfer has forgotten to tell us when his Feast is kept. The Goddess Bensaiten, called Bun-sho while mortal, who was brought to bed of 500 eggs, which were hatched without her knowledge, "in an oven in hot sand, and between cushions, as the way is in the Ind.es," (Kämpfer, iii. 3. vol. i. p. 220.) is commemorated with some very amusing ceremonies, on the 7th day of the 8th month. Yebisu, Ten-syo's brother, who could live three days under water, is the Neptune of the Japanese; he is represented sitting on a rock, with a tai (goldling, or *Sparus salpa*) in one hand, and a fishing-rod in the other. (Kämpfer, *Tabl.* viii.) Daï kokf, their Plutus, sits upon a sack of rice heaving his mallet, which brings out whatever he wishes for. Tos-sitokf, distinguished by his monstrous ears, long beard, large fan, and pendent sleeves, is adored more especially at the opening of the year, in order to obtain success, which is at his disposal. Health, riches, offspring, and most other temporal blessings, are obtained from Fottaï, the big-bellied God, whose enormity of abdomen is often conspicuous in figures on china. These four serviceable Divinities are worshipped with great fervour by the mercantile classes. Almost every town and village, however, has its tutelary Deity; but for an account of them, the reader must be referred, as Kämpfer says, to the original authorities, viz. the *Nipôn Odaïki* and the *Sin daï ki*, in which the lives, adventures, and canonization of all the Japanese heroes are recorded.

Pilgrimages.

Pilgrimages form another article in the Sin-to creed; and in that, as in other points, it is in perfect accordance with the doctrine of the other Sects tolerated in Japan. *Sanga*, or the Ascent, is the term corresponding with pilgrimage; and Isyé, or Ishé, is the Province which contains the most celebrated Temple of Ten-syo-daï-sin. (*Thyen-tshé-ta-shin*, i. e. the Great Spirit, Son of Heaven,) called Daï-sin-go, (*Ta shin kwé*, the

Country of the Great Spirit.) It is preserved in its original simplicity, to remind the people of the poverty and humility of their forefathers. Around it are innumerable chapels of inferior Deities, of very small dimensions, lest they should seem to aim at rivalling their superiors; and adjoining to these are the houses of the *Negé*, or Officers of the Temple, and *Taiyu*, or servants of the Gods, who take the pilgrims in, to board and lodge. The neighbouring town is inhabited by tradesmen, such as inn-keepers, carpenters, paper-makers, printers, bookbinders, &c. who are all, more or less, employed for the service of the Temple and its votaries. Once, at least, in his lifetime, every man is bound to make this pilgrimage, by which remission of sins and present and future happiness are obtained. All but the most exalted persons go to Ishé, generally in the latter months of Spring, and the Emperor sends a solemn embassy thither in the first month, at the same time that his envoy carries his annual presents to the Daïri at Miyáko. Most of the pilgrims go on foot, and are distinguished by a large straw hat, white jacket, and a pail on which their name is written. They live by the alms they collect, and from Yedo can go without passports; their numbers, therefore, from that city are incredibly great. Their greatest dread, when employed in this holy work, is lest they should mar it by contracting any impurity; and their rigour in this respect is no way inferior to that of our Western ascetics, to whom they probably owe some of their rules and maxims. On reaching Ishé, the pilgrim repairs to the Kanusi, to whom he has been recommended, bows down to the ground before him, and asks for his direction in his devotions; he is then led round to the different chapels, instructed in the History of the Gods to whom they are dedicated, and finally conducted to the shrine of Ten-syo-daï-sin, before which he prostrates himself flat on the ground, and in that humble posture prays for happiness, riches, health, long life; every thing, in short, which a Japanese deems desirable. He is afterwards entertained by the Kanusi, for which he makes a handsome compensation, and receives, in return, the great object of his pilgrimage, an *ofarraï*, or plenary indulgence. This *ofarraï* is a small oblong wooden box, about a span and a half long, two inches broad, and an inch and a half in depth; it is filled with small thin sticks, some of which are wrapt up in strips of white paper, to remind the pilgrim of purity and humility, the two qualities most pleasing to the Gods. Though retaining its dispensing virtue only for one year, the *ofarraï* is venerated in the highest degree, and carefully preserved from generation to generation. These indulgences are happily not restricted to those whose leisure, health, and activity enable them to visit Ishé. They can be dispensed in any part of the Country; on the Sangwats, or New-year's day, vast numbers of them are sold, together with the new almanacks, for one mas, (sixpence,) though the wealthy pay more liberally of their own accord, and are sure to have a receipt and fresh supply on the following year. A delineation of this celebrated Temple, copied from a Japanese drawing, is given by Kämpfer. (*Tab.* xviii.)

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Ofarraï, or indulgence.

* *Die jagt kennen die Japaner gar nicht*, are the words which terminate the fourth section of vol. ii. part ii. This passage would be found in vol. iv. p. 96, of the English Translation, had not one or other of the translators altered the arrangement of the Work, so that a similar discordance often occurs.

Voluntary penance, as before observed, is another of Penances, the articles in the Sin-to creed; a point of doctrine improved and confirmed, no doubt, by intercourse with the followers of Budd'ha and the Monks and Priests of the Roman Catholic Church. This principle

JAPAN. has given rise to Religious vows and Monastic Orders
 "One of our best interpreters," says Thunberg, (ii. 2. 27. *Engl. Transl.* iv. 29.) "a man in years, had, long before, made a vow never to wear shoes; and in that condition he this year performed the whole journey with the Dutch embassy to Yedo, though in winter, with naked feet, and bore his sufferings from the cold with great patience, and without appearing to experience any injurious consequences." These penitential vows are therefore still made, and the Religious Orders were noticed by Thunberg as well as Kämpfer; the most remarkable ones are the *Yammabos*, or Mountain-militia, and the *Féki-sado* and *Bussets-sado*, or Blind Monks. The former are said to have been founded in the VIIth century, by Gyenno Gyosa, who devoted himself to a wandering life of severe austerity and mortification, shunning the haunts of men, and seeking the most desolate and inaccessible places in his native mountains. Self-denial, in its utmost rigour, seems to have been the fundamental principle of his rule. His followers were a spiritual militia, ready to fight for their Religion when required, and inuring themselves to privations by every kind of hardship. To clamber up the highest mountains, perform their ablutions in the coldest streams, and live upon the scanty pittance they could collect in their wanderings, were only a part of the mortifications by which they engaged to separate themselves from temporal, for the purpose of securing eternal enjoyments. To ascend the lofty and precipitous Mount Fuzi (Fuzi-no Yama, or Fú-sě-shán, a celebrated volcano,* in the Province of Suruga, or Surunga, not very far from Yedo) once every year in the 6th month, is one of the labours which they are strictly required to perform. "The summit of Mount Fuzi," says Thunberg, (ii. 2. 89.) "is seen many days off. It is the highest mountain in the whole Country, and covered with snow almost the whole year round. Its height is estimated by the Japanese at six miles, (= 12 English miles.) It is shaped like a rhinoceros-horn, or a sugar-loaf, and believed by the natives to be the abode of the God of the Winds. Two days† are required to ascend it, but the descent is sometimes performed in a few hours, by means of a sort of small sledge made for that purpose of straw, and attached to the body." As fanaticism is ever endeavouring to outdo itself, the disciples of this wild ascetic soon split into two Sects; the one called *To-san-fa*, and the other *Fon-san-fa*. The former bind themselves to scale the precipices of Fi-kó-sán, on the confines of Bu-zen and Tsiku-zen, in the island of Kyu-syu, (Kyeú-cheú,) once every year; in attempting which they are sure, if fu-syo, or unclean in the slightest degree, to be possessed with the fox's spirit, *i. e.* the devil; or, in plain English, to run stark mad. The latter engage to make an annual pilgrimage to the tomb of their founder on the top of Ominé, an extremely high mountain, in the Province of Yotsyino, (Yotsingo, or Yetsgo?) no less hazardous on account of its precipices and the extreme cold on its summit. Here an impurity, however trifling, would cause the offender to be hurled down some frightful

Yamabo.

Tosanfa.

Fonsanfa.

JAPAN. declivity, or consumed by a lingering sickness. Like the Mohammedan *Hájies*, the title of pilgrim, which on their return they receive from the General of their Order residing at Miyáko, makes them not a little proud of their perseverance, and gives them no small addition of sanctity in the eyes of their countrymen. A sword of a peculiar shape, a staff armed with copper rings to be rattled while they are at prayers, a large conch which holds about a pint of water, a twisted scarf round the neck, the fringe of which is lengthened according to its wearer's rank and sanctity, a peculiarly shaped cap, and a scrip for money, books, &c. with straw, sandals made of sacred flower-stems, and a rosary of rough beads, are their outward distinctions. The novices of this Religious Order shave their heads in imitation of the *Ra-háns*, or Budd'hist cœnobites. A severe noviciate is required. Nothing but rice and herbs for six days successively; a cold bath seven times, and an obeisance 780 times a day, while sitting in the Japanese fashion "with his buttocks on his heels," were the penances imposed on a young friend of Kämpfer, (iii. 5. vol. i. p. 237.) who had wisely exchanged the ranks of the "mountain militia" for the post of student in medicine and surgery. It is, however, to some purpose that this severe noviciate is sustained; for beside the admiration of their countrymen, the *Yammabos* may look to more substantial rewards. They no longer observe the rigid fasts, and lead the life of continual mortification prescribed by their founder; but practise Magic Arts, and possess potent spells, by which they can command all the Gods worshipped in the Country, whether foreign or indigenous. They are expert exorcists, drive out Evil Spirits, recover stolen goods, interpret dreams, tell fortunes, cure diseases, and find out thieves and malefactors. For their mode of operating in those wonderful arts, the curious reader must be referred to Kämpfer, (p. 235—237.) whose information was, as before remarked, derived from an adept. The exercise of these invaluable gifts, procures, as is fitting, a pecuniary reward from the faithful; and there can be no doubt that few trades in Japan are more profitable than that of a *Yamabo* who thoroughly understands his calling.

The history of the blind communities is more singular. Senmimar, third son of Yengino, (a Mikaddo whose name does not appear in Kämpfer's list,) a most lovely Prince, was married to a Princess as lovely as himself; but his wife died, and through grief he lost his sight. He therefore resolved, in order to perpetuate the memory of his misfortunes, to establish a society into which none but the blind should be admissible. His project was universally admired and approved; the *Busets*, as his followers were called, soon formed a numerous society, and obtained the highest honours. They flourished for some centuries with undiminished lustre. But prosperity always excites envy; the *Fékies* set up a rival Company, and in a short time eclipsed the older establishment so completely, that none but divines would enlist under the banners of the *Busets*. The *Fékies* derive their origin from a tale as romantic, though widely different from the former. Kakekigo, Commander of the *Féki* party, whose dissensions with the *Gendzies* so long desolated the whole of Ni-fón, had fallen into the hands of his rival Yori-tomo, whose liberal treatment gave him frequent opportunities of escaping, and whose kindness laid him under the deepest obligations; but, when pressed to enter into the

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Blind communities.

Busets sado.

Féeki sado

* *Wo-han-san-t'hsai t'hú, hwei*, (*i. e.* the figured collection of three principal matters, in Chinese and Japanese,) the *Japanese Encyclopædia*, book lvi. ch. xxviii. p. 13. See *Mémoires et Extraits*, xi. 228.

† "Three days," in the English Translation, (iii. 158.) but as it gives the mountain the shape "of a one-horned rhinoceros," its accuracy is, probably, not entirely to be depended upon.

JAPAN. service of his generous victor, he persevered in refusing to violate his engagements to his former master; however, "as a proof of my gratitude for your noble conduct towards me, I will offer to you," said he to Yoritomo, "all that my unhappy condition will allow me to give;" and plucking out his eyes, he presented them on a dish to his astonished captor, saying, "Take these designing instruments of mischief; which, such is my misfortune, I can never use without forming schemes of vengeance to redeem my former master's honour." Yoritomo, admiring his resolution, immediately restored him to his liberty, and retiring to Fiyuga, on the Eastern side of Kyu-syu, he learnt to play on the *biwa*, (*p'hi-p'ha*), or guitar, and founded the society of the Fekisado, or blind Fekies, being their first leader. This is rather a secular than a spiritual Order, dressed like other persons, with some distinctions, however, indicative of rank, maintained by their own labour, and practising chiefly as musicians. Their General, who resides at Miyako, and has an annual stipend of 4300 tãhils (more than £1000) from the Daïri, governs his Order by the aid of ten *Syu-ro*, or Elders, who appoint Provincials, established, together with their assessors, in the different parts of the Empire. These officers have many others of different subordinate ranks beneath them, who, if they do not at the expiration of five years purchase a new *kwan*, or title, are degraded to a lower rank; so completely have trick and interest pervaded every establishment in this benighted Country. The *Osyokf*, or General of the Order, has power of life and death over the members of his community: his sentence, however, must be first approved by the Grand Judge, or Lord Chief Justice, who resides at the Daïri's Court.

Budso, or
Fo-t'hung.

Budz-do, or the Way of Budd'h, is the name given in Japan to any foreign Religion, but peculiarly and properly to that of *Bud-d'ha*, who, as Kämpfer rightly conjectured, (i. 241.) was the person represented by the Brahmans as the ninth incarnation of Vistnu. (Vishnu.) That he should be called both *Budz* and *Shaka* in Japan, *She-kyu-meu-ni-fô* in China, *Pra Pudi dzau* by the Siamese, *Sammani Kodum* in Pali, their sacred language, and more correctly *Sammana Kutama* by the people of Pégú, is no longer surprising or doubtful, as the origin and meaning of all these titles has been disclosed by the Sanskrit, of which, Europeans, in the days of Kämpfer, had scarcely any notion. Of *Sakya muni*, or *Sarmana Guatama*, which are titles given to BUDD'HA, the reader will find an account in a former Volume. (vol. xix. p. 54.) In this place, therefore, it will suffice to add a short notice of the doctrines held by his followers in Japan. Budd'ha is believed to have been a native of Ten-sikf, (T'hyenchô,) i. e. Hindúst'hán, according to the Chinese, but all the South-Western Countries, comprehending Siam, Ceylon, and the Coast of Coromandel, according to the Japanese; his birth is dated by them on the 8th day of the 4th month of the 24th year of Sô-wo, (Chao-vang,) B. C. 1029; but the Siamese carry the era of his birth no further back than B. C. 542. At 19 years of age he became the disciple of Arara sen-nin, a celebrated hermit, who dwelt on the top of Mount Dan-dokf. He then assumed that sitting posture, most suitable for his uninterrupted contemplation, in which he is always represented. He freely communicated his divine knowledge to his numerous disciples, and departed this life at the age of 79 years, on the 15th day of the 2d month of

the 52d year of Mu-vang,* B. C. 950. He taught the immortality of the soul, retribution in a future state, an Elysium, called *Gokurakf*, where Amida, the protector of human souls, presides. The *go-kaï*, or five precepts of Budd'ha, are these: to abstain from 1. murder; 2. theft; 3. incontinence; 4. falsehood; and 5. the use of intoxicating liquors. These are the fundamental principles of his moral law. His *syu-kaï*, or ten precepts, are merely a fuller developement of them; and the *go-fyak kaï*, or 500 precepts, are a still more extensive collection of similar prohibitions. Their number, as may be supposed, prevents them from being generally studied. *Dzi-gokf*, the place of future punishment, is governed by Yemma, (Yama,) the judge of the infernal regions. All the vices of men are reflected in their natural deformity in his *sofari-no kagami*, or mirror of knowledge; and none can escape his righteous sentence: but the souls of the condemned may be released from their misery by the prayers and penances of their friends on Earth, especially by those of the Priests, whose devotions to Amida (i. e. Budd'ha) will secure his all-powerful intercession. The condemned, however, are not entirely absolved by these means; their penalty is commuted for transmigration into the bodies of the vilest animals, and it is only after a long series of such migrations that they again animate a human frame, and have an opportunity of expiating their former transgressions by leading a virtuous life. Amida, before his death, intrusted his mysterious secrets to his disciple Mahá-kaya the illustrious, (*tsun-chě*, in Japanese *son-zya*), a title given to all his successors. The time of his death is not mentioned, but he was living in 905 B. C. and succeeded by Anan, or Ananta, (Ananda,) of the Sha-ti-li (Kshatriya) Tribe, who flourished in 875. His successor was Shang-na-ho-syeu of the Vaïsyia Tribe, who died in 805 B. C. U-va-kik-ta, (Yeû-p'ho-kyû-to,) a Sûdra of the Kingdom of Cha-li, succeeded him, and died in 760 B. C.† Ti-to-kyu, (Daïtaka,) who voluntarily ascended the funeral pile, flourished in 680 B. C. This series is continued to the 28th Pontiff, Poti-t'ha-mo, (Bód'hi-d'har-ma,) who went by sea from India to China, settled on Mount Sûng, near Ho-nan, and died on the 5th of the 10th month of the 19th year Taï-ho, A. D. 495.

A-nan and Ka-sya (whose name does not appear in the list given by the *Japanese Encyclopædia*) collected the oracular sentences of their master, written by him on leaves, and they named the book thus formed *Fo-ké-kyo*, i. e. the Book of fine flowers, or *Kyo*, the Book, as being superior to all others. But the doctrines of Rô-si (Lao-tsě, *Encyclopædia Metropolitana*, vol. xix. p. 566) and Kô-si (Kóng-fu-tsě, *Ibid.* p. 567) had made their way into Japan some centuries before the disciples of Budd'ha; for their first teachers came over, according to the Japanese Historians, A. D. 63, and built the Temple of Fa-kuba-si, in memory of the white horse, which bore upon its back the sacred Kings, i. e. the four Books of Confucius. That Philosopher, according to the same authorities, was born in the district of Ru, (Ru-kokf = Lú-kwě,) on the 4th of the 11th month, B. C. 651, 399 years after the death of Shaka, and 53 after the birth of Rô-si. The miracles at

JAPAN.
His five com-
mandments.

Rô-si, or
Lao-tsě,
Kô-si, or
Confucius.

* *San-t'hai-t'hi-hweï*, book lxiv. ch. xxxviii. p. 21. Abel-Rémusat, *Mémoires Asiat.* i. 117.

† The fact that the four first Pontiffs of the Budd'hists are assigned to the four great Indian Castes in their regular order, is deserving of notice, as a mark of imposture.

JAPAN

Siudosja,
or Siudosju.

Christianity.

his birth, the majesty of his person, the superiority of his genius, and the excellence of his writings are described and admired by the Japanese in terms borrowed from their Chinese masters. Temples are erected in honour of him; and the Emperor, whose Court Kämpfer visited in 1692, celebrated the consecration of two in Yedo, by pronouncing an eulogium on the excellence of his doctrines. He died in the 73d year of his age, (B. C. 479, according to the Chinese,) and his disciples collected his ethical maxims in a book called *Syu-do*, or the Path of Virtue. The *Syu-do-sya*, or Followers of the Path of Virtue, hold the opinions taught by Kô-si, a system nearly approaching to that of Epicurus. They conform to the established rites only in venerating or adoring the manes of their ancestors; bury instead of burning their dead, and hold suicide to be highly deserving of admiration. Moderation, equity, politeness, obedience, and a clear conscience, are the five points which they consider as embracing the whole of morality. Their contempt for idolatry, and perhaps their moral doctrines, made the Government suspect them of a secret leaning towards Christianity; they were consequently observed with a jealous eye, when a resolution to eradicate that Faith had been formed; some outward compliance with the prevailing idolatry was required; their doctrines were discouraged, and the Sect had been long losing ground, when Kämpfer was in Japan.

Christianity. Christianity, also, had at one period made a considerable progress in that Country. A native named Anger, brought to Goa, in 1547, solely, as the Jesuit Maffei assures us, (lib. xiv.) by the fame of St. Francis Xavier, was baptized there by the name of Paulo de Santa Fé, and in 1549 accompanied the "Apostle of the Indies" to Kangoshima, a town on the South-West side of the Island of Shikoku, (Saïkokf, or Kyu-syu,) the place of his birth. Notwithstanding the miraculous powers of St. Francis, which, as is well known,* far exceeded those of St. Paul and the other Apostles, he unluckily had not the gift of tongues, and therefore was much retarded in the progress of conversion, by the difficulty of the Japanese. At first he was much favoured by the King and the Bonzes; the latter, indeed, observed, that there was a surprising resemblance between their rites and those taught by the Portuguese; but when the former found that the Portuguese ships went to Firando, instead of coming to his territory, and the latter were told that all their forefathers had been condemned to eternal punishment, their own ungodly lives being cast in their teeth, their good-will was changed into a bitter animosity; the Japanese were prohibited from turning Christians, and all hopes of bringing Cango-shima within the pale of the Church were at an end. Xavier therefore retired to Firando, where he baptized a hundred persons; thence he went to Miyáko, the Capital, where he had no success; but returning to the Kingdom of Nangáto, (or Nagatto,) he conciliated the King or Governor of that territory by the present of a handsome clock, and some other rarities, refused the gold offered to him, and said all that he desired was permission to preach the Christian Faith. His request was immediately granted, and the King himself became more than half a convert. The Jesuit Cardin places Xavier at the head of the Japanese Martyrs affirming that he was scourged and stoned to death,

but miraculously restored again to life; however, Valentytyn observes, (v. 151.) that he had not met with anything of the kind in the Portuguese writers. After remaining a year and a quarter in Japan, St. Francis quitted it in 1550, leaving his companions Torreo and Fernandez behind him. Their success for a considerable time was exceedingly great; three of the Governors, or tributary Princes, sent an embassy to Rome; and it is said, that there was not a single heathen remaining in the district of Omura. All the places hitherto noticed, it may be observed, were in the Island of Kyu-syu. Nobunanga and the celebrated Taïko-sama, or Fidé-yósi, were too much preoccupied with intestine wars to pay much attention to the new Faith; but Daï-fu-sama, or Ngo-sgo (Ongoschio) Sama, who reigned either in his own or his nephew's name for upwards of 28 years, having discovered by a letter from one of the Jesuits, translated to him by a native of Brussels, says Valentytyn, (v. 153.) "and very unjustly laid to our charge,"* that the Portuguese Priests had an eye to the territories and treasures of Japan, as well as its conversion to the Christian Faith, resolved to extirpate them root and branch. The accounts of the multitudes who suffered martyrdom, of the horrible, excruciating, and protracted tortures to which they were subjected, of the exultation and unshaken firmness with which they suffered, are such as it is difficult to believe; and, however the reader may be disposed, for the honour of Christianity, to give credence to the narratives of these cruel executions, yet there are some circumstances which will make him hesitate in receiving them without considerable abatements. The improbability that so imperfect a knowledge of the Christian Faith as that confessedly given by the Popish Missionaries, should produce such an immutable belief; the incredible amount of the numbers said to have been executed, and the extravagance of the tortures by which their sufferings were varied and prolonged; but, above all, the disregard for truth so notoriously cherished by the Jesuits when any pious end was to be attained, all conspire to diminish the confidence which, as Historical statements, these narratives demand, and encourage a belief that a spirit of pious fraud has greatly exaggerated the sufferings as well as the numbers and perseverance of the martyrs. But that great numbers suffered martyrdom, it would be most unjust to doubt; that many of the Missionaries were very sincere in their Faith, and ready to maintain it in the utmost extremities, is equally indisputable. This persecution raged with almost unabated fury more than half a century, from 1586 to 1638, when scarcely a single Christian was left. In 1639 a proclamation was issued forbidding all intercourse with the Portuguese; and when they sent an embassy from Macáo in the following year, Ongosyo, or To-shogún-sama, the reigning Kubo, ordered the ambassadors and all their suite, 61 in number, to be beheaded, reserving 12 of the lowest among their attendants, who were sent back to bear the tidings of their reception to their countrymen at Macáo; an insulting act of cruelty and injustice, of which the Portuguese Court appears to have taken no cognizance. The Dutch cannot be entirely liberated from all blame, as their anxiety to supplant their rivals and possess themselves of the lucrative trade with Japan, led them

JAPAN.

* See Father Dryden's *Life of St. Francis Xavier*, *passim*.

* Kämpfer, however, (iv. 5. vol. i. p. 317.) who seems to be well informed, and considers the Dutch justified by the hostility of the Portuguese, ascribes the disclosure to them upon apparently good grounds.

JAPAN. secretly to stimulate the hostility of the Court to the Portuguese, and openly to assist in the siege of Simabara, the last refuge of the proscribed Christians, of whose sufferings they then became very unexceptionable witnesses. Their having consented to give up their Bibles and Psalm-books, and to abstain from all external observance of their Religion while resident in Japan, are also little to their credit; but there is no reason for believing that they ever even nominally apostatized from Christianity, or were required to join in the annual ceremony of trampling under foot the figures of Christ and the Virgin Mary. That usage is always observed at Nagasaki a few days after the beginning of the new year. A copper-plate about 2 feet long and 1 $\frac{3}{4}$ broad, on which the Virgin with the infant Jesus in her arms is represented, is carried for three days through the town, that every one, even infants in arms, may trample on it. The first time this plate was seen by the Dutch was in 1704, when some sailors, who had deserted from Batavia and the Manilla Islands, unfortunately got set ashore in Japan, and were examined by the Japanese Magistrates in presence of the Chief and Factors resident in Dezimà. (Valentyn, v. 157.) One of the Company's officers, also, who was stationed there in 1775, accidentally witnessed the ceremony, when sent with some message from the Chief to the Governor of Nagasaki. As the Christian Religion is so much abhorred and dreaded, and as even Dutch Bibles are strictly prohibited, there is every reason to fear that the copies of the Scriptures in Chinese which were given to the interpreters sent on board Captain Gordon's vessel,* would be burned as soon as they could be thrown into the fire; and when the known jealousy of the Government on that point is considered, the prudence of thus endeavouring to circulate the book in a language generally understood, at the very outset of his intercourse with that Country, may well be doubted. Christianity, notwithstanding the unabated persecution it had sustained, was not entirely extinct at the close of the XVIIth century. "Among the persons condemned to perpetual imprisonment," says Kämpfer, (iv. l. vol. i. p. 262.) "are the Bungoso, as they call them, that is the rabble of Bun-go, by which name they denote the few remaining Christians, of whom there were upwards of 50 confined here, when I was in Japan, their women and children computed. In the year 1688, three were taken up. These poor people are very ignorant of the Christian Religion, knowing little more than the name of our Saviour and his blessed mother; and yet they are so zealously attached to it, that they choose rather to die miserably in gaol, than by renouncing their Faith, which they are often compelled to do, to procure their liberty." "The Christians," he adds, "are not executed at present, as they were formerly, without mercy, but they are condemned to end their miserable life in this temporal hell, out of which they are never suffered to stir but when they are carried to the Governor's Palace, which is done once every two months, to be examined there, and to be compelled to discover other Christians." Their only recreations were a removal from prison twice a year to be cauterized with moxa; a washing in the prison reservoir; and a walk under a shed six times a year. They were allowed to purchase some trifles with their small earnings, and some small relaxations in the vigilance with which they were watched had been

connived at. In 1708, an Italian Priest named Giovambattista Sidoti was discovered by the Japanese Government on the Island of Yakono-simà, belonging to the Province of Satsumà. In his examination, at which the Dutch resident in Dezimà were present, he declared himself to be a native of Palermo, and a Priest; notwithstanding which, he was only kept a close prisoner at Yedo. His zeal, however, led him to make proselytes; and his proceedings having been discovered, the persons whom he had baptized were all put to death, and he was immured in a pit four or five feet deep, with only a very small opening just large enough for the passage of his food, which was supplied for the short time that he continued to live.

The form of marriage used by the Japanese is worthy of a more refined and cultivated People. Some elevated and level spot is chosen in the neighbourhood of the town wherein the parties live, and an altar is erected on which a lighted lamp is placed. The bride, bridegroom, relations, and officiating priest meet before it; the latter pronounces a prayer aloud, the bride kindles a torch at the lamp, and the bridegroom, standing on her left hand, kindles his torch from hers; the spectators then wish them joy, and they become man and wife. Thunberg, who gives this account, does not say whether this form is universally adopted, or only by one of the three predominant Sects. He observes, however, that polygamy is very rare; a circumstance the more remarkable, as incontinence is not considered as a failing, and brothels are established by public authority, duly licensed, and constantly inspected, as every thing is in Japan. At present the corpses of the Great only are burned; and that, occasionally, in a family burning-house, built of stone, provided with a chimney, and just large enough for the purpose. The ashes are deposited in a costly urn, which is preserved for a time in the house of the defunct, but afterwards buried. The whole family attends the funeral; eulogiums on the deceased, or hymns, are sung by the priests; one of whom having waved a burning torch three times over the corpse, casts it from him; and it is picked up by one of the children or relations in attendance, who kindles the pile from it. When buried, the corpse is placed in the coffin in a sitting posture; fragrant spices are scattered over the grave; beautiful flowers planted upon it; and the surviving members of the family visit it daily, weekly, and yearly for a long period, often throughout their lives.

The National history of the Japanese is said to have been preserved in an unbroken series of records from the middle of the VIIth century before our era. That they have Chronicles relating the events which took place in the reigns of their different Daïries during that period cannot be doubted; but too little is yet known of the style and contents of those Works to justify any opinion as to their antiquity or authenticity. The length of the first reigns affords, at first sight, a presumption against them; the known vanity and nationality of the People strengthens that presumption; and the example of their masters, the Chinese, whose early History is plainly a fabrication, adds additional weight to the supposition that little reliance can be placed on the earlier part of their Annals.

In Chronology they know nothing but what they have learned from their South-Western neighbours. They use the same cycles, have the same division of the year, and the same rules of calculation. Their usual eras in History are two. 1. That of the *Nin-ô*, (Great Lord,)

* *Asiatic Journal*, viii. 336.

JAPAN. beginning from the reign of Sin-mu, B. C. 660. 2. The *Nen-go*, (*nyên-hao*, i. e. year-name,) assumed by the Emperor at the beginning of his reign, or in commemoration of some memorable event, to which it figuratively alludes. This epoch was first used in the reign of the 36th Daïri, A. D. 642—645, and is adopted in all public documents, journals, letters, &c. In History, that of the Nin-ô (Jin-vang) is also added. The new *Nen-go* is never brought into use till the beginning of the year after it is declared; and, what is singular, is not always immediately adopted by the People. The Japanese reckon by the years of the Chinese sexagesimal cycle, but do not number the periods, because by doing so they would betray the comparative newness of their History. Like the Chinese, they divide their years into periods of 15 days each, answering to our weeks, the first and last of which are holidays. (Morrison's *View of China*, p. 103.) Like them, also, they reckon the day and night from sunset to sunset, dividing the whole into 12 parts, six of which are assigned to the night and six to the day; so that the latter always begins at six o'clock: the length of their hours varies at different seasons, but the shortest of them is equal to two of ours. Time is measured by the burning of matches, divided by knots at equal intervals; as soon, therefore, as one of these portions is consumed, a bell in the neighbouring Temple is struck in the day-time, and two pieces of wood are knocked against each other in the night. Another and more extraordinary kind of time-keeper is formed by a bed of sand, in which there are small furrows filled with powdered bark of the Skimmi-tree. (*Illicium anisatum*.) This powder burns so gradually and uniformly, that it may be said to clear equal spaces in equal times; and as the fire gives light in the dark, this sort of chronometer is much used by the watchmen and patrols. "Though fond of Astronomy," says Thunberg, (ii. 2. 36.) and he might have added of Astrology also, "the Japanese cannot make an almanac without the aid of the Chinese and the Dutch." Of Anatomy they know nothing, and the little they have learnt of Medicine is confused and often entirely erroneous. Burning with moxa, (*mō-sha*), the down scraped from the old leaves of the *Artemisia vulgaris*,* (Thunberg, ii. 133.) a sort of actual cautery; the acupuncture, as a remedy for the colic; and decoctions of simples, as diuretics and sudorifics, form nearly the whole of their prescriptions. Lawyers, by profession, they have none; and this Thunberg seems to think a great advantage, forgetting that there can be no substantial justice where the punishment is not proportionate to the offence, where the conviction depends upon the will of the Judge, and where the sentence is without appeal. The Moral Philosophy of the Chinese, probably the best part of their Literature, is studied by the learned in Japan, but is evidently far beyond the reach of any but a very small part of the whole community. As no foreigners, except the Dutch, are allowed to land in Japan, and the Japanese are strictly prohibited from frequenting other Countries, they have few opportunities of learning any foreign languages, except the Chinese. Nor does it appear that any persons besides the established interpreters and some students in Medicine ever attempt it. Without Grammars or Dictionaries, their knowledge of the Dutch and other European tongues can only be acquired orally, and,

Astronomy.

Medicine.

Law.

Philosophy.

though it may suffice for the transaction of their ordinary business, must be very inadequate for the understanding of Works on Scientific or Philosophical subjects. With a great thirst of knowledge, invincible industry, and an aptitude in learning, the Japanese have been hitherto kept back, not only by the jealousy of their own Government, but by their vicinity to the Chinese, whose defective system of writing they admire and generally adopt, though their own good sense long ago taught them the use of an alphabetic character. Treading, therefore, in the steps of their masters,* they selected the least complex of the Chinese characters commonly used to express sounds, simplified them still further, restricted them to the sound of a single consonant and vowel, and thus formed a collection of 47 syllables, comprehending all the sounds which are found in their language. (Abel-Rémusat, *Notices et Extraits*, xi. 140.) This syllabarium, or alphabet, is called *irofa*, from its three first elements, and is thus arranged:

i	ru	na	ke	mi
ro	o	ra	fu	si
fa	wa	mu	ko	ye
ni	ka	u	ye	fi
fo	yo	i	te	mo
fe	ta	no	a	se
to	re	wo	sa	su
tsi	so	ku	ki	
ri	tsu	ya	yu	
nu	ne	ma	me	

or, according to the order of our alphabet,

a	ye	i	o	u
fa	fe	fi	fo	fu
ka	ke	ki	ko	ku
ma	me	mi	mo	mu
na	ne	ni	no	nu
ra	re	ri	ro	ru
sa	se	si	so	su
ta	te	tsi	to	tsu
wa	—	—	wo	—
ya	ye	yi	yo	yu

These figures (Rémusat, l. c. Landresse, *Gram. Japonaise*, pl. i. ii.; Ouseley's *Orient. Collect.* iii. 88.) are very simple, easily formed, and easily remembered, and yet such is the fascination of the "flowery" character used in China, that with this invaluable treasure in their possession, the Japanese seem unaware of its excellence, and make almost as much use of their neighbours' perplexing hieroglyphics as of their own easy and intelligible signs; and what is most extraordinary, they mix their different kinds of writing together; just as we should, if writing one word in Roman, a second in Italic, a third in Hebrew, and a fourth in Greek letters. Besides the proper Chinese character, they have two of their own, the *kata kanna*, or abbreviated phonetic form mentioned above, and the *firo kana*, or corresponding figures taken from the running hand of the Chinese. In this latter such freedom and rapidity are allowed, that it is as confused and difficult to decipher as the former is easy to read; yet this is the character most in use, though, as before observed, they are often all used simultaneously. "To give some idea," says M. Abel-Rémusat, (*Not. et Ext.* xi. 147.) "of the strange and complicated system of writing adopted by the Japanese, I

* Or *A. Sinensis*.

* *Encyclopædia Metropolitana*, vol. xix. p. 582.

JAPAN.

take at a hazard the Chinese word *kyao*, (bridge,) which may be expressed either, 1. by its proper Chinese form, and pronounced in the Japanese way *kīō*; 2. by three Chinese characters, expressing phonetically the syllables *ki-o-o*; 3. by the firo-kanna, or running hand, of which there are eight or nine varieties; 4. by the kata-kanna, or square character; 5. by substituting, in reading or speaking, the Japanese word *basi* (bridge) for the Chinese *kīō*; 6. by expressing that word in Chinese characters used phonetically, of which there is an almost endless variety, 7. by writing the same in firo-kanna; or 8. in kata-kanna." Sometimes one syllable of a word is expressed in one way, and those which remain in another. It can hardly be supposed that this perplexing mode of writing is generally practised by the natives. Their letters and public documents, however, are written in firo-kanna, "which," M. Rémusat thinks, "can hardly be learned thoroughly except in Japan itself." The Chinese, however, and kata kanna characters, in which they usually print their books, are easily legible, as that writer and M. Klaproth have shown by their translations of such Works. The Chinese has been, from the commencement of their civilization, their learned language; all well-educated persons, therefore, speak as well as read and write it; but their pronunciation, which approaches, probably, to the ancient and genuine one which has been softened down and otherwise altered in China, renders them quite unintelligible to the Chinese, though speaking or reading the same language. The Japanese in feature and character approach, perhaps, more nearly to the Tatars than to the Chinese, though there may be said to be a family-likeness between all of them; their languages, however, as far as they have been yet examined, do not appear to indicate a common origin: but the pronunciation of the monosyllabic tongues, especially the Chinese, is so indistinct and fluctuating, that it is peculiarly difficult to trace their affinities and origin. The language of Japan is not at present monosyllabic, and it is said to bear no resemblance to any of its neighbours, except that of the Lyeu-kyeu islands. It is written, like the Chinese, in vertical columns, but has a greater variety of sounds.* *B* and *p*, *d*, *g*, and *z*; *ch* and *sh*, though not given in its alphabet, are expressed by a circle or two dashes placed over the cognate letters; but it has no *l*, as the Chinese has no *r*. A final *n* is the only character which is not syllabic. Its pronunciation appears to be indistinct, and varies much in different Provinces. It has few, if any, diphthongs, and none of the peculiar vowels or jingling terminations so common in the Chinese and other monosyllabic tongues; aspirates are also wanting in the written language; but *h* is substituted for *k* and *f* in the spoken dialects; thus, *hobasi*, a mast, in Thunberg's vocabulary, is spelt *fobasi*; *ho*, a sail, *fo*; *hebi*, a serpent, *febi*; a permutation difficult to account for, but of frequent occurrence in the Spanish, where *hijo* has been formed from *filio*, *hoja* from *folia*, *horno* from *furno*, *horca* from *forca*, *hilo* from *filo*; *al hondiga* from *al fonduc*, *al hocigo* and *al fonsigo* from *al fustuc*, *albufera* and *al buhera* from *al buheirah*. While

* The reader will have already observed this fact, from the Chinese pronunciation of names and words added in hooks, to the Japanese pronunciation of them, in preceding parts of this Paper; e. g. *dai sin* (*taï zhin*), *nen-go*, (*nyên-hao*), &c.

† We venture still to call the Chinese monosyllabic, notwithstanding the objections of M. Rémusat, (*Mélanges Asiat.* ii. 47.) which appear to us any thing but conclusive.

the Chinese cannot utter two consonants consecutively without an intervening vowel, the Japanese delight in such combinations, and, in speaking, continually drop the final vowels appended to each of their syllables; saying *mutsi* for *mutsi*, *skimmi* for *sikimmi*, *kenpknas* for *kenpokonas*, *shróri* for *syiróri*, *kashwa* for *kásyuwa*, &c. Their language is very copious, having a great variety of terms, according to Thunberg, (ii. 1. 217. *) to express the same thing, as well as giving a great diversity of senses to the same word; but he, perhaps, confounded the Japanese with the Chinese, to which the latter observation is peculiarly applicable. With regard to the syntax, or order of the words in a sentence, the Japanese almost invariably observes that principle of inversion which appears to prevail in all the Tatar dialects from Constantinople to the Sea of Okhotsk, and which has been repeatedly noticed as one of the most striking characteristics of the Chinese. The following examples, taken from Father Rodriguez, (*Gram. Japon.* p. 92.) will give some idea of this peculiarity: *Yenwo susureba, tenni rimaro*; *akuwo tsukureba, gigokuni wotsoni*, i. e. (if a man) practise virtue, he-ascends into-heaven; (if he) do evil, he-falls into-hell. *Woya-ni towozarari, ta-ni mata tsikadzuku koto nakare*; leave-not (your) parents and unite (yourself) entirely with strangers, (i. e. in order to associate with strangers.)

The Art of Printing could not fail to be known by such attentive imitators of the Chinese as are the natives of Japan; it has been long practised in their Country, and many copies of their books are to be found in the great Libraries of Europe, notwithstanding the prohibitions of their Government either to teach their language or allow any of their books to be taken out of the Country. Various works on History, Theology, Morals, Geography, Natural History, and Medicine, together with Dictionaries, Road-books, and Maps, are mentioned by Kämpfer and Thunberg, and a considerable collection of them, brought home by the former, is still preserved in the British Museum, as those procured by the latter are in Sweden. Of the great Japanese *Encyclopædia*, a complete Index has been given in the XIth volume of *Mémoires et Extraits des Manuscrits de la Bibliothèque du Roi*, (p. 123—310.)† by M. Abel-Rémusat; a work of Herculean labour and very great utility, as it furnishes an explanation of the numerous Plates with which this and other Japanese Works on Natural History are filled. There is, perhaps, not a single individual in Europe besides himself who could have achieved such a task, and there is, perhaps, no city in the world where it could have been executed so perfectly as at Paris. It must not, however, be supposed that a Japanese *Encyclopædia* is a complete repertory of Arts and Sciences: it is, in fact, a voluminous picture-book, containing wood-cuts of all the objects mentioned, with short explanations annexed: and is principally valuable for its figures of objects belonging to Natural History.

* This passage appears to have been omitted by the English translator of Thunberg's travels.

† This Paper, of which a second and still more interesting part is yet to come, contains the first specimens of Japanese types ever produced in Europe. It is to be lamented that M. Rémusat, from an ill-judged anxiety to place his letters vertically, has reversed them, and thus very unnecessarily increased his reader's trouble. They are just as susceptible of a horizontal position as the Chinese, and when mixed with the Roman letter, should surely be placed horizontally.

JAPAN.

JAPAN. Fine Arts.	In the Fine Arts, Music, Poetry, and Painting, the Japanese do not seem to have equalled, though they are not far behind their neighbours. Connected with the Arts of Design is that of Engraving, in which they have also made a considerable progress; and can engrave on copper-plate as well as on wood. Their maps and topographical surveys are nearly as good as those made by Europeans two hundred and fifty years ago, as may be seen by the Plates annexed to Kämpfer's <i>History</i>; in Thunberg's time they had received no improvement; (ii. 2. 46.) but that is probably no longer the case, as Dr. Ainslie (<i>Asiat. Jour.</i> i. 441.) saw at Nangasaki a large detachment of the members of a Commission who had been four years engaged in making an actual survey of the whole Empire, not one-fourth part of which was then finished. Theatrical representations are favourite amusements; but the skill of their actors is not greater than the merit of their Pieces; in other words, says Thunberg, they are neither of them good for any thing. In figure-dances they succeed better, and the same traveller seems to have been delighted by the forms, dress, and grace of their female dancers. Though there is little or nothing of Asiatic restraint laid on the fair sex in Japan, yet none but professional performers would ever think of dancing in public, if at all; they have, therefore, no Balls or meetings whereat the visitors dance for their own amusement. Reading and writing form the principal part of a Japanese education. By keeping up an unbending discipline, they accustom their children to implicit obedience from their earliest years, and thus avoid the necessity of using corporal punishments or other harsh expedients, which render the task of education as irksome to the teacher as to the child who is taught. This deeply-rooted habit of obedience may be considered as the origin of that spirit of subordination and promptness of execution which has so often given the Japanese a superiority in war over enemies apparently much more powerful. Their natural courage and firmness of resolution appear to be very great, and if their numbers are as considerable as some writers affirm, they would, in that respect, have a great advantage over an invading army; their Government also takes great care to exercise its troops; but a people who have nothing but matchlocks, bows and arrows, pikes, and swords, scarcely know the use of fire-arms, and have no cannon, (for the few old guns at Nangasaki are good for nothing,) besides having been never engaged in actual warfare for nearly two centuries, could make no resistance to any considerable and well-disciplined European force; and had the Emperor of Russia been guided by the same extravagant ideas of his own dignity as are maintained by the Sovereigns to the East of the Ganges, the Emperor of Japan would have long since sustained a severer reverse than his brother on the throne of Ava. In the manufacture of sword-blades, the Japanese, according to Thunberg, have never been excelled, and their sabres are the part of their accoutrements which they most value.	and frequently very annoying; for filth of all kinds is collected in pits by the way-side, and infects the air with smells which none but a Japanese can tolerate. The Art of mixing composts is well understood; and embankment and irrigation are nowhere more universally employed. The land is never left fallow, and if the farmer fail to employ it for one year, it is immediately let to another person. Our common grains are little cultivated, rice being preferred. Besides our common vegetables, the following are grown in large quantities: sweet potatoes, the <i>batatas</i>* of the Spaniards, (<i>Convolvulus edulis</i>), Oriental cabbage, (<i>Brassica Orientalis</i>), for its seed, from which lamp-oil is expressed; the <i>daïdzu</i>, (<i>Dolichos soya</i>), a kind of kidney-bean, much used for <i>miso</i>, a sort of pottage, and from its expressed juice soy (<i>soya</i>) is prepared. <i>Awa</i>, (<i>Panicum verticillatum</i>), <i>kokibi</i>, (<i>Panicum corvi</i>), <i>nan-ban-kiwi</i>, (<i>Cynosurus coracanus</i>), and many other kinds of grasses for fodder. Besides all the gourd and melon tribe, the Japanese have a variety of plants useful for culinary purposes; as the <i>Amomum mioga</i>, a kind of ginger; <i>Fagara piperita</i>, the warm aromatic leaves of which give a high flavour to soups and sauces. Mustard is seldom used in cookery, but a kind of lamp-oil is expressed from its seed, particularly from the drooping sort. (<i>Sinapi cernua</i>.) As there are no cattle loose, fences are not wanted, and all the land and labour lost in other Countries in planting hedges and repairing fences (ii. 2. 57.) are saved in Japan; there are no enclosures, therefore, except those round the gardens adjoining to each house, which are of small extent, and planted more for ornament than profit. They are filled with such trees, shrubs, and smaller plants as produce peculiarly fine flowers; such as the <i>Nandina domestica</i>, <i>Gardenia florida</i>, double-flowering <i>Corchorus Japonicus</i>, <i>Aucuba</i>, <i>Spiræas</i>, <i>Magnolias</i>, <i>Tagetes</i>, <i>Celosias</i>, <i>Asters</i>, <i>Pæonies</i>, <i>Chrysanthemums</i>, &c. Many plants useful in dyeing are cultivated by the Japanese; as that commonest of weeds, the <i>Polygonum aviculare</i>, with other species of the same genus, all producing a fine deep blue. The plantations of cotton and mulberry trees for silk-worms are exceedingly extensive. The milky juice of the varnish trees (<i>Rhus vernix</i> and <i>Succedaneum</i>) is the material which supplies them with their beautiful lacker or japan. The camphor laurel furnishes camphor, though inferior to that of the Sumatran camphor tree. (<i>Dryobalanops camphora</i>, <i>Asiat. Res.</i> iv. 1. xii. 537.) The Japanese cedar, or rather cypress, (<i>Cupressus Japonica</i>), furnishes excellent timber for ship-building and all domestic purposes. All of these, with the tea-tree and bamboo, are indigenous, and carefully cultivated on account of their great utility; the former especially, as it flourishes on steep declivities, and in poor soils unfit for any other produce. It attains a man's height in seven years, and gives a small crop of leaves in three. The smaller and tenderer the leaves, the finer is the flavour of the tea; the first crop, therefore, which is gathered late in February or early in March, and makes what is termed Imperial tea, is reserved for the Court; the second crop, gathered a month later, while the leaves are yet thin, is well flavoured; but the third and last, gathered at the end of another month, when the leaves are full grown, produces the worst tea. The leaves, while
Theatres.		
Education.		
Discipline.		
Manufac- tures.		
Husbandry.		

* The common potato (*Solanum tuberosum*) is also cultivated in small quantities.

JAPAN. drying on thin iron plates placed over a slow fire, are continually stirred about with the hand, and are afterwards cooled by being rolled backwards and forwards on mats; if not then dried sufficiently, the process is repeated. The climate of Japan is evidently too cold for the sugar-cane, but the sap of a tree which grows in some of the neighbouring islands yields brown sugar of a coarse and inferior kind. The bark of the Paper mulberry (*Broussonetia papyrifera*) furnishes paper, which is used for clothing as well as for window-lights, screens, and the common purposes to which we apply it. The Indian mulberry (*Morus Indica*) yields an inferior sort of paper. Of their mode of manufacturing both sorts, an accurate and detailed account may be found in Thunberg (ii. 2. 52.) and Kämpfer. (*Amæn. Exot.* 466.) Their lacker or varnish excels that of all other nations, the Chinese and Siamese not excepted; so much so that, among us, the Art of "Japanning" has received its name from them. The wood used for lackered work is always fir or cypress, (*Cupressus Japonica*), of the best quality. The lacker, or varnish, is, as before observed, the juice which flows from the stem of the varnish sumach (*Rhus vernix*) when wounded, the best coming from trees three years old. It is at first rather clear, and as thick as cream; when left in the open air, it becomes thicker and blackish. When pure and free from all admixture, it is so transparent as to show every vein and knot in the wood on which it is laid; but a dark coat, made by the sediment collected in the trough under a grindstone, or by powdered charcoal, is generally laid on beneath it, and it then reflects like a mirror. Colouring matters, red or black, or gold-leaf finely macerated, are mixed with the varnish. The gold and silver flowers and figures are laid on over it, and for that reason are apt in time to rub off. Old lackered work with raised figures is much valued, very rare, and sells for a high price. This gum, or resin, is difficult to dissolve, but extremely brittle; it will, therefore, bear boiling water, but flies with the least blow. It is used by the Japanese for every thing made of wood; window and door frames, tea-cups, and soup-plates, sedan-chairs, and sword-sheaths, as well as the fans, tea-trays, &c. which find their way into Europe.

Lackering
or Japan-
ning.

Porcelain.

Compass.

The Japanese porcelain is generally coarse, and very inferior to that of China; some, however, is made in Japan which may rival the Chinese. The Art of manufacturing glass was learnt from the Europeans, but the Japanese cannot make clear and thin plates fit for windows. Watch-making is another Art imported from Europe, but with what success it is practised, is not said. The Japanese are, however, excellent workers in metals, smelt copper well, and make the most elastic sword-blades known. They colour sowas, a mixture of gold and copper, black or blue with Indian ink, by a method still unknown to Europeans. In ship-building and navigation they have made little progress; and as they are forbidden to leave their own and visit other Countries on pain of death, they have neither motive nor opportunity for improving in those Arts. With the navigation of their own coasts they are well acquainted, and it will appear, from circumstances to be noticed presently, that their Government, since Thunberg's time, has not been quite so free from all ambition of enlarging its dominions as he supposed. The Compass has long been known to them. It has 12 points; every quadrant being divided into three of 15° each. To these points they give the names

of the years in the duodenary cycle, also given by them and the Chinese to the 12 signs of the Zodiac. They are in Chinese and Japanese as follows;

Tsě,	Né,	Rat. N.	Mao,	U,	Hare. E.
Ch'heu,	Usi,	Ox.	Chin,	Tatsü,	Dragon.
Yin,	Tora,	Tiger.	Sè,	Mi,	Serpent.
U,	Muma,	Horse. S.	Yeu,	Ton,	Fowl. W.
Weï,	Fitsusi,	Sheep, or Goat.	Syü,	Inu,	Dog.
Shin,	Saru,	Monkey.	Haï,	I,	Swine.

The Japanese words are the names of the animals signified; the Chinese, on the contrary, have a mystical sense, and only indicate that the year, sign, or point to which they are assigned, is under the influence of the constellation implied. This cycle was borrowed by the Chinese from the Tatars, in comparatively modern times, as M. Rémusat thinks. (*Rech. sur les Langues Tartares*, i. 192. Visdelou, in *Bibl. Orient.* iv. 43.) The terms expressing the four cardinal points are,

Joku, (Pě,)	Kitta. N.	Nan, (Nān,)	Minnami. S.
Toō, (Tûng,)	Figasi. E.	Saï, (Sî,)	Nis. W.

The commerce of Japan, that is the trade from one part of the island to another, seems to be in a very flourishing condition. "It is fettered," says Thunberg, (ii. 2. 74.) "by no restriction, checked by no tolls or duties, by no want of conveyance from one Province to another." But Thunberg saw none but the most frequented roads and harbours, and could obtain no information but through interpreters, on whose veracity he seems to have placed too implicit a reliance. "Besides the *kubo*," he adds, "the merchants are the only people in the Country who are rich; but they are prohibited from rising to a higher rank or holding any post of honour. Tradesmen are, therefore, looked upon with contempt, as those who make their fortune at the expense of their neighbours." This does not speak favourably for the real state of commerce in Japan, and had the travellers there enjoyed the means of conversing freely with any of the natives engaged in trade, their report would most probably have been very different. The Japanese tea is inferior to that grown in China, but its *soya* (soy) is much superior, and is, therefore, exported from Batavia to all parts of the East Indies. To prevent fermentation, the Dutch boil it at their Factory in iron caldrons, and then keep it in bottles well corked and coated with resin. The Japanese silks are too narrow for the European market; and their porcelain, from its inferiority to the Chinese, is not exported in any considerable quantity. Their shops have such a large assortment of goods for sale, that it is difficult to conceive where they can find purchasers, and almost every conceivable article is to be had ready made. The Chinese, who are the only nation besides the Dutch allowed to trade with Japan, import silks, agate, sugar, drugs, zinc, and books; but for the latter, a license from the Japanese Board of Censors must be first obtained. The trade with China was placed on its present footing in 1684, in consequence of the discovery of some Roman Catholic books smuggled in by captains of Chinese ships. The number of their ships was, therefore, restricted to 70 every year, each carrying no more than 30 men, and the whole amount of their imports must not exceed 600,000 *tâhil*, (£150,000 nearly;) their merchants suffering great extortions from the public officers at Nangasaki, notwithstanding the hogs which they

Commerce.

Shops.

JAPAN. obligingly bring over for the accommodation of those who love pork. The Portuguese, in the XVIth and beginning of the XVIIth century, and subsequently the Dutch, carried on a very lucrative trade with Japan; but the Portuguese commerce was prohibited in 1619, and in 1636 the Dutch were obliged to abandon their factory on the pretty island of Firando, and settle at Nangasaki; they were subsequently, in 1641, restricted to the islet of Dezimà; and for a long period before Thunberg visited Japan, new restrictions had been continually laid on, so that their trade then hardly made any return. The severest blow which it ever received was in 1672, in consequence of an offence unintentionally given to Inaba Mino, the Emperor's favourite; a proof of the power of favourites in Japan, and a practical refutation of Thunberg's opinion as to the excellence of its Government, and extraordinary happiness of its People. Two ships, and goods to the amount of 300,000 *táhils*, (£75,000,) are all that the Dutch are allowed to send in any one year; and to that extent probably their trade from Batavia was carried on, till their disasters in the late war almost ruined their colonies. An unsuccessful attempt to renew the intercourse between Japan and Java was made during the administration of Sir Stamford Raffles; it has, however, been reestablished (with what advantage does not appear) since the restoration of that island to the Dutch. (*Asiatic Journal*, xxi. 213.) Copper and camphor, silk night-gowns, lined and quilted, china, soy, and preserved fruits, were exported from Japan by the Dutch East India Company. Large earthen jars, *sakki*, (a spirit obtained from rice,) fans, *sowas*-work, and superfine rice in small packets, were purchased by individuals in their service. The Company, in return, imported soft sugar, ivory, sappan-wood, lead, tin, bar-iron, chintzes, broad-cloths, shalloons, silks, cloves, tortoise-shell, China root, and *Costus Arabicus*; and their officers carried small consignments of camphor, ratans,* tortoise-shell, sword-fish, (*Monodon monoceros*), horns, glass-work, watches, chintzes, saffron, Venice treacle, licorice, nin-si (gen-sing) roots, Nuremberg toys, such as looking-glasses, &c. and Dutch books, which sold to great advantage among the interpreters. A small quantity of specie was also carried on the Company's account, but private persons were not allowed to introduce any coin, though it might have been attended with advantage.

Weights and measures. As every thing is sold by weight, a small ivory steel-yard, put up with its weights and scale in a convenient case, (Thunberg, pl. ii. fig. 6,†) is usually carried in the pocket; and for minute quantities, a smaller and very ingenious one, acting by a delicate spring. (*Ib.* fig. 7.) Merchants also carry about a small box, containing their writing and calculating materials, viz. a pencil, Indian ink, water, and mixing stone, with the steel-yard, and swan-pan, or reckoning-board. The weights and measures used by the Japanese are nearly the same as those of the Chinese and Malays. (*Encyclopædia Metropolitana*, vol. xix. p. 590.) Their itinerary measures vary in different Provinces. (Kæmpfer, ii. 404.)

In Kyu-syu and Isyè 1 ri (li) = 50 tso = 3000 kin.

Elsewhere 1 ri (li) = 36 tso = 2160 kin.

Kæmpfer (ii. 404.) found the first to be equal to "a

* *Feines rohr*, in the German version.

† Plate iii. fig. 13, in the English translation; the Plates of which are incomparably superior to those in the German version.

good hour's riding;" the second to "three-quarters of an hour."

1 long ri = 3 standard miles nearly

1 short ri = 2 ditto ditto.

1 tso or cho = 1 length of a street.

1 kin = 1 fathom.

The measure for rice is the *kokf*, (hō?) which is thus estimated:

1 *kokf* = 3000 sacks.

1 *ikwankokf* = 1000 *kokfs* = 3,000,000 sacks.

1 *man-kokf* = 10,000 *kokfs* = 30,000,000 sacks.

The measures are:

1 *pikul*, or *pikel* = 100 *katí* = 125 lbs. Dutch weight = 133½ lb. English.

1 *katí* = 16 *táil*, or *táhil*, = 21½ oz. avoirdupois. = 1 *rix-dollar* = 4s. 5d.

1 *táil* = 10 *mas*.

1 *mas* = 10 *kondúrí*, or *konderí*.

The current coins are:

1. gold, 1 new *kobang* = 60 *mas* = 6 *táil* = £1. 6s. 6d.

1 *itsibú*, or *boontje*, = 5 *mas* = ½ *táil* = 2s. 3d.

2. silver, 1 *nan-dyo-gin* = 7 *mas* = 5 *konderís* = 3s. 10d.

Itagame and kodama of uncertain value, estimated only by their weight.

3. copper, brass, and iron.

Seni is the general term for all coin of the baser metals.

Copper.

1 *seni* = ⅓ *mas*.

Brass.

1 *simoni seni* = 4 common *seni*.

Iron.

1 *dôsa seni* = 4 common *seni*.

The gold coins are of an oblong form, rounded at each end, flat, very thin, about two inches long, rather more than one broad, and of a bright yellow. Each coin is marked with the device or arms of the Djogûn, and a short inscription, giving the date of the year in which it was coined; the largest gold coins, called *o-bang*, (= 10 old, or 16⅔ new *ko-bangs*), are not used in currency, but merely as honorary tokens and keepsakes; they bear the same inscriptions as the *ko-bangs*, and were first coined in the 16th year of the period Ten-syo, (A. D. 1588,) being inscribed with the words *Ten-sio syu rok nen ban*, i. e. Of Ten-syo, 16th year-money. (Klaproth, in *Nouveau Journal Asiatique*, ii. 13.) The *itsibú*, or *itsib*, called *boontje* (i. e. little bean) by the Dutch, on account of its diminutive size, is of pale gold, oblong and flat, about the thickness of a halfpenny. It has the Imperial device on one side, and the date on the other; these coins were first struck in A. D. 1599. The *nan-dyo-gin* is also of an oblong shape, an inch long and half an inch broad, and about as thick as a half-crown. Its inscriptions are similar in import to those of the gold coins. The other silver coins vary much in weight and size, are oblong or cylindrical, and have the figure of Daí *kokf*, the God of Riches, stamped upon them, as may be seen in Kæmpfer's Plate. (*Tab.* xix. fig. F.) The smaller coins of baser metal have all, like the Chinese *tsyens*, a

Coins.

Gold coin.

Silver coin.

Copper, brass, and iron.

* What quantity the sack contains is nowhere mentioned; but if the *kokf* be the *hō* of the Chinese, it is equal to 12,000,000 grains. *Man* and *ikwan* are numerals, signifying 10,000 and 1000. *Man-gokf* and *ikwangokf* are misspelt *managoga* and *ickmagog* in Dr. Kelly's *Metrology*. (i. 197.) The term *ganta* does not appear in the best books on Japan.

JAPAN. square hole in the middle, by which they can be strung. Such strings, containing 96 or 101 each, are always kept for sale in the shops, and are very convenient for small change. The larger strings, called *kwurok-kufyakf*, is worth 1 mas and 5 konderi. The Chinese tsyens are also current at Nangasaki. For an account of the rarer coins which are no longer current, and the History of the Japanese mint, the reader must be referred to Kämpfer, Thunberg, and M. Klaproth, in the *Journal Asiatique*.

Houses.

The Japanese houses are all of lath and plaster, and slightly built, but, being well stuccoed and white-washed, have a neat appearance. They never place any beams obliquely, and their laths are made of bamboo. There are no partition walls, the roof being supported solely by the upright posts which sustain the rafters, but grooves are cut in the cross-beams above and below, for screens, which can be slid backwards and forwards at pleasure, so that the house, which consists at first of only one room, can be subdivided with the greatest ease into almost any number. These screens are lackered wooden frames, covered with thick, coloured paper, and fitting very closely into the above-mentioned grooves. This method of making additional rooms at pleasure is common in many English inns; and can be applied very expeditiously with such light partitions as the Japanese screens; but, as Thunberg gravely remarks, (ii. l. 167.) "though one cannot see what is passing in the next room, one can mostly hear very well all that is said." The ceiling of the rooms is neatly boarded. The large projecting roofs are covered with heavy pan-tiles, or shingles secured by stones laid upon them. These roofs are sometimes double. Their houses are usually two stories high, but the upper rooms are low, and merely used for lumber. Twenty feet is the greatest height from the ground to which they ever build. In the villages the backs and sides of the houses are often covered with shingles, secured by laths of bark nailed on. Both the walls and ceilings of the rooms are covered with richly ornamented paper, the patterns of which represent shrubs and flowers, sometimes on a gold or silver ground. The fronts of houses towards the street are occupied by a shop, kitchen, scullery, or some other offices; but the rooms at the back, opening into a court, are those which the family inhabit; and the garden on which they look is usually ornamented with an artificial mount, planted with flowering trees and shrubs. Almost every house has a room fitted up with a tub and other utensils for bathing, and in those of the better sort, there is a bath adjoining the visitors' apartments. Cleanliness, both in their persons and their houses, is universal among the Japanese. The only fire-place in the kitchen is a large square hole in the floor, generally in the centre, or a square place enclosed with a few stones, and the only chimney a hole in the roof. As the floor is covered with mats, the danger from fire is very great. There are two or more windows in every room, reaching nearly from the ceiling to within two feet from the floor. The sashes consist of light frames, sliding in grooves made in the upright and cross beams, and are removable at pleasure; they are subdivided by laths into small square compartments, sometimes as many as forty, and are covered externally with paper, which, being seldom or never oiled, gives a most dismal light, and excludes the prospect. The floor is covered with thick mats, made of fine flags and rice-straw, two yards long and one broad, enclosed by a narrow black

or blue border. The Temples and public buildings are all constructed in the same manner, being distinguished only by their size, and by tapering towers and turrets in the Chinese style. The larger towns are all surrounded by walls and ditches, protected by a citadel, and remarkable for their regularity. The villages, seldom less than a mile long, consist of one street on each side of the road. Sometimes they are three or four times that length, and are merely separated from each other by a bridge. It is necessary to warm the rooms by fires from October to the end of March, and since there are no fire-places, a large copper brasier, filled with burning charcoal, is placed either in the middle or in one corner, surrounded by screens, so as to diminish the area. The burning of charcoal instead of wood embers, which are always used in Turkey, where the rooms are warmed by a similar method, occasions sore eyes and much inconvenience from smoky walls. Their rooms look very naked, being quite bare of furniture. When sitting they bend their legs under them, and rest their hams upon their heels. At night, a soft mattress, stuffed with wool, laid on the floor-mat, is their bed; a piece of lackered wood their pillow. At dinner, a small table, about a foot square and four inches high, is placed before each person; a small wooden skewer serves for knife and fork, and a portion of each dish is brought in a covered lackered basin, and placed before each of the guests. Cupboards, trunks, boxes, &c. are all kept in some of the store-rooms. Dressing-cases of lackered wood, a foot long and half a foot high, are used by the *petit-maitres* in Japan at their toilet. For one of these diminutive cabinets, richly ornamented with raised flowers in the old style, the ambassador, while at Yedo, was asked 70 kobang; (£94;) too great a price, as Thunberg thought, for a dressing-box, and a plain proof, which he did not observe, of the decline of the Arts in Japan. On the dressing-table there is always a well-polished mirror, made of an alloy of zinc and copper, and attached to a sloping wooden stand. Folding-screens, often richly painted and gilt, such as were seen in most houses in the days of our great-grandfathers, are used everywhere, and in winter-time are much needed for all the purposes for which they were formerly employed among ourselves, when our houses, though more solid, were not much more wind and air tight than the pasteboard edifices of Japan.

The Japanese dress, Thunberg (ii. l. 175.) is persuaded, not only differs from that of all other nations, but has continued one and the same for upwards of 2500 years. It is also, he adds, exactly alike in all ranks, ages, and sexes. A large loose gown, like our night-gown, of silk or cotton, according to the wearer's rank or resources, is always the outer garment. Ladies wear rich flowered silks; men silks, generally all of one colour; soldiers and labourers gird up their skirts. In winter, quilted gowns are worn. Men are contented with only a few; the ladies sometimes put on fifty, one over another, taking care that each should be sufficiently thin and light. That next the skin serves as a chemise, and is, therefore, extremely fine and transparent, and either pearl-coloured or white. These gowns are fastened round the waist by a sash or girdle, the knot of which is tied behind by unmarried, but before by married women: this girdle is the place where the men carry their sabre, fan, tobacco-bag, pipe, and pill-box. Their neck is always bare, and their enormous sleeves

JAPAN

Temples.

Towns.

Furniture.

Beds.

Dress.

JAPAN. serve both as muffs and pockets. In warm weather the labourers often go nearly naked, with nothing but a sash round their waist and between their legs. Men of the higher classes, when out of doors, wear a gauze jacket, black or green, over their wide-sleeved gown. Their trousers, which are made of a very fine and thin, but closely woven, hempen canvass, are more like a petticoat than trousers, reaching from the waist to the ankles, open on each side two-thirds of their whole length, and sewed together only near the feet. They are tied round the waist with a string, and are either striped brown or green, or entirely black. Drawers are seldom worn, except by the military. A large loose jacket, also, is thrown over the shoulders in visits of ceremony. The under garments are often made of a kind of linen, the thread of which is obtained from some species of nettles, or of silk, which, in thinness and fineness of texture, exceeds every thing manufactured in Europe or in any part of India; but the narrowness of these silks, seldom a foot wide, renders them unsaleable in European markets. The common people content themselves with cotton clothing, and fine ladies sometimes wear dresses made of cloth, the thread of which is spun from the bark of the Paper mulberry. (*Broussonetia*.) It has the appearance of calico, and is as white as snow, but is rotten, and will hardly bear washing. Old men wear gowns of brown flowered paper, as a gala-dress in cold weather; but these dresses are forbidden to the young. Stockings are never worn, but a sort of half boots made of cotton is used in cold weather by the lower Orders. Of all the articles of dress, however, used by the Japanese, their shoes are the least enviable; a mere sole made of straw, and fastened by a band across the foot, or tied round the leg and ankle, when it is necessary to walk to any distance, is the only kind of shoe ever worn; and for such there had need be shops at almost every turn. The common people very wisely wear wooden shoes in rainy weather. Their head-dress is most singular. The whole head is shaved bare, except just about the temples and on the nape of the neck, and the little hair that remains is well oiled and then drawn up tight to the crown of the head, and tied together with a strip of white paper well twisted, so as to make a firm binder. All but a finger's length of the hair above the knot is cut off, and the rest twisted into a short cue, standing at right angles to the head. Priests, physicians, and children are the only exceptions from this fashion of hair-dressing. The two former shave their head quite bare, but in the latter it is never shaven at all. The women make their hair very bright with oil, and then, drawing it tight up to the crown of the head, wreath it into a firm knot; a few tresses being left like wings on the sides of the head to distinguish the married from the unmarried. No covering is used for the head except in travelling, and then a small conical cap, made of flags or some kind of grass, and tied under the chin, is worn. The ladies' travelling caps are like a deep soup-plate, and richly embroidered. Parasols and umbrellas are in constant use. In rainy weather, both on foot and on horseback, an outer cloak is worn, made of thick paper well oiled. These surtouts are perfectly water-proof, and inconceivably light; a straw mat, with its rough side outwards, is the substitute for them used by the indigent. Every man has his coat of arms, or family device on his clothes, and carries in his sleeve a piece of soft paper

to serve as a pocket-handkerchief. His fan, which serves as a memorandum-book, is never forgotten. The ladies have always a supply of rouge, not for their cheeks, but for their lips, and if they lay on enough to give them a violet hue, they set every red-lipped damsel at defiance. Black teeth are the great object of a married lady's ambition, and she feels no hesitation in applying a most nauseous and offensive composition for the purpose of attaining so desirable an end; one thing more, however, is necessary to complete her beauty, every particle of hair must be plucked from her eyebrows: a wide mouth, full of bright black teeth, and a total abstraction of eyebrows, will appear, it may be fairly suspected, to every eye but that of a Japanese, as hideous as they did to Thunberg. (ii. 1. 187.)

Among the singular customs of the people, the following also are deserving of notice. 1. Their family or surnames are always prefixed, but never used, except on extraordinary occasions. Their proper names are changed frequently in the course of their lives, according to Thunberg, (i. 1. 198.) but he has probably confounded titles and names together. The rule in Japan is evidently the same as in China, where we have the *mîng*, or infantine, *tsě*, or virile, and *hwei*, or posthumous name, besides the title attached to each of the nine ranks. (Abel-Rémusat, *Gram. Chinoise*, p. 47; Morrison's *View of China*, p. 97.) Girls are often called by the name of some pretty flower. 2. Three meals a day, at 8 A. M., 2, and 8 P. M., are the common allowance; but in some houses there are no regular meals, every one eating when he is hungry. The first course at dinner consists of fish and fish-soup, the meat being skilfully picked up with a brace of lackered skewers; dish follows dish in rapid succession, and a blue china basin, duly covered, is the last. The servants present the dishes on their knees, or they would be in danger of tumbling over the four-inch tables. Some hard-egg is eaten, and warm *sakki* drunk between the courses, and a profound bow is the signal for beginning to eat. *Sakki* and tea are the only artificial beverages fabricated in Japan; a paucity of fluid luxuries which calls forth a note of admiration from the abstemious Swede. For their resolution in resisting the temptation offered by the brandy of their Dutch allies, all reasonable men will agree with him in giving them credit, but fond as he was of Botany, one should have thought that he would have regretted the sherbet, lemonade, imperial, and other vegetable refrigerators, which many of the Asiatic nations know so well how to prepare. *Sakki*, indeed, belongs to the same kingdom, for it is obtained from rice, but it unluckily has a very peculiar taste, which, he tells us, (ii. 2. 89.) "assuredly cannot be considered as agreeable." In colour it resembles wine, or rather beer, and is tolerably clear. Tea-kettles full of it are brought to table, (for it is always drunk warm,) and it is handed round in cups and saucers. It has the great merit of making men drunk most rapidly, and "leaving usually a very disagreeable headache behind it." It is swallowed as a whet before dinner by the Dutch at Batavia. Of its brewing, and in what it differs from arrack, Thunberg says nothing. A kettle full of tea is always on the fire in the Japanese tea-houses, just as a pot full of coffee is always boiling in the Turkish cafenés; and a dish of tea is presented to every stranger in one Country, just as pipes and coffee are in the other. The tea is made by pouring boiling water over it when finely powdered, and it is then stirred about with a wooden

JAPAN.

Names.

Meals.

Beverage.

Sakki.

Tea.

JAPAN. stick, like a chocolate mill, and drunk off before the grounds have time to settle. His tea-apparatus accompanies a Japanese wherever he goes. Ladies, as well as gentlemen, are fond of their pipe, and proud of a showy tobacco-bag and a neat pipe-box. For a dessert, besides abundance of ripe fruit in Summer and Autumn, dried fruits and confectionery are always at hand in Winter. Those preserved in yest, obtained from rakki, are peculiar to Japan and China. Pickled konmons, or cucumbers, *axa*, i. e. vermicelli, *niomen*, or laxa with fish fried in onions, *somen*, the same seasoned with pepper and soy, sweet orach, or sugary sea-weed, (*Fucus saccharinus*), too tough for Thunberg's teeth, but much relished by the Japanese over their cups, are other articles of diet. 3. The flour of a kind of bean, ground very fine, is the substitute for soap: and candles made of concrete oil, with paper wicks, and tapering downwards, are used by the wealthy; but lamps are much more universal. The oil from which candles are made, is expressed from the *Rhus vernix* and *Succedaneum*, *Laurus camphora* and *glauc*, and *Melia azedarach*. *Dryandra cordata* and *Brassica Orientalis* are the plants which supply lamp-oil. For striking a light, a piece of greenish quartz is used as the flint, and the down of the common wormwood, or mugwort, (*Artemisia vulgaris*), serves for tinder. 4. The Japanese never seal their letters, but depend entirely on the art with which they fold them up, and interlace one fold within another; but what is more extraordinary, they secure their warehouses by nothing better than these Gordian knots of paper. 5. Very fine snuff, like the Spanish, is imported from China as a remedy for a cold in the head, a complaint very common in the variable climate of Japan. 6. Cards, though strictly prohibited, are sometimes seen. Thunberg thinks the Japanese are not fond of them, but if that were the case, how come they to have them at all? The Dutch, it must be remembered, never see the natives in private, and one officer is a spy on the actions of another, so that unrestrained intercourse can hardly be ever enjoyed. The cards are two inches long and one broad, black behind, and variously marked in front. There are 50 in a pack, and when laid in a heap, each player draws a card, and then all turn up to see who wins. Another game, either called, or much resembling, "the royal game of goose,"* is also played by the Japanese. 7. The public women are called concubines, and have harsher names, according to circumstances. Parents who have many daughters, sell them, when about five years old, to keepers of brothels, who bring them up first as attendants, and afterwards as the successors of their fair inmates; for when they are between 12 and 16, their freedom is generally purchased by their mistress, and they are formally admitted as members of the senior part of the establishment. Their practising in this way for a few years does no injury to their character, and is no obstacle to their subsequent marriage; for so convenient is the general tone of morality in Japan, that Thunberg met with only a few who agreed with him in disapproving of such proceedings. Some of the mischiefs arising from these lax principles he has sufficiently developed; other points seem to have entirely escaped his notice.

* On this weighty point the translations (Groskurd's *Uebersetzung*, ii. 1. 204. *Engl. Tr.* iii. 121.) are at variance, but the English is probably right. "Siobuts," it says, (iii. 121.) "was a kind of game which by the interpreters was called, in Dutch, the game of the goose. (*Ganse-spiel*)."

8. The roads, he says, are everywhere kept in good repair; but he saw only the most frequented, and his mention of their being especially mended before the passage of some great man, looks as if they were not often smoothed and sanded when no great man was going that way. "The rule of the road," which he justly says Europeans would do well in following, is strictly observed. Ditches, as drains on each side of the way, trees and hedges, mile-stones, and direction-posts, are conveniences which show how much the Japanese are advanced in civilization beyond most of their neighbours. Their horses are shod with straw! "not with iron," says Thunberg, (ii. 1. 210. *Eng. Trans.* 3. 152.) "but with pantouffles, or small shoes of straw, fast bound round the legs with a straw-band." The cheapness and plenty of these light horse-shoes he has duly extolled, but he has forgot to tell his readers, what most men would first think of asking—how long they last. A horse-litter, *kango*, or *norimon*, are the only vehicles to be had, for wheeled-carriages there are none, except clumsy carts, and those only in and about Miyáko. The parties on horseback often make a ludicrous figure. Sometimes a whole family is met carried by one horse; the father mounted aloft on the packsaddle, with his legs dangling beside his steed's neck, his wife in one pannier and his brats in another. The litters are small and inconvenient, as the traveller must squat down on his hams, Japanese fashion, and is only sheltered overhead. The *kango*, or *kago*,* is closed on all sides, square, and much like our sedans; but the most convenient carriage is the *norimon*, being neither more nor less than the palanquin, which, to judge from its Indian name, (*pálki*, from *palanquin*.) was introduced among the Hindús by the Portuguese, to whom the Japanese, therefore, probably owe their *norimons*, unless both those vehicles were borrowed from the Chinese. The bearers generally travel at the rate of one Japanese mile, about two miles and a half English measure, in an hour, and 10 or 12 in a day, (= 25 or 30;) but they sometimes, for a short distance, run at full speed, "and such a *norimon*," says Thunberg, (iii. 1. 212.) "flees past like an arrow."

The principal towns through which the Dutch embassy passed, supplied him also with some additional observations, which will serve to complete this summary. 1. *Nanga-saki*, (according to the Chinese pronunciation Chang-k'hi, long cliff,) situated in 32° 45' 50" North and 129° 52' 7" East, on the only harbour into which foreign vessels are admitted, is one of the five Imperial cities and most considerable mercantile towns in the Empire. It belongs exclusively to the Kubo, who appoints the two Governors, one of whom is always at his post, the other resident near the Court, where the families of both are detained as hostages. Their appointments are estimated at 10,000 rix-dollars, (about £2200,) besides many accidental perquisites, but their expenses are very considerable. The town is everywhere enclosed by hills on the land-side, but has no fortifications. It is traversed by a canal, which carries the water from the neighbouring hills into the sea. Its streets are crooked, seldom more than 30 or 40 fathoms long, and contain the same number of houses. Its local government is in the hands of four magistrates,

* Nasals are often omitted in this, as in other Asiatic languages; thus *Suruga* and *Surunga*, *Nangasaki* and *Nagasaki*, *Fiongo* and *Fiogo*.

JAPAN. who have a sufficient number of inferior officers (*otto-nas*) under their directions. It was a mere village in the time of the Portuguese, and its increase is entirely owing to the restriction of all foreign trade to its harbour. What it was 150 years ago, may be seen from Kämpfer's Plan. (*Tab. xix.*) The sides of the surrounding hills are ornamented by Temples and burying-grounds, which the Japanese, like their South-Western neighbours, love to decorate with shrubs and flowers.

Cocura.

2. *Kokura*, on the Southern side of the narrow strait which separates Kyu-syu from Nifón, is another of the Imperial cities, rich and flourishing, notwithstanding the shallowness of its harbour, which has only depth of water enough for small boats. The town is an oblong of a Japanese mile ($2\frac{1}{2}$ English miles) in length, traversed by a stream running into the sea. It is protected by a strong fortress, and has a military guard at each gate.

Simonoseki.

3. *Simonoseki*, on the other side of the strait, about 3 Japanese miles (8 British miles) across, though not a town of the first rank, is very populous and flourishing, in consequence of its excellent harbour, in which 300 vessels are often lying at anchor. It is, therefore, one of the few places where a general trade in the productions of every Province is carried on. It is also peculiarly famed for its rice and charcoal.

Osacca.

4. *Osaka*, a third of the Imperial cities, the exclusive property of the Kubo, is also one of the greatest places of trade in Japan. Its position on the coast, at the mouth of the river Yedogawa, which gives it a communication by water with Miyáko, renders it a place of very great resort. It is about a mile ($2\frac{1}{2}$ English miles) square, well watered by the river, which fills the canals cut through many of its streets and the ditch round its walls. Some of its numerous bridges are said to be 360 feet long. It is considered as the most agreeable place of residence in the whole Country. The two commandants, or military governors, who have no share in the Civil administration of the town, relieve each other every three years, and great precautions are taken to prevent their meeting or having any intercourse, as the one goes out and the other comes in. The embassy, on its return, spent two days at Osaka, and was allowed to see a great deal of the town and make many purchases. In "the bird-street" there are birds for exhibition or sale from all parts of the Empire. The Public Garden contains a large collection of plants from every Province, also offered for sale. It was here that Thunberg procured the *Cycas*, or *Cyclas revoluta*, a kind of sago-tree, which is found also in China and the East Indies, and forms the link between the palms and the ferns. It was at this place, also, that he saw copper smelted, and bars of it cast in beds filled with cold water, which gives the metal a peculiar brilliance; and here he laid in a stock of *moxa*, (*mo-sha*), the well-known Chinese caustic, which is nothing more than the down scraped off the leaves of the common mugwort. (*Artemisia vulgaris*.) At this place, likewise, they were indulged with the performance of Japanese Plays, which "are merry," says the grave Swede, (*ii. l. 129.*) "but so strange, that I might almost call them absurd."

Miacó, or Meaco.

Of *Miyáko*, in $35^{\circ} 4'$ North and $135^{\circ} 52'$ East, the spiritual metropolis, the Embassy saw scarcely any thing during its first visit, not having been allowed to stir out of the house once in all the four days that it remained there. Placed almost in the centre of the Empire, this, its former and very ancient Capital, is peculiarly calculated to form a great commercial city; and, therefore,

JAPAN. attracts the best workmen and the most considerable merchants. It stretches over a large plain, about four miles in length and two in breadth. Velvets, silks, tissue, plate, copper utensils, sowa, arms, clothes, and lackered work, are purchased here in their greatest perfection; and it is here that the excellent Japanese copper is purified and refined, all the money is coined, and almost all the books are printed. The Daïri's Palace alone forms a considerable town,* and, according to the Japanese notions, is strongly fortified. On their return, the ambassador and his suite, being less restricted, saw more in one day than they had previously done in four; and visited the Temples, which are all without the walls on hills and declivities, commanding the most delightful prospects. The largest is that of Daï-Bud, (*i. e.* Taï Fo, the Great Budd'ha,) consisting of two stories, the one projecting beyond and forming the basis of the other; as is common in Chinese Temples, with the more splendid of which, however, to judge from Kämpfer's Plate, (*Tab. xxxv.*) the Japanese sanctuary can bear no comparison. It rests on 96 columns, and has many lofty but narrow entrances; the upper story is supported by several painted pillars more than six feet in circumference; the floor is paved with squares of marble, a thing seen nowhere else in Japan. Nearly in the centre is a gilt statue of the God, in his usual dress and posture, about six feet from the ground, with long ears and curly hair;† but of such stupendous dimensions, that six persons, say the Japanese, can squat down without inconvenience on the palm of his hand, and his shoulders reach from pillar to pillar, a space measuring, apparently, 15 or 16 ells, (from 30 to 32 feet,) yet the whole seems well proportioned. The Temple of Kwan-won, though neither extraordinarily high nor wide, is of a surprising length. (Kämpfer, *Tab. xxxvi.*) In the midst sits Kwan-won (the Kwan-yin, or merciful Goddess of the Chinese) with her three and thirty hands, each bearing its proper emblem. (*Tab. xxxvii.*) She is surrounded by crowds of subordinate Deities, all richly gilt, and the sides of the Temple are entirely occupied by shelves or benches covered with other figures of the same description; the Temple, therefore, seems literally to deserve its name of San-man, san-sen, san-byakf, san-

Temples.
Daï-budo.

Kwan-won.

syu, san-taï, the $\left\{ \begin{array}{l} 30,000 \\ 3,000 \\ 300 \\ 30 \\ 3 \end{array} \right\}$ Great Ones, *i. e.* Gods.

(Kämpfer, 554.)

The Temple of Kiomids (*Ki-omido si*, *i. e.* Amida, *Kiomids* one of the personifications of Budd'ha) is further from the city, and was, probably, not visited by Thunberg. On the approach to it, there is a chapel crowned by a series of decreasing stories like the far-famed Tower of Nan-king. A little higher up is a large Temple built against the side of the hill, but supported in front by pillars, some of which are eight *ikins* and a half in height. A large mirror, a charity-box, and some gum-gums, (*gong-gongs*), struck by the supplicants by means of a

* But it bears no proportion to the whole area of the city, if the Japanese Plan copied in Kämpfer's *History* (*Tab. xxvii.*) can be depended upon, which is, probably, not the case. See what that writer says respecting the Plan of Yedo.

† Kämpfer (*p. 553.*) also notices the large spot (*i. e.* the class-mark) not gilt on his forehead, and the *taraté*, or sacred flower, (*i. e.* *Nelumbium speciosum*, or *Padma* of the Hindús,) on which he sits.

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rope, in order to advise the God that they are about to pay their devotions to him, are all its ornaments. Not far from the Temple a flight of 85 steps leads down to the sacred spring called Otewantakki, the waters of which give wisdom to all who drink of them. A series of terraces formed in the side of the mountain leads to another Temple, (*Tab. xxxiv.*) similar in structure to that last mentioned, and from its great elevation commanding a splendid view of the town of Miyáko and the surrounding country. The posture of the principal idols, sitting with hands conjoined, is noticed by Kämpfer, who seems to have little doubt as to their being figures of Amida, or some of his canonized disciples.

Yedo.

Yedo, the residence of the Djogón or Kubo, and the actual Capital of Japan, is in 35° 52' North and 139° 36' East, and, in Thunberg's opinion, (*ii. 1. 97, 98.*) the largest city on the face of the earth. If the Japanese are to be trusted, it is 21 Japanese (53 English) miles in circumference; but this, probably, includes the villages in the suburbs, which are scarcely separated from the city. Sinagawa, the first of them through which the embassy passed, lies along the sea-beach, and begins about six miles from the entrance of Yedo. The harbour, though spacious, is very shallow, and even the smaller vessels cannot come within six miles of the town; so that it is not much exposed to an attack by sea. The travellers entered the city by the bridge called Nĩ-pón-bas, (or Nĩ-fón-bas, *i. e.* bridge of Nifón,) which is more than 240 feet long, and the place from which every road in the Empire is measured. Their abode was at some distance further on, in a long and wide street; but Thunberg seems rather disturbed at the meanness of the house in which they were lodged, "not being worthy," he says, "of a foreign embassy which had come from such a distance." He forgets how paltry the presents given to the ambassador were, and how shabbily he was treated throughout his journey. In fact, till the oblique-eyed race have come more closely into contact with Europeans, and have had more experience of their superiority in arms, and of their uprightness and generosity, they will never cease to display the insolence, meanness, and distrust which now marks every step of their intercourse with "those Western Barbarians," the "red-haired people." It is not from regard for the Dutch, or gratitude for the benefits derived from their commerce, that the embassy is invited to the Capital, but that the vanity of the Emperor may be flattered by the submission, and his avarice gratified by the tribute brought by these contemptible strangers; and it may well be asked, whether the conduct of the Dutch agents in Japan has never fostered such unfavourable notions of their national character? But to return to Yedo; the Kubo's palace alone is nearly 15 miles in circumference, and is regularly fortified. The citadel, or inner fort, is inhabited exclusively by the Emperor and Princes of the blood; the outer fortress, which contains a number of fine streets, is the residence of the higher classes of Nobility, and a sort of State prison for their families. At the inner gate a thousand men mount guard daily. Beyond it is the proper residence of the Kubo, on high ground, and only of one story, but much more lofty than any other houses, and occupying a large space. At the audience, none but the ambassador was admitted into the Royal presence; his suite remained in the ante-chamber. The audience-chamber (*Kämpfer, Tab. xxxii.*) is the third of a suite, one within the other, each

rising one step, and about 50 feet long. On the right side is the hundred-mat room, named from the number of mats covering its floor; (*Tab. xxxi.*;) it is 600 feet long and 300 feet wide, and is the place in which the great Officers of State assemble on public occasions. On the left side of the audience-chamber, the presents brought by the ambassador were exposed, some of them displayed, others heaped up together. The whole ceremony consisted in the ambassador's knocking the ground with his head *à la Japonaise*, and then retiring as he came. The Kubo received him standing, with the hereditary Prince on his right hand. The ceremonial, as Thunberg observes, was quite different in Kämpfer's time; a proof that the Japanese Court is not so invariable in its routine of forms, as has been supposed. The other apartments shown to the strangers were entirely bare of furniture; but the floors were covered with very white matting, the doors and cornices finely lackered, and the locks and hinges richly gilt. "Extensive as Yedo is," says Thunberg, "it is as populous as it is extensive." Each family has a separate house, and the houses are only two stories high, the upper story being rarely inhabited, but they are much crowded. The principal streets are very long and broad, being often as much as 80 or 100 feet wide. The suburbs also seemed as thickly inhabited as the city itself; its population, therefore, can hardly be much less than 500,000 souls, perhaps considerably more. Kämpfer was told that Yedo was 21 miles long, 15 broad, and 60 in circumference; this is favourable to the correctness of Thunberg's account, as nothing had occurred in the interval of 81 years which elapsed between their visits, to prevent the natural increase of population, and an uninterrupted state of peace was extremely favourable to it. "The streets," says Kämpfer, (*p. 522.*) "are not laid out so regularly as those of Miyáko, though in parts of the town newly built, they are straight, and cut each other at right angles. He speaks also of places which were filled with trees and bushes. The number of Priests, Monks, Temples, and Oratories, in Yedo, is not smaller, he adds, than in most other Japanese cities. This is scarcely noticed by the Swedish traveller, but he had not quite so good an opportunity of seeing the town as his predecessor. The citadel is nearly in the centre. (See the Plan in *Tab. xxx.*) A square white tower, many stories high, with richly ornamented roofs, which was then within the Palace, and a very conspicuous object, is not noticed by Thunberg; and had, therefore, probably, been destroyed by fire before he saw Yedo. It was, no doubt, a Temple. The Royal Garden and the hill crowned by a beautiful plane-grove, are also unnoticed by the latter traveller. Very destructive fires, supposed to be occasioned by incendiaries, and a smart shock of an earthquake, occurred soon after Kämpfer's arrival; and the volcanoes in Ni-fón itself, as well as in the neighbouring islands, show that internal fire, the great cause of earthquakes, is at hand. The audience-chamber, he says, is exactly as represented in his Plate, (which, as before observed, accords well with Thunberg's description,) and a few carpets, placed on each other, formed the Emperor's seat; the splendid throne represented by Arnold Montanus being merely a creature of that writer's imagination. But was not Montanus indebted to the Dutch envoys for his descriptions? and had there been no change in the Court of Japan in the course of the XVIIth century?

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These are questions to which Kämpfer affords no answer. The Emperor before whom he appeared was a wag, who made his heavy Dutch visitors pull off their cloaks and cut capers; the ambassador himself, however, was excepted; but his suite were exhibited, like tame bears or monkeys, for the amusement of the Kubo and his ladies, who peeped at them from behind their painted blinds of delicately split bamboo. Thunberg's companions were better treated.

See Engelbert Kämpfer's *History of Japan*, translated from the High Dutch by Dr. Scheuchzer, (brother of the celebrated Botanist,) London, 1728, 2 vols. folio. Kämpfer's papers were, at his death, purchased by Sir Hans Sloane, and are, therefore, now in the British Museum. Under the patronage of that eminent Physician, the *History of Japan* was first published in the English translation, which appears to be very faithful, and has a long and valuable Preface by the Translator, containing a *catalogue raisonné* of all the preceding Works on Japan. The original was published at Lemgo, the place where Kämpfer was born, lived, and died, just about the time that Thunberg was leaving Japan. Engelbert Kämpfer's *Geschichte und Beschreibung von Japan, aus dem Original handschrift des Verfassers von Ch. W. Dohm*, Lemgo, 1777—1778, ii. Bände, gr. 4to. An older and more splendid, but far inferior, Work is Arnold Montanus's *Ambassades Mémorables de la Compagnie des Indes Orientales des Provinces Unies vers les Empereurs du Japon*, Amsterdam, 1680, folio. The Dutch edition was printed at the same place in 1669; Ogilby's English Translation at London in 1670, both in folio. An Abridgement with the same title, *Ambassades de la Compagnie, &c.* à Leyde, 1686, 2 tomes 12mo., which contains almost all that is essential in the great Work, is the book quoted here. A judicious abstract of former accounts and valuable materials respecting the Dutch trade are given by Valentyn, in his *Beschryvinge van den Handel en Vaart der Nederlanden op Japan* (*Keurlyke Beschryvinge van Oost-Indien*, 5de Deel. Dordrecht, en Amsterdam, 1726, 5 vols. folio.) The most modern and, next to Kämpfer, the best authority, is Carl Peter Thunberg's *Resa uti Europa, Africa, Asia, förrätted ifrån år, 1770 til 1779*, Upsala, 1789—1793, 4 vols. 8vo.; translated into German by M. Ch. H. Groskurd, Head Master of the Public School at Stralsund, (K. P. Thunberg's *Reise*, Berlin, 1792—1794, 2 vols. 8vo.;) into English, (from the Swedish,) London, 1795—1796, 4 vols. 12mo.; and into French, from the English, (*Voyage au Japon traduit par M. Langlès, et revu, quant à l'Histoire Naturelle, par M. Lamarck*, Paris, 1796, 4 vols. in 8vo.) For

the Botany of the Japanese Islands, the same able Naturalist's *Flora Japonica*, Lipsiæ, 1784, 8vo. and *Icones Plantarum Japonicarum*, Upsaliæ, 1801—1806, folio, are excellent guides; but much valuable information may be found in Kämpfer's celebrated Work, the *Amœnitates Exoticæ*, Lemgov. 1712, 4to.; for which the references in the margin of M. Abel-Rémusat's Index to the Japanese *Encyclopædia* (*Notices et Extraits des Manuscrits de la Bibliothèque du Roi*, tom. xi. Paris, 1827, 4to.) will supply the Linnæan names. Thunberg's *Novæ Insectorum Species*, Upsaliæ, 1781—1791, illustrate another part of the Natural History of Japan; and his many Dissertations relative to that Country, printed in the *Swedish Transactions*, are enumerated by himself in the Preface to his last volume. For the state of Science among the Japanese, M. Rémusat's analysis of their *Encyclopædia* (which is little more than a translation from the Chinese) may be consulted in the *Notices, &c.* xi. 123. It also supplies the genuine orthography of many words printed for the first time in the Japanese alphabetic character. Vocabularies are given by Radermacher (*Verhandeligen van het Bataaviasch Genootschap*, iii. 247.) and Thunberg, (ii. 1. 216. and reversed in the German Translation, iii. 1.;) but the best key to the language is furnished by the *Elémens de la Grammaire Japonaise par le Père Rodriguez, traduits du Portugais par M. C. Landresse*, Paris, 1825, 8vo.; the *Supplément à la Grammaire Japonaise du P. Rodriguez, ou Remarques additionnelles, &c. tirées de la Grammaire du P. Oyanguren*, Paris, 1826. Didaci Colladi *Ars Grammatica Japonicæ Linguae*, Romæ, 1632, 4to. and the same author's *Dictionarium Japonicum*, Romæ, 1632, 4to. and 1638 with the Supplement. Charlevoix's *Histoire et Description Générale du Japon*, Paris, 1736, 9 tomes in 12mo., is an able compilation from the materials furnished by the Missionaries; and the most modern Work on the subject is Golovnin's *Captivité chez les Japonais pendant les années 1811, 1812, and 1813*, Paris, 1818, 2 tomes in 8vo. See also Adelung's *Mithridates*, i. 567; *Nachträge*, 255.; *Zuzätze*, 512.; and *Mémoires sur les Djogouns tirés des papiers de M. Titsingh*, Paris, 1820. The other books cited above are the *Asiatic Researches*, 8vo. ed.; Rémusat's *Grammaire Chinoise; Mélanges Asiatiques*, Paris, 1826; *Nouveau Journal Asiatique*; Dr. Morrison's *View of China*, Macao, 1817; *Asiatic Journal*, Lond. v. y. 8vo.; Sir W. Ouseley's *Oriental Collections*; Abel-Rémusat's *Recherches sur les Langues Tartartes*, vol. i. Paris, 1820, 4to.; Klaproth's *Asia Polyglotta*, Paris, 1823, 4to.

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JAPE, v. } *Jape* (says Junius) is an insulting
JAPE, n. } or outrageous vaunting and triumph-
JA'PER, } ing over them that are under our
JA'PERY, } subjection. *Islandis* (he adds) *geip*,
JAPE-WORTHY. } *est jactatio*; and this, Hickes thinks,
is the same with the A. S. *gilp*, *jactantia*; the verb is
gilp-an, or *gylp-an*, "to brag, to boast, to glory, to

crake, to vaunt; also, to cry out, to *yelpe*." Somner. Junius collects a number of passages to show the usages of the word; some of which express strongly the acknowledged resemblance between *japeries* and the tricks of an *ape*. Skinner derives from the Fr *gaber*. See GAB, GIBBER, GIBE, JABBER; all of which seem to bear an affinity to *jape*.

JAPE *Jape, n.* a trick, a jest; *Jape, v.* to jest; to cheat, to laugh at. *Japer, a* common jester or buffoon.
JAR. *Tyrwhitt.*

See **JANGLE**, for an example from *Piers Plouhman*.

And thei sein soþliche, and so doþ þe Sarrasyns
 That Jesus was bote a jogelour, a *japer* amonge þe comune.
Piers Plouhman. Vision, p. 302.

Thus hath he *japed* thee ful many a yere,
 And thou hast maked him thy chief esquire
 And this is he, that loveth Emelie.
Chaucer. The Knightes Tale, v. 1733.

After this cometh the sinne of *japers*, that ben the *devil's apes*, for they make folk to laugh at hir *japerie*, as folk don at the gaudes of an ape.
Id. The Persones Tale, vol. ii. p. 339.

Jelous he was, and wold have kept hire fain
 For him were loth *japed* for to be;
 And so is every wight in swiche degree;
 But all for nought, for it availeth nought.
Id. The Manciples Tale, v. 17094.

The folk gan laughen at his fantasie
 Into the roof they keyken, and they gape,
 And turned all his harm into a *jape*.
Id. The Milleres Tale, v. 3840.

The prescience of thilke *jape-worthy* deuinyng of Tiresie Deunior, saied. All that I saie (quod he) either it shall be or els it shall not bee.
Id. Boecius De Consol. book v. pr. 3.

She made him debonaire and meke,
 And by the chin, and by the cheke
 She luggeth him right as hir list
 That now she *iapeth*, and now she kist.
Gower. Conf. Am. book vii. fol. 152.

And right so in the same stede
 Ferde Helenus, whiche was hir [Cassandra's] brother,
 Of prophecy and suche another:
 And all was holde but a *iape*.
Id. Ib. book v. fol. 126.

It was no tyme with hym to *jape* nor toye.
Skelton. The Bouge of Courte.

JAR, v. } Skinner prefers the Fr. *guerroyer*,
JAR, n. } which, among other things, signifies
JARRING, n. } *rixari*, to quarrel. Junius thinks, that *jarre, litigiosè concertare*, seems to come from the A. S. *eorre, yrre, ira*; the verb is *eorrian*, which Somner interprets to be angry, or *yeery*, and the participle *corra*, angry, *yeery*. The word was, probably, applied originally to some discordant, dissonant noise.

To cause or utter a harsh discordant sound, as from the shake or vibration of a somewhat solid substance struck, or moved; to vibrate harshly; to reverberate harshly. *Met.*

To disagree; to be or cause to be at variance, to contest, to conflict, to dispute, to quarrel.

Ye muse somewhat to far
 All out of joynt ye *jar*.
Skelton. Duke of Albany and the Scottes.

Paule the first was brother to the said Steuen: hee after wrangling and *jarring* betwene him and Theophilact, succeeded.
Bale. Pageant of Popes, fol. 49.

I may not boast of any cruell *jarre*,
 Nor vaunt to see full valiant facts from farre:
 I haue not bene in Turkie, Denmarke, Greece,
 Ne yet in Colch, to winne a golden fleece.
Gascoigne. The Fruites of Warre.

Christians being at *iarre* amonge themselues do deuoure one another.
Bale. Pageant of Popes, fol. 155.

O steal the accents from her lips that flie,
 Which like the tunes of the celestials are,
 And them to your sick amorous thoughts apply,
 Compar'd with which Arion's did but *jar*.
Drayton. The Barons' Wars, book iii.

The feeble Britons, broken with long warre,
 They shall vpreare, and mightily defend,
 Against their forrein foe that comes from farre,
 Till vniuersall peace compound all ciuill *iarre*.
Spenser. Faerie Queene, book iii. can. 3.

He reconciled also unto Pompeivs, M. Crassvs, an olde enemy ever since that consulship which they bare together with exceeding much *jarring* and disagreement.

Holland. Suetonius. Caius Julius Cæsar, fol. 8.

On easy numbers fix your happy choice;
 Of *jarring* sounds avoid the odious noise.
Dryden. The Art of Poetry.

Since endless *jarrings*, and immortal hate,
 Tend but to discompose our happy State;
 The war henceforward be resign'd to fate.
Id. Virgil. Æneid, book x.

Grave brethren of the gown
 Preach all Faith up, and preach all Reason down,
 Making those *jar* whom Reason meant to join,
 And vesting in themselves a right divine.
Churchill. Gotham, book iii.

So should an idiot, while at large he strays,
 Find the sweet lyre, on which an artist plays,
 With rash and awkward force the chord he shakes,
 And grins with wonder at the *jar* he makes.
Cowper. Conversation.

JAR, v. } Fr. *jare*; It. *giarro*; Sp. *jarro, jarra*;
JAR, n. } *ampulla vel urceus*. Menage derives from the Gr. *υαλος, vitrum*; thus *hyalum, gyalum, giala, giarra*. A *jar* is an earthen vessel; perhaps, from *ge-er-ed*, earthed, or earthen, the past participle of the A. S. *ge-erian*, to ear.

A *jar*; an earthen vessel; *jarred* fruit, fruit packed in such earthen vessel.

Passing from hence Westward along the South coast of Hispaniola, wee discredyed a frigate, which wee chased and tooke; wherein were 22. *iarres* of copper-money.

Hakluyt. Voyage, &c. vol. iii. fol. 568. M. C. Newport.

A great *jarre* to be shap'd
 Was meant at first; why forcing still about
 Thy labouring wheele, comes scarce a pitcher out.
Jonson. Horace. Of the Art of Poetrie.

Or, climbing to a hilly steep,
 He views his herds in vales afar,
 Or shears his overburthen'd sheep,
 Or mead for cooling drink prepares,
 Of virgin honey in the *jars*.
Dryden. Horace. Epode 2.

'Tis hurtful in the footed *jar* to eat,
 Till purify'd; nor in it bathe your feet.
Cooke. Hesiod. Works and Days, book ii.

JARAVA, in *Botany*, a genus of the class *Monandria*, order *Digynia*, natural order *Gramineæ*. Generic character: calyx, glume, two-valved, one-flowered; corolla, glume, one-valved; down bristled.

One species, *J. usitata*, a valuable grass. Native of the mountains of Peru.

JARGON, v. } Fr. *jargonner, jargon*; It. *gergo*,
JARGON, n. } *gergone*; Sp. *jerigonza, gerigonza*;
JARGONING. } all of which, (says Lye,) together with the verb to *jar*, seem to approach very nearly to the A. S. *girran, garrere*, to babble, prate, or chatter. Menage derives from *Barbaricus*, and his Editor from *Græcum*. Skinner from the It. *chierico, lingua chiericoni*, i. e. *Lingua clericorum*, i. e. the Latin, to the vulgar an unknown tongue, though obliged to hear prayers in it.

To *jargon*, in Gower, seems to be, to utter inarticulate sounds.

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Jargon, a language which either himself (the speaker) or his hearers understand not, (Cotgrave;) unintelligible babble or talk; confused, incoherent chatter.

Full faire service, and eke full swete
These birdes maden as they sete
Layes of loue, full well souning
Their songen in their *iargoning*.

Chaucer. *The Romant of the Rose*, fol. 119.

He was al coltish, ful of ragerie
And ful of *jargon*, as a flecked pie.

Id. *The Marchantes Tale*, v. 9722.

But she withall no worde maie sowne
But chitre, and as a byrde *iargowne*.

Gower. *Conf. Am.* book v.

And right so as hir *iargon* strengeth,
In sondry wise her forme chaungeth.

Id. *Ib.* fol. 106.

These love-tricks I've been vers'd in so,
That all their sly intrigues I know,
And can unriddle, by their tones,
Their mystic cabals, and *jargones*.

Butler. *The Lady's Answer to the Knight*.

To them the sounding *jargon* of the Schools
Seems what it is—a cap and bells for fools:
The light they walk by, kindled from above,
Shows them the shortest way to life and love.

Cowper. *Truth*.

JASIONE, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Campanulaceæ*. Generic character: involucre ten-cleft; calyx five-parted; corolla, petals five, regular; anthers cohering at the base; capsule inferior, two-celled, many-seeded.

Two species, natives of Europe. *J. montana*, the Sheep's-bit, is a native of England; by some Botanists this genus is placed in the class *Monadelphina*.

JA'SMINE, or } Fr. *jasmin*, or *jessemin*; It. *gel-*
JE'SSAMINE. } *somino*; Sp. *jazmin*. The Gr. *ιάσμη*, *ιάσμινον μύρον*, a kind of unguent made from the flowers of the white violet. (ΐον.) Martinius says, that an apiary or place for breeding bees was also called *jasme*, and Minshew adds, that the plant was so called, because the bees delight in the flowers of it.

Where thou mayst gather posies
Of gilliflowers, pinks, *jessamines*, and roses,
Sweets for thy bosom, garlands for thy head.

Sherburn. *A Shephard inviting a Nymph to his Cottage*.

There was at the further end of the garden a kind of wilderness,
in the middle of which ran a soft rivulet by an arbor of *jessamin*.

Tatler, No. 33.

The Latine vales eternal verdure wear,
And flowers spontaneous crown the smiling year;
But who manures a wild Norwegian hill,
To raise the *jasmine*, or the coy jonquil?

Fenton. *Epistle to Mr. Lambard*.

Those Ausonia claims,
Levantine regions these; th' Azores send
Their *jessamine*; her *jessamine* remote
Caffraia: foreigners from many lands
They form one social shade, as if conven'd
By magic summons of th' Orphean lyre.

Cowper. *The Task*, book iii.

Luxuriant above all
The *jasmine*, throwing wide her elegant sweets;
The deep dark green of whose unvarnish'd leaf
Makes more conspicuous, and illumines more
The bright protusion of her scatter'd stars.

Id. *Ib.* book vi.

JASMINUM, in *Botany*, a genus of the class *Dian-dria*, order *Monogynia*, natural order *Jasmineæ*. Generic character: corolla salver-shaped, from five to eight cleft; berry two-celled, seeds solitary, arillate.

About thirty species of this fragrant genus are known.

The native Country of the common white Jasmine is uncertain, although it has been cultivated in England nearly three hundred years. The yellow Jasmine, an elegant, hardy shrub, is a native of the South of Europe.

JASP, } Fr. *jaspe*; It. *jaspide*; Lat. *jaspis*; Gr.
JASPER. } *ιάσπης*; Heb. *jaschpel*.

And the bilding of the wall thereof was of the stoon *iaspis*.

Wiclif. *Apocalips*, ch. xxi.

And ther sayd a clerk ones in two vers; what is better than gold?
Jaspre. What is better than *jaspre*? Wisdom.

Chaucer. *The Tale of Melibeus*, vol. ii. p. 84.

His stone is *jaspe* and of plantaine
He hath his herbe soueraine.

Gower. *Conf. Am.* book vii. fol. 149.

The arrowes which they vse are made with great cunning, and instead of yron they head them with flint, with *iasper* stone & hard marble & other sharp stones.

Hakluyt. *Voyage, &c.* vol. iii. fol. 299. John de Vurrazzano.

Golde was the parget, and the seeling bright
Did shine all scaly with great plates of gold;
The floore of *jasp* and emeraud was dight.

Spenser. *The Vision of Bellay*, l. 25.

Of divers sorts of *jaspers*, all the East part (by report) are most affected to that which is like the emeraud, and they carrie it ordinarily about them as a countercharme.

Holland. *Plinie*, book xxxvii. ch. ix.

The workmen here obey the master's call,
To gild the turret, and to paint the wall,
To mark the pavement there with various stone,
And on the *jasper* steps to rear the throne.

Prior. *Solomon*, book ii. *Pleasure*.

Their small tools of *jasper*, which are used in finishing their nicest work, they use till they are blunt, and then, as they have no means of sharpening them, throw them away.

Cook. *Voyages*, vol. v. book ii. ch. x.

Pliny adds to the passage which we have cited above concerning JASPER, "And here by the way I can hold no longer, but my mind serves me very well to challenge the Magicians, who have given it out that this stone is very good for those to have about them, who are to make some publicke speech or solemne oration to the people." Marbodæus treats of 17 species, and states concerning the virtues of this stone,

*Castè gestatus febrem fugat, arcet hydropem,
Appositusque juvat mulierem parturientem.
Et tutamentum portanti creditur esse.
Nam consecratus gratum facit atque potentem,
Et sicut perhibent fantasmata noxia pellit.
Cujus in argento vis fortior esse putatur.*

De Lap. Pret. c. 39.

From a note on this passage it would appear that Jasper was sometimes generated equivocally. *In capite Aspidis invenitur lapillus Jaspidi similis qui mirè creditur esse efficacie et virtutis, et ideo quidem Jaspidem quasi aspidem vocari volunt.* Psellus recommends it as a preservative against defluxions, the night-mare, and epilepsy. (*De Lap. Virt.* p. 16. Ed. 1745.) Jonstone (*Thaumatographia*, iv. 23.) assures us that it is an excellent styptic, according to the part round which it is fastened; and that when placed on the pit of the stomach of an epileptic patient, if it produces perspiration, it frees him from the fit. Isidore, in his *Origines*, (xvi. 7.) with a sagacity beyond the days in which he wrote, ridicules such absurd fancies as some of those just mentioned, *quod credere non Fidei sed superstitionis est.*

Jasper, יָשָׁפָּר, is the third stone in the fourth row of the High Priest's breastplate. (*Exodus*, xxviii. 20.) In

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JASPER. the *Revelations*, (iv. 3.) He who sate upon the throne is said to be "to look upon like a jasper," ὁμοίως ὁράσει λίθῳ ἱάσπιδι; and again, the light of the new Jerusalem is described "like unto a stone most precious, even like a Jasper stone;" "the building of the wall," also, and "the foundation," were of Jasper. On all these passages the commentators have indulged very plentifully in mysticism, and on those from the *Apocalypse* have furnished St. John with numerous reasons for his selection, which it is little probable were ever in his contemplation.

By recent Mineralogists Jasper is classed as a subspecies of rhomboidal quartz; five kinds are enumerated, of which the Egyptian is most rare.

JASSUS, in *Zoology*, a genus of *Hemipterous* insects, belonging to the family *Cicadidæ*, established by Fabricius, from the *Cicadæ* of Linnæus.

Generic character. Beak longer than the head, of two joints, the first short, and hid at the base by the rounded coriaceous hood; lip scarcely any; *antennæ* crest-like, with the first joint rather thicker than the rest.

Fallen, in his work on the *Hemiptera*, has kept this genus, but has changed its name to *Jasse*; he adds, that the crown is linear, short, as broad as the *thorax*; legs covered with small spines. These insects live in gardens, especially amongst flower-pots; they are very agile, and leap like the other *Cicadæ*. The type of the genus is *J. lunis*, Fabricius, figured by Panzer, *Faun. Germ.*, part vi. tab. 23. and part xxxii. tab. 10.

JATROPHA, in *Botany*, a genus of the class *Monocia*, order *Monadelphia*. Generic character: male flower, corolla, of one petal, funnel-shaped; stamens ten, the alternate five short: female flower, corolla, petals five, spreading; styles three, two-cleft; capsule three-celled.

Seventeen species, natives of tropical climates.

J. manihot, native of the West India Islands, is the celebrated cassava root, the juice of which is a deadly poison, but the farinaceous portion, after due preparation, is one of the most nutritious substances known.

JAVEL, to *jarble*, to wet, to bedew; as by walking in long grass after dew or rain. Brocket. *Jarbled*, daggled. North. Grose.

The etymon, like the signification of the term, (says Jamieson, in *v. Javel*.) must be left uncertain.

For then ye wyl be wroken
Of euery light quarel
And cal a lord a *iauel*.

Shelton. The Boke of Colin Clout.

How much more abhominable is that pieuish pride in a lewde vnthriftye *iauell*, that hath a purse as peniles as any pore pedler, and hath yet an hert as high as mani a mighti prince.

Sir Thomas More. Workes, fol. 1272. *A Treatise vpon the Passions.*

Now, when—as Time flying with wings swift,
Expir'd had the terme, that these two *iavels*
Should render vp a reckning of their trauels
Vnto their master.

Spenser. Mother Hubbard's Tale.

But the right Gentle Mind [Sir P. Sidney] would bite his lip,
To hear the *jauell* so good men to nip.

Id. Ib.

JA'VELIN, } Fr. *javeline*, *javelot*; It. *giavellotto*;
JA'VELINIER, } Sp. *javalena*, (which latter Delpino
JA'VELOTTIER. } calls a boar-spear, and Skinner thinks
may be from the Sp. *javal*, a wild boar.) Spelman
has *gaveloc*, *baculi vel teli genus*: Kilian, *gavelota*.
Fland. i. jaeliine, *tragula*: and Benson, *gaselucas*,

hastilia. *Gafflak* was a kind of dart (*jaculi genus*) JAVELIN: among the ancient Suio-Goths; *gafflas*, also, in A. S. is *furcæ*, forks. These resemblances may be merely JAUNCE casual, and *javeline* be (as Minshew says) *q. jaculine*, from *jaculari*, to throw. Cotgrave calls it

A weapon of size between the pike and the partisan.

And many of them from vnder the chariots and from among the wheles, did thrust at our menne with pikes and *jauelins* (*tragulas*) and wounded them.

Arthur Goldyng. Cæsar. Commentaries, book i. fol. 20.

When his citizens had permitted and granted unto him [Pittacus] to haue and enjoy those lands which he had conquered from the enemy, as much as he would himselfe; hee stood contented with so much, and no more as lay within one fling, or shot of the *javelin* which he lanced himself.

Holland. Plutarch, fol. 309.

When the armie was thus ordred in battaile array into those bands and squadrons, the *javeliniers* foremost of all began the fight.

Id. Livius, fol. 286.

The spearmen or *javelottiers* of the vaward, and the principes of the middle ward, who stood readie armed in guard for the defence of the pioners, made head and received them with fight.

Id. Ib. fol. 264.

But lest new wounds on wounds o'erpower us quite,
Beyond the missile *javelin's* sounding flight,
Safe let us stand; and from the tumult far,
Inspire the ranks, and rule the distant war

Pope. Homer. Iliad, book xiv.

Their arms were short *javelins*, small shields of a slight texture, and great cutting swords with a blunt point, after the Gaulish fashion

Burke. An Abridgment of English History, ch. xi.

JAUMEA, in *Botany*, a genus of the class *Syngenesia*, order *Æqualis*. Generic character: calyx roundish, imbricated, with nearly round scales, disposed in a triple series; receptacle naked; down short, plumose.

One species, *J. linearis*, native of the neighbourhood of the mouth of the River of Plate.

JAUNCE, } Skinner says, *strenuè ambulare*,
JAUNT, } from the Fr. *jancer*, which, after Cot-
JA'UNTY, } grave, he interprets, to stir an horse
JA'UNTINESS, } in the stable till he swart (sweat)
JAUNTE'E. } with all; or, Cotgrave adds, as our to
jaunt; (an old word.) To *jaunt* is (as in common usage)

To make short, flighty excursions; to flit to and fro; to move airily, lightly, giddily about. And *janty*, or *jaunty*,

Flighty or fluttering; airy, light; moving lightly, airily.

Then afterward he was set vpon an vnbroken coult with his face to the horse tayle, and so caused to ride a gallop & *iaunted* til he were breathlesse.

Bale. Pageant of Popes, fol. 127.

————— I was not made a horse

And yet I beare a burthen like an asse,
Spur-gall'd, and tyr'd by *iauncing* Bullingbrooke.

Shakspeare. Richard II. fol. 45.

GUARD. 'Las I'm weary with the walk,
My *jaunting* days are done.

Beaumont and Fletcher. Wit at several Weapons, act iv. sc. 1.

Our Saviour meek and with untroubled mind
After his aery *jaunt*, though hurried sore,
Hungry and cold betook him to his rest.

Milton. Paradise Regained, book iv. l. 402.

NRA. I am weary, giue me leaue awhile,
Fie, how my bones ake, what a *jaunt* haue I had.

Shakspeare. Romeo and Juliet, fol. 63.

Then a fresh maggot takes them in the head,
To haue one merry *jaunt* on shore
They'd not be fetter'd-up, they swore.

Yalden. Fable 9. The Sea and the Banks.

JAUNCE.
—
JAUN-
DICE.

The most fruitful in genius's is the French nation; we owe most of our *janty* fashions now in vogue to some adept beau among them.
The Guardian, No. 149.

I felt a certain stiffness in my limbs, which entirely destroyed that *jauntyness* of air I was once master of.

Spectator, No. 530.

Spring, which is now in full vigour, and every hedge and bush covered with flowers, rendered our *jaunt* delightful.

Swinburn. Spain, let. 30.

Palmer! Oh! Palmer tops the *janty* part.

Churchill. The Rosciad.

A bag-wig of a *jaunt* air,
Trick'd up with all a barber's care,
Loaded with powder and perfume,
Hung in a spendthrift's dressing-room.

Smart. Fable 16.

JA'UNDICE, } Fr. *jaunisse*, from *jaune*, yellow.

JA'UNDICED. } The *yellowes* (says Minshew) which is an overflowing of the gall over the whole bodie.

But wheras he [the Pope] was long before sicke of the *yelow* *iaundise*, then the disease began to worke so sore vpon him that he died the twentye daye after the election.

Bale. Pageant of Popes, fol. 196.

Varro saith, that the yellow *jaundise* was called a king's disease, (*regius morbus*), or a sicknesse for a king, because it was cured ordinarily with this honyed wine called mulse.

Holland. Plinie, vol. ii. fol. 136.

We find in common experience, that we apprehend things according to our own prepossession; *jaundised* eyes seem to see all objects yellow, blood-shotten, red.

Hall. Works, vol. iii. part iii. sec. 2. *Episcopacy by Divine Right*.

And Jealousy, the *jaundice* of the soul.

Dryden. The Hind and the Panther, part iii.

The optics of some are so dimmed and overclouded by the mists of error and prejudice, that, like a *jaundiced* eye, they cannot see the kalon in its true colours.

Search. Light of Nature, vol. i. part ii. ch. xxiv.

The JAUNDICE is variously termed by Medical Writers. *Icterus*, from the bird of that name, the golden thrush, concerning which Pliny has recorded a curious belief. "A Bird there is called in Greeke *Icterus*, of the yellow colour which the fethers carrie, which if one that hath the Jaundice doe but looke upon, he or she shall presently be cured thereof, but the poore Bird is sure to die for it." (*Holland*, xxx. xi. *Ed. Hard.* 28.) *Regius Morbus*, for the reason assigned by the same writer from Varro, which we have cited above; and in which Celsus agrees with him by prescribing rich and royal fare for its cure. *Arcuatus*, or *Arquatus Morbus*, because the skin is coloured like a rainbow, *a colore arcûs cælestis æmulo*. *Aurigo*, from the golden (*aureo*) hue which it produces. And, lastly, by Paracelsus, who was fond of a peculiar nomenclature, *Leseoli Morbus*, from a salt, *leseolus*, which he successfully employed in treating it.

Jaundice arises from an obstruction of the discharge of the bile into the bowels, and its return into the blood by the absorbents. This may be occasioned by the passage, through the ducts, of concretions formed in the gall bladder, and called gall-stones; a process often attended with considerable pain in the pit of the stomach, anxiety, restlessness, nausea, and spasms; it is of uncertain duration, sometimes being over in a few hours, at others lasting even for weeks. The discoloration of the skin, which commences at an early period of the attack, continues long after its more violent symptoms have disappeared. Indolent and inactive habits are among the chief causes of this affection. The ducts may also be obstructed by thickened bile;

or they may be compressed, an effect often produced by sedentary employments. This compression is most to be dreaded if it arises from any tumour of the liver. They are also exposed to spasmodic constriction and to a thickening of their coats, either of which causes may produce this disease.

Relapses are of common occurrence in Jaundice, and medicine appears to possess little efficacy. Frequent and gentle exercise, particularly on horseback, warm bathing, attenuating and aperient diet, all are useful; and much attention should be paid to the exhilaration of the patient's spirits, which are proverbially depressed. Opium has been sometimes largely given. Emetics and bitter purgatives, or where inflammation has been produced or apprehended, blisters and blood-letting are among the received remedies. The Acids, especially dilute nitric Acid, have had strong advocates; and numerous attempts have been made to act upon the gall-stones themselves by solvents. Among these, a decoction of grass is recommended by no less a name than that of Van Sweeten.

Few diseases have had the fate of meeting with more fantastical remedies than those which the Ancients set down for the Jaundice. The reader may be amused with a few which we shall borrow from Pliny. It is cured by snuffing up the fumes of *Elaterium*, the juice of the wild cucumber; by the seeds of the wild gourd, if followed up by plentiful draughts of honeyed water; by leeks; by garlick in wine; by an enema of beet-root; by a decoction of cicory in honeyed wine; by colewort, parsley seed, basil, mint, cummin; by an electuary made from orange seeds and honey; by dock-water, horehound juice, French nard, hyacinth seed, chamomile, maiden-hair, asphodel, chick-peas; by hazel-nuts, taken in vinegar with wormwood seed; the root and seed of wild myrtle, groundsel, liverwort, centaury, betony, vervain, cinquefoil, coltsfoot, hyssop, and aloes. These are simple prescriptions, but what shall we say to some that follow? "The ashes of a Dog's head calcined, taken in honey'd wine;" "earthworms in honey'd vinegre with myrrhe;" "the brains of a Partridge, Eagle, or other birds of prey, taken in three cyaths of wine;" "the ashes of dates, those also of the entrails of Stockdoves given in honey'd wine to the quantitie of three spoonfuls, are soveraigne in this maladie; likewise the ashes of Sparrows, burnt in a fire made of vine wood;" "moreover, it is said, that a Hen with yellow feet is very good therefore; in case the said feet be cleansed and washed first in faire water, afterwards bathed and rinsed in the wine that the patient is to drinke." "Harts horne burnt and reduced into ashes is a very proper remedy, so is the bloude of an Asse fole drunk in wine." Pliny must recount in his own words the last prescription which we shall cite, which for nauseousness and extravagance, we imagine, may fairly challenge the whole Pharmacopœia; *item fimum asinini pulli quod primum edidit a partu, datum fabæ magnitudine e vino, medetur intra diem tertium. Eadem et ex equino pullo similiterque vis est.* (xxviii. 64. *Ed. Hard.*)

JAUNT, see JANT.

JAW,

JA'WED,

JA'WY,

JAW-BONE,

JAW-FALLEN,

JAW-TEETH.

Or *Chaw*, q. v. from the A. S. *ceowan*, *ceowian*, *mandere*, *mandicare*.

The *jaw* is the *chaw*, or that which *chaweth* or *cheweth*.

JAUN-
DICE.
—
JAW.

JAW.
—
IBIS.For they [her eyes] are blered
And graye heard
Jawed lyke a jetty.Skelton. *Elinour Rumming*.At last (with paine) the first word that he spake,
Was this: Alas, and therewithall he stayed,
His feeble *jawes* and hollowe voyce could make
None other sounde.Gascoigne. *Dan Bartholmew of Bathe*.And he founde a *jaw-bone* of a rotten asse, and put forth hys hande
and caughte it and slewe a thousande men therewith.Bible, Anno 1551. *Judges*, ch. xvLike as a fearfull partridge, that is fled
From the sharpe hauke, which her attached neare,
And fals to ground, to seeke for succour there.
Wheras the hungry spaniels she does spy,
With greedy *iawes* her ready for to teare.Spenser. *Faerie Queene*, book iii. can. 8.But when he hath had enough of this, and would shut and close
his mouth again, he letteth fall the upper *chaw* a little, which is a
warning unto the bird for to get forth: but he never bringeth both
iawes together, before he knows that the trochilus is flown out.Holland. *Plutarch*, fol. 799.He may be compared to one so *jaw-fallen* with over-long fasting,
that he cannot eat meat when brought unto him.Fuller. *Worthies*. *Essex*.The dewlaps and the *jawey* part of the face.Gayton. *On Don Quixote*, p. 42.The rest called *jaw-teeth* or grinders, in Latin *molars*, are made
flat and broad a top and withall somewhat uneven and rugged, that
by their knobs and little cavities they may the better retain, grind,
and commix the aliments.Ray. *Of the Creation*, part ii, p. 307.And o'er his lank *jaw-bone*, in piteous plight
His black rough beard was matted rank and vile.Thomson. *The Castle of Indolence*.Till then, ye elements, rest, and thou firm earth,
Ope not thy yawning *jaws*, but let this monster
Stalk his due time on thine affrighted surface.Mason. *Elfrida*.JAY, Fr. *jay*, *geay*, *gay*, *gaion*; D. *ka*, *kae*, *kawn*.
Skinner and Minshew from the sound which it utters.
The trivial name of the *Corvus glandarius* of Linnæus.Now had this Phebus in his hous a crowe,
Which in a cage he foster'd many a day,
And taught it speken, as men tecne a *jay*.Chaucer. *The Manciples Tale*, v. 17081.Two sharp-winged sheares,
Decked with diuerse plumes, like painted *jays*,
Were fixed at his backe, to cut his ayerie waies.Spenser. *Faerie Queene*, book ii. can. 8.Admires the *jay* the insect's gilded wings?Pope. *Essay on Man*, epis. 3.And startle from his ashen spray,
Across the glen, the screaming *jay*.Warton. *Ode 2. The Hamlet*.IBALIA, in *Zoology*, a genus of stingless *Hyme-*
nopterous insects, belonging to the family *Ichneumo-*
nidæ, established by Latreille, who separated it from
the genus *Banchus* of Fabricius.*Generic character.* *Antennæ* filiform, of thirteen joints
in the females; lips small, horny, transverse, arched in
front and nicked in the middle; jaws thick, one with
four and the other with two teeth, on the inner side;
maxillary *palpi* short, of five joints, ending by a large
joint; abdomen much compressed; knife-shaped
wings, like those of the *Cynipes*. Panzer has given the
name of *Sagaris* to this genus. The manners of these
insects are unknown, but they probably live like the
Cynipes, and undergo their metamorphosis in the cel-
lular structure of plants.The type of the genus is *Ibalia custellator* of Latreille,
the *Banchus custellator* of Panzer, who figures it in
part lxxii. tab. 6. of his excellent Work on German
insects.IBERIS, in *Botany*, a genus of the class *Tetrady-*
namia, order *Siliculosa*, natural order *Cruciferae*. *Ge-*
neric character: corolla, petals unequal, the exterior
larger; pouch roundish, compressed, partition placed
crosswise, cells one-seeded.About twenty species, natives of Europe, herbaceous,
hardy plants, several of which are cultivated in gardens
by the name Candy-tuft. *I. amara* is a native of Eng-
land.

IBIS.

IBIS, a bird so called in Greek and Latin; "Of
stiffe legs and a long bill, which profiteth much the
country of Libia in killing serpents, and therefore
worshipped among the Egyptians." Minshew.The like devise to this, namely of clystres, we learned first of a
foule in the same Ægypt which is called *ibis*, (or the blacke storke.)
This bird having a crooked and hooked bill, useth it instead of a
syringe or pipe, to squirt water into that part, whereby it is most kind
and holsome to void the dounge and excrementes of meat, and so
purgeth and cleanseth her bodie.Holland. *Plinie*, vol. i. fol. 210.IBIS, Lacepede; *Ibis*. In *Zoology*, a genus of ani-
mals belonging to the family *Longirostres*, order *Grallæ*,
class *Aves*.*Generic character.* Beak arched, long, slender,
thick at the base, and quadrangular, rounded at the tip,
which is obtuse; nostrils linear, extending from the
root to the tip of the beak, and dividing it into three
portions, of which the upper is the broadest and flat-
tened; head and throat bare, the latter and the crop
expansile; legs longish and four-toed, the front webbed

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at their base as far as the first joint, the hind toe very
long, all provided with claws, that of the middle toe in
some smooth, in others serrated, on its inner edge;
wings of moderate size, the first quill shorter than the
second and third, which are the longest of all.The genus *Ibis* has been frequently confounded
with the *Tantali*, *Scolopaces*, and *Numenii*: it is distin-
guished from the last by the bareness of the head
and throat, which in them is feathered; from the *Sco-*
lopaces by the quadrangular form of the base of the
beak, which in them is round: and from the *Tantali* by
the same circumstance and its slenderness, as in them
it is triangular and very strong. Ibises are found in all
parts of the world, except Australia, but more especially
in warm climates, from whence they sometimes migrate,
and are occasionally met with in Germany, Holland,
and England. They feed upon insects, worms, testa-
ceous animals, and sometimes even on small fishes.
Cuvier imagined that the Ibises occasionally fed on
snakes, in consequence of having found what he consi-

3 s

JAY.
—
IBIS.

IBIS.

pered to be the scales of those animals in an Ibis mummy. This, however, is denied by Savigny, for the following reasons: viz. that according to the account of Herodotus, the intestines were removed prior to embalming; that snakes were among the number of sacred animals, and might, therefore, have been subjected to the same funeral honours as the Ibis; that he (M. Savigny) had found in an Ibis mummy not the remains of the viscera, but those of golden flies, beetles, and a scaurus, whence he believes that Cuvier might possibly have been mistaken, and more especially that the remains which Cuvier had met with presented no appearance of digestion, which is a strong presumption against his opinion; and that the organization of the Ibes is not such as to adapt them for destroying serpents.

The Ibes perform a powerful and elevated flight, extending their neck and legs horizontally with their body, and occasionally uttering hoarse, bass croakings. When they settle, they are observed huddling close together, and for hours employed raking up the mud with their beak, advancing very slowly, and not with the rapidity of the Curlew; and while thus engaged they usually rest upon one leg only. They build mostly on high trees, and feed their young in the nest till they can fly.

I. Falcinellus, Tem.; *Scolopax Falc.*, Lin.; *le Courlis Vert*, Buff.; *l'Ibis Noir*, Savigny; *El Hareiz* of the Arabs; *Ayron Negro* of Italy; *Bay and Glossy Ibis*, Lath. This species is nearly two feet in length, and varies much in its plumage at different ages; in the three-years old bird the head is of a blackish red, the neck, chest, upper part of the back, bastard wing and under parts bright rusty red; back, rump, wing-coverts, quills of the wings and tail greenish black, glossed with bronze and purple; the beak greenish black, and brown at the tip; the naked ocular circlet green encompassed with grey; legs brownish green. It is then known as the *Tantalus Igneus* and *Falcinellus* of Gmelin. In such birds as have not reached three years, the feathers of the head, neck, and throat are brownish black in the middle, and edged with white; the under part of the neck, the chest, belly, and thighs, ashy black; the upper part of the back and the scapulars ashy brown; the glossings of the wings and tail less brilliant. Whilst in the first year the general plumage is more ashy, and the white edges of the feathers much broader than subsequently. They build their nests in Asia, and are found on the borders of streams and lakes in flocks of thirty or forty; they migrate periodically to Egypt, and, arriving there later than the White Ibis, stay there also later. In their passage they are numerous in Poland, Hungary, Turkey, and the Greek Archipelago; they occasionally visit the banks of the Danube, Switzerland, and Italy, and, but more rarely, England and Holland.

I. Religiosa, Cuv.; *Tantalus Æthiopicus*, Lath.; *Abou Hannes*, Bruce; *White Ibis*. About the size of a fowl; the head and neck bare, the skin of which is black; the body white; the primaries of the wings tipped with shining ashy black, among which the white forms oblique notches; the secondaries bright black, glossed with green and violet, the barbs of the innermost three or four long and silky, cover the rump, and falling from above the tips of the wings hide part of the tail, of which the quill feathers are white, and thus is produced the crescent-like mark on the rump noticed by Plutarch. (*De Iside et Osiride*.) When young, this species has the neck and throat sparingly covered with

small white feathers, and the top of the head and occiput have other longer and lustrous black feathers, of which some are edged with white, and are sufficiently long to form a crest on the occiput had the bird power to raise it; these, as the bird advances in age, fall out, and, as has been before mentioned, the head and neck become bare. From this circumstance M. Savigny imagines that the bronze bird figured by Middleton in his *Antiq. Monum.*, Tab. x. p. 129, is not so very distant from the Ibis as Cuvier seems to think. The White Ibis arrives in Egypt about the time that the inundation of the Nile commences, its numbers increasing or diminishing with the increase or diminution of the waters, and it migrates about the end of June, at which time, Bruce observes, it is first noticed in Ethiopia. The time for shooting them is when the Nile subsides, but nets also are set for them, and in Autumn many are found in the marshes of Lower Egypt and about Damietta with their heads cut off. This species does not collect in large flights; Savigny has observed not more than eight or ten together, and sometimes only one.

This as well as the last species are the birds which were adored by the ancient Egyptians, and of which numerous mummies are found. It is very remarkable that, with the excellent description of the *White Ibis* given by Herodotus before their eyes, Naturalists so long described, as that bird, individuals which are totally different. The bird described by Perrault as the *Ibis Blanc*, by Brisson as *Ibis Candida*, and by Linnæus as *Tantalus Ibis*, for the present species, differs from it in having the ridge of the beak rounded, its tip slightly grooved on each side, and the nostrils at the root. Consequently it is not an Ibis, in which the beak is not grooved, and the nostrils extend nearly from the base to the tip of the beak. In point of size, too, they differ very greatly; the *Tantalus Ibis* of Linnæus is as large as a Stork, but the true Ibis does not exceed the size of the common Fowl. In reference to this point, Hasselquist, in his *Iter Palestinum*, is more correct; he says, p. 249, *magnitudo gallinæ seu cornicis*; and at p. 250, *vasa quæ in sepulchris inveniuntur, cum avibus conditis, hujus sunt magnitudinis*; yet he has mistaken a little Black and White Heron for the true Ibis. Belon, in his *Histoire Naturelle des Oiseaux*, lib. iv. c. 9, insists upon the White Ibis being merely a Stork; an opinion, Cuvier says, concerning which *aussi personne n'a-l'été de son avis en ce point, excepté les apothicaires qui ont pris la cigogne pour emblème, parce qu'ils l'ont confondue avec l'Ibis auquel on attribue l'invention des clystères*.

I. Melanocephala, Vieill.; *Tant. Melan.*, Gmel.; *Saunghill* of India; *Black-headed Ibis*. Entirely white, except the beak, head, and legs, which are black, as are also a few spots on the back of the head and the upper part of the neck. Latham states that the feathers of the rump are often used, as those of the Ostrich, for head-dresses. It is found on the banks of the Ganges, and may, perhaps, be only the last species during its migratory progress.

I. Cristata, Vieill.; *Tant. Crist.*, Gmel.; *Crested Ibis*. Is distinguished by a tuft of long white and green feathers implanted in the back of the neck; the forehead and upper part of the head green; the rest of the neck, back, and front of the body, rusty red; the wings white; beak and legs yellow. The female has a shorter crest, the wings tinged with grey. Native of Madagascar.

I. Calva, Vieill.; *Tant. Calv.*, Gmel.; *Bald-headed*

IBIS.

IBIS.

Ibis. Rather larger than the European Curlew; its head, the upper part of the neck, and front of the throat naked, forming at its upper part a kind of fold, about five lines broad, of a deep red; the general colour of the plumage is black, glossed with green and purple. Found at the Cape of Good Hope and in the marshy districts of Africa.

I. Fuscata, Vieill.; *Tant. Manillensis*, Gmel.; *Manilla Ibis*. Has the plumage reddish brown, the eyes encircled with a greenish skin, which is also the colour of the beak, and the legs red.

I. Hagedash, Vieill.; *Tant. Hag.*, Gmel.; *Hadelde* of the Cape of Good Hope. A little larger than the common Fowl; has the beak five inches long, red above and black beneath; the upper part of the neck yellow; wings brown; tail cuneiform, and twice as long as the beak; feet and legs black.

I. Calchoptera, Vieill.; *Copper-winged Ibis*. Head, neck, chest, and belly grey; a narrow white stripe extending from the ear down the neck; back, wing-coverts, and rump greyish brown, with bronze glossings; alar and caudal quills blue, changing to deep violet; legs brown; tarsi and toes red.

I. Rubra, Vieill.; *Scol. Rub.*, Lin.; *Tant. Rub.*, Gmel.; *Scarlet Ibis*. The whole plumage scarlet, except the tips of the alar quills, which are black; beak naked, part of the cheeks, legs, and feet pale red. In the female, the feathers on the head and front of the neck are tipped with grey, with greyish red on the top of the neck and fore part of the back; the rest of the back and rump and wing-coverts bright red; under parts paler; tips of the first two alar quills azure blue. Before the Scarlet Ibis attains its full age, its plumage varies very remarkably; when first hatched, it is covered with a blackish down, which then becomes ash, and afterwards white; subsequent to the second and third moult, the scarlet begins to appear on the back, and extends thence to the neck, wings, and under parts. The *Tant. Fusc.* of Gmelin is considered by Temminck as the young of this species, and Vieillot is inclined to believe that the *Tant. Albus* of Latham is the same. The Scarlet Ibis is found in the hottest parts of America in large flocks, and frequently the old are separated from the young birds; they fly rapidly, but rarely, except at morning and evening, in search of food; they are not very shy, and can easily be tamed.

I. Mexicana, Vieill.; *Tant. Mex.*, Gmel.; *Mexican Ibis*. Face covered with a reddish skin; the feathers of the head and neck brown, white, and green; those of the back green and black; under parts reddish brown; wings glossed with green and gold; legs blackish, and feet blue. Found on the lakes of Mexico.

Some other species are mentioned by Vieillot, for which the reader is referred to his Work.

See Linnæi *Systema Naturæ* a Gmelin; Buffon, *Histoire Naturelle*; Illiger, *Prodromus Mammalium et Avium*; Cuvier, *Règne Animal*; Vieillot, *Histoire Naturelle des Oiseaux de l'Amérique Septentrionale*.

We shall here dwell a little longer upon the ancient accounts of the Ibis. The LXX have rendered the Hebrew יִשְׁכִּי (Lev. ch. xi. v. 17.) by *ἰβίς*. The English version, following Junius and Bochart, interprets it "the great owl." A similar rendering of the same word occurs *Isaiah*, ch. xxxiv. v. 11. In Egypt, says Herodotus, (ii. 64.) whoever kills an Ibis, even involuntarily, is put to death without hope of pardon; and this asser-

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tion is corroborated by Diodorus Siculus. (i. 83.) The reason for the great value assigned to these Birds is explained by the elder Historian afterwards as follows. Every Spring, it seems, they were in the habit of encountering certain winged Serpents, who attempted to make their way through a defile opposite the city Butus, by which Arabia is separated from Egypt. Here they killed the invaders; and Herodotus, who visited the spot, saw huge piles of the Snakes' bones and spines (*ἀκάνθοι*) scattered about in all directions, as clear testimonies of the valour of the Ibis. The Bird, as he describes it, is wholly black, with feet like a Stork, a beak extremely hooked, and in its size equal to a *Crex*, perhaps our English Crake or Curlew. There is another kind far more common than these Snake-killers, which has the head and neck unfeathered, and the wings white. (75. 6.) Polyænus, in his *Stratagemata*, (vii. 9.) has given a curious example of the respect paid by the Egyptians to the Ibis. When Cambyzes was besieging Pelusium, the garrison made so strenuous a resistance, that the invader was nearly beaten off by the volleys from their catapults. The Persian, however, renewed his attack under unexpected leaders. He drew up in his first rank a large band of Cats, Dogs, Sheep, and Ibexes, all of them personages whom the Egyptians regarded with the most superstitious veneration. They dared no longer hurl their stones and fire at these Divinities, and under the protection and by the auspices of his enemies' Gods, Cambyzes thus succeeded in storming their city.

Cicero twice corroborates the inviolability of the Ibis; (*de Nat. Deor.* i. 29. *Tusc. Quæst.* v. 27.) but in repeating the story of the winged Serpents, he makes them swarm from the Desert of Libya. (*de Nat. Deor.* i. 36.) Ælian (*Hist. An.* ii. 38.) gives both accounts. Ammianus Marcellinus (xxii. 15.) and Philo (*de Anim. prop.* xvi. 11.) are the only two other authors who mention the winged Serpents; and the former adds a huge marvel relative to the Ibis, *quas aves per rostra edere fetus accepimus*. Diodorus Siculus (i. 87.) makes the Ibis a destroyer of Snakes, Locusts, and Caterpillars; and he is followed by numerous other writers. Josephus mentions them as part of the baggage which Moses carried with him as a preservative against Serpents, when he commanded the Egyptian army during an inland expedition against the Ethiopians. (*Ant.* ii. 10.)

Ælian (*Hist. An.* ii. 35.) and Pliny (as we have cited him above) have ascribed to the Ibis a most useful medical invention; and the former, on the authority of the Egyptian embalmers, has advanced a statement, to which he does not very readily assent, that the intestines of this Bird extend to the incredible length of 96 cubits. (x. 29.) That which was procured from the Grand Signor, as an Ibis, by Louis XIV., and is described by Perrault in the IIIrd volume of the *Mém. de l'Académie des Sciences*, part iii. p. 61. measured in this department only 4 feet 8 inches, (French.) This Bird (*Ibis Blanc*) lived many months at Versailles, and, as if out of spite to Ælian, (as we shall presently have occasion to remark,) ate very heartily. It was dissected after death, and its anatomical description is given in very full detail. Plutarch (*de Solertiâ Animal.* vol. ii. p. 974, *Ed. Xyl.* and *de Isid. et Osir.* 381.) asserts, that in its ablutions the Ibis employs salt water, and that the Priests of Egypt, in performing their lustrations, always select such water as an Ibis has drunk from, on account of that Bird's extreme fastidiousness in regard to the

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purity of its beverage. A few other particulars may be collected from the same author, namely, that an Ibis just excluded from the shell weighs two *drachmæ*, that is exactly as much as the heart of a new-born infant; that when its legs are extended, the lines joining their extremities with the beak make an equilateral triangle; (*Sympos.* iv. p. 670.) and that it stands in the form of the first Egyptian letter. (*Ibid.* ix. p. 738.) One other fact, in order to escape misinterpretation, we shall present in his own language: τὴν Ἰβιν λέγουσιν, ὅταν παλαιὰ γενομένη, τὸ βρομῶδες ἀποπνεύσῃ καὶ θαλερὸν, εὐωδέστερον τὸ ἀρωματικὸν ἔσχειν. (*An seni sit gerenda Resp.* p. 791.) In conformity with the above assertion, the flesh and entrails of that specimen which was dissected by the *Académie des Sciences*, are described as fresh and agreeable to the smell more than 15 days after death. In corroboration, also, of this posthumous sweetness, the close of a passage in Cicero, to which we have already referred, has often been cited; but, as will be plain upon a glance at the context, with no little misapplication. Cicero remarks, *avertunt pestem ab Ægypto, cum volucres angues, ex vastitate Libyæ vento Africo invectas, interficiunt, atque consumunt. Ex quo fit ut illæ nec morsu vivæ noceant, nec odore mortuæ.* Illæ here plainly points out the *snakes*, the stench of which, if they were not devoured by the Ibises, might perhaps breed pestilence.

But to return to Ælian. The Ibis, he says, is sacred to the Moon, (Σελήνη,) for it sits upon its eggs (τὰ ὡὰ ἐκγλύφει) as many days as that Goddess waxes and wanes. This Bird never quits Egypt, and if any attempt is made to force it from its native soil, it prevents the violence by voluntarily starving itself to death; an assertion which is incorrect, provided Perrault's bird was a true Ibis. It walks gravely and delicately; (ἡσυχῇ καὶ κορικῶς) (*Hist. Anim.* ii. 38.) or, as Aldrovandus renders the passage, *magnâ tarditate graditur nec eam quispiam ocyus ingredi videat quam molli gradu et tardo, more lautarum mulierum.* (*Ornithol.* xx. 3.) When its head and neck are buried in its breast-feathers, it seems heart-shaped, and its legs, while it walks, are a cubit asunder. It is beloved by Mercury the Parent of language, ἐπεὶ εἶκε τὸ εἶδος τῇ φύσει τοῦ λόγου, because, as Ælian continues still more mystically and, if possible, more unintelligibly, τὰ μὲν γὰρ μέλανα ὠκύπτερα τῷ τε σιγῶμένῳ καὶ ἔνδον ἐπιστρεφόμενῳ λόγῳ παραβάλλοι τοῦ ἄν' τὰ δὲ λευκὰ τῷ προφερομένῳ τε καὶ ἀκουομένῳ ἤδη, καὶ ὑπὲρ τῆς ἔνδον καὶ ἀγγέλλω ὥς ἂν εἴποις. It is very long-lived, and the Priests of Hermopolis pretend to show one which is immortal. But in this assertion neither Apion, to whom it was exhibited, nor Ælian, who relates the exhibition, place any confidence. Its power of digesting Snakes and Scorpions arises from its extreme heat. It enjoys excellent health, although nothing is so filthy as to escape the inquiry of its beak. In order to frustrate the attack of Cats it builds in Palm-trees, the bark of which presents great difficulties even to the agility of those crafty animals. (x. 29.)

Strabo, following Herodotus, distinguishes two genera, both known in Egypt and separated by colour; one like the Stork, the other wholly black. The streets of Alexandria, he adds, are thronged with these most tame and gentle Birds, which are both of use and of annoyance to mankind. They are useful because they devour Snakes, carrion, and offal, and thus act the part of scavengers; but it is very difficult for any article of food to escape their gluttony or their defilement. The

Ibis is a most ravenous and most unclean animal, or, as the powerful and untranslatable Greek expresses it, παμφάγον καὶ ἀκάθαρτον. (xvii. p. 566. *Ed.* 1587.)

Aldrovandus (*loc. cit.*) collects many of the particulars which we have given above, and countless others of the same kind; among these, that if a Crocodile be stroked with the feather of an Ibis it sinks into a state of torpor and lethargy; a similar effect, as it were by fascination, is produced on Serpents; on the other hand, the gall of a Hyæna is fatal to this Bird itself. He adds also sundry reasons, which it is not worth while to repeat, why Ibis became a term of reproach, and was used as such by Callimachus against Apollonius Rhodius, (*Suidas ad v. Καλλίμαχος*), and by Ovid against Corvinus or Hyginus, if either Corvinus or Hyginus indeed were the subject of the Poem of the Roman Exile. The reader who cares about this last question, will find it amply discussed in the *Prolegomena* of Boessius, printed in the IVth Volume of Burmann's *Ovid*.

Shaw, in his *Travels* through many parts of Barbary and the Levant, states, that, in his time, the Ibis was very rare; he describes it as the *Emseesy*, or *Ox Bird*, about the size of a Curlew, with a white body and red beak and legs, consequently neither a Tantalus nor an Ibis, although Gmelin has placed it among the former. Pocock considers it to be a species of Crane, and mentions having seen very many of them, which were of a grey colour, feeding together on the islands of the Nile. Maillet, in his *Description d'Égypte*, part ii. p. 23. states that the Ibis and the *Fowl of Pharaoh* were the same; and others have believed it to be the *Gypætus Barbatus*, a rapacious bird, and very different from the Ibis.

Mr. Bruce (*Appendix*, 173. vol. v.) states that we have lost the ancient Ibis; but that he is convinced of its identity with a Bird which he describes as the *Abou Hannes*, or *Father John*; so called, because it appears on St. John's day, the precise time when the fresh water of the Tropical rains is known in Egypt to have first mixed with the Nile, and to have made it light, sweet, and exhaleable. He disputes the existence of Serpents in any abundance, at present, in Egypt, and he founds a belief, upon the concurrent testimony of so many writers as to this fact in earlier times, that at the period in which Egypt was more largely inhabited there was much more copious irrigation. Hence there were more Snakes; but as, from depopulation and neglect, the Desert enlarged its boundaries, so the Snakes, the waters, and the Ibises all disappeared simultaneously. The last-named retired into Ethiopia, in the lower part of which, in a hot country full of stagnant pools, Mr. Bruce found them as the *Abou Hannes*. He contends that Buffon's White Ibis of Egypt has none of the characteristics of the Bird it is intended to represent; that none such are known in Egypt, and that all which are found in the Catacombs are black and white, just as they are described by Historians. Savigny concurs with Bruce in believing the *Abou Hannes* to be the White Ibis of the Ancients. To his learned Work, *Hist. Naturelle et Mythologique de l'Ibis*, we must direct our readers for a profound examination of almost every particular connected with the subject. His chief hypothesis is, that the Ancient Ibis did not, as we have before mentioned, in point of fact, destroy Snakes, but that the reverence attached to it by the Egyptians, arose from its return into their Country with the Etesian winds, at the commencement of the season of abundance. To this Essay may be added a Paper by Cuvier, in the *Annales*

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IBIS. *de Musée*, 1804, which contains much valuable information.

ICACINA. Larcher, in commenting upon one of the passages of Herodotus, to which we have referred above, (ii. 66.) is, as usual, most virulent in his reflections upon Bruce. The account given of the Ibis by that enterprising and misused Traveller is represented to be *une de ces méprises qui lui sont ordinaires*. It is false, continues the learned Frenchman, that the Ibis no longer exists in Egypt, though it may be readily allowed that Bruce never saw one; for how could he be expected so to do, whose knowledge of the Country was confined to the timbers of the vessel in which he sailed? Larcher feels assured that Bruce never consulted, as he ought to have done, the *Mémoires de l'Académie des Sciences*; and with an amusing disregard of logic he concludes, that because that Society was an *illustre Compagnie*, and Louis XIV. was *un grand Prince qui a mérité à si juste titre le surnom de Protecteur des Sciences et des Lettres*, therefore, that the Bird sent by the Grand Signor was a veritable Ibis, and that such Birds abound, both black and white, in Egypt. Bruce, in Larcher's eyes, is equally ignorant in Classical Literature and Natural History. But the testimonies of many succeeding travellers, even when reluctantly given, as in the case of Mr. Salt, have corroborated Bruce's veracity in countless instances, in which it had become a fashion to doubt him; and it would have been well if the many writers who have endeavoured to make his name a by-word, had profited by the advice of a scholar whose memory is ever to be regarded with veneration; whom few have exceeded in patience of research, in extent and variety of learning, in sagacious application of knowledge; none in candid regard for the pretensions of others. The late Deau Vincent, while expressing his conviction of Bruce's general fidelity, marks it as a duty, "not to treat with ingratitude those who explore the Desert for our information."

Dr. Clarke, who was strongly impressed by these words, which he has cited, adds his own conviction in favour of Bruce. He has also given us a very interesting narrative of his visit to one of the Catacombs tenanted by the Ibis Mummies at Saccara. "The well by which it was entered," says the MS. Journal of Mr. Squires, cited in a note by Dr. Clarke, "is about six feet square; the sand and stones and broken pottery which are constantly falling render the descent (about 20 feet) extremely inconvenient. At the bottom of it is a small hole which, by those who are at all corpulent, is passed with very great difficulty; indeed, each time it is necessary to clear the sand from the hole which constantly fills up the entrance. Here, having taken off our coats, with candles in our hands, our faces to the ground, our feet foremost, and an Arab pulling our legs from within, we worked our way through a passage about 20 yards in length, until we arrived at the place in which the sacred birds are deposited. The whole is

excavated out of the solid rock, and of inconceivable extent. We did not wander far from the entrance, fearful of being lost in the labyrinth. To the right and left of the entrance are passages which, as you advance, branch off in various directions." "There," continues Dr. Clarke, "we were almost choked by sand, by a number of broken jars, and by a quantity of swathing and of embalming substances, looking like so much tinder and charcoal dust, which had been taken out of those jars. As we followed the intricate windings of these channels, we came at last to a passage ten feet in height and six in width, where the whole space was filled, from the floor to the roof, by the jars, in an entire state, as they were originally deposited. They were all lying horizontally, tier upon tier, after the manner in which quart bottles are often placed in our cellars. We took down several of them, but as fast as we removed one row, another appeared behind it, and, as we were told by the Arabs, such is their prodigious number, that if hundreds were removed, the space behind them would appear similarly filled up. The same appearance is presented at the extremities of all these galleries, the passage having been cleared only by the removal of the jars. We opened several of them in the pit. For the most part, the contents of all these vessels were the same, but there were some exceptions. Generally, after unfolding the linen swathing, we found a Bird resembling the English Curlew, having a long beak, long legs, and white feathers tipped with black. It is certainly the same bird which Bruce has described, called by the Arabs *Abou Hannes*. The jars all appeared to be of equal size, about 14 inches in length, of a conical form, and made after the same manner of coarse earthenware. A luting fastened on the cover; this luting has been described as mortar, but it seems rather to consist of the mud of the Nile." Mr. Squires says, "The pottery itself, although three thousand years old, appears as new as if it were of yesterday. We broke several of the pots and found some very perfect birds. We met with the wing of an Ibis having the feathers still on the pinions; as soon, however, as this was exposed to the air, the plumage fell to pieces and was lost." An engraving of the Jar, and of the Bird itself in its different stages of unrolment, is given by Pocock in his *Description of the East*, p. lxx. Another may be found in the VIth Volume of the *Recueil d'Antiq.* of Count Caylus, and specimens may be seen in the British Museum.

Dr. Clarke accounts for the existence of these Bird-Mummies in such vast numbers, on the authority of Ibn Washi, whose Work on *Antient Alphabets* has been translated by Mr. Hammer, and who is mentioned by Kircher under the name of Aben Vaschia. That Arabian Writer states that it was usual to embalm and bury an Ibis at the initiation of the Priests. (Clarke's *Travels*, 4to. 111. 166. 172.)

ICACINA, in Botany, a genus of the class *Pentandria*; order, *Monogynia*; natural order, *Olacineæ*. (Decandolle.) Generic character: calyx short, five-cleft; corolla, petals five, the interior of the base villose; anthers cordate, two-celled, cells bursting longitudinally;

style simple, incurved, the apex truncated; capsute one-celled, bursting at the apex.

One species, *I. Senegalensis*, a tree, native of Senegal.

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ICACINA.

ICE.
—
ICELAND.ICE, v.
ICE, n.
ICY,
ICE-BOUND,
ICE-BUILT,
ICE-HOUSE,
ICY-PEARLED.A. S. *is, isa, iss*; D. *eys, eyse, iis*;
Ger. *eise*; Sw. *is*. Perhaps (says
Wachter) a plain surface, frozen or
congealed, from *īsos, æqualis*, or
isēv, æquare. *Alii* (adds *Ihre*) *ali-*
undē.
To break the *ice*; met. to remove
the first obstacle, make the first open-
ing.So great frost þer com in Aduent,
þat me mýgte boþe ryde and go in Temese vpe yse.
R. Gloucester, p. 463.Ouere þe water of Temse, þat frozen was iys.
R. Brunne, p. 122.— As weý may see a wýnter
Isykles in evesýnges. thorgh hete of þe sonne
Melteþ in a mýnt while. to mýst and to water.
Piers Plouhman. Vision, p. 331.The *iseickels* that fro his hēer down hong
Was wonder great, and as a speare as long.
Chaucer. The Testament of Creseide, fol. 195.So can your tong of frozen yse,
From whence cold answers come,
Both coole the fire, and fire entice,
To burn me al and some.
*Uncertaine Auctors. The complaint of a hot wouer, &c.*They esteemed it their better safetie, with such perill to seeke sea-
room, than without hope of euer getting libertie to lie striuing against
the streame, and beating amongst the *isie* mountains.
Hakluyt. Voyages, &c. vol. iii. fol. 79. *M. Frobisher*.Tell me, perhaps thou think'st in that sweet look
The white is beauty's native tapestry?
'Tis crystalline, friend, yč'd in the frozen sea.
*P. Fletcher. Eclogue 5.*Where he [Frobisher] in our hott'st months of June and July met
With snow, frost, hail, and sleet, and found sterne winter strong
With mighty isles of *ice*, and mountains huge and long.
Drayton. Poly-olbion, song 19.And if you breake the *ice*, and do this seeke [feat]
Atchieue the elder, set the yonger free
For our accesse—whose hap shall be to haue her
Will not so gracelesse be, to be ingrate.
Shakspeare. The Taming of the Shrew, fol. 214.— Whose great mind
In lesser bounds than these, that could not be confin'd,
Adventur'd on these parts, where winter still doth keep,
When most the *icy* cold had chain'd up all the deep.
Drayton. Poly-olbion, song 19.I see your teares, that from your boughs do raine,
Whose drops in drerie *ysicles* remain.
*Spenser. Shepherd's Calendar. January.*Be she constant, be she fickle,
Be she fire, or be she ickle.
*Cotton. The Joys of Marriage.*Bleak Winter is from Norway come,
And such a formidable groom,
With *isled* beard and hoary head,
That, or with cold, or else with dread,
Has frighted Phæbus out on's wit,
And put him int' an ague fit.*Id. Winter.*A polisht *ice-like* glibness doth enfold
The rock so round.*Chapman. Homer. Odyssey*, book xiiSo mounting up in *icy-pearled* car,
Through middle empire of the freezing air
He wander'd long, till thee he spy'd from far.
*Milton. Ode on the Death of a Fair Infant.*This seems to be the main difference betwixt solid *ice* and fluid
water, that in the one the parts (whether by any newly-acquired
texture, or for want of sufficient heat to keep them in motion) being
at rest against one another, resist those endeavours of our fingers to
displace them, to which in the other, the parts being already in
motion, easily give way.*Boyle. Works*, vol. i. p. 387. *The History of Fluidity*, sec. 14.No more the Dean, that grave divine,
Shall keep the key of my no—wine;
My *ice-house* rob as heretofore,
And steal my artichokes no more.
*Swift. A Pastoral Dialogue.*Then appears
The various labour of the silent night:
Prone from the dripping cave, and dumb cascade,
Whose idle torrents only seem to roar,
The pendent *icicle*.*Thomson. Winter.*And solid floods,
That stretch'd, athwart the solitary vast,
Their *icy* horrors to the frozen main. *Id. Ib*Silently as a dream the fabric rose;
No sound of hammer or of saw was there:
Ice upon *ice* the well-adjusted parts
Were soon conjoin'd, nor other cement ask'd.
Cowper. The Task, book v.While from this day-sport on the *ice-bound* stream,
Weary return'd, with wonder and delight,
Unrazor'd youth the various legend hears.
*Mickle. Ode 3. Vicissitude.*In climes beyond the solar road,
Where shaggy forms o'er *ice-built* mountains roam,
The Muse has broke the twilight gloom
To cheer the shivering native's dull abode.
Gray. The Progress of Poesy, 2.At dinner, select transformations of Ovid's *Metamorphoses* were
exhibited in confectionary: and the splendred *iceing* of an immense
historic plumb-cake, was embossed with a delicious basso-relievo of
the destruction of Troy.*Warton. History of English Poetry*, vol. iii. p. 492. sec. 43.

I C E L A N D.

ICELAND, an Island in the Atlantic Ocean, on the
confines of the Polar Circle, situated between 63° 23' and
66° 33' North latitude, and between the meridians of
13° 15' and 24° 40' West of Greenwich. The area is about
40,000 square miles. This Island is by many supposed to
be the *Ultima Thule* of the Romans. Saxo Grammaticus
and Casaubon are the chief upholders of this opinion.
The hypothesis of Bochart, Mallet, and others, that the
name *Thule* was vaguely applied by that people to many
places on the Northern boundary of their Empire, does
not, it is evident, militate against the supposition thatthey were actually acquainted with the position of
this Island.The discovery of Iceland as first authenticated by
History, is due to the adventurous spirit of some Norwe-
gian and Swedish pirates. About the year 860, one
Naddodr was driven on the coast while sailing from
Norway to the Faroe Isles. Seeing the mountains
covered with snow, he called the country Snialand. A
Swede named Gardar circumnavigated the Island in
864, and from his own name called it Gardarholm.
Floke, a Norwegian, was the third adventurer to thisFirst dis-
covery

ICELAND. dreary land; he remained in it two winters, and from the quantities of ice which drifted into the bays from the West, he gave the Island the name which it still retains.

It appears, however, from the Icelandic Historians, that the Island had been previously visited, probably by fishermen from the British Isles. Some of the old Annals speak of the settlements of those strangers on the Island at the time of the Norwegian immigration. Others only mention the crosses, bells, and writings in the Irish language which were found there. The first Norwegian colony arrived on the Island in 874 under the guidance of Ingolf.

Christianity was introduced in 981, and formally adopted in an Assembly of the people in the year 1000. In 1261, the Icelanders, weary of internal dissensions, yielded up their political independence, and acknowledged the Sovereignty of the King of Norway. When Norway was annexed to Denmark in 1380, the Island was transferred without a murmur. This was the last political change in the History of Iceland.

Nature of the soil, &c. Iceland is a Country equally interesting to the Moral observer and to the inquirer into the phenomena of nature. Here we see the pleasing spectacle of a peaceable, Religious, and even a literary society, existing for centuries under all the disadvantages of soil and climate. But the physical characteristics of the Country are still more striking, though not more singular. Here there is no ground for debate between the Mineralogists of the Huttonian and Wernerian schools; the agency of fire is everywhere evident. No stratified rocks have been seen, nor any of which the igneous origin is generally contested. Lavas of different degrees of density, obsidian, pumice, greenstone, basalt, &c. are of most frequent occurrence. The only rocks that have no external mark of heat, are those called *trap* rocks. These are amygdaloidal, containing in their cavities zeolite, calcedony, calcareous spar, &c. But the lava, or *hraun*, covers a very large portion of this great Island; tracts of it are found in every direction. The most extensive fields are in the volcanic regions of Myvatn, on the North-East side of the Island. From that region to the interior extends the *Odâda Hraun*, or *horrid lava*, an interminable plain of gloom and desolation, impassable to travellers from the ruggedness of its surface, and from the many deep cracks and fissures which intersect it. The interior of Iceland, not less, perhaps, than 26,000 square miles, is a dreary, inhospitable waste, only partially known to the natives, who are sometimes obliged to explore it in search of strayed sheep, and for the most part presenting a dark, naked lava, without the slightest covering of vegetation. In the South lie the extensive tracts of melted rock about Thingvall, through which rents of 100 feet in width stretch to the length of several miles. Above these dark wilds rise lofty mountains, on whose summits the volcanic rocks are seen protruding from the eternal snows. The glaciers, or *yökuls*, cover a great portion of the Island. The most extensive is that called Klofa Yökul, lying behind the mountains of the East coast, and forming, with little interruption, a chain of ice and snow mountains, which are supposed to fill a space of 3000 square miles. The progressive movement of the glaciers is observed here as well as in Switzerland; and the *Moraine*, or rampart of *débris*, heaped together by its descent, has been seen in some places 60 feet high, and composed of large rocks. The glacier in the West

called the Snæfell, passes for the highest mountain in ICELAND. Tradition relates, that two English seamen ascended it in the XVIth century, one of whom perished in the enterprise; more recently Sir G. Mackenzie made the attempt, and when near the highest point, was prevented from proceeding further by a deep and impracticable chasm. He states the height to be 4558 feet. But the Danish officers recently employed in making a survey of the Island found the Snæfell to be 6862 feet high.

In the midst of these perpetual snows and glaciers Volcanoes. the proofs of active subterraneous fires continually occur. Most of the high mountains are volcanoes, slumbering, but not extinct. Hot springs and boiling fountains are found everywhere. The volcano of Krabla, Krabla. near Myvatn, is celebrated by its terrible eruptions between the years 1724 and 1730. The streams of lava which it vomited forth during that period covered several square leagues of country, and nearly dried up the lake. Katlegiaa, on the Eastern shore, is equally Katlegiaa. known by the fury with which it broke forth in 1755, when the shocks of earthquakes alarmed or desolated regions widely distant from each other. The rapid melting of the neighbouring glacier of the Myrdal indicated the increasing heat of the mountain. Some time after the fire burst out, and the melted ice poured down in torrents. Showers of pumice stone and columns of water were thrown out alternately; at the same time the shocks of earthquake were so violent throughout the whole Island that the inhabitants thought the hour of its destruction was arrived. The detonations of the volcano were heard at the distance of 30 leagues, and on the same day showers of ashes fell on the Isles of Feroe so as to render them totally black. These Islands are distant 100 leagues East South-East from Katlegiaa. Fifty farms were destroyed by this eruption, and the sea-shore exhibited incredible proofs of its violence, for promontories of rocks of pumice stone and lava, carried off with the broken ice, projected into the sea three leagues from the shore. These rocks still project above the sea, in places where fishermen formerly sounded 40 fathoms of water. The first recorded eruption of Katlegiaa took place in the year 900. Advancing further to the South we meet the great glaciers called the Skeiderâ and Skaptar Yökuls. Skeiderâ. The eruption which took place from the former of these in the year 1783, is one of the most tremendous recorded in the Annals of Iceland. Immense floods of lava spread over some of the best districts in the Island. The clouds of ashes, scattered far and wide through the atmosphere, impregnated the air with noxious particles. The waters were corrupted, the fish driven from the coasts, and famine and pestilence ensued. In fine, the miseries succeeding this volcanic eruption, destroyed in the space of two years above 9000 human beings, or a fifth of the population, 28,000 horses, 190,500 sheep, and more than 11,000 head of cattle. About a month before it took place a submarine volcano burst forth about 70 miles South-West from Cape Reykianess. and ejected such a quantity of pumice, that the surface of the Ocean was covered with it to the distance of 150 miles. This Island, called *Nyöe*, or New Island, was claimed by the King of Denmark, but ere a year elapsed it sunk beneath the water. Some concealed rocks still mark its position. Meteoric phenomena connected with these convulsions were widely visible. Mount Hekla, on the Southern coast, about 30 miles from the

ICELAND. shore, has obtained a degree of distinction among volcanoes, which is due rather to the frequency than the magnitude of its eruptions, of which there are 23 on record from the beginning of the XIth century, the last being that which took place in 1823. It was ascended in August, 1810, by Sir G. Mackenzie, Dr. Holland, and Dr. Bright, who found the summit to be a ridge of slags, some of which were warm; those below the surface were too hot to be handled, and the thermometer when placed among them rose to 144°. The height of Hekla is 5210 feet. The whole region between it and Krabla, 150 miles to the North-East, is an unknown desert. The view is bounded on the East and South-East by the glaciers mentioned above, and by the Eyafialla Yökul, 5500 feet high; towards the North-West are seen the towering glaciers of the Snæfell Yökul, which is also a volcano. Most of these mountains rise above the limits of perpetual snow, which is here about 2000 feet above the sea.

Rivers,
lakes, &c.

Between the irregular branches of these mountains and streams of lava, in the vicinity of the sea-coast, are the valleys in which the inhabitants have erected their dwellings. The population is confined to the fiords, or friths, round the Island. Some of the low mountains are covered with a coarse grass, affording summer pasturage for the cattle, but the only permanently occupied spots are along the shore. The rivers are numerous, and of considerable size, especially on the Northern side of the Island. There are also many lakes in the interior, the size and position of which are but imperfectly known; that called *Myvatn*, or the Gnat Lake, from the quantities of those troublesome insects which infest it, is thought to be the largest, having about 40 miles in circumference, though much reduced by the torrents of lava poured into it from Krabla. It is in general about four fathoms deep, with a bottom of rugged lava, cracked in many places, and spouting up jets of boiling water. In the vicinity of these hot fountains the trout are of a superior quality, and form the chief subsistence of the people who inhabit this coast.

The Geysers.

Springs, or jets of boiling water, are of frequent occurrence in Iceland, but those named the *Geysers*, or *raging* waters, have obtained the greatest celebrity, perhaps from their accessibility. The Geysers are situated about 30 miles North North-West of Hekla, in a plain covered with hot springs and steaming apertures. The Great Geyser rises from a tunnel-shaped basin, lined and edged with the siliceous depositions of the water. The pipe at the bottom from which the jet issues is about 10 feet in diameter, and the basin at its outer edge is about 56. The activity of the fountain is sometimes suspended a whole day, but in general the eruptions take place every six hours; a rumbling noise or loud report like that of artillery, with an agitation of the ground, prelude its exertions. The height to which the column of water is raised appears to vary very much at different periods. The Danish travellers Olafsen and Povelsen saw it reach an elevation of 360 feet. Von Troil and Sir J. Stanley estimated the height to be from 92 to 96 feet. A Danish officer, M. Ohlsen, measured the jet with a quadrant in 1804, and found it 212 feet. It is again reduced to 100 feet by Mr. Hooker, and to 90 by Sir G. Mackenzie; finally, Mr. Henderson, in 1815, saw it rise to the height of 150 feet. This last traveller having found that stones thrown into the pipe, so as to impede the eruptions of

steam, hastened the eruptions, made the experiment with the spring called the *Strockr*, or *Churn*, and saw with amazement the jet rise quickly to the height of 260 feet.

The hot springs near the inhabited parts are used by the inhabitants for economical purposes; food is quickly dressed over them, without acquiring any disagreeable odour. In some places huts are built over small fountains, in order to form steam baths, which are much resorted to as a luxury. In other parts of the Island are seen caldrons of boiling mud emitting sulphureous exhalations. In the valleys wherein these springs abound, the temperature of the ground is too high to allow snow to lie long on it, and the pasturage is consequently more abundant than elsewhere; when deep snow covers the higher tracts of these volcanic regions, so as to suppress the sulphureous exhalations, it is dangerous to enter the caves, which are then filled with mephitic vapours. Pestilential airs have been also known to issue from particular spots in the plains during the volcanic eruptions, instantly extinguishing life in all who had the misfortune to approach them. Mineral springs of many kinds, and of every degree of temperature, are found here; some highly impregnated with Carbonic Acid Gas are called by the people *ale-springs*, having, it is said, the property of inebriating.

Iron and copper are found in Iceland, but the want of fuel renders it impossible to turn the ores to account. The ancient forges are celebrated in some of the old Sagas; and traces of them still remain in the Western district, where iron ore is most abundant. The only mineral from which the people derive a revenue is sulphur, of which there appears to be an inexhaustible supply. Extensive mountains are incrustated to the depth of some inches with this substance, which, when removed, is again deposited in beautiful crystals, by the hot steam from below. The chief supply is obtained from the neighbourhood of *Myvatn*, and exported from *Husavik*, on the Northern coast, to the amount of 220 cwts. of refined sulphur annually. *Kriswick*, on the Southern coast, also exports it, but to a less amount.

Fossil woods, impregnated more or less with bitumen, are found here in abundance; and, if the people possessed more activity and enterprise, might be made to add considerably to their comfort. A bed of this *Surturbrand*, as it is called, extends through the whole of the North-Western peninsula, and is found in almost every part of the Island. It is, in fact a subterranean forest, impregnated with bituminous sap, and compressed by the enormous weight of the superincumbent rocks. Branches and leaves are so pressed together as to form a compact mass. The fibres and ramifications of each, however, may be distinctly traced. The leaves of birch and willow, of small size, are observable; but those of the poplar are most common. The *Surturbrand* is used by the Icelanders chiefly in their smithies, and in small quantities; the general want of fuel not having as yet actuated them to a bold invasion of these natural magazines.

Among the natural curiosities of the Island we must not forget to mention the Cave of *Surtur*, or the *Black*, the Northern Pluto. This cavern is situated to the South of *Arnavatn*, in the *Borgarfjord*. The Danish travellers Olafsen and Povelsen found it to be 839 fathoms in length; and, according to their account, it indisputably proves the operation of subterranean

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Metals.

Sulphur

Lignite.

Caves.

Basalts. ICELAND. fires, as it exhibits everywhere the channels through which the melted matter flowed. Basaltic columns are seen in many places, and the agency of Giants is always called in to explain their fantastic regularity. Along the shore, at the foot of the Snæfell, are the beautiful façades, caves, and towers of Stappen, in which the neatest cylinders are arranged in every variety of form. The name of *Stappen* will immediately recall that of *Staffa*; and Sir G. Mackenzie supposes them both to have signified *steep*, a term which certainly may be sometimes justly applied to basaltic rocks; but a Geologer ought to have recollected the meaning of the German word *trapp*, which signifies a *step*, and how correctly it is applied to rocks of this formation will be acknowledged by all who have ascended the narrow paths of Plaskin, at the Giant's Causeway.

Climate. The name of *Ice-land* is, perhaps, as unjustly applied to this Country as that of *Green-land* is to the ice-bound regions of the West. The winter here, though more unsettled, is, perhaps, less severe than in Sweden and Denmark. The mercury in the thermometer very rarely sinks to zero, and the medium temperature of the winter months is, perhaps, not much below the freezing point; the atmosphere is in general clear and serene, and the long nights are cheered by the coruscations of the Aurora Borealis. Excessive cold occurs at distant periods. In the winters of 1717, 1742, 1784, and 1792, the sea was frozen to such an extent that communications were maintained by the ice along the coast, and even with the Islands in the Breidefiord. The year 1348 is celebrated in the Annals of the Island for its severity; when the surrounding Ocean was so firmly congealed, that the inhabitants rode on horseback across the ice from one promontory to another.

Icebergs. No circumstance so materially affects the climate of Iceland as the arrival of floating ice from the coasts of Greenland. The intervening sea has been in some years, as in 1766, entirely closed up with it. Immense icebergs sometimes run aground in 80 fathoms' water. Smaller masses fill up the friths and bays, and, freezing the shallow water, soon become cemented together. While the icebergs fluctuate in the neighbourhood, the weather is unsettled, with moist and cold winds; but when they become fixed, the cold increases, and unhealthy fogs are carried over the Island. When this takes place, a short and ungenial summer is the certain consequence. Together with the icebergs arrive also Polar bears, which commit terrible devastations among the flocks and herds. As soon as a bear is known to have arrived, the people of the district arm and go in pursuit of it. It is remarkable that these animals never remain on the Island; but as soon as the ice begins to break up in the Spring, they embark on it for their voyage across the Ocean.

Bears. During the depth of winter, or from November till February, the inhabitants scarcely stir from their houses, which are in some places nearly buried in snow. The swamps, precipices, and chasms in the lava are then concealed from view, so as to render it dangerous to attempt to travel. It appears from the Sagas that sledges were once used in this Country, but they have long since fallen into oblivion. In some valleys, however, as in that of Reykholtz in the Borgarfiord, the multitude of thermal springs impart such a temperature to the ground that it never freezes. The vapours continually rising in the air occasion light showers, which maintain a perpetual verdure.

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ICELAND. In the months of July and August the thermometer often stands at 80 and 90 degrees, but sharp frosts at night frequently succeed to the most sultry days. At Summer. this season the Icelandic peasant exhibits the languor of Indian climes; he shuns the rays of the mid-day sun, and is seen labouring in the fields only in the morning and the evening. From the summer solstice, when the evening sun barely sinks below the horizon, till the time of the harvest-moon, the farmer's hours of labour are chiefly by night. The atmosphere is then cool, and the light equal to that of his winter days.

Vegetation. The vegetable productions of Iceland are comparatively few, and the care of Man has added but little to the indigenous stock of plants. Mr. Hooker says, in his *Flora Islandica*, "that it would be difficult to find any spot of land, of equal extent, and in the same latitude, which can lay claim to so small a number of species." Many varieties, nevertheless, of moss and lichen grow amidst the cinders, and appear most luxuriant, in the most rugged tracts of lava. Sometimes a species of sorrel, or the yellow poppy, assists to cheer the dreariness of these places; and the bearberry, the crowberry, and a little heath, afford a thicker covering to the stones. In the forests, the most stately birch-trees hardly reach the height of 10 feet. With these are mingled several varieties of the willow, and a few solitary individuals of the *Pyrus domestica* and mountain ash. These forests are now rare. Plantations of pine and larch were made by the Government in 1819, we know not with what success. The Icelandic Historians assert that the Island was at one time nearly covered with wood, and that large timber was cut for ship-building and sent to Norway. The way in which it was destroyed is not easily explained. The vegetation of the bogs is more luxuriant; a variety of carices and coarse grass deck them with a dark green covering. Thus while many a mile may be passed over without meeting a single trace of vegetation, there are some spots the verdure of which nearly equals that of the pasture districts of England. It is said that barley and other grains were formerly raised in Iceland. The old Laws and Histories often speak of corn-fields. An attempt to introduce barley and some kinds of pulse has been lately made; but it is likely that the inhabitants, in bestowing all their care on their flocks and herds, have pursued the course which their interest best dictated. The wild corn (*Arundo arenaria*) growing in the sand Wild corn. and ashes supplies a grain of which the Icelanders are peculiarly fond. The meal is used in porridges or thin cakes, or, made into small lumps of dough, is carried to the mountains by the shepherds, who eat it raw. Sir G. Mackenzie sowed the seeds of a few hardy culinary vegetables, turnips, lettuce, mustard, cabbage, which for the most part seemed to thrive perfectly well. According to the accounts of Danish travellers, the district of Dale in the Westfiord is by far the finest and most fertile in Iceland; next to this ranks the warm valleys of the Borgarfiord. The Northern districts are said to be much superior to the Southern, owing, it is supposed, to their exposure to moist winds; the South-West wind being in this climate the most dry and distressing.

Inhabitants. The Icelanders may be looked upon as a fair specimen of the ancient Scandinavians; having, in all probability, undergone less change in manners for nearly a thousand years than any other European nation. They are generally tall, with no Physical distinction

ICELAND. from other races, except, perhaps, the unusual length of the spine. Their countenances are open, their complexion fair, the hair light coloured and rarely curled. Corpulency is very rarely observed among them.

Costume.

The dress of the females retains an antique singularity. The *skirta*, or shift, is made of *Wadmal*, or coarse black cloth, fastened round the neck by a silver or brass button: over this are two or three petticoats of the same material, with a *svinta*, or apron of blue cloth, edged with black velvet, and ornamented at the top with a silver clasp. The jacket fits close to the body, and the tight sleeves are ornamented at the wrists with silver buttons, bearing the initials of the husband and wife; these buttons are generally the first gift of the accepted suitor to his affianced bride. The seams of the jacket are covered with strips of black velvet, and the whole is adorned with a profusion of silver embroidery. The stockings are of dark blue or red worsted, and the shoes of seal or sheep skin, fitting quite close to the foot. The most curious part of the female costume is the *faldur*, or head-dress of white linen. This is about 20 inches high, made in the shape of a flat horn bending forward, stiffened with an immense number of pins, and bound firmly to the head by a dark coloured handkerchief which conceals the hair. This fantastic turban is, on particular occasions, made to display the wealth of its wearer. The ordinary dress of the women working in the fields, or of those of the first rank engaged in domestic occupations, consists of the blue cloth shirt, petticoat, and cap like a Hussar's foraging cap.

The costume of the men is more simple, and differs little from that of the Norwegian peasants. On fishing excursions they wear uncouthly-shaped dresses of sheepskin over their ordinary clothes; the inhabitants of the Northern coast make more use of seal-skins, and, in their winter garb, bear some resemblance to the Greenlanders. In the Onundafjord, at the extreme West of the Island, where the inhabitants from their remoteness have little intercourse with strangers, the primitive costume and character are more firmly retained. Here the men still wear long beards and white clothes in the ancient fashion, and speak a dialect more free from foreign intermixture.

Houses.

The houses of the Icelanders are all constructed on nearly the same plan, differing from each other only in size. An outer wall of turf, about four feet and a half high, often six feet thick, encloses all the apartments. On one side, generally that facing the South, are three or more doors, for the most part painted red. These are the entrances to the dwelling-house, the smithy, dairy, cow-house, &c. The door of the house opens into a long, dark, and narrow passage, from which the different apartments on each side branch. Each chamber has a separate roof, and is lighted by a small pane of glass, or, more commonly, amnium, four or five inches in diameter. The thick turf walls occupy more space than the apartments they enclose; the damp smell which proceeds from them, with the darkness, the filth, and stench of fish, render these dwellings insupportable to strangers. A large farm-house looks more like a village than a single habitation; several families are sometimes found to live in the same mass of turf. The hovels of the lowest order are the most wretched huts imaginable. All the members of the family sleep in the same apartment, which is also the general eating room. The kitchen is the only room in which a fire is kept.

The roof furnishes good grass, which is cut with the scythe at the usual season. ICELAND.

Notwithstanding the reproach of laziness and inactivity under which the natives of Iceland labour, their domestic economy exhibits a system of regular industry. The women, indeed, are unceasingly employed. The servants are generally orphans, or the children of poor farmers; they often intermarry with the children of the master, so little is poverty thought a proof of inferiority. The ordinary diet of the people is extremely simple. Food. They eat an astonishing quantity of butter, generally in a rancid state; when there is a scarcity of this article, tallow is used instead of it. The wages of haymakers are usually paid in butter. In the morning they breakfast on *skyr*, or sour milk, to which they add water, and sometimes flavour the mixture with juniper berries. The flesh of the shark, or sun-fish, is sometimes eaten, after it has become tender from putrescence. Fresh meat, rye bread, and sago soup are holiday fare. The richer inhabitants, however, are not unacquainted with wine, London porter, and other foreign luxuries.

To a stranger, the most palatable as well as most healthful article of Icelandic diet is the *Lichen Islandicus*, which is now so much in vogue among us as a specific in cases of consumption. This lichen, chopped small, is boiled in three or four successive portions of water, to take off its natural bitterness, and then for an hour or two in milk. This preparation, when cold, has the form of a jelly, which is eaten with curdled milk. It is also dried and reduced to a fine powder, when it makes an agreeable pudding. During the summer-time the women migrate for a few days to the deserts of the interior to gather this lichen. They live on these occasions in tents; and when their stock is gathered, reluctantly quit the pleasures of a nomade life. Lichen.

Turf is the general fuel; drift-wood and *surturbrand*, or fossil wood, are more rarely used. In some quarters the people burn sea-weed, dried with the bones of fish, which has an abominable smell. Fuel.

One of the chief cares of an Icelander is the laying in a stock of provision for the winter season; and next to his flocks and herds, the sea is his chief resource. About the beginning of February the people of the interior and of the Northern districts begin to move, and a great part of the male population migrates to the Western and South-Western coasts. They take with them a stock of butter, smoked mutton, and sheepskin dresses. Many travel 200 miles over icy deserts to the place they choose as a fishing station; having arrived, they hire a boat on terms established by ancient custom. With the fishing commences a long period of hardship and privation. They generally remain at sea 8 or 12 hours at a time, in darkness and intense cold, without any other provision than a little sour whey. The women assist in curing the fish when brought to land. About the beginning of May the fishermen return home, leaving the fish, not yet perfectly dried, to the care of some one residing on the spot. On the Northern and North-Western shores the shark-fishery is a regular occupation; shoes are made of the skin, a quantity of oil is collected, and some parts of the flesh are smoked and eaten. Salmon of the best quality is extremely abundant in all the rivers, and might be made a profitable article of export. Fishing season.

About the middle of June, when the occupations of the farmer are at a stand, the Icelander sets out on his second annual journey, carrying with him all his mar-

ICELAND. ketable commodities, which he disposes of, and returns with his fish and whatever he has purchased. They travel in companies, so that it is not uncommon to meet caravans of 60 or 70 horses in the deserts of the interior, which lie in the route from the Northern districts. Factories are established for their accommodation by the Danish merchants, at different places round the coast; but they generally prefer resorting to Reikiavik, where they meet with most purchasers. They pitch their tents outside the town, and evince much diplomatic coyness in commencing their dealings.

Sheep.

The cow, the horse, and the sheep are the principal sources of wealth, comfort, and subsistence to the Icelanders. The sheep are of a peculiar kind, with pointed ears and short tails; most of them have horns, some only two, others three, four, and upwards, and these horns are as irregular in their forms as their number. The sheep are milked as well as the cows twice in every twenty-four hours, and thus add largely to the ordinary beverage. The Icelanders do not shear their sheep, but let the wool fall off spontaneously, which occurs in Spring when the weather begins to grow warm. It is the employment of the women to pick, clean, and spin the wool, which fetches a good price at Copenhagen from its glossiness. Some fine-woolled sheep of the Spanish breed have been lately introduced from Norway, and appear to thrive well. In order to economize the stock of hay, the farmers are required by law to drive their flocks of sheep to the mountains as soon as the wool has been collected. The gathering of them back at the commencement of winter is an important affair. When the hay-harvest is over, and the farmers are ready, the officer of the district gives notice that the gathering shall commence on such a day, and appoints a rendezvous. The shepherds go in a body, under the direction of an experienced chief, and, after collecting the sheep for some days, drive them to a pen for the purpose of separating them. This business is a rural festival; but the search is generally recommenced in October, and a considerable number of sheep is annually lost.

The cattle of Iceland resemble the largest of the Highland breeds, but are hornless. They give a great deal of milk, 10, 12, or even 20 quarts per day. In the Borgarfjord, the poorest peasant has three or four cows. Beef is a luxury eaten only by the rich.

Horses.

The horses of Iceland are hardly of less importance than the cows; they are small, rarely above 13 or 14 hands high, but well formed and active. The peasants are well provided with them, the poorest having four or five. When a young horse is thought to promise well, his nostrils are slit up; the Icelanders believing that when exercised or ridden hard this operation will allow him to breathe more freely. These little horses are accustomed to scramble slowly over rocks and through bogs, and to dart rapidly forward when they come to dry smooth ground. In crossing morasses they are guided by a wonderful instinct; on fair ground they can trot above 10 miles an hour. In travelling, a man has two or three horses with him, and he changes from one to the other as each becomes tired. In this way some Icelanders can perform 100 miles in the 24 hours. A well-trained saddle-horse costs about five pounds. Every Icclander, of whatever rank, can shoe his horse; even the Bishop and Chief Justice may be occasionally seen thus employed. For a short journey, shoes are put only on the fore feet; and when iron is

very scarce, the horns of sheep are used as a substitute. ICELAND. Very little care is taken of these useful animals; they are left to shift for themselves, and great numbers are, consequently, carried off every year by the severity of the winter.

Out of 13 reindeer which were exported from Norway in 1770, only three reached Iceland. These were sent into the mountains of the Guldbringe Syssel, and have since multiplied so rapidly that herds of from 50 to 100 are now frequently met with. They are very little molested by the Icelanders, who are satisfied with complaining that the deer eat the lichen. The Danes sometimes go in pursuit of them, but seldom succeed in killing any. In the depth of winter they sometimes show themselves in the low lands.

Reindeer

The other quadrupeds on the Island are comparatively unimportant. Hogs and goats appear to have been at one time numerous, but at present they are rarely to be met with. The dogs resemble those of Greenland, and though they do not appear to possess many good qualities, yet no family is without them. Of foxes there are two species in Iceland, the white, or arctic fox, (*Canis lagopus*), and that which is called the blue fox, (*C. fuliginosus*), a more beautifully formed animal than the other, with longer legs and a more pointed nose. A traveller through the country often hears at night the discordant cries of these animals. They attack the strongest wethers, and when they have worried them to death, seize them by the throat and drink their blood. It is generally believed that the fox here eats roots, particularly the *Angelica* and *Arundo*, which grow in the clefts of rocks. Many wonderful, and, indeed, incredible, stories are here related of the cunning of the white foxes. But the skill with which they embark on pieces of floating ice, in order to reach the islands where they feast on the sea-fowls' eggs, is a sufficient and well-authenticated proof of their sagacity. A reward is paid by the Government to those who kill a certain number of foxes; the skins also are valuable, but the quantity exported is not great, notwithstanding all the inducements held out to sportsmen. Horrebow mentions a dark red-coloured fox also; and the black fox, he says, is a casual visitor, brought over on the ice.

Foxes.

The lower Order of people have a superstitious reverence for the seal, while they at the same time view it with aversion. On the West coast the seal is taken for the sake of the fat, of which a large one sometimes yields 50 or 60 pounds. The inhabitants are intimately acquainted with the habits and Natural History of this animal. Aware of its observant and inquisitive disposition they kindle fires to attract it to the shore, where nets are spread to take it. Sometimes these animals are met with at a considerable distance up the country, being attracted by the lights of the houses. They are easily tamed, and the people put them, if young, into ponds, and feed them daily. They become in a short time as tractable as a dog. Whales formerly frequented the Western shores of Iceland, but by the activity of the whale-fishers they have been driven to more remote seas.

Seals.

In June the Eider ducks visit the coast to nestle, and during this season they are quite tame. At Vidöe, in particular, on the Southern shores, they are so familiar as to build their nests all round the roofs and even inside the houses. They are protected by the laws, a severe penalty being inflicted on any person who kills

Eider ducks.

ICELAND. one. The nests are strewed in such multitudes on the shore that it is difficult to walk without treading on them. The ducks which have not been long on their nests will suffer themselves to be handled rather than quit their eggs. The nests are built of sea-weed and lined with down, which the duck takes from her own breast, and there is a sufficient quantity of it laid round the nest to cover up the eggs when the duck goes to feed. This down, which is a valuable article of commerce, is removed from the nest twice, or even three times. Sometimes the poor duck is obliged to supply a fourth lining, the drake contributing his share to supply the deficiency; but when the plunder is renewed too often, the birds are apt to desert the place. Some of the eggs also are taken away, as they are thought a great delicacy. The Eider down, when taken from the nest, is mixed with straw, feathers, and other impurities. It is a winter employment of the women to prepare it for the market. When the young birds have left the eggs, the duck takes them on her back, swims to a considerable distance from the shore, then dives and leaves them to grow inured to the new element. In a few weeks the young broods join company. All the birds are then quite wild, and shortly after they disappear. It is not known to what Country they retire. They are sometimes seen in the Shetland and Orkney isles, but seldom further to the South.

Swans.

The inhabitants derive some revenue from the swans also, which are exceedingly numerous in the lakes and marshes of the Northern and Western districts. In the Borgarfjord they assemble and remain in a tract of country from 8 to 10 miles long, and three or four broad, consisting of swamps and ponds of fresh water. Here in August they shed their plumage, and the inhabitants take pains to collect the feathers. As the swans at this season are unable to fly, they are hunted on horseback with dogs. In the Spring, also, when they begin to lay, their eggs are collected; these, when boiled hard, are excellent food. The swan's-down and feathers bring in a good revenue to the people, who eat the flesh, though tough and hard, and dress the skin of the feet in such a way that it resembles shagreen, and is made into purses and similar articles.

The tern, ptarmigan, and golden plover are common, as is the snipe, which seems to lose in Iceland its ordinary wildness, associating with Eider ducks, and sitting on its eggs within a short distance of the houses. The Iceland falcon, at one time so much sought after, is now suffered to remain unmolested. The rocks and islets are frequented by myriads of sea-fowl.

Fish

The species of fish taken on the coast of Iceland are the cod, haddock, ling, skate, and halibut. Herrings also are caught in great quantities on the North coast, whither they come in extensive shoals in June and July. The cod is a principal object of the trade with Denmark; previous to the discovery of Newfoundland, the Iceland cod-fishery was of the first importance; no less than 150 British vessels being engaged in it at the commencement of the XVIIth century; at present it is carried on almost wholly by the Icelanders on the account of Danish merchants. The haddock is consumed on the Island, and forms so large a share of the food of the inhabitants, that it may be styled the most important gift which Nature has bestowed on them.

Arts.

The mechanical industry of the Icelanders is much hindered by the want of good timber and of abundant fuel. The jaws and ribs of whales are in some parts of

the Island used in the frames of houses and of boats. ICELAND. The quantities of drift-wood which arrive from the West are quite amazing; the inhabitants of the Fiords, in which it is chiefly collected, are the carpenters, coopers, and boat-builders of the Island. The hot springs in the Borgarfjord enable them to give the planks and staves the requisite degree of pliancy. But drift-wood has many disadvantages which disqualify it for economical purposes. The smithy is an indispensable apartment in every Icelandic house. Every man, as we before observed, can shoe his own horse. The expression *white smith*, that is, wise or artist smith, if not of Icelandic, is at least of Scandinavian derivation. The knives, scissors, and other articles of common cutlery made in the ill-furnished forges of Iceland are little inferior to those manufactured in Copenhagen. Very good woollen cloth is manufactured by the farmers. The bear berry and the *Lichen Islandicus* are the dyeing materials. A fine black is also procured from a dark earth found in the bogs. Indigo is used for dyeing blue.

Commerce.

The staple exports are fish, oil, feathers, sulphur, and salt mutton; the imports are wood, salt, tobacco, coffee, iron, and fishing tackle. The subsistence of the people depends in a great measure on their supply of fishing lines and hooks. The exports are valued at 200,000 rix-dollars, the imports at 150,000, leaving the balance in favour of the Island. Yet there is such a scarcity of specie that dealings are chiefly carried on in fish and wadmal, 48 of the former weighing two pounds each and 24 ells of the latter being equal to a rix-dollar. From the commencement of the XVIIth century till 1776, the trade with the Island was in the hands of a Danish Company, which exercised a most oppressive monopoly. It was then for a few years carried on on account of the Crown. In 1787, to the great joy of the Icelanders, it was made free to all Danish subjects, and in 1816 strangers were admitted into it on purchasing a license. During the late war between Great Britain and Denmark, the Icelanders were reduced to the greatest misery, their usual supplies of hooks, cordage, grain, &c. being cut off. An English privateer, Captain Gilpin, landed on the Island in 1808, and plundered the Public Treasury of at least 30,000 rix-dollars. The year after, a Dane named Jorgensen, the supercargo of a British vessel, seized the Governor and usurped the chief authority. On a British ship of war touching shortly after at the Island, he was taken prisoner, and atoned for his temerity in the hulks at Chatham. The generosity of the British Government relieved the poor islanders from their painful situation as soon as it was fully known. By an Act of Council, in 1810, the Islands of Iceland, Faroe, and the Danish settlements on the coast of Greenland were taken under the protection of England, and enjoyed from that time till 1815 the advantages of a brisker trade than usual. The Island is divided into four commercial districts; viz. Reikiavik, Eskefiord, Eyafiord, and Isafiord. A merchant vessel arriving from Denmark may visit all the ports of any one district, but is not allowed to touch at the others. An annual fair is held at Hraundalur, near Reikiavik.

Character.

The Icelanders are a remarkably grave and serious people; apparently phlegmatic, but extremely animated on subjects which interest them. Vice and crime are hardly known among them, although the Danes and other strangers who visit them set a bad example. To

ICELAND. their Religious and domestic duties they are strictly attentive, and in their dealings with others display a scrupulous integrity. Their mental cultivation astonishes a stranger, when he contrasts it with the poverty and hardship of their lives. There are very few on the Island who cannot read and write; and there are many among the better class who would be distinguished by their taste and learning in the most cultivated societies in Europe. Perhaps there is no country in Europe in which the lower Orders are so well informed. "A stranger," says Dr. Holland, (*Mackenzie's Travels, &c.*) "sees men whose habitations bespeak a condition little removed from the savage state, and who suffer an almost entire privation of every comfort or refinement of life. Among these very men he finds an intimate knowledge of the classical writings of antiquity, and a taste formed on the purest models of Greece and Rome. While traversing the Country, he is often attended by guides who can converse with him in Latin, and arriving at his place of nightly rest, he not unfrequently draws forth from the labours of his little smithy, a man who addresses him in this language with the utmost fluency and elegance."

Literature.

The brilliant period of Icelandic Literature was from the XIth to the XIVth century. But, though Civil dissensions arrested its progress for a time, yet Learning has declined in Iceland only relatively to the vigour of its early growth and to the civilization of Europe.

A Printing Press was introduced in 1530, by a Swede named Mathieson. The first types were made of wood and rudely formed, but before the end of the century several valuable publications made their appearance, displaying a typographical elegance very remarkable for that Age. In the year 1779, an Icelandic Society was instituted at Copenhagen, comprising the most learned and intelligent men of the Island to the number of 130. In consequence of dissensions which arose in this Society, from the proposal to transfer it to Iceland, it was dissolved in 1790. A second Icelandic Society was established in the Island in 1794, with no fewer than 1200 members. This Society established a Printing-office at Leira, in the Borgarfjord, from which have issued 60 or 80 different Works, chiefly calculated for popular instruction. In the acts of the Icelandic Society were published two Books of Thorlakson's translation of the *Paradise Lost*; the remainder has never been printed. A complete MS. copy of this translation, which is said to be the best in any language of our great Poet, revised by the venerable Thorlakson himself, was procured by Mr. Henderson. The Icelanders have also translations of Pope, Young, and other English writers.

Education.

Several Schools appear to have existed in Iceland in the XIth century. At the time of the Reformation two were founded; one at Skalholt, the other at Hoolum, with funds sufficient for the support of 20 or 30 scholars each. These establishments were afterwards united, and the only School on the Island at present is at Bessestad. It has three masters and about 24 scholars, the funds not allowing the reception of more: a Library containing about 1400 volumes is attached to the Institution. But by the long-established habits of the people, a regular system of domestic education is maintained. The instruction of his children is one of the regular occupations of every Icelander, who, in discharging this duty, is sure to find in the Pastor of the Parish a zealous prompter and assistant. The importance of these domestic habits is well understood by

the Icelanders themselves. In the Ecclesiastical Code of the Country, there is an Article singular in its nature but admirable in its design, which gives the Bishop, or even the inferior Clergy, the power of preventing any marriage where the female is unable to read. This law is still occasionally acted on.

The amusements of the people are chiefly of the literary kind. The Icelanders are, indeed, fond of chess, and games at cards have been introduced by the Danes; but in all their social meetings the repetition of Poetry and the reading of the Sagas or Histories constitute the chief entertainment. Hence it is that their National History is familiar to the people of all ranks, and an attachment to their Country becomes inspired, which its inhospitable nature can hardly justify.

The Reformation was introduced into Iceland in the year 1551, and at present there is no Religious dissension among the natives. The inhabited part of the Island is divided into 184 Parishes. Some of these are so extensive as to have five churches; but these places of worship, built for the accommodation of remote farms, are on the most moderate scale; some of the churches are not more than 18 feet long, 8 wide, and about 7 feet high. Iceland was formerly divided into two Bishoprics, Skalholt and Hoolum; but the Sees becoming vacant at the same time, were united by order of the Danish Government, in 1797. Every clergyman in Iceland keeps a register, exhibiting a view of the moral and religious state of the Parish. Three thousand copies of the Icelandic Bible were printed by the British and Foreign Bible Society in 1813, for gratuitous distribution in the Island.

The Government of Iceland was originally Aristocratic, similar to that which prevailed among the other Scandinavian nations. A General Assembly of the people, or *Althing*, was annually held in the Glen of Thingvalla, or the Valley of the Court. When the Island became subject to a foreign Power, the differences of rank gradually disappeared, and no distinctions are at present known among individuals but those of industry and intelligence. The government of Iceland is committed to an officer, generally a Dane, appointed by the Crown of Denmark. This supreme magistrate has the title of *Stiftamtmand*. The people retained a shadow of Constitutional right till 1800, when the *Althing* was abolished. The Royal authority has not at present any Constitutional check, but is exercised nevertheless in a mild and paternal way. The Supreme Court of Judicature is held annually at Reikiavik: an appeal is permitted in all cases to the Courts at Copenhagen. The laws are chiefly grounded on the ancient Code called *Jonsbok*, compiled in 1280. The civilization of the Icelanders is in nothing so remarkable as in the completeness of their legislation. Trial by combat was abolished so early as 1001, and punishment for witchcraft in 1690, nearly 30 years before a similar improvement was made in the laws of Great Britain. All the wants of Society were provided for at a very early date; and even economic provisions were made which evince no little wisdom and sagacity. In case of capital conviction, which is very rare, the criminal is sent to Norway to meet his sentence, as it is not easy to find an executioner among the islanders.

The taxes paid by the Icelanders are very trifling, not, perhaps, exceeding 50,000 rix-dollars, but sufficient for their public expenses, as they have no troops or fortresses to maintain. The laws respecting the main-

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Population. There is reason to believe that Iceland was formerly much more populous than at present; indeed the History of the Island affords abundant proofs that the climate has been gradually growing more severe, and the soil more ungrateful than formerly. In 1703, the population was 50,500; in 1804, it decreased to 46,350; from that year it has increased with little interruption, and is supposed to amount at present to 50,000. There is a considerable excess in the female population, and the average longevity of the women is greater than that of the men, owing to the more frequent exposure of the latter to the hardships of the climate. In 1804, the number of farms were 4751, the horned cattle amounted to 20,325, the sheep to 218,818, and the horses to 26,524.

Reikiavik. *Reikiavik*, the chief place in Iceland, has risen lately into notice from being made the seat of the Governor, the Episcopal See, the seat of the Supreme Court, and the principal mercantile station. Singularly enough, it is built on the very spot where Ingolf the leader of the first colony fixed his habitation. This little town stands on the South side of a considerable inlet of the Faxé Fiord, on a low marshy piece of ground, between two eminences partially covered with grass, and studded with a number of small cottages. It consists of two streets, one running along the shore and occupied by the merchants, the other stretching backwards to the margin of a small lake, and containing the dwellings of the Bishop and others not engaged in trade. Some green islands in the bay form a safe anchorage, and harbour

great numbers of Eider ducks. *Reikiavik* contains about 550 inhabitants. The society of this town is perhaps the worst in the whole Island. The simplicity and integrity of the natives is here corrupted by an intercourse with foreign traders of the lowest description. The other towns marked in the Map of Iceland are, in reality, only farm-houses or townships. The ports or mercantile stations round the coast consist in general of a single farm-house, with a mercantile store-house adjoining.

About 15 miles from the South coast are the *Vestmanna Islands*, so named from some Irish emigrants, who took possession of them in the IXth century. They are 14 in number, but only *Heimaey*, or *Home Island*, is inhabited. The inhabitants of this bleak rock, only 160 in number, support themselves by fishing and bird-catching. They have two clergymen and a well-built stone church, nor do they yield in civilization to their Northern neighbours. The poverty and natural strength of this little islet have not been able to protect it from pillage. It suffered at different times from English pirates, but a worse calamity befell it in 1627. Some Algerine corsairs in that year carried off the inhabitants, of whom those who survived their sufferings were ransomed in 1636, but only 13 persons regained their native Island.

Arngrim Jonæ *Brevis Commentarius de Islandiâ*, Hoolum, 1592; Dan. Fabritius, *De Islandiâ et Grœnlandiâ*, Rostock, 1616; Le Peyrere, *Relation de l'Islande*, in the *Recueil des Voyages au Nord*, tom. i. Amst. 1715; *Islands Landnama Bok*, Copenh. 1774; John Anderson, *Account of Iceland*, Hamb. 1746; Eggerhard, *De Islandiæ Naturâ*, Hafn. 1749; *Natural History of Iceland*, by Niels Horrebøw, Copenh. 1750; Eggart Olafsen's og Biarne Povelsen's *Reise igienem Island*. Siroe, 1772. A French translation of Olafsen and Povelsen's *Travels in Iceland* was published in Paris in 1802, in 5 vols. 8vo. *Letters on Iceland*, by Von Troil, Lond. 1780; *An Account of Hekla*, by Sir J. Stanley, 1700; *Travels in Iceland in 1810*, by Sir G. S. Mackenzie, Edinb. 1811; *Journal of a Residence in Iceland*, by E. Henderson, Edin. 1818. For an account of the Literature of Iceland, see Mallet's *Introduction to the History of Denmark*, Schlozer's *Fragments of Northern History*, Fin Johnson's *Hist. Eccles. Islandicæ*, and Eichhorn's *Alg. Gesch. der Literatur*.

ICHNEUMON, *Mus Indicus*, or Indian Mouse; Gr. *ἰχνεύμων*, from *ἰχνεύειν*, *vestigare*, to watch, *quia vestigat crocodilos*. See the Quotation from Pliny. Vossius adds another reason for the name, because it roots or searches with its snout for its food. Also the name of an insect.

Now when he is lulled as it were fast asleep with this pleasure and contentment of his: the rat of India, or *ichneumon* above said, spieth his vantage, and seeing him lie thus broad gaping, whippeth into his mouth, and shooteth himselfe downe his throat as quicke as an arrow, and then gnaweth his bowels, eateth an hole through his bodie, and so killeth him.

Holland. *Plinie*, vol. i. fol. 209.

The insects that infest fruits are either of the *ichneumon-fly* kind or *Phalæna*. Plums, peas, nuts, &c. produce some or other *ichneumon-fly*. *Derham*. *Physico-Theology*, book viii. ch. vi. n. 4.

Herodotus (ii. 67.) states that the ICHNEUMON (*ἰχνεύμων*) is embalmed by the Egyptians, and buried, each in its own particular town. The reasons for these sepulchral honours are assigned by later writers. The combat of the Ichneumon and the Aspis is represented by Ælian (*Hist. An.* iii. 22.) as displaying much sagacity on the part of the former, who enters upon it not rashly nor inconsiderately, but after coating itself with mud, so that it attacks like a man armed at all points, and protected by cuirass and shield. A similar description is given by Plutarch. (*de Solertiâ Animal.* p. 966. *Ed. Xyl.*) If mud be not at hand, continues Ælian, the Ichneumon bathes itself in water, and then seeks a coating of sand, covering the tip of its nostrils, which are exposed to the bite of its enemy, by the sinuosity

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of its tail. The nostrils seem the only parts in which it is vulnerable, and the Aspis triumphs if it succeeds in seizing on them. If not, the Ichneumon fastens on the throat of its foe, and speedily throttles it; so that victory wholly depends on the first bite. Schneider, in commenting on this passage, refers to Hasselquist (271.) for a description of the Linnæan Ichneumon, (see HERPESTES,) which, he says, in India is named *Munguse*, and is particularly hostile to the *Cobra di Capello*. In another place, (vi. 38.) Ælian relates that the Ichneumon destroys the eggs of the Aspis; and again, (viii. 25.) that when the Ichneumon is creeping up to strangle the sleeping Crocodile, the Trochilus, to which Herodotus has assigned a similar duty against another animal, the Leech, (ii. 68.) shrieks, and wakes his friend by flapping him on the snout. But the greatest wonder remains behind. The Ichneumon is of a very uncommon epicæne nature. Whenever two of them fight, that which is worsted is condemned to become a female, in order that, as a mark of degradation, it may encounter the pain and trouble of parturition, ὠδίνων τε ὑπομείναι, καὶ ὑπὲρ τῆ τέως ἀντὶ πατέρων γενέσθαι μητέρας. They are considered, perhaps on this account, sacred to Latona and Lucina, and are particularly venerated at Heracleopolis. (x. 47.)

Nicander, in his *Theriaca*, (p. 12. Ed. Gorræi,) has related the contest of the Ichneumon and the Aspis much in the same manner; and Phile (*de Anim. prop.* 83.) has transformed into Greek Iambics most of the particulars related by Ælian. Oppian, also, has versified the same stories, but with considerably more Poetical fire than his predecessor. The waking pangs of the Crocodile are told with great vigour of description.

αὐτὰρ ὅγ' ἐξ ὕπνου βαρυάϊος ἔγχετο δουλός,
καὶ κακὸν ἐν λαγόνισσι φέρον τέσον ἀπροτίλπτον,
πάντη μαινόμενος καὶ ἀμύχανος ἀμφαλάττει.
ἄλλοτε μὲν ποτὶ τέρεματ' ἰὼν μυχάτω ποταμοῖο,
ἄλλοτε δ' αὖ ψαμάθοισι κυλινδόμενος ποτὶ χέρσον,
ἄγχιον ἀσθμαίνων, στρωφόμενος ἀμφ' ὀδύνησιν.

Cyneg. iii. 421.

Ritterhusius, in commenting upon the above passage, notices a symbolical interpretation which has been given to the adventure of the Ichneumon and the Crocodile, almost too wild to be credited. *Theologi quidam, ῥήτορες κομψολόγοι*, (we will not weaken the justly expressive words by translation,) *Ichneumonem dicunt imaginem esse Salvatoris, et Crocodilum Diaboli quem Ille specie vili et abjectâ superavit.*

Diodorus Siculus (i. 87.) has made the Ichneumon coat itself with mud, not against the Aspis, but the Crocodile. Such a precaution does not appear to have been necessary in the dark voyage which the little animal was about to undertake; and the Historian himself seems to have doubted the transaction, which he describes as occurring παραδόξως καὶ παντελῶς ἀπιστημένη μεθόδῳ. Before this, he has stated an almost equal marvel concerning the same beast, which he says is the size of a little Dog; namely, that it destroys the Crocodile's eggs for no pleasure or advantage to itself, for it does not eat them, but simply out of good-will to human kind. (35.) Aristotle (*Hist. Anim.*) pits the Aspis against the Ichneumon, and increases the wisdom of the latter by affirming that he never joins battle without summoning his comrades as allies. M. Camus, the French translator, has illustrated this passage by a note, which contains references to many authorities concerning the Ichneumon.

One of the GRIPHI, which Athenæus has taken the laudable trouble to collect from the Comic Poet Eubulus, relates to an Ichneumon. We transcribe it below.

ἀττιλαβόφαλος, μὴ πρόστομος, ἀμφικνέφαλος,
αιχμητὴς παίδων ἀγόνων γόνον ἱξαφανίζων.
'Ichneumon Aigyptios.
τῶν γὰρ Κροκοδείλων ὄτος ὡς λαμβάνων
πρὶν θηρεῖσθαι τὸν γόνον κατὰ γνυσιν,
ἵπνισ' ἀφανίζει. διότι δ' ἀμφίστομος
κεντῇ κάτωθεν τοῖς δὲ χίλισι δάκνυι.

(x. 18.)

Well might Casaubon remark upon the above lines, *hic sanè opus habebamus Œdipo*. The learned Commentator proceeds to show, with much ingenuity, how the particulars which appear most opposed to the nature of the Ichneumon may in the end be reconciled to it; thus it is said to be *Locust-eyed*, when the eyes of a Locust are remarkably prominent, and those of an Ichneumon, on the contrary, are deeply imbedded in the head; the agreement, therefore, must be in keenness of vision, which, whatever may be the case with the Ichneumon, Casaubon admits, after all, is probably not so with the Locust. Secondly, the object of the riddle is not *sharp-snouted*, but the Ichneumon is particularly so; we must, therefore, either understand μὴ πρόστομος to bear a different meaning, (and *what* that meaning is to be seems doubtful,) or we must read in direct opposition to it, καὶ πρόστομος, or in a more qualified manner, μικρόστομος, *quod*, adds Casaubon, *nobis propè temerarium videtur*. The last epithet, *bolster-headed*, is yet more puzzling than the others; *quod ne Deus quidem Hermes rectè possit ἐρμηνεύειν*, and it is, therefore, proposed to read ἀμφικνέφαλος, very dark-coloured, or ἀμφικέφαλος, or, as would better suit the metre and afford the same meaning, ἀμφικάρηνος, *headed at either end*, a property afterwards expressed by ἀμφιστόμος, and plainly belonging to the Ichneumon, which is described to fight against the Aspis as much with its tail as its head. This is an exquisite specimen of commentatorial trifling, in which an obscure matter is involved in still greater obscurity by examination. Casaubon, however, had with his own eyes seen an Ichneumon at Frankfort on the Maine, and he has given a more accurately Zoological description than might be expected. It reminded him of a Ferret, *magnitudine felem superabat; rostrum illi peracutissimum, auriculæ perbreves et quarum rotundus ambitus; cauda pro cætero corpore admodum producta; color cinereus; sed in rostro et pedibus crebræ erant nigræ maculæ; irritatus pilos surrigebat.*

Pliny has related very briefly, as we have given it above from Holland, the stratagem employed by the Ichneumon against the Aspis. Ammianus Marcellinus appears strangely confused in his notion of this animal. After relating the kindness of the Trochilus to the Crocodile, he continues, *quod factum contuens Hydrus, Ichneumonis genus, oris aditum penetrat alite præviâ patefactum, et populato ventre vitalibus dilancinatis erumpit.* (xxii. 15.) *Hydrus* is a Water Snake, and the commentators would, therefore, substitute *enhydrus*, which is indeed applied to the Ichneumon both by Solinus and by Isidore, and which Hesychius describes as an amphibious animal like the Beaver. We do not know that this alteration would much improve the matter.

ICHNEUMON, in *Zoology*, a genus of stingless *Hymenopterous* insects, the type of the family *Ichneumonidæ*, established by Linnæus, and restricted by modern Entymologists.

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Generic character. Maxillary palpi of five joints, mouth not produced into a beak, joints of the maxillary palpi unequal; antennæ filiform or setaceous; jaws two-toothed at the top; ovipositor hidden or slightly produced; abdomen oval or depressed, formed of five, or more, apparent rings.

The type of the genus is *I. sagittatorius* of Fabricius, figured by Schæffer, *Icon Ins.* pl. lxxxiv. fig. 9. Gravenhorst von Esenbeck and Olivier have published monographs of this genus, and Panzer has figured many of its numerous species.

The Ichneumons have been called by some authors Three-tailed Flies, from their three filiform valves, which form their ovipositor, and which are generally exposed. The French Naturalists call them *Mouches Vibrantes*, on account of the shaking of their antennæ, which are generally rendered more visible by this part being surrounded by a pale band.

The Ichneumons are more formidable to the larvæ of insects than the Ichneumon of the Ancients, which was said to enter the Crocodile's mouth while it was asleep and eat out its intestines, for the Crocodile could prevent its entrance by keeping its mouth shut; but the larvæ of insects can use no such precaution; and it is almost impossible for them to escape entirely. The female Ichneumon of those species is provided with a long ovipositor; when about to lay its eggs it searches for the larvæ of the particular kind of insect which is the general nurse of its young under the cracks in the bark of trees, &c. and introducing its ovipositor in a perpendicular direction into every hole which is likely to contain one of its victims. They generally choose those larvæ which are about to change into their pupa state. The animal, directly it is pierced, becomes sickly, but usually undergoes its change, and the place where the egg is deposited is marked by a small brown scar. The larvæ of the Ichneumons are small worms, destitute of legs, which live in the bodies of other larvæ as intestinal worms do in the body of larger animals. The larvæ of a few insects of this family form a silky case, and suspend themselves from the end of an oak-leaf. The pupa, in the cases which have been described by Reaumur, are said by that author to have the faculty of leaping when touched. See also an account of a similar pupa by Latreille in the *Bulletin of the Philomathic Society*. Others lay their eggs in the galls produced by the *Tenthredo*es. Degeer described a species which deposits its eggs in the bodies of spiders; and he also observes that the Plant Lice, who have so many enemies, as *Coccinella*, *Hemerobii*, &c. are also subject to the attacks of several species of this family.

ICHNOCARPUS, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Asclepiadeæ*. *Generic character*: blossom contorted; corolla salver-shaped, throat naked; follicles two, divaricate; anthers free from the stigma; superior extremity of the seeds comose.

One species, *I. frutescens*, native of the East Indies. *Hort. Kew.*

ICHNOGRAPHY, } Fr. *ichnographie*; It. and
ICHNOGRAPHICAL. } Sp. *ichnografia*; Lat. *ichnographia*; Gr. *ἰχνογραφία*, from *ἰχνος*, *vestigium*, and *γραφῆ*, *scriptura*, *descriptio*, a description or delineation.

See the first Quotation from Evelyn.

Ichnography, by which we are to understand the very first design and ordinance of a work or edifice, together with every partition and

opening drawn by rule and compass upon the area or floor, by artists often call'd the geometrical plan or plat-forme, as in our reddition of the parallel. The Greeks would name it *ἰχνογραφία*, *vestigii descriptio*, or rather *vestigium operis*, the superficial efformation of the future work, which our ground-plot does fully interpret. Evelyn. *Miscellaneous Writings*, p. 371. *Of Architects and Architecture*.

Perrault has assisted the text with a figure, or *ichnographical* plot, *Id. Ib. ii. i. 1.*

I'CHOR, } Gr. *ἰχὼρ*, *sanies*, *vel sanguis nondum*
I'CHOROSE. } *præparatus*, *sive crudus*, Lennep; such as was attributed to the Gods by Homer, in *loco sanguinis*.

This said, she wip'd from Venus' wounded palm
The sacred ichor, and infus'd the balm.

Pope. *Homer. Iliad*, book v.

The pus, from an ulcer of the liver, growing thin and ichorose, corrodes the vesse'ls. *Arbuthnot. On Diet*, p. 297.

Blood follow'd, but immortal: ichor pure,
Such as the blest inhabitants of Heav'n
May bleed, nectarous: for the Gods eat not
Man's food, nor slake as he with sable wine
Their thirst, thence bloodless and from death exempt.

Cowper. *Homer. Iliad*, book v.

ICHTHYOLOGY, Gr. *ἰχθυόλογ-ειν*, *de piscibus disserere*, to treat or discourse of fishes, from *ἰχθὺς*, a fish, and *λέγειν*, to discourse.

Some [animals] there are in the land, which were never maintained to be in the sea, as panthers, hyænas, camels, sheep, moles, and others, which carry no name in *ichthyology*, nor are to be found in the exact descriptions of Rondeletius, Gesner, or Aldrovandus.

Sir Thomas Brown. *Vulgar Errours*, book iii. ch. xxiv.

ICHTHYOSARCOLITES, in *Zoology*, a genus of chambered shell, established by Desmarest in the *Journal de Physique* (July, 1817) for a fossil, of which only the internal coat has been as yet known. It has been placed near the genera *Hippurites* and *Orthoceratites*.

Deshayes has recently reexamined the genus, and has given the following

Generic character. Shell many-celled involute, whorls separate, the last forming a large area of a circle; cells simple, not sinuous, not jointed, without any syphon; shell thick, formed of a number of capillary tubes, separated one from the other, the dorsal one the largest, and apparently taking the place of the syphon; a bungle of others, rather larger than the rest, forms a depression on the concave part; the back of the shell has generally a crest formed of many ranges of tubes, similar to those out of which the shell is made.

This genus, which appears to resemble a very large *Spirula* in form, is found in the hard white limestone near Rochelle, apparently belonging to the *Oolite* series, and from the hardness of the stone the shells are very difficult to be detached in any thing like a perfect state. They agree with the *Nautili* in the form of the cell, but differ from them, and from all the other chambered shells, in the formation of their shell and in the dissepiment not being pierced with a syphon; from the *Ammonites*, *Bacculites*, and *Turrilites* they differ in the form of the dissepiment, which is not articulated. Deshayes has added a second species to the genus, under the name of *I. obliqua*. The type of the genus is *I. triangularis* of Desmarest, which has been figured by Defranc. The tubular structure of the shells was doubtless destined to render them, like the cellular cuttle-fish bone, more buoyant.

ICHNO-
GRAPHY.—
ICHTHY-
OSARCO-
LITES.

ICICA.

I-CO-
LUMB-
KILL.

ICICA, in *Botany*, a genus of the class *Octandria*, order *Monogynia*, natural order *Terebinthaceæ*. Generic character: calyx four or five-toothed, persisting; petals four or five, broad at the base; style short; stigmas four or five; germen four or five-celled; fruit coriaceous.

Fifteen species, mostly natives of the East Indies and South America. Decandolle.

Name.

I-COLUMB-KILL, one of the Hebrides, or Western Islands of Scotland, situated at the Southern end of a large bay on the Western side of Mull, from which Island it is separated by a channel about half a mile wide, and of sufficient depth to allow the passage of large ships with a leading wind. By Bede, the Historian of its early Ecclesiastical establishment, it is called *Hii*, (pronounced *ee*), a name which, without the aspirate, it still retains on its own shores and their vicinity. In the Annals of Ulster, by a slight corruption, it is written *Iæ* and *Aoi*; and all three words in the Irish dialect imply *Island*. *I-thon*, in the same language, the *Island of the Waves*, was readily Latinized by Monkish writers into the more euphonous *Iona*; but this last name has been otherwise traced to the Hebrew *ינה*, *Columba*, and thus connected with the Gaelic *St. Colum*, in Latin *Columba*; to whom it is in like manner indebted for its more general title *I-columb-kill*, the *Island, the cell of Columb*, or as it is abbreviated *Icolmkill*.

St. Colum

The early History of Christianity in Britain is involved in deep obscurity; but the received belief, founded on the authority of Bede, affirms that the Southern districts of Scotland were converted by the preaching of St. Ninian in the commencement of the Vth century. It was not, however, till the year 565 that the knowledge of the Gospel became generally disseminated. At that time Colum, an Irish Priest and Abbot, quitting his own Country with 13 companions on a mission to Scotland, received from Bridius, son of Meilochon, King of the Picts, a gift of the Island Hy. Here he founded a Monastery, under the auspices of King Convallus, according to Boethius, (ix. p. 166.) which Usher believes to have been tenanted at the beginning by Canons regular. (*clerici*.) Henceforward I-columb-kill became a spot of peculiar reverence. The remains of the Saint, who died in 597, were at first deposited within his own walls, where his grave is still shown, though the Irish maintain that they were afterwards transferred to Down in his native land. There, it is affirmed, that so late as the days of Henry VIII. existed the following distich engraved on a tomb, beneath which lay the three Saints whom it commemorated:

*Hi tres in Duno tumulo conduntur in uno,
Brigida, Patricius, atque Columba pius.*

Boethius, ix. p. 170.

History of
the Abbey.

The Cell of Hy became the mother Church of 100 Monasteries; the young Princes and Nobles of Scotland and Northumberland were sent thither for education, and more than one Crowned head was enrolled among the members of its brotherhood. Such was the sanctity attributed to it, that it became the favourite sepulchre for Royalty. Yet, notwithstanding this celebrity, it was exposed to frequent ravages by the untamed Pirates of the North, and we read of the burning of the Abbey in 797, and of its plunder and the massacre of many of its holy men in 801 and 985. We know

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not at what date the establishment fell into the possession of the Order of Cluny; but its decline may be traced from the reign of William the Lion, in the latter half of the XIIth century, when all the benefices of that branch of Benedictines in Galloway were transferred to the Monks of Holyrood House. In 1507, the Abbey was annexed for ever to the See of the Isles, from which originated the still remaining Bishopric of Sodor and Man. But, in spite of this perpetuity, Spottiswood states that, in 1617, it was given by James VI. to the See of Argyle. The Life of St. Columba has been written by two authors sufficiently near his time to collect all received contemporary information; and accordingly the pages of Adamnanus and Cuminus (both of whom are printed by Pinkerton in his *Vitæ antiquæ Sanctorum qui habitaverunt in eâ parte Britanniae nunc vocatâ Scotiâ vel in ejus insulis*) abound in the most extravagant figments.

I-columb-kill is about three miles in length by one in breadth, comprising about 1300 Scotch acres; its surface, as described by an eminent Geologist, Dr. Macculloch, one of its most recent scientific visitors, is low, rising into numerous irregular elevations, which seldom exceed 100 feet above the level of the sea; the loftiest, at the Northern extremity of the Island, is above four times that height. The coast is, for the most part, indented by small rocky bays, but at the North-West it presents a flat shore of sand; numerous small islands and rocks encompass its shores, and near the Southern extremity the green Island of *Soa* stretches a considerable distance into the sea. The rocks chiefly present different varieties of gneiss; on the coast opposite Mull is found a range of red, large-grained granite, which has been much used in building the Cathedral. A fine, white marble, which, however, will not admit polish, has been so largely quarried as to have but small remains left. In a bay on the West, *Port-na-Curraich*, the *Harbour of the Coracle*, whereat St. Columba is traditionally said to have landed, are found numerous pebbles, for the most part of serpentine, washed backward and forward by the tide, and sometimes raised in huge conical heaps, which are attributed to the pious labour of pilgrims in times past; to these the natives attach much veneration when worn as amulets. *Fuci*, many of them of rare species, are abundantly found in the neighbouring seas; the *Lichen omphaloeides* coats the rocks, and is employed in dyeing; and in the standing pools near the bay just mentioned, may be seen the *Atra* of Dillwyn, one of the most uncommon *Confervæ*. The climate, owing to the shelter afforded by Mull, is peculiarly mild; snow seldom falls, and never continues to lie. About 500 acres are in cultivation, and the grain, chiefly barley and rye, is generally harvested early in August. The upland is a chequered mixture of rocks and pasture, which in many spots is unusually rich, interspersed with moorish ground, and terminating in the North with a labyrinth of almost inaccessible rocks. The Duke of Argyle is proprietor of the Island, which of late years has much improved in agriculture and increased in population. Its rental, at the time of Dr. Macculloch's visit, (1818,) amounted to £300; its population to 450. This, in 1782, was 277, in 1791, 323, and in 1808, 386. A rapid advance during the space of little more than a single generation. I-columb-kill belongs in Ecclesiastical jurisdiction to the united Parishes of Kilfinichen and Kilviceven in Mull, by whose Ministers this first abode of Christianity among our Islands

I-CO-
LUMB
KILL.Face of the
Island.

I-CO-
LUMB-
KILL.Pennant's
account.

is visited four times a year for the performance of Divine service.

When Pennant visited the Island, in 1772, the tenants were on *run-rig*, a term used in Scotland when alternate ridges of land belong to different proprietors, and about 108 head of cattle and 500 sheep were supported; the population was about 150, "the most stupid and the most lazy of the Islanders, yet many of them boast of their descent from the companions of St. Columba." Pennant landed at the Bay of Martyrs, on a spot on which the bodies of those who of old were to be interred in the sacred precincts were received. Near to it is an oblong enclosure bounded by a stone dike called *Clachnon Druinach*, and traditionally supposed to have been a Druidical burial place. Pennant believed it to have been the common cemetery of the town, which lies close at hand. This was a mean village, consisting of about 50 thatched cottages. Hence he inspected the various antiquities in their order. The

Nunnery of
St. Oran.

first was the Nunnery of St. Oran, once belonging to Augustine Canonesses. The Church was 58 feet by 20, the roof of the Eastern end entire, the floor entirely covered with cow-dung, which Pennant was at the pains to get removed. He was repaid by exposing to view the tomb of the last Prioress, whose figure is carved on its face, together with that of a Virgin and Child, sitting, and placed foot to foot with the Prioress; above the Virgin's head, which is crowned and mitred, are represented the Sun and Moon; above that of the Prioress a little plate (Macculloch says, and he is probably right, a looking-glass) and a comb. At her feet, *Sancta Maria ora pro me*, and round the edge, *Hic jacet Domina Anna Donaldi Terleti filia quondam Prioressa de IONA quæ obiit año m° d° xi^{mo} ejus animam ALTISSIMO commendamus*. A broad paved way runs from the Nunnery to the Cathedral, and two others branch from it, one to the Bay of Martyrs, a second to the hills. On the main line stands an elegant cross, called that of Macleane. *Reilig ourain*, the burying place of Oran, is a vast enclosure filled with grave-stones, and overgrown with weeds. Here were the

Tombs of
the Kings,described
by D. Mon-
ro, Dean of
the Isles.

Tombs of the Kings, which we shall describe from the account of Donald Monro, Dean of the Isles, who visited Iona in 1549, and whose MS. *Description of the Western Isles* has been printed, not long since, in a Collection of scarce Scottish Tracts. "Within this isle of Colmkill, there is ane sanctuary, also a kirkzaird, callit in Erische. *Relig-Oran*, quhilk is a very fair kirkzaird, and weill biggit about with staine and lyme: into this sanctuary ther is three tombes of staine, formit like little chapels, with ane braid gray marble or quhin staine in the gavil of ilk ane of the tombes. In the staine of the ane tombe there is wretten in Latin letters *Tumulus Regum Scotiæ*, that is the Tomb ore grave of the Scotts Kinges. Within this tombe, according to our Scotts and Erische cronickels ther layes 48 crowned Scotts Kinges, through the quhilk this isle has beine richlie dotat be the Scotch Kinges, as we have said. The tombe on the South syde forsaide has this inscription, *Tumulus Regum Hyberniciæ*, that is the tombe of the Irland Kinges; for we have in our auld Erische cronickels that ther was foure Irland Kinges eirdit in the said tombe. Upon the North syde of our Scotts tombe the inscription bears *Tumulus Regum Norwegiæ*, that is the tombe of the Kinges of Norroway, in the quhilk tombe, as we find in our ancient Erische cronickels, ther layes eight Kinges of Norroway; and als

we find in our Erische cronickels, that Coelus, King of Norroway, commandit his nobils to take his bodey and bury it in Colm-kill, if it chanced him to die in the Isles: bot he was so discomfitit that ther remained not so maney of his army as wold burey him ther, therfor he was eirded in Kyle, after he stroke one field against the Scotts, and was vanquisht by them. Within this sanctuary also lyes the maist part of the Lords of the Isles with their lynage, M'Kynnon and M'Guare with their lynages, with sundry others inhabitants of the hail Isles, because this sanctuary was wont to be the sepulture of the best men of all the Isles, and als of our Kinges as we have said: becaus it was the maist honorable and ancient place that was in Scotland in their dayes as we reid."

Another reason which thronged this Island with the "mighty dead," is given by Pennant from an ancient Prophecy:

*Seachd bliadna roimh'n bhraò
Thig muir thar Eirin re aon tra'
Sthar Ile ghuirm ghlaish
Ach Snàmhaiah I Cholum clairich.*

Which, he says, is to the following effect: "Seven years before the end of the world a deluge shall drown the nations; the sea at one tide shall cover Ireland, and the green-headed Ilay, but Columba's Isle shall swim above the flood."

Of these tombs Pennant could discover but slight remains, built in a ridged form, and arched within. The inscriptions were lost. The spot is called *Jomaire nan righ*, the ridge of the Kings. Two Gaelic inscriptions with crosses were found, one, *Cros Domhail fa' asich*, the cross of Donald Longshanks; the other, *Cros Urchvine o Guin*; the letters were those of the most ancient Irish alphabet.

Within this space stands also the Chapel of St. Oran, to which the following legend is attached. Columba, according to Bede, had dreamed that a famine, which was grievously ravaging the Northern parts of Britain, would never cease unless he buried a man alive. Another version, which is adopted by the generality of writers on Iona, though we know not whence they obtain it, is that the remedy suggested in the Saint's dream was not to be applied to a famine, but to the dilapidation of this very Chapel which he was at that time building, and of which, by the agency of the Evil Spirit, as large a portion fell down every night as had been erected during the preceding day. Oran volunteered himself as the propitiatory victim, and Columba, anxious concerning his fate, visited the corpse three days after its inhumation. His surprise may be imagined when he found his friend still alive, and so inclined to be communicative relative to the secrets of the Spiritual World, into which it seems he had been admitted, that, in order to prevent indiscreet disclosures, Columba recommitted him with double surety to the grave.

In this Chapel are several tombs, and near at hand many more. One bearing a ship, which is probably Norwegian; one of the Father of Abbot Macfingen, dated 1489; that of Macdonald Innis, who accompanied Bruce at Bannockburn; some of the family of Macleane; and several that have lost all memorial of their tenants. A King of France, in like manner nameless, is said to lie beneath a red, unpolished stone, about 70 feet South of the Chapel. A well-known Physician of Mull, John Belon, who died in 1657, has been more

I-CO-
LUMB-
KILL.Ancient
Prophecy.Chapel of
St. Oran.

Tombs.

I-CO-
LUMB-
KILL.Druidical
globes.Sacheverell's de-
scriptions.

fortunate hitherto, and his inscription still remains. North-West of the door is the pedestal of a Cross; on it are some stones called *Clachabràth*, which are probably substituted for some Druidical globes, of which William Sacheverell, Governor of the Isle of Man, who visited I-columb-kill in 1688, has given the following account:—"We were obliged to pass by a place where had formerly stood three noble globes of white marble, I suppose design'd for some Mathematical uses: they were plac'd on three stone basins, and custom or superstition had taught all persons who pass'd by to turn them round. These globes were call'd *the Day of Judgment stones*, and the people were made believe, that when they had worn the sockets or pedestals by the continued motion of passengers, that then the World should be at an end. These Globes the Synod (of Argyle, about 1560) order'd to be thrown into the sea, perhaps hoping that when these dangerous instruments of it were removed, it might n'e're come to pass." This same Iconoclastic Synod enjoined also the destruction of numerous Crosses.

Cathedral.

The Cathedral lies North of this enclosure; it is cruciform; in length from East to West 115 feet, (Macculloch says about 160,) in breadth 23; the transept in length 70. It is crowned by a central tower, about 70 feet high. Sacheverell has described the interior as follows: "To say the truth every thing seem'd dispos'd to use rather than grandeur, tho' (considering the country and time in which it was built) magnificent enough." He mentions but three monuments in the interior, but adds, that "the Dean of the Isles, Mr. John Frazer, (an honest Episcopal Minister,) who since made me a visit, told me his father, who had been Dean of the Isles, left him a Book with above 300 inscriptions, which he had lent to the late Earl of Argyle, a man of incomparable sense and great curiosity, and doubts they are all lost by that great man's affliction. There is one thing yet which is very noble in its kind, which was the ancient altar of the Church, one of the finest pieces of white marble I ever saw; it is about 6 feet long, and 4 broad, curiously vein'd and polish'd, it is all yet entire, except one corner, which has been broke by accident." But a small portion of this altar remained at Pennant's visit, "and even that," says he, "we contributed to diminish." Abbot Macfingen, Abbot Kenneth, and an armed knight, are still sculptured on their respective tombs. In the Churchyard is a fine Cross, 14 feet high, of a single piece of red granite, on a pedestal 3 feet in height. Near the South-East end is a Mary Chapel.

Altar.

The ruins of the Monastery lie behind the Cathedral, and but a small remnant of the Cloyster remains. Herein were used to be kept, and are still said to be concealed, certain mystic black stones, upon which the Highland Chiefs were wont to make their contracts and alliances; and an oath ratified by which was considered as inviolable as that sworn by a Pagan Divinity on Styx. North from the Monastery are the ruins of the Bishop's house, a mount, the site of gardens, a kiln, a granary, a mill, and a pond.

lack
stones.Visit of Dr.
Johnson.

The visit of Dr. Johnson to I-columb-kill occurred in the year following that of Pennant, and was productive of a splendid passage in his *Journey to the Western Islands*, which must be fresh in the recollection of every English reader. The great Moralist on inspecting the tombs of the Kings, remarks, that "the graves are very numerous, and some of them undoubtedly contain the

remains of men who did not expect to be so soon forgotten." A similar train of thought was awakened in the mind of Sacheverell, and is, perhaps, yet more forcibly expressed. "This, said the person who showed me the place, (pointing to a plain stone,) was the monument of the great Teague, King of Ireland. I had never heard of him, and could not but reflect of how little value is greatness, that has barely left a name scandalous to a nation, and a grave the meanest of mankind would never envy."

Dr. Macculloch did not visit Iona in the spirit of Dr. Macculloch. Monro, Sacheverell, Pennant, or Johnson; but he carried with him a rooted scepticism most unfavourable to Imagination. The ruins, in his eyes, are all of much later origin than is generally claimed for them. The monuments bear in themselves no evidence of high antiquity. The end of the XIIIth century is the very earliest date which he will admit for any of the buildings. Of the Tombs of the Kings he speaks as a lying legend; and the Library, the treasures of which Boethius so loudly vaunts,—the plunder of Rome, which Fergus II. begged from his friend Alaric, and which was destroyed during the incursion of the Northmen,—he reduces to a few Biographies of Saints and some Breviaries. We should prefer all the hazards of implicit belief to this sagacious determination not to be even agreeably deceived.

ICONOCLAST, } Fr. *iconoclaste*; from Gr. *εἰκών*,
ICONOCLASTICK. } an image, and *κλαστής*, a breaker,
from *κλάειν*, *frangere*, to break.

An image-breaker.

I remember only one thing objected to this testimony of so many bishops, that they were *iconoclasts*, or breakers of images, and therefore not to be trusted in any other article.

Taylor. *Polemical Discourses*, p. 263. *Of the Real Presence*.

Under his auspices [Constantinus Copronymus] a council of *iconoclasts* was held, in which the adoration and the use of images was condemned. Their decrees were put in execution, and a massacre of painted and wooden gods ensued.

Jortin. *Remarks on Ecclesiastical History*, Anno 741

Both were embellished with a profusion of statues; most of those at York were destroyed in the first emotions of *iconoclastic* zeal; those of Burgos are still in full possession of the homages of the country, and consequently entire. Swinburne. *Spain*. Letter 44.

The name ICONOCLAST was first given to a Faction of the VIIIth century, which, in conformity with an edict of Leo the Isaurian, undertook to demolish all Images and Pictures in Churches as idolatrous. They were also called *Iconomachi*. Their opponents, who were supported by the Popes Gregory I. and II., received the name of *Iconoduli* or *Iconolatæ*.

ICONOGRAPHY, Gr. *εἰκονογραφία*, a description of images, from *εἰκών*, an image, and *γράφειν*, to write or describe.

The inspection alone of these curious *iconographies* of temples and palaces affects one as much by reading almost, as by sight.

Burton. *Anatomy of Melancholy*, fol. 269.

ICONOMICAL, Gr. *εἰκονομαχός*, one who is adverse or inimical to images, from *εἰκών*, an image, and *μάχη*, *pugna*.

We should be too *iconomical* [or quarrelsome with pictures—Margin] to question the pictures of the winds, as commonly drawn in humane heads, and with their cheeks distended.

Sir Thomas Brown. *Vulgar Errors*, book v. ch. xxi.

ICTERICAL, Fr. *ictère*, *ictérique*; Lat. *ictericus*; Gr. *ικτερικός*, from *ικειν*, *venire*, *obvenire*, q. d. *subitò adveniens vel occupans scilicet morbus*. Lennep. Sick of, troubled with, the yellow jaundice. Cotgrave.

I-CO-
LUMB-
KILL.
—
ICTE-
RICAL.

ICTE-
RICAL.
—
IDEA.

Our understandings, if a crime be lodged in the will, being like *citerical* eyes, transmitting the species to the soul with prejudice, disaffection, and colours of their own framing.

Taylor. *Great Exemplar*, part ii. ad. sec. 12.

ICTERUS, in *Zoology*, a genus of animals belonging to the family *Coniostres*, order *Passeres*, class *Aves*. Described as a distinct genus by Daudin from the *Orioles*, but included in this Work as a subgenus of the genus *CASSICUS*, which see.

IDE'A, } Fr. *idée*; It. and Sp. *idea*; Lat.
IDE'AL, } *idea*; Gr. *îdêa*, from *eidêin*, *videre*,
IDE'ALISM, } to see. *Formæ quas îdêas vocant*;
IDE'ALIST, } *nostri, si qui hæc forte tractant*, species
IDE'ALLY, } *appellant*. Cicero.
IDEO'LOGY, } For the usage of this word by the
IDE'ATE. } Greek Philosophers, see the Quotation
from Holland's *Plutarch*; for the modern usage, see
those from Locke and Reid.

Idea is a bodilesse substance, which of itselfe hath no subsistence, but giveth figure and forme unto shapelesse matters, and becommeth the very cause that bringeth them into show and evidence. Socrates and Plato suppose, that these *ideas* be substances separate and distinct from matter, howbeit, subsisting in the thoughts and imaginations of God; that is to say, of mind and understanding. Aristotle admitteth verily these formes and *ideas*, howbeit, not separate from matter, as being the patterns of all that which God hath made. The Stoicks, such as were the scholars of Zeno, have delivered, that our thoughts and conceits were the *idea*.

Holland. *Plutarch*, ch. x. fol. 666. *Opinions of Philosophers*.

Within my hart though hardly it can shew
Thing so diuine to view of earthly eye:
The faire *idea* of your celestial hew,
And euery part remaines immortally.

Spenser. *Sonnet* 45.

That sadness past, which partings had contracted,
And fed their fancies with *ideall* shewes,
And careless what they did, as quite distracted,
All (breathing battel) talk'd but of ore-throwes.

Stirling. *Jonathan*.

A transmission is made materially from some parts, and *ideally* from every one.

Sir Thomas Brown. *Vulgar Errours*.

Sir, more than kisses, letters mingle souls,
For, thus friends absent speak. This ease controuls
The tediousnesse of my life: But for these
I could *ideate* nothing, which could please,
But I should wither in one day.

Donne to Sir Henry Wotten.

For *ideas*, in my sense of the word, are, "Whatsoever is the object of the understanding, when a man thinks; or, whatsoever it is the mind can be employ'd about in thinking." And again, I have these words, "Whatsoever is the immediate object of perception, thought or understanding, that I call *idea*."

Locke. *Works*, vol. i. fol. 376. *Letter to the Bishop of Worcester*.

With inward view,
Thence on th' *ideal* kingdom swift she turns
Her eye; and instant, at her powerful glance,
Th' obedient phantoms vanish or appear.

Thomson. *Summer*.

What the ancient philosophers call species, sensible and intelligible, and phantasms, in later times, and especially since the time of Des Cartes, came to be called by the common name of *ideas*.

Reid. *Essay* 2. chap. viii. *Of the Theory of Perception, &c.*

This language of Diderot's, "that every *idea* must necessarily resolve itself ultimately into a sensible representation or picture," (a relic of the old *ideal* system) they have not only rejected with contempt, but they have insisted, that when it was used by the Aristotelians, by Des Cartes, by Locke, it was meant by them to be understood only as a figure or metaphor.

Stewart. *Philosophical Essays*, ess. 4. p. 139.

One (mistake respecting the Berkeleyan theory) confounds the scheme of *idealism* with those sceptical doctrines, which represent the existence of the material world as a thing which is doubtful.

Id. *Ib.* ess. 2. ch. i. p. 53.

IDEA.
—
IDES.

The truth is that, whereas Berkeley was sincerely and bona fide an *idealist*, Hume's leading object in his metaphysical writings, plainly was to inculcate a universal scepticism.

Stewart. *Philosophical Essays*, ess. 2. ch. i. p. 56.

Our neighbours, in the mean time, have made choice of the term *ideology*, (a Greek compound, involving the very word we have been attempting to discard) to express that department of knowledge which had been called the science of the human mind.

Id. *Ib.* ess. 3. p. 113.

IDENTITY, } Fr. *identité*; It. *identità*; Sp.
IDE'NTICK, } *identidad*; Low Lat. *identitas*;
IDE'NTICAL, } from *idem*, the same. Cotgrave
IDE'NTICALLY, } calls it—the being almost the very
IDE'NTIFY, } same. See the Quotation from
IDENTIFICA'TION. } Locke.

Identify; to be or cause to be, to show or prove to be, the same.

John Amersham was born in that small corporation in this county, bred a monck in St. Albans, whence he contracted not only intimacy but in some sort *identity* of affection, with John Wheathamsted, abbot thereof.

Fuller. *Worthies*. *Buckinghamshire*.

And Plato verily was of this opinion, (which he professed openly, and held as a firm and undoubted truth) that the soule of this universall world is not simple, uniforme, and uncompounded but mixed (as it were) of a certaine power of *identity* and of diversity.

Holland. *Plutarch*, fol. 54.

The *identity* of the same man consists in nothing but a participation of the same continu'd life, by constantly fleeting particles of matter in succession vitally united to the same organiz'd body.

Locke. *Works*, vol. i. fol. 144. *Of Human Understanding*, book ii. ch. xxvii. sec. 6.

Lady, your bright
And radiant eyes are in the right;
The beard's th' *identique* beard you knew,
The same numerically true.

Butler. *Hudibras*, part ii. can. 1.

To this intent, we may observe, that the greatest assurance and most eminent knowledge we can have of anything is, of such propositions as in the schools are call'd *identical*; as if one should say, John is John, or a man is a man.

Digby. *Of Man's Soul*, ch. ii. p. 18.

Let them be compounded of parts homogeneous, or heterogeneous, so long as these are parts in any sense of the word, they cannot subsist in one another, or be *identified*; they must be conceived as distinct from each other, and have distinct affections.

Law. *Enquiry*, ch. iii. *Of Immensity and Eternity*.

And to that purpose, reflecting upon those instances we have given of *identical* propositions, we may in them observe, that evidence arises out of the plain *identification* of the extremes that are affirm'd of one another: so that, in what proportion soever the *identification* of the extreme is plain, the truth of it is evident to us, and our mind is satisfi'd and quiet.

Digby. *Of Man's Soul*, ch. ii. p. 19.

I cannot remember a thing that happened a year ago, without a conviction as strong as memory can give, that I, the same *identical* person who now remember that event, did then exist.

Reid. *Essay* 3. ch. i. *Of the Human Mind*.

Neither unbelievers nor believers will allow to these middle men that a new-existing soul, which is only a quality resulting from a glorified body, can be *identically* the same with an annihilated soul, which had resulted from an earthly body.

Warburton. *The Divine Legation*, book v. sec. 6.

Let us *identify*, let us incorporate ourselves with the people. Let us cut all the cables and snap the chains which tie us to an unfaithful shore, and enter the friendly harbour, that shoots far out into the main its moles and *jetties* to receive us.

Burke. *On the Economical Reform*.

IDES, Fr. *ides*; It. *ide*; Sp. *idos*; Lat. *idus*. The Etymologies proposed by Plutarch are rejected by Vossius, who adopts from Macrobius the ancient Tuscan, *iduate*; *i. e. dividere*, to divide: (and *iduate*, according to Becman, is *eis dôw*, into two, *sc. parts* or portions) the *ides* being so called because they divide the month in *duas velut partes*.

IDES.

—
IDIO-
PATHY.

As for the *ides*, they took their name of this word *ἰδῆς*, that signifieth beauty; for that the moon being then at the full is in the very perfection of her beauty; or haply they derived this denomination of *ἰδῆς*, as attributing it to Jupiter.

Holland. *Plutarch*, fol. 702. *Rom. Quest.* 24.

There was a certain soothsayer, that had given Cæsar warning long time afore, to take heed of the day of the *ides* of March, (which is the fifteenth of the month) for in that day he should be in great danger. That day being come, Cæsar going into the senate-house, and speaking merrily unto the soothsayer, told him the *ides* of March be come: So they be, softly answered the soothsayer, but yet are they not past.

Sir Thomas North. *Plutarch*, fol. 613. *Julius Cæsar*.

IDIA, in *Zoology*, a genus of horny corals, belonging to the family *Sertulariadae*.

Generic character: coral plant-like; branches alternate, compressed, furnished with distant, prominent, alternating cells; which are acute and recurved.

This genus contains but a single species, which is one of the most singular of the family; it was discovered by Lesueur, who found it in his voyages to the South Seas. According to Lamaroux, the position of the cell makes the branches have the exact appearance of the saw-like snout of the Saw-fish, (*Squalus pristis*, Lin.) which has caused the species to be called *I. pristis*. It has been figured by Lamaroux in his edition of Ellis, pl. lxvi. fig. 10—14.

Tremenville has given the same name to a genus of radiated animals allied to Beroc.

IDIOM, } Fr. *idiome*, *idiotisme*; It. and
IDIOMA'TICK, } Sp. *idioma*, *idiotismo*; Lat. *idioma*;
I'DIOTISM, } Gr. *ἰδιώμα*, from *ἰδιος*, proper or pe-
IDIOMA'TICAL. } culiar; for *idiom* is a propriety or peculiarity of speech. It may be explained

A peculiar propriety of speech in a particular language, or a propriety of speech peculiar to a particular language: not reduced within the general rules of the grammar of that language.

Besides the ill habit which they get of wretched barbarizing against the Latine and Greek *idiom*, with their untutored Anglicisms, odious to be read, yet not to be avoided, without a well continued and judicious conversing among pure authors digested, which they scarce taste.

Milton. *Prose Works*, vol. i. fol. 136. *Of Education*.

Many times the literati and scholars coyn new words, and sometimes in common speech or writing in their native language, give terminations and *idiotisms* suitable to their native language, unto words newly invented or translated out of other languages.

Hale. *Origin of Mankind*, ch. iv. sec. 2 fol. 165.

But whence art thou inspir'd, and thou alone
To flourish in an *idiom* not thy own?

Dryden. *Epistle* xii.

When, upon a greater familiarity with the *idiotisms*, the sense, and the applicableness of Scripture, I came to survey it, I then in some places marked the whole chapter.

Boyle. *Works*, vol. ii. p. 321. *On the Style of the Holy Scriptures*.

We may have lost somewhat of the *idiotism* of that language in which it was spoken; and where the conceit is couched in a single word, if all the significations of it are not critically understood, the grace and the pleasantry are lost.

Dryden. *Prose Works*, vol. ii. p. 406. *The Life of Plutarch*.

rather, "plain in your ornaments." Milton mistakes the *idiomatical* use and meaning of *Munditia*.

Warton. *Milton*. *Horace*, ode v. book i. note 5.

Character has no manner of influence, in the case and freedom of conversation, on the *idiomatic* differences of expression which flow not from the manners, but from some degree of study and affectation, and only characterize their written and artificial works.

Hurd. *Works*, vol. iii. p. 38. *Preface on the Manner of Writing Dialogue*.

IDIOPATHY, Gr. *ἰδιοπάθεια*; Lat. *idiopathea*, from *ἰδιος*, proper or peculiar; and *πάθος*, passion or affection.

Applied as explained in the first Quotation from More.

Idiopathie, *ἰδιοπάθεια*, is one's proper peculiar *πάθος*, mine or thine, being affected thus or so upon this or that occasion.

More. *Song of the Soul*. *Interpretation of more unusual Words*.

For all men are so full of their own phansies and *idiopathies*, that they scarce have the civility to interchange any words with a stranger.

Id. *Ib*. *Preface to Psychathanasia*.

IDIOSYN'CRASY, } Gr. *ἰδιος*, *proprius*, and *σύγκ-*
IDIOSYNCRAT'ICK. } *κρασις*, from *σύν*, and *κράσις*,
mixtio.

A peculiar commixture or temperament, sc. of mind

For the soul in its first and pure nature hath no *idiosyncrasies*, that is, hath no proper natural inclinations which are not competent to others of the same kind and condition.

Glanvil. *Preexistence of Souls*, ch. x.

Whether quails from any *idiosyncrasy* or peculiarity of constitution do innocuously feed upon hellebore or rather sometime but medically use the same?

Sir Thomas Brown. *Vulgar Errors*, book iii. ch. xxvii.

We have observed, that the denial of God's moral attributes is the great barrier against religion in general: but it is more especially serviceable in his lordship's *idiosyncratic* terrors, the terrors of a future state.

Warburton. *The Divine Legation*, book ii. Appen. p. 217.

IDIOT, } Fr. *idiot*; It. and Sp. *idiota*; Lat.
IDIO'TICK, } *idiota*; Gr. *ἰδιώτης*, from *ἰδιος*, proper,
IDIO'TICAL, } peculiar, private.

I'DIOTISM, } A private person, opposed to one
I'DIOTCY, or } who had obtained public distinction
I'DIOCY. } or eminence; extended to the rude, unlearned, (as in the Quotation from Wiclif, and in v. 23, 24. of the same chap.) ignorant; then, further, to the simple, foolish; those destitute of the ordinary powers of mind. And see the Quotation from Blackstone.

For the legal enactments relative to *idiots*, see LUNACY.

For if thou blessist in spyrit, who filleth the place of an *idiot*, (*qui supplet locum idiotæ*), thou schal he seie amen on thi blessing.

Wiclif. 1 *Corynthians*, ch. xiv.

What, wenest thou make an *idiot* of our dame?

Chaucer. *The Wif of Bathes Prologue*, v. 3893.

And euerye man thought his own wysdome best, which God hath proued stark folyshnesse all, and moost *ydiotyshe* dottage.

Bale. *Image*, part i. sig. p. 7.

Turne a child loose into an apothecaries shop, or an *idiot*, that gally-pot which looks fairest, shall have his first hand, though full of poisonous drugs: where the judicious would chuse the wholesomest, led not by sense, but skill.

Hall. *Epistle* ix. vol. i. fol. 300. decade 3.

[No man can] think that there is any profit, any advantage in gaining the whole world, if accompanied with the least hazard or possibility of losing his own soul: and therefore the running that adventure is the greatest *idiotism*, the most deplorable, woful simplicity in the world.

Hammond. *Works*, vol. iv. p. 578. *Sermon* 3.

THEY. Why thou picture of what thou seem'st, and idoll of *ideot-worshippers*, here's a letter for thee.

Shakspeare. *Troilus and Cressida*, fol. 100.

Dr. Plot, in his *History of Staffordshire*, tells us of an *ideot* that chauncing to live within the sound of a clock, and always amusing himself with counting the hour of the day whenever the clock struck, the clock being spoiled by some accident, the *ideot* continued to strike and count the hour without the help of the clock, in the same manner as he had done when it was entire.

Spectator, No. 447.

Long mute he stood, and leaning on his staff,
His wonder witness'd with an *idiot laugh*;
Then would have spoke, but by his glimmering sense
First found his want of words, and fear'd offence.

Dryden. *Cymon and Iphigenia*.

IDIO-
PATHY.

—
IDIOT.

IDIOT.
—
IDLE.

The stupid succession persisted to the last, in maintaining that the sun, moon, and stars were no bigger than they appear to the eye, and other such *idiotic* stuff against mathematical demonstration.
Bentley. Of Free-thinking, p. 204.

If in reality his philosophy be foreign to the matter professed; if it goes beside the mark, and reaches nothing we can truly call our interest or concern; it must be somewhat worse than mere ignorance or *idiotism*.

Shaftesbury. Advice to an Author, part iii. sec. 1.

An *idiot*, or natural fool, is one that hath had no understanding from his nativity; and therefore is by law presumed never likely to attain any.
Blackstone. Commentaries, book i. ch. viii.

But with us, when a man on an inquest of *idiocy* hath been returned an unthrift and not an *idiot*, no further proceedings have been had.
Id. Ib.

IDLE, v.
IDLE, adj.
IDLENESS,
IDLESHIP,
IDLESSE,
IDLY,
IDLE-BRAINED,
IDLE-HEADED.

D. iidel; A. S. idel, aydlige, which latter Somner refers to *aidlian, irritum facere*; and *aidlod*, the past part. he interprets *irritus*, void, of no effect; also *vacans, otiosus*, vacant, idle. Hence he also says, an *addle* egg; and Tooke is persuaded that *addle* and *idle* (by sliding over the *d* in pronunciation *ail, ill*) are the past part. of the A. S. verb *aidlian, ægrotare, exinanire, irritum facere, corrumpere*. The D. *iidelen*, (*Kilian*), *inanire, exinanire, vacuare, evacuare*, is evidently the same verb:—to *ail*, to be or become empty or vacant, to render void, vain or fruitless, to spoil.

To render void, vain or fruitless, to spoil, to consume, to waste.

An *idle* man, one who wastes or trifles away; *sc.* his time; renders it vain, fruitless, or useless; one who is inactive, lazy, sluggish, slothful, unemployed.

Any thing *idle*; vain, fruitless, useless; trifling or trivial, unimportant.

Idle time; time unemployed, disengaged from active pursuits.

To do any thing *idly*; to do it vainly, fruitlessly, triflingly, carelessly.

Vor wanne men beþ al *ydel*, þat er batayles soȝte,
Her *ydelnesse* hem ssal brýnge to synne lecherye,
To tauerne, and to sleuþe, and to hasarderýe.

R. Gloucester, p. 195.

Also thei *idel* lernen to go aboute housis, not oouli *idil* but ful of wordis and curiouse speekynge thingis that behoueth not.

Wiclif. 1 Tymo. ch. v.

And also they learne to go frō house to house *idle*; yea not *idle* only, but also triflig and busye bodies, speakyng things whych are not comely.

Bible, Anno 1551.

Eterne God, that thurgh thy purveance
Ledest this world by certain governance,
In *idel*, as men sain, ye nothing make.

Chaucer. The Frankeleines Tale, v. 11179.

Than cometh *idleness*, that is the yate of all harmes. An *idel* is like to a place that hath no walles; theras deviles may enter on every side, or shoot at him at discoverte by temptations on every side.

Id. The Persones Tale, vol. ii. p. 346.

And if they techen to restreyne
My loue, it were an *idell* peyne
To lerne a thyng, which maie not bee.

Gower. Conf. Am. book iv. fol. 78.

Among these other of sloutes [sloth's] kinde,
Whiche all labour set behinde,
And bateth all besines,
There is yet one; whiche *idleness*

Is cleped and is the norice
In man's kynde of euery vice.

Gower. Conf. Am. fol. 69.

For of *idleship*
He [Loue] hateth all the felauship.

Id. Ib. fol. 76.

Neyther is it lawfull to forsake thy neyghbour, and to withdraw thyselfe from seruing him, and to get thee into a den, and liue *idly* profitable to no man.

Tyndall. Workes, fol. 154. The Obedience of a Christian Man.

A louer may bestride the gossamour,
That *ydes* in the wanton summer ayre,
And yet not fall.

Shakspeare. Romeo and Juliet, fol. 64.

But, when they came where that dead dragon lay,
Stretcht on the ground in monstrous large extent,
The sight with *idle* feare did them dismay,
Ne durst approach him nigh, to touch, or once assay.

Spenser. Faerie Queene, book i. can. 12.

Wherin of antars vast, and desarts *idle*.
Rough quarries, rocks, hills, whose head touch heauen,
It was my hint to speake.

Shakspeare. Othello, fol. 314.

KATH. Why do you talk so?
Would you were fast asleep.

FRANK. No, no; I am not *idle*.

Ford. The Witch of Edmonton, act iv. sc. 2.

On me the curse aslope
Glanc'd on the ground, with labour I must earne
My bread, what harm? *Idleness* had bin worse;
My labour will sustaine me.

Milton. Paradise Lost, book x. l. 1055.

All which my dayes I haue not lewdly spent,
Nor split the blossome of my tender yeares
In *idlesse*; but as conuenient.

Spenser. Faerie Queene, book vi. can. 2.

Diuerse delights they found themselues to please;
Some sung in sweet consort, some laught for ioy,
Some plaid with strawes, some *idlie* sate at ease.

Id. Ib. book ii. can. 9.

Is the man *idle-brain'd* for want of rest.

Chapman. Homer. Odyssey, book xviii. fol. 285.

You haue heard of such a Spirit, and well you know
The superstitious *idle-headed* eld.
Receiu'd, and did deliuer to our age
This tale of Herne the hunter, for a truth.

Shakspeare. Merry Wives of Windsor, fol. 56.

Else, when the flowrets of the season fail,
Though one would saue you, not one grain of wheat,
Should pay such songster's *idling* at my gate.

Parnell. The Flies. An Eclogue.

His friend smil'd scornful, and with proud contempt
Rejects as *idle* what his fellow dreamt.

Dryden. The Cock and the Fox.

The meditated blow,
Stooping, he shunn'd; the javelin *idly* fled,
And hiss'd innoxious o'er the hero's head.

Pope. Homer. Iliad, book xvii.

For who'd sustain war's toil and waste,
Or who th' hoarse thund'ring of the sea,
But to be *idle* at the last,
And find a pleasing end in thee.

Smart. Ode 1. Idleness.

For thee, O *Idleness*, the woes
Of life we patiently endure,
Thou art the source whence labour flows,
We shun thee but to make thee sure.

Id. Ib.

Forgive him then, thou bustler in concerns
Of little worth, an *idler* in the best,
If, author of no mischief and some good,
He seek his proper happiness by means,
That may advance, but cannot hinder thine.

Cowper. The Task, book i.

IDLE.

IDOL.

I'DOL,
IDO'LATER,
IDO'LATRESS,
IDO'LATRIZE,
IDO'LATRY,
IDOLA'TRICAL,
IDO'LATROUS,
I'DOLIZE,
I'DOLISH,
I'DOLISM,
I'DOLIST,
I'DOLIZER,
I'DOLOUS,
I'DOL-GOD,
I'DOL-MONGER,
I'DOL-SERVING,
I'DOL-WORSHIP.

Fr. *idole*; It. and Sp. *idolo*;
Lat. *idolum*; Gr. *εἶδωλον*, from
εἶδος, an image. See the first Quo-
tation from Tyndall.

An image, species or representa-
tion; emphatically an image wor-
shipped, adored: any person or
thing, adored, loved to excess.

An *idol* or image is also opposed
to a reality; thus Lord Bacon (see
the Quotation from him) speaks of
idols or false appearances; of which
he discourses at large in the IVth
book of the 5th chapter *De Aug-
mentiis Scientiarum*.

But of metis that ben offrid to *idolis* we witen that an *idol* is no
thing in the world, and that there is no God but oon.

Wiclif. 1 *Corynthians*, ch. viii.

To speake of meate dedycat vnto *ydols*, we are sure y^t ther is none
ydol in y^e worlde, and that there is none other God but one.

Bible, Anno 1551.

And while Poul abood hem at Atheynys his spirit was moued in
him, for he saigh the citee ghoun to *idolatrie*.

Wiclif. *The Dedis of Apostlis*, ch. xvii.

The angel of God hath me the trouth ytaught,
Which thou shalt seen, if that thou wilt reney
The *idoles*, and be clene, and elles naught.

Chaucer. *The Second Nonnes Tale*, v. 15737.

What difference is ther betwix an *idolastre*, and an avaricious
man? But that an *idolastre* peradventure ne hath not but o maumet
or two, and the avaricious man hath many: for certes, every florein
in this coffre is his maumet.

Id. *The Persones Tale*, vol. ii. p. 350.

And therefore sayth Seint Paul, that an avaricious man is the
thraldome of *idolatrie*.

Id. *Ib.*

And thus the fende from daie to daie
The worship of *idolatrie*
Drough forth vpon the fantasie
Of him, that were then blynde,
And couthen nought the trouth finde.

Gower. *Conf. Am.* book v. fol. 92.

If ye bestowe the fastynges and abstaynynges of the Scriptures
now, vpon such Jewyshe feastes, ye do as ded your pay pay, your
papa, I shuld saye, whyche appoynted thē to hys *ydolatrous* dayes
of ydleness.

Bale. *Apology*, fol. 55. sig. G. 7.

Serue none image in your harts. *Idolatrie* is Greeke, and the
English is *imageseruire*; and an *idolater* is also Greke, and the
English an *imageseruant*.

Tyndall. *Workes*, fol. 424. John, ch. v.

Whē such an image or *idolouse* prince is thus vp set or constituted
by authoritie, he maye in no wyse speake, but oute of that spirit y^t
their cōiurers, cōfessours I shuld sai, haue put into him.

Bale. *Image*, part ii. sig. K. 1.

That men beholding so great excellence,
And rare perfection in mortalitie,
Doe her adore with sacred reuerence
As th' *idole* of her Maker's great magnificence.

Spenser. *Faerie Queene*, book ii. can. 2.

I do find therefore in this enchanted glass four *idols*, or false ap-
pearances of several distinct sorts, every sort comprehending many
subdiuisions: the first sort, I call *idols* of the nation or tribe; the
second, *idols* of the palace; the third, *idols* of the cave; and the
fourth, *idols* of the theatre, &c.

Bacon. *Works*, vol. i. p. 387. *Of the Interpretation of Nature*.

I finde that Jesabel (that cursed *idolatrese*) caused the blood of the
prophets of God to be shed, and Naboth to be murdered unjustly for
his own vineyard; but yet I think she never erected half so many
gallows in all Israel, as mischeivous Mary hath done within London
alone.

The *Admonition of John Knox*, fol. 60.

— That uxorious King, whose heart though large,
Beguil'd by fair *idolatresses*, fell
To *idols* foul.

Milton. *Paradise Lost*, book i. l. 445.

Idol unto himself, shame to the wise,
And all that honour thee *idolatrize*.

Daniel. *The Complaint of Rosamond*.

CHOR. Yet with this strength thou serv'st the Philistines
Idolatrous, uncircumcis'd, unclean.

SAM. Not in their *idol-worship*, but by labour
Honest and lawful to deserve my food
Of those who have me in their Civil power.

Milton. *Samson Agonistes*, p. 120.

I do not tell you of miserable Indians *idolatrously* adoring their
devillish pagodes.

Hall. *Works*, vol. iii. fol. 111. *The Character of Man*.

As for those captive tribes, themselves were they
Who wrought their own captivity, fell off
From God to worship calves, the Deities
Of Egypt, Baal next and Ashtaroth,
And all the *idolatrics* of heathen round.

Milton. *Paradise Regained*, book iii. l. 417.

When they have stuff'd their *idolish* temples with the wasteful
pillage of your estates, will they yet have any compassion upon you,
and that poor pittance which they have left you.

Id. *Works*, vol. i. fol. 27. *The Reason of Church Government*.

How wilt thou reason with them, how refute
Their *idolisms*, traditions, paradoxes?

Id. *Paradise Regained*, book iv. l. 234.

— This pomp have brought
To Dagon, and advanc'd his praises high
Among the heathen round; to God have brought
Dishonour, obloquy, and op't the mouths
Of *idolists* and atheists.

Id. *Samson Agonistes*, l. 453.

— Thou'lt heare
How their cold language tells thee, that thy skin
Is but a beauteous shrine, in which black sin
Is *idolized*.

Habington. *Castara*, part ii. *Elegy* 2.

Before their mother's gods they fondly fall,
Vain *idol-gods*, that have no sense nor mind.

Cowley. *Women's Superstition*.

Begin thy reign with God; purge the church, demolish those piles
of abomination; abandon those *idol-mongers*, restore devotion to its
purity.

Hall. *Cont.* vol. i. fol. 1174. *Reboam*.

With these now nam'd the *idoll-serving* bands
What number loe (time past) their folly findes?

Stirling. *Doomes-day. The Sixth Houre*.

When I was at Maderas, or Fort George, I took notice of a great
ceremony used for several nights successively by the *idolaters* inha-
biting the suburbs: both men and women (these very well clad) in a
great multitude went in solemn procession with lighted torches,
carrying their *idols* about with them.

Dampier. *Voyages*, Anno 1687.

The Saxons were a sort of *idolatrous* pagans, that worshipped
several gods peculiar to themselves, among whom Woden, Thor, and
Frea, were the chief, which left their memories still preserved by the
common names of three days in the week.

Sir William Temple. *An Introduction to the History of England*,
vol. iii. p. 99.

Another may *idolize* his money, and make his gold his God; and,
in such a case, is it not really more profitable for him to lose an
earthly estate, than to have no treasure in heaven?

South. *Sermons*, vol. x. p. 141.

That is to say, this is the true Religion, and the way to eternal
life, viz. the worship of the true God by and through his Son Jesus
Christ; beware of *idol-worship*.

Clarke. *On the Trinity*, ch. i. sec. 3. p. 52.

Like a coy maiden, Ease, when courted most,
Farthest retires—an *idol*, at whose shrine
Who oft'nest sacrifice are favour'd least.

Cowper. *The Task*, book i.

The truth is this: The usurped right of punishing for opinions was
first assumed and long ingrossed by *idolaters*. And, if tradition may
be believed, Abraham himself narrowly escaped the fire for preaching
against its divinity.

Warburton. *The Divine Legation*, book vi. *Appendix*, p. 148.

IDOL.

IDOL.
—
IDOTEA.

Jeremiah draws them in the very same colour. Though they say, the Lord liveth, surely they swear falsely, i. e. vainly, *idolatrously*. Why? The reason is given soon after: they swore likewise by their idols.

Warburton. *The Divine Legation*, book v. sec. 2. p. 56.

As the renouncing him for king was the throwing him off as God; and as the renouncing him for God was the throwing him off as king; *idolatry*, which was the rejecting him as God, was properly the *crimen læsæ majestatis*; and so justly punishable by the Civil laws.

Id. Ib. p. 26.

I have observed the affectation, which, for many years past, has prevailed in Paris even to a degree perfectly childish, for *idolizing* the memory of your Henry the Fourth.

Burke. *On the Revolution in France*.

Though I be not such an *idolizer* of antiquity as Harris, yet they have great charms for me.

Warburton. *Letter 48. To Hurd*.

IDOMEA, in *Zoology*, a genus of stony corals, belonging to the family *Milleporidæ*.

Generic character. Coral fossil, branchy, stony, branches very diverging, twisted and curled, three-sided, two of the sides covered with cells; cells conical, truncated, prominent, separated from each other, and placed in transverse, parallel lines, dilated at the third side, slightly channeled, smooth or polished without any appearance of cells.

Fragments of this coral are found in the hard, white, coral-bearing limestone of Caen; they are generally about a line in diameter. The type and only species of the genus is *I. triquetra*, Lamaroux, who has figured it in his *Continuation of Ellis*, pl. lxxix. fig. 13—15. It is nearly allied to *Spiropora tetragona*, but differs in one side being poreless.

IDONEOUS, Lat. *idoneus*, perhaps from the Gr. *ἰδῖος*, proper, peculiar, and therefore,

Suited or adapted to, fit.

By which he expresses his conception and idea for the judicious collocation, *idoneous* and apt disposition, right casting and contrivement of the several parts and rooms, according to their distinct offices and uses.

Evelyn. *Miscellaneous Writings*, p. 371. *Of Architects and Architecture*.

Especially if, on the same sheet of paper, some other fit mineral water, or *idoneous* liquor be likewise dropped.

Boyle. *Works*, vol. iv. p. 806. *Memoirs on the History of Mineral Waters*.

IDOTEA, in *Zoology*, a genus of *Isopodous Crustacea*, forming the type of the family *Idoteidæ*.

Generic character. *Antennæ* four on a cross line, the side one cetaceous, composed of a great many joints, the middle one shorter, filiform, and formed of four joints; legs fourteen, hooked; the tail or hinder belly formed of three joints, of which the last is very large and simple.

Linnæus and Pallas placed these insects with the *Onisci*, or Woodlice; Degeer placed them with the *Squillæ*, or Martis Crabs: they have been lately formed into a family by themselves.

The body of these animals is generally divided by a longitudinal groove on each side, which gives them much the appearance of the celebrated *Trilobites*, or Dudley's Fossils; and indeed they are the recent animals, which appear to be most nearly allied to the Fossil Paradoxical Crustacea.

Degeer has given a very long and interesting description of the manner and organization of these animals. They live in the sea, swimming well, being aided by their legs and gills. They live on dead animal matter, and they are accused of destroying the fishermen's nets.

The type of the genus is *I. entomon*, the *Oniscus entomon* of Linnæus.

IDYA, in *Zoology*, a genus of soft radiated animals, allied to the genera *Stephanomia* and *Pyrosomæ*, established by Fremenville, and adopted by Ocken.

Generic character. Body cylindrical, smooth, in the form of a long bag, without any *tentacula* to the mouth, the substance composed of longitudinal tubes, divided by cross lines.

The type of the genus is *I. infundibulum* of Fremenville.

JE'ALOUS, } Fr. *jaloux*; It. and Sp. *gelose*;
JE'ALOUSLY, } Lat. *zelotypus*, *zelus*. *Zelus*, Vos-
JE'ALOUSNESS, } sius derives from *ξέ-ειν*, *fervere*, to
JE'ALOUSY. } warm, to glow, because it is properly that warmth or fervour of mind, which is distinguished in emulation or rivalry: it is then extended to invidious, suspicious, rivalry; to the suspicion of rivalry: to envy at the rivalry of another, at the good success of another. For a general description of this passion, see Cogan *On the Passions*, ch. ii. class 2. Also the Quotation from Spenser, *infra*.

Emulous, invidious, suspicious; looking, observing, watching with envy, with suspicion; suspiciously watchful or vigilant, careful or cautious.

In *gelesie* ioye less. and janglynge a bedde.

Piers Plouhman. *Vision*, p. 108.

Trewly if they were distroied *iealousie* vndone were for euer, and yet some manner of *iealousye*, I wote well is euer ready in all the hearts of my trew seruants, as thus: to bee *ielous* ouer himself, least hee bee cause of his owne disease.

Chaucer. *The Testament of Loue*, fol. 314.

Therwith the fire of *jealousie* up sterte
Within his brest, and bent him by the herte
So woodyly, that he like was to behold
The box-tree, or the ashen ded and cold.

Id. The Knightes Tale, v. 1301.

But finally to taken hede,
Men maie well make a likelyhede
Betwene hym which is auarous
Of golde, and hym that is *jealous*
Of loue.

Gower. *Conf. Am.* book v. fol. 87.

Wherof it is, that he conceiueheth,
That ilke vneasy maladie,
The whiche is cleped *jelousie*:
Of whiche if I the propertee
Shall telle, after the nicetee,
So as it worcheth on a man:
A feuer it is cotidian.

Id. Ib. book v. fol. 86.

But I wel se, Galathians, wherabout they go: some *jealously* woove you, and as it were enuiyng at me, labor to wyne your fauor.

Udall. *Galathians*, ch. iv.

It is one of the best bonds, both of chastity and obedience, in the wife, if she think her husband wise; which she will never do if she finde him *jealous*.

Bacon. *Essay 8. Of Marriage and Single Life*.

Foule *jealousie*, thou turnest loue diuine
To ioylesse dread, and mak'st the louing hart
With hatefull thoughts to languish and to pine,
And feed itselfe with selfe-consuming smart.
Of all the passions in the mind thou vilest art.

Spenser. *Faerie Queene*, book iii. can. 11.

That he did not mean hereby to contend with his lordship, through whose assistance he had always hoped that her majesty's safety (consisting in the true maintenance of her majesty's supreme government) should be *jealously* preserved.

Strype. *Life of Whitgift*, vol. i. p. 598. Anno 1583.

So fears the lover when his breast,
By *jealous* phrenzy is possess'd;
Forsores the nymph for whom he burns,
Yet straight to her whom he forsores returns.

Walsh. *A Cure for Jealousy*.

IDOTEA.
—
JEALOUS.

JEALOUS.

Forgive those foolish fears of fancy'd harms,
That stab my soul, while they but move thy tears;
And think, unless I lov'd thee still,
I had not treated thee so ill;

JED-
BURGH.

For these rude pangs of *jealousy* are much more certain signs
Of love, than all the tender words an amorous fancy coins.

Walsh. *Jealousy*.

If we love glory, we are *jealous* of partners, and afraid even of our
own instruments. Burke. *On the Policy of the Allies*.

Now in dreadful pause
His thoughts seem lost; then springing suddenly
He stamps the ground; then *jealously* casts round
His burning eyes, as if he fear'd his thoughts
Were listen'd to.

Mickle. *The Siege of Marseilles*, act iii. sc. 5.

JEAN, a species of Fustian manufactured from
cotton, principally at Manchester. It is noticed by
Fuller in his *Worthies* among the Fustians which, he
says, "anciently were creditable wearing in England for
persons of the primest quality, finding the knight in
Chaucer thus habited.

Of Fustian he weared a gippon
All besmottred with his haubergion.

Prologue to the *Tales*.

But it seems they were all Foreign Commodities, as
may appear by their modern names: 1. *Jen Fustians*,
which I conceive so called from *Jen*, a city in Saxony."
(i. 537. *Ed.* 1811.) Bolton, he continues, is the staple-
place for this commodity.

JEDBURGH, or as it was once written, and still is
vulgarly pronounced, *Jedwood*, or *Jeddarty*,—the name,
according to Sir J. Sinclair, is sometimes written with
a G, and he traces it to the *Gadeni*, a Tribe spreading
from the Teviot to Northumberland,—a Royal Burgh of
Scotland, and chief town of the County of Roxburgh,
agreeably situated on a declivity on the North side of
the river Jed. It is encompassed with lofty hills, and
the neighbourhood, not many years since, was very
richly wooded. The town chiefly consists of four prin-
cipal streets at right angles to each other, and meeting
in a central square. During the Border Wars it was a
position of no inconsiderable importance, and the castle,
which had for some time been in the occupation of the
English, was levelled to the ground, in order to prevent
this annoyance for the future, by the Duke of Albany,
who exercised the Royal power during the captivity of
his nephew James I. The town, however, suffered
more than once afterwards. In the beginning of the
XVth century it was burned by Lord Surrey, during his
second inroad in 1523; yet it maintained its station,
though frequently wasted by fire and sword, and at the
commencement of the XVIIth century was still one of
the chief places on the Border. Either from the
adroitness with which its inhabitants used the weapons,
or from a manufactory of them, Jedburgh gave its name
to an axe or partisan, chiefly used by horsemen; and a
cavalier mounted and wielding this instrument became
the armorial bearing of the Town. The prosperity of
Jedburgh after the Union was chiefly derived from con-
traband trade, more especially in malt and leather, for
which its position afforded very favourable opportu-
nities. On the suppression of this illegal commerce,
Jedburgh rapidly declined, till about fifty years since,
when the introduction of a coarse woollen manufactory
gave a new impulse to industry, and has produced con-
siderable increase both in the numbers of its inhabitants
and its extent of buildings. The greatest drawback upon
its commerce is scarcity of fuel, all its coals being
imported from Northumberland. Jedburgh returns one

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Member to Parliament, in conjunction with Haddington,
Lauder, Dunbar, and North Berwick. Population, in
1813, 2827. Distant 45 miles South from Edinburgh,
11 West from Kelso.

Jedburgh Abbey, dedicated to the Holy Virgin, was
founded or rebuilt by David I. in 1138, for Augustin
Canons Regular from St. Quentin's at Beauvais. Two
cells were attached to it, that of Restenote in the Shire
of Angus, one mile East of Forfar, within which all the
documents and treasures of the mother church were
kept for the sake of security, as it stood surrounded by
a loch, and was approached only by a drawbridge; and
that of Canonby upon the Esk in Dumfriesshire. The
ravages committed upon Jedburgh Abbey during the
Border Wars, at length rendered it incompetent to
maintain its monks; nevertheless the present remains
avouch for great former magnificence. The lower part
of the wall, still existing, affords a specimen of much
older architecture than that of the XIIth century, and
corroborates the belief that David restored a Saxon
foundation. Part of the Western remains of this Abbey
have been judiciously fitted up as a Parish Church. The
estates were conferred as a temporal Lordship, with the
title of Baron Jedburgh, upon Sir Andrew Kerr of
Fairniehurst, by James VI. in 1602. Of this family
the Marquess of Lothian is the present representative.
A Convent of Carmelite nuns was founded in Jedburgh
in 1513, and an old house is still shown at the bottom
of the town, in which the unhappy Mary held a Justice
Court in 1566, and from which she paid a visit to
Bothwell at Liddesdale, a distance of 17 Scots miles,
and returned in the same day. The neighbourhood
once possessed numerous orchards, which were sedu-
lously cultivated by the Monks, and pear trees are still
shown which are believed to have been planted before
the era of the Reformation. The Parish of Jedburgh
is of very great extent, stretching from the Teviot to
the borders of Northumberland, and covering a space
about 13 miles long, and in some places not less than
seven broad.

JEER, v.

JEER, n.

JE'ERER,

JE'ERING,

JE'ERINGLY.

Skinner thinks most probably from
the Ger. *scheeren*, consequentially,
vexare, dictis et factis contumeliosis,
literally *scindere, secare*, (A. S. *scyr-an*
to shear,) to cut, to divide; the met.
(Wachter has no doubt) derived a *tonsurâ et vexatione*
servili ad contumeliam liberi hominis. Junius says, to
jeer, or *yeer*, and *yeery* is the A. S. *eorra*, from *corrian*,
or *eorsian*, *ge-orsian*, *geyrsian*, *irritare*, to provoke.
And to *jeer* may mean,

To speak provokingly, tauntingly, scoffingly; to utter
provoking, taunting jests; to taunt, to scoff, to mock,
or make a mock of.

The knight was courteous and did not forbear
Her honest merrith and pleasure to partake;
But when he saw her toy, and gibe and *geare*,
And passe the bonds of modest merimake,
Her dalliance he despis'd and follies did forsake.

Spenser. *Faerie Queene*, book ii. ch. vi.

The brave mind is allotted in the birth,
To manage empires from the state of thrones,
Fighting coy fortune, when she stern'st appears,
Which scorneth sighs, and *geereth* at our tears.

Drayton. *The Barons' Wars*, book iii.

PAS. Democritus, thou ancient fleerer,
How I miss thy laugh, and ha' since.

BAS. There you nam'd the famous *jeerer*,
That ever *jeer'd* in Rome or Athens.

Beaumont and Fletcher. *The Nice Valour*, act v. sc. 1.

3 x

JED-
BURGH.

JEER.

JEER.
—
JELLY.

For he being tribune left in a *jeer* the exercise of his office, and went into Syria to Pompey upon no occasion: and as fondly again he returned thence upon a sudden.

Sir Thomas North. Plutarch, fol. 721. Cicero.

MAD. ————— We *ieere* all kind of persons

We meete withall, of any ranke or quality,
And if we cannot *ieere* them, we *ieere* ourselves.

P. CA. A pretty sweete society! and a gratefull!

Ben Jonson. The Staple of Newes, act iv. sc. 1.

Call you this *jeering*? I can play at this,
'Tis like a ball at Tennis.

Id. Ib.

All this will not content some morose cavillers, whom I have heard *jeeringly* say "that many who were burnt in Fox in the reign of Queen Mary drank sack in the days of Queen Elizabeth."

Fuller. Worthies. Bark-shire.

What rejoicing and *jeering* the adversaries make; how the godly ministers are discouraged, I will pass over, &c.

Strype. Life of Parker, vol. i. p. 216. Anno 1561.

And, giggling thus at one another,
Each *jeering* lout reform'd his brother;
Till the whole parish was with ease
Sham'd into virtue by degrees.

Somerville. The Devil Outwitted.

But the dean, if this secret should come to his ears,
Will never have done with his gibes and his *jeers*.

Swift. The Grand Question debated.

Friend Tortoise, quoth the *jeering* Hare,
Your burthen's more than you can bear,
To help your speed, it were as well
That I should ease you of your shell.

Lloyd. Fables. The Hare and the Tortoise.

JEFFERSONIA, in *Botany*, a genus of the class *Octandria*, order *Monogynia*. Generic character: calyx five-leaved, coloured, deciduous; corolla, petals eight, spreading, incurved; capsule obovate, one-celled, bursting below the apex; seeds many, oblong, arillate at the base.

One species, *J. diphylla*, native of North America.

JE'JUNE, } Lat. *jejunus*, which Martinus
JE'JUNELY, } derives from the Gr. *κενό-ειν*, *evacuare*, to empty, for he is *jeune*,
JE'JUNENESS, } whose belly is *empty* of food.
JE'JUNITY. }

Jeune; empty, and therefore hungry; empty, void, vacant, destitute, poor, barren.

The Aristotelian hypothesis gives a very dry *jeune* account of Nature's phenomena.

Glanvil. The Vanity of Dogmatizing, ch. viii.

So that there are three causes of fixation; the even spreading both of the spirits, and tangible parts; the closeness of the tangible parts; and the *jejuneness*, or extream comminution of spirits.

Bacon. Natural History. Cent. 8. sec. 799.

No knowledge can be more pleasant than this, (the works of the creation) none doth so satisfy and feed the soul; in comparison whereto that of words and phrases seems to me insipid and *jeune*.

Ray. On the Creation, part i.

Other learned writers, who have had occasion to say something purposely of cold, have handled it exceedingly *jejunely*.

Boyle. Works, vol. ii. p. 475. On Cold. The Author's Preface.

The loud demand, from year to year the same,
Beggars invention, and makes fancy lame,
Till farce itself, most mournfully *jeune*,
Calls for the kind assistance of a tune.

Cowper. Retirement.

Pray extend your Spartan *jejunity* to the length of a competent letter.

Bentley. Letters, p. 261.

JELLY, see **GELLY**. So called because stiffened, thickened, concreted, coagulated, as if congealed.

Any thing concreted or coagulated into a viscous substance.

Call'd barnacles by us, which like a *jelly* first
To the beholder seem, then by the fluxure nurs'd,
Still great and greater thrive, untill you well may see
Them turn'd to perfect fowls, when dropping from the tree
Into the merey pond.

Drayton. Poly-olbion, song 28.

And for close of all a *jelly* made of y^e bones of beef, the best for clearness and good relish, and the most delicious that I had ever seen or tasted.

Evelyn. Memoirs, Feb. 12, 1682.

With wonder he surveys the upper air,
And the gay gilded meteors sporting there;
How lambent *jellies*, kindling in the night,
Shoot through the ether in a trail of light.

Garth. The Dispensary, can. 4.

And having fill'd his empty belly
With mutton broth and meagre *jelly*,
Gave him a robe of sleek prunella,
And very wisely made him fellow.

Cawthorn. Wit and Learning.

JENNET. See **GENETT**.

The 12 of December the emperour's majestie and all his nobility came into the field on horsebacke, in most goodly order, having very fine *jennets* & Turkie horses garnished with gold & siluer acountantly.

Hakluyt. Voyage, &c. vol. i. p. 316. Description of Russia.

Say'st thou this colt shall prove a swift-pac'd steed
Only because a *jennet* did him breed?

Hall. Satire 3. book iv.

Were they, like Spanish *jennits*, to impregnate by the wind, they could not have thought on a more proper invention.

Spectator, No. 127.

Watch not their steps—they're safe without thy care
Unless, like *jennets*, they conceive by air.

Churchill. The Times.

The fable relative to the conception of the Spanish **JENNETS**, to which allusion is made in some of the above extracts, is probably derived from an account given by Aristotle, if the *Hist. Animal.* be his. Mares, he says, at a particular season appear *ἐξανεμοῦσθαι*, (a word which Scaliger explains *ἐξ ἀνέμου, concipere*.) and therefore great care is taken in the isle of Crete not to remove the stallions from them. At this season they shun the common herd, and run wildly, not to the East or West, but directly to the North or South, and resist all approach until they are either wearied down by their exertions or have reached the sea. (vi. 18.) *Ælian* has copied this passage closely, (*Hist. Anim.* iv. 6.) and the account is poetically adopted by Virgil, (*Georg.* iii. 273.) in lines too familiar to require citation. Homer probably was well acquainted with the same story, when he attributed the Horses of Achilles to the parentage of the Harpy Podarge impregnated by Zephyrus; (*Iliad*, II. 150.) a God whom our own great Poet has sent "a maying" with a more delicate mistress. And again, when he makes *Æneas* describe to Achilles the 3000 Mares of King Erichthonius, of whom 12, if we understand the passage rightly, were beloved by Boreas, and produced to him colts, whose tread was so light that the corn did not bend beneath it, and who skimmed the main with as much agility as the Roman Epic afterwards attributed to Camilla. (Y. 221.) Varro and Columella both relate this tale undoubtingly. The first, while speaking of Horses, says, *in fœturâ res incredibilis est in Hispaniâ, sed est vera, quod in Lusitaniâ ad Oceanum in eâ regione, ubi est oppidum Olysippo (Lisbon) monte Tagro quædam e vento certo tempore concipiunt equæ ut hic Gallinæ quoque solent, quarum ova ὑπηνέμια appellant; sed ex his equis qui nati pulli non plus triennium vivunt.* (*de Re Rust.* ii. i. 19.) Columella writes much to the same purpose; he

JELLY.
—
JENNET.

JENNET. affirms that Mares will sometimes breed equivocally *cohortalium more avium*, like birds in a coop. Cum *it notissimum etiam in Sacro (Tagro) monte Hispaniæ, qui procurrit in occidentem juxta Oceanum, frequenter equas sine coitu ventrem pertulisse, fœtumque educasse, qui tamen inutilis est, quod triennio, prius quam adolescat, morte absumitur.* (de Re Rust. vi. 27. 7.) Silius Italicus, in lines far more explicit and much less poetical than those of Virgil, has extended the duration of the Lusitanian Jennets to seven years. He is describing the review of his troops by Hannibal after the fall of Saguntum,

*At Vettonum alas Balarus probat agmine aperto.
Hic adeo cum Ver placidum flatusque tepescit,
Concubitus servans tacitos grex prostat Equarum,
Et Venerem occultam genitali concipit aurâ.
Sed non multa dies generi, properatque senectus,
Septimaque his stabulis longissima ducitur ætas.*

(iii. 378.)

Pliny readily adopts all the marvels of the legend. (viii. 67.) Justin (xliv. 3.) alludes to it, and subjoins a very sensible explanation, that the fecundity and swiftness of Horses is so great in Galicia and Lusitania that they may well be said to be conceived by the very wind. If the reader wishes to be confirmed in his disbelief by modern authorities, he may turn to the two writers named below, under the grave guidance of a commentator on this passage in Justin. *Franciscus tamen Fernandus de Cordovâ, Hispanus, illam narrationem de equabus Hispanicis vento concipientibus, esse commentitiam, et auctoritate et ratione et experientia (three very powerful coadjutors in argument) docet in Didascaliâ multiplici, cap. 48. In quam sententiam concedit et Joh. Wouverius, Polymath, cap. 11. Fernandus de Cordova, with great candour, brings forward from Resendius the only modern authority which appears to give any support to the tale, and he sufficiently explains the occurrence which it recounts from natural causes. Resendius hanc opinionem nec improbat nec approbat: refert tamen quærentem se a quodam hospite suo agri Beneventani juxta Tagum ecquid hæc de re ipse sciret? hæc ab illo accepisse; nunquam scilicet hæc se aut vidisse aut audivisse, habuisse tamen pulcrâ quondam equam, quam, ut melius proximis nundinis vendere posset, in insulâ quæ in medio Tago est, solam inclusisset, ut pabuli abundantia saginaretur, eamque post duos menses gravidam reperisse, cum nullus illuc accessisset admissarius. Septimo deinde mense enixam esse non quidem animal, sed concreti sanguinis informem materiam, abortumque suspicatum.* On this narrative Francis de Cordova rationally observes, that the occurrence might arise either from a stallion having swum over, undiscovered, or (not quite so rationally) sanguinis ipsius equæ pabuli copia saginata superabundantia; he adds, however, as a saving clause from the doctrine of equivocal generation, *partum enim illum fuisse nec ipse hospes certò asseruit.*

One other writer must be mentioned of recent date, who is staunch in his belief of this marvel of the Spanish Jennets. Ludovicus Carrio, who died President of the College of St. Yves towards the close of the XVIth century, a Critic of deep learning, and, as he is styled by one of his contemporaries, *acerrimi judicii*, in his *Emendationes et Observationes*, twice avows his implicit faith in the fact, *quorsum tot exempla in rem incredibilem, tamen veram, necesse est comparare? Ipse Silius infra satis id manifeste docet; cui ut Hispano et*

testi oculato necesse est credere. And again yet more earnestly, *inter omnes certò liquidòque constat verè et historicè, non poeticè et fabulosè, e vento in illâ Hispaniarum parte equas olim concepisse, hodièque, si vera sunt quæ narrantur, concipere.* (ii. 4.)

JENNETING, said to be a corruption of *Juneting*; the name proper to certain apples because they ripen in June.

Contrariwise pomegranate trees, fig trees, and apple trees, live a very short time: and of these the hastie kind or *jenitings*, continue nothing so long as those that bear and ripen later.

Holland. *Plinie*, vol. i. fol. 495.

JEOfAIL, in *Law*, *j'ai faillé*. If a pleader perceives any error in the form of his proceedings and acknowledges it, he is at liberty to amend it by the Statutes of Amendment and Jeofails, which Blackstone (iii. 25.) cites as follows: 14 Edward III. c. 6; 9 Henry V. c. 4; 4 Henry VI. c. 3; 8 Henry VI. c. 12 and 15; 32 Henry VIII. c. 30; 18 Elizabeth, c. 14; 21 James I. c. 13; 16 and 17 Charles II. c. 8. (styled in 1 Vent. 100 an omnipotent Act;) 4 and 5 Anne, c. 16; 9 Anne, c. 20; 5 George I. c. 13. Such amendment is seldom actually made, but the benefit of the Acts is obtained by the Court overlooking the exception. Yet so tender is the Law of life, that none of the Statutes of Jeofails for amendment of Errors extend to indictments or proceedings in Criminal cases. (*Id.* iv. 29.)

JE'OPARD, JE'OPARDIZE, JE'OPARDLESS, JE'OPARDY, JE'OPARDOUS, JE'OPARDOUSLY. } Written *jupartie* by Chaucer, and *jubardy* by Sir Thomas More. Skinner says, *Jeopardy*, *periculum*, q. d. the Fr. *j'ay perdu*, literally, *I have lost*; or as the learned Th. H. prefers, *jeu perdu*, a lost game. Junius suspects it to be a word originating among gamblers, risking every thing upon the hazard of a die, and at every chance of the table exclaiming *jeu perdu*. Tyrwhitt rather believes it to be a corruption of *jeu-parti*. A *jeu parti* is properly a game in which the chances are exactly even: hence it signifies any thing uncertain or hazardous. *Jeu parti* is in Low Lat. *jocus partitus*; so said, when the power is given to any one of choosing one of two things proposed to him. (Du Cange.) To *jeopard* is

To risk, to hazard, to endanger, to imperil.

And whan he, thurgh his madnesse and folie
Hath lost his owen good thurgh *jupartie*,
Than he exciteth other folk therto,
To lose hir good as he himself hath do.

Chaucer. *The Chanones Yemannes Tale*, v. 16211.

And er that ye *ieoparden* so your name
Beth nat to hasty in this hotte fare
For hasty man ne wanteth neuer care.

Id. *The fourth Booke of Troilus*, fol. 184.

But God wold I had ones or twise
Icond, and know the *ieopardise*
That coud the Greke Pithagores
I shuld haue plaid the bet at ches.

Id. *The Dreame*, fol. 241.

Thus meane I, that were a great folly
To put that sikernes in *ieopardy*.

Id. *The fourth Booke of Troilus*, fol. 184.

For thus stant euery man's life
In *ieopardie* for his wife,
And for his doughter, if thei bee
Passyng an other of beautee.

Gower. *Conf. Am.* book vii. fol. 173.

As I yet intende not to come forthe and *iubard* myselfe after other of my frendes: which woulde God wer rather here in suertie, then I were there in *iubardy* with the.

Sir Thomas More. *Workes*, fol. 49. Richard III.

JEOPARD. Whye madame (quod another lorde) know you any thing why thei should be in *iubardye*? Nay verely sur qd. shee, nor why they should be in prison neither, as they now be.

JERID.

Sir Thomas More. Workes, fol. 49. Richard III.

Rather had I haue in you that, whiche is of lesse perfection, so that it bee *ieoperdlesse* that whiche is muche more commendable, beeyng yet suche as is ioyned with no small perill.

Udall. 1 Corinthians, ch. vii.

Better is it therefore to embrace thys libertie, yf it be eyther in thy power, or *ieopardles*.

Id. Ib.

To the whiche it was answered that it was both *ieopardeous* for y^e kyng & for his whole realme to haue their prince absent for feare of inuasions by vtward enemies.

Hall. Henry VIII. The twenty-fifth Yere.

But if thou canst not, no more than they, replied Philip, what wilt thou forfeit for thy folly? I am content (quoth Alexander) to *jeopard* the price of the horse.

Sir Thomas North. Plutarch, fol. 561. Alexander the Great.

This his goodly, valiant, and *jeopardous* enterprise (as it is termed) was represented with advantage by the Duke of Norfolk to the king, who highly praised and rewarded him for the same.

Fuller. Worthies. Cornwall.

But by the way, there is a great quicksand,

And a whirlepoole of hidden *ieopardie*:

Therefore, Sir Palmer, keepe an euen hand;

For twixt them both the narrow way doth lie.

Spenser. Faerie Queene, book ii. can. 12.

This letter I have exemplified in the Appendix, as containing some matters of remark: as, what hard and unjust methods were then used by the pope's creatures to bring the professors of the Gospel into *jeopardy*.

Strype. Life of Parker, Anno 1566.

Where is the mother, who thinks all her pain,

And all her *jeopardy* of travail, gain,

When a man-child is born; thinks ev'ry pray'r

Paid to the full, and answer'd in an heir?

Short-sighted woman.

Churchill. The Times.

JERCA, in *Zoology*, a genus of Fossils, referred by Lamaroux to the family *Actiniadæ*, and placed amongst the flesh imitable corals, which are without any central axis; but this wants further examination, as the fact of flesh substances being preserved in a fossil state appears very doubtful. He gives the following

Generic character. Coral fossil, simple, pear-shaped, pedicelled; the pedicle very large, cylindrical, spreading out into a roundish body, with a smooth surface, and pierced with tortuous tubes, becoming more close together as they reach the summit, which is truncated, and pierced with numerous roundish holes, at the termination of the tubes.

This fossil is described from an unique, very much water-worn specimen in the collection of the Caen Museum: it is figured by Lamaroux, in the Continuation of Ellis, pl. lxxviii. fig. 3. It was found in Les Vasches Noire, and from its flinty structure is supposed by Lamaroux to have belonged to the chalk.

JERID, or **JIRID**, signifies in Arabic a palm-branch stripped of its leaves, and as such branches are peculiarly fit for throwing to a distance, they are used in a favourite amusement among the Asiatics, which consists in forming two parties, each of whom, while their horse is at full speed, throw such a javelin at their adversary, and then, wheeling round, gallop off to avoid his blow in return. The skill with which these evolutions are often performed, and the agility with which many, especially among the Mamlúks, could pick up their Jerid from the ground, while their horse was nearly at its utmost speed, without losing their seats, was truly astonishing. This game, though excellent as a school of horsemanship and agility, is not without hazard; and very serious accidents often arise in these

mock equestrian combats. Murádjah d'Ohsson (*Tabl. de l'Empire Ottoman*, iv. 398.) says, that the Turks never play at the Jirid except in the Feasts of Beirám. Such may be the case at Constantinople, but is not so with regard to other parts of the Empire, when the Aghás and Beys assemble their friends for the purpose of enjoying this sport once or twice every week in fine weather; being themselves often merely spectators of the contest.

JERK, *v.* Skinner thinks *a sono fictum*; Junius **JERK**, *n.* (who writes it *yerk*) thinks it has a strong affinity with *irk-some*. Lye doubts whether it may not be from the A. S. verb *ge-reccan*, *corrigere*, *animadvertere*; to correct or punish. (Somner.)

To hit or strike, to throw, to take away, with a quick, short motion or action; with a sudden, smart blow.

What Stepney meant in the passage below is not very clear.

For this we see, the stiffe and strongest arme,

Which gives a *ierke*, and hath a cunning loose,

Shootes furdest still, and doth alway most harme.

Gascoigne. Vpon Fruite of Fetters.

Is't not sweete pride, when men their crownes must shade,

With that which *jerks* the hams of every jade,

Or floor-strow'd locks from off the barber's sheares?

But waxen crownes well gree with borrow'd haire.

Hall. Satire 5. book iii.

Last, that he never his yong maister beat,

But he must aske his mother to define,

How manie *jerks* she would his breech should line.

Id. Satire 4. book iv.

VAR. Let 'em alone Frank, I'll make 'em their own justice, and a *jerker*.

Baumont and Fletcher. Wit without Money, act iv. sc. 1.

Nor blush should he some grave acquaintance meet,

But proud of being known, will *jerk* and greet.

Stepney. Juvenal. Satire 8.

Instead of easy flapping side-ways it swims by rapid, brisk *jerks*, the quite contrary way.

Derham. Physico-Theology, book viii. ch. vi. note 17.

Bastings heavy, dry, obtuse,

Only dulness can produce;

While a little gentle *jerking*

Sets the spirits all a-working.

Swift. To a Lady.

At his heels,

Close at his heels, a demagogue ascends,

And with a dext'rous *jerk* soon twists him down

And wins them, but to lose them in his turn.

Cowper. The Task, book iv.

JERKIN, } Skinner thinks from the A. S. **JERKIN-MAKER**. } *cyrtelkin, tunica*; a diminutive of *cyrtel*, a tunic. See **KIRTLE**.

A short, close coat.

Thy bodies bolstred out with bumbast and with bagges,
Thy rowles, thy ruffles, thy caules, thy coifes, thy *jerkins* and thy jagges.

Gascoigne. Miscel. A Challenge to Beautie.

Their teeth are all filed, which they doe for a brauerie, to set out themselues, and doe jagge their flesh, both legges, armes, and bodies, as workemanlike, as a *jerkin-maker* with vs pinketh a *jerkin*.

Hakluyt. Voyages, &c. vol. iii. fol. 504. M. John Hawkins.

What delicacy can in fields appear,

Whilst Flora herself doth a frize *jerkin* wear?

Hall. Eclogue, Dec. 26th, 1616.

The 18th Dec. 1554 was a great triumph at the court-gate by the kings and divers lords, both English and Spanish: who were in goodly harness, and upon their arms goodly *jerkins* of blue velvet, and hose embroidered with silver and blue sarcenet.

Strype. Memorials. Queen Mary, Anno 1554.

JERID.

JERKIN.

J E R S E Y.

JERSEY. JERSEY, the largest and most Easterly of the Islands in St. Michael's Bay, belonging to the dominions of Great Britain. It is situated between Cape La Hogue in Normandy and Cape Forhelles in Brittany, and lies further to the South than Guernsey, or any others of the group. Its distance from Weymouth, the nearest coast of England, is 75 miles; from Southampton 120; from Carteret and Boil, the nearest French ports, 17. The longitude of the town of St. Aubin is $2^{\circ} 11'$ West, its latitude $49^{\circ} 13'$ North. Jersey, with the adjacent islands, is the last portion of the Duchy of Normandy that remains to the British Sovereign, and so late as the reign of the first Charles, Lord Coke spoke of the possession as still giving "good seizin for the whole Duchy." It is considered as forming parcel of the County of Hants, and in Ecclesiastical matters is incorporated with the See of Winchester. There is a tradition that the Island was once so contiguous to France, that persons passed over on a plank or bridge, paying a small toll to the Abbey of Coutances, but no direct Historical account either records or alludes to it. Another tradition has been handed down in Normandy, that there existed formerly between Jersey and Coutances a forest which extended from Le Mont St. Michael to Cherbourg; it is conjectured that the greater part of this forest has been absorbed by the sea, because at low-water spring-tides a number of trees and stumps are discovered; and it may be observed that old writings mention a forest called Sisci, of which no vestige now remains. Such traditions, though mixed with fable, strengthen the conclusion that a connection with the main land may at one time have actually existed.

Situation
and appear-
ance.

The situation of Jersey contributes much to its security. It is environed by a circle of rocks, which either tower to a vast height above the level of the sea, presenting a bold and inaccessible coast, or lying concealed under the surface of the water, form a secret and, therefore, more formidable obstacle to the approach of strangers. The danger is much increased by the force with which the Atlantic tide rushes into the Bay of St. Michael's, rising in many parts to the height of 50 feet, while in the immediate vicinity of the Island it is broken into an infinite number of currents, perpetually changing their direction, and hurrying along with the most heady violence. To navigate such seas safely, long experience is requisite. The height of the cliffs on the Northern coast varies from 100 to 200 feet, but the Island slopes gradually away to the South, and at the town of St. Helier is nearly level with the sea; hence it has been compared to a wedge, or with more accuracy perhaps to a right-angled triangle, of which the Northern cliffs form the perpendicular, the sea the base, and the surface of the Island itself the hypotenuse. Its general figure is that of an oblique-angled parallelogram, extending about 12 miles from East to West, and in breadth from North to South averaging about five miles, but nowhere exceeding seven. It contains about 40,000 acres, or $62\frac{1}{2}$ square miles, with no less than 365 inhabitants to each. It has two towns, St. Helier, the Capital, and St. Aubin, both situated in the same bay on the Southern coast of the Island; several villages;

three forts or castles, Fort Regent, Fort Elizabeth, and Fort Orgueil. The parishes are 12 in number, and these are so arranged, that each in some parts communicates with the sea. The surface of Jersey is uneven, being broken by several ranges of mountains, which diverge from the Northern chain, and stretch to the South, gradually declining in height along their whole extent. Their sides are often steep and rugged, but are clothed in many parts with thickly planted orchards, which add much to the beauty of the scenery, and at a distance present the appearance of one extensive forest. Between these ridges lie deep and narrow valleys, watered by numerous streams, with which no Country is better supplied. An old writer speaks of these as "dainty rills or riverets, in which watery commoditie Jersey hath questionlesse the precedency of Guernsey." The trees are of small size, but abundant in number. The land is subdivided into diminutive fields, and the hedges all round are thickly planted. This, although picturesque, is of course injurious to the interests of agriculture, and indeed the inconvenience from the number of trees overhanging the roads gave rise to a curious custom. At stated times, the Judge, accompanied by some jurors, the constable, and 12 chief men of the parish, proceeded to perambulate the highways. In front of the cavalcade rode the Sheriff bearing his rod of office, the end resting on his saddle-bow; if it touched a branch overhead, the owner of the hedge was fined; if any defect was found in the road itself the penalty was assessed on the overseer of the district. It was found necessary to restrain the general fondness of the Islanders for planting.

The climate is exceedingly mild, in consequence of the Southern situation and aspect of the Island, and the temperature being equalized by the vicinity of the sea. Frost never continues for any length of time. Snow falls but seldom, and melts immediately; and shrubs, which in the Southern Counties of England require care and shelter, flourish here luxuriantly in the open air. Even in Guernsey there is a sensible difference of climate. Melons are raised there in hot-beds, but grow profusely in the common gardens of Jersey.

Climate.

The soil in general is of a light but prolific quality, and is much improved by the constant application of *vrac*, or sea wreck, which is carefully gathered at stated periods, in summer and at the vernal equinox, and distributed by public officers among the inhabitants, whom it serves at once for fuel and manure. The high grounds are either bare rock, or are covered by a light, gritty substance of little value; but the low lands, and particularly the valleys, possess a rich alluvial mould of considerable depth. On the Western part of the Island there is a large tract, which is said to have been once highly fertile, but is now little better than a desert, in consequence of quantities of sand being thrown even to the tops of the loftiest cliffs, by the violent winds that sweep over the Atlantic.

Soil.

Agriculture is much impeded by the subdivisions of fields noticed above, and the number of little roads, which even two centuries back were so many as to occupy nearly one-third of the surface of the whole Island. The farmers, too, are by no means enterprising

Agriculture.

JERSEY. or active in character, whence arises the incredible quantity of weeds, which an English agriculturist has designated one of the crops of the country. The land in general, however, is well adapted for most of the ordinary crops, and for the pasture of cattle, which prevails to some extent. The pulse and corn are smaller than in England, but were formerly raised in sufficient quantity to form an important article of exportation; but this has long since ceased to be the case, and the inhabitants depend on other countries for the supply of nearly one-half the grain necessary for their consumption. Instead of the labour of the field, they devote their attention to the produce of the orchard, and Jersey has long been famous for the quantity and quality of its cider. Apple-trees grow along the hedges as well as in the regular plantations, and it is calculated that upwards of 24,000 hogsheads of cider are produced annually in this little Island; it is the common beverage of the people, and not more than 2000 hogsheads are exported to England; there is also abundance of pears, of which the *Chaumontelle* is in highest repute, and is cultivated with much care. The private gardens produce peaches and apricots of great size and beauty, with strawberries of superior quality. From the mildness of the climate, and the genial nature of the soil, these fruits are all of the finest flavour; most of the common forest trees grow in the Island, but they are not raised in any considerable number, and are generally stunted in growth.

Animals.

The horses are small, strong, and hardy; but, little attention being paid to the breeding or proper feeding of them, they are fitter for the yoke than the saddle. The cows are of the Alderney breed, and are much esteemed in England for the quality of their milk and the flavour of their beef. The sheep are small, and generally black, and are said to excel our sweetest mountain mutton, a consequence, probably, of the short, smooth pastures on which they graze. Mr. Falle, the Historian of the Island, mentions a breed of sheep now extinct. "Those famous sheep with six horns, three of each side, one whereof bent forwards towards the nose, another backwards towards the neck, and the third stood erect right upwards in the midst of the other two, mentioned by writers as one of the singularities of this Island, are become very rare." There are also hares and rabbits, but game does not abound here. The Jersey partridge, with its red feet, pheasant's eyes, and variegated plumage, was long a favourite and a curiosity in England. Bees are not now numerous, although the honey was once celebrated, and mead was used as much as cider is at present. Of noxious animals, the weasel and mole are the principal; and it has been remarked as a curious circumstance, that toads of unusual size are found in Jersey, whilst the air of Guernsey proves at once destructive to them. It contains also abundance of snakes and lizards, but it is believed that there are no venomous reptiles in the Island.

Fish

The fish in these seas are plentiful, and some of excellent quality: ray, plaice, turbot, soles, mullet, and especially congers, which have been known frequently to weigh from 40 to 50 pounds. The *ormer* is peculiar to these Islands; a fish shaped like a man's ear, and contained in a single oval shell, the inside of which resembles mother of pearl, and is frequently manufactured as such. It is cut from the rocks at low water in great spring-tides, and, when taken from the shell, is beaten

to make it tender; and, fried or stewed, is said to taste like a veal cutlet. To this list, the Historian, whom we named above, with the innocent credulity of his day, adds "the sirene, or mermaid, so called because it is said to have the breasts and teats of a woman; but this is not so common as the others." There is also plenty of oysters, lobsters, and crabs.

The only mineral of importance is the sienitic granite, of which the cliffs are composed. It is quarried to a considerable extent at Mount Mado, and exported to Guernsey and England, where it is applied to the purposes of paving, for which it is found well adapted. In Jersey it is frequently used in ornamenting the houses of the wealthy, or in building. It is of a reddish white colour, and capable of being polished in some degree like marble. Ochre is found, and also tripoli; and there are several chalybeates and ferruginous springs.

Minerals.

The trade of Jersey was once more considerable than it is at present. The grants of many of our British Monarchs, confirmed by a comprehensive Charter of Elizabeth, declared the ports of this Island, as well as Guernsey, to be free and neutral, even whilst the mother country was herself at war. This privilege extended to the whole range of sea visible from the shores of Jersey; and there are numerous instances recorded wherein restitution was made of vessels unjustly seized within the neutral limits. But however beneficial to the Islands themselves may have been this unrestricted freedom of commerce, it was found by no means equally favourable to the interests of Britain, and was, therefore, finally abolished by King William in 1689. When they ceased to be the depot of continental commerce, the inhabitants turned their attention to privateering; and it is supposed that, during the wars of William and Anne, the sailors of Jersey and Guernsey captured at least 1500 prizes. Since that period they have not been so fortunate; but the war with Bonaparte was productive of great benefit to Jersey at least, which became a grand military depot for Britain. Crowds of French and other emigrants thronged its shores; the war establishments received an unprecedented increase; numbers of workmen arrived from England, to labour in the fortresses and various public works that were carried on; its havens were filled with transport-ships and their convoys; and this continued influx of strangers, all carrying their incomes with them, gave a new and extraordinary stimulus to trade and commerce. The retail dealers first began to raise their prices, the farmers increased the quantity and price of their produce, the merchants sought new channels for their industry, and the whole Island presented the appearance of the most active exertions and increasing wealth. At one period there was considerable suffering from a depreciated paper currency; but time allayed apprehensions, and reduced matters to their former level. In 1812, 59 vessels, altogether of 6000 tons burthen, and navigated by 550 seamen, were the property of Jersey itself; during the subsequent year, when trade flourished with peculiar briskness, 734 vessels arrived at the ports, and 813 cleared out. Steam-packets (with the mail) ply regularly between St. Helier's and Weymouth; there are also steam-packets from Southampton, which make the passage in from 18 to 24 hours, touching at Guernsey, besides regular traders from these and several other ports.

Trade.

The quantity of leather, soap, and candles made here does little more than suffice for the use of the

Exports and imports.

JERSEY. native population. Of the 24,000 hogsheads of cider annually produced, about 1800 are sent to England, with fruit, potatoes, and cattle. During the five years immediately preceding 1813, the exports averaged 800 cows, 900 hogsheads of cider, and 1250 tons of potatoes. From England they receive in exchange corn, flour, seeds, live and dead stock, coals, cloth, linen, crockery ware, glass, and the finer articles necessary for domestic consumption. Salt fish is brought in great quantities from Newfoundland, whither a number of fishing-vessels are sent in the season, and a large proportion trans-shipped to the Mediterranean. A trade is also kept up with America and almost every nation in Europe. We have already mentioned the sienitic granite, of which about 5000 tons are yearly sent into England. But the great staple of Jersey exports, that for which it has been longest celebrated, is the article of worsted stockings. These were manufactured of the very finest quality, and many thousand pair were annually purchased in the warehouses of Jersey by merchants from various parts of Europe. So highly was this article at all times in repute, that the English Parliament, when prohibiting, under severe penalties, the exportation of our home-grown wool, always allowed an exception in favour of Jersey; and a certain quantity was each year sent there accordingly. In carrying on the general trade with Britain at the present time an affidavit of the contents of each cargo is filed in the Royal Court House, and the Governor is then empowered to give a certificate of exemption from Excise and Customs. During war he can also admit by license any foreign imports which are deemed necessary for the public convenience. The natives trade under the English flag, of which they enjoy the full privileges.

Government

The Governor is appointed by the Sovereign, of whom he is the representative; and his peculiar duty is to attend to the fortresses and the military defences of the Island. He has the nomination of all vacant Church Livings, except the Deanery, which is held by Letters Patent immediately from the Crown. The nomination of the Bailiff, a chief Civil Officer of Jersey, was formerly in his hands; but this patronage was found so little conducive to the pure administration of justice and the preservation of local privileges, that it also has been assumed by the King in Council. He possesses, besides, the power of convoking the Assembly of the States, in which he has a negative voice; a privilege, however, merely nominal, unless the Royal interest is concerned. The Assembly consists of the Bailiff and 12 Jurats, the Dean and 11 Rectors, and the 12 High Constables of the Island, aided by His Majesty's Attorney and Solicitor-General; there is a slight difference in the number of votes, as the Body sits in the character of States Deliberative or States of Election.

The States of Deliberation approach nearest to our Parliament, as they consider and decide all matters affecting the general weal, assess taxes, and inspect the public accounts. The revenue is chiefly composed of the general taxes, the harbour duties, the victualling licenses, and small lotteries, which afford a fund trifling indeed, but sufficient, with economy, to meet the ordinary expenses of Government. The States cannot, except in cases of emergency, impose any new tax, without previously obtaining the consent of the King. "The Islands are not bound," say Coke and Blackstone, "by any Act of Parliament wherein they are not particularly named." It was even held formerly that

no Act whatever would bind till it had been examined and registered by the Court of Judicature, but a recent Order of Council declared this form unnecessary. JERSEY.

The chief duty of the States of Election is to decide on contested returns of Jurats, who are always chosen by the people. When a vacancy in the list occurs, notice is duly issued to the district, and on Sunday, at the close of service, the Rector states to the congregation the occasion which calls for the exercise of their elective franchise, and a proper person is put in nomination. When the return is doubtful, or the circumstances of the election in any way informal, the ultimate decision is left to this General Assembly, which differs from the Deliberative Body only in having a few additional popular votes.

The Court of Judicature consists of a Bailiff and President chosen by the Crown, and the 12 Jurats elected for life by the people; to it belongs the charge of administering justice. Every crime is first investigated by a Petty Jury, seven of whom must concur, to find a prisoner guilty. Should he be dissatisfied with their verdict, he may appeal to *la grande enquête*, consisting of 24. Five votes out of this number is sufficient to acquit. When a criminal cannot afford to employ an advocate, the Court humanely directs one to plead for him. The jury do not absolutely acquit or condemn as with us; their verdict is *plutôt coupable qu'innocent*, or *plutôt innocent que coupable*. To decide questions relating to the inheritance of real property, the Court must consist of five Jurats at least; in matters touching chattels valuing above 50 livres Tournois, of three; from these there lies an appeal to the Court of Judgment, which consists of not less than seven members; and thence, if the matter in dispute amount to 40 shillings of freehold, or 40 pounds of personal property, to the King in Council. The unsatisfactory and dilatory remedy thus provided, has given birth to constant and well-founded complaints; and it would be better, perhaps, on the whole, that a casual injustice should be done, or a temporary error committed, than the stream of justice should be delayed in its course, till those who looked for its coming had sought other remedies, or perished unaided. Till the reign of Queen Elizabeth, the Justices Itinerant were sent annually or triennially to Jersey or Guernsey, to hear appeals from the Courts of ordinary jurisdiction; afterwards Commissioners were sent at intervals for the same purpose, and also with extensive powers to examine the state of the laws, supply defects, correct inaccuracies, and retrench what the Deliberative Assembly deemed superfluous. This custom ceased in the reign of James I.

Courts of justice.

The Ecclesiastical Court consists of a Dean and 11 Rectors, presiding over the 12 parishes of the Island. The former is Official to the Bishop of Winchester, and has the probate of wills, and the other emoluments of a Consistory Court. The Rectors are entitled to the small tithes, and, in some few instances, to the great ones, the remainder belonging to the Crown, and forming part of the Governor's salary. The Church Livings are, therefore, more properly Vicarages than Rectories. The parsonage-house, however, is always maintained at the expense of the Parish, so that the executors of a deceased Rector are not liable for dilapidations as in England. Jersey was converted to Christianity about the middle of the VIth century, by Sampson, Bishop of St. David's, who resigned his Church.

JERSEY. English See, and was presented with the Diocese of Dol by the Duke of Brittany. These Islands were added to his Bishopric by Childebert, the then King. When Rollo became master of Normandy, he attached them to the see of Coutances, with which they remained connected till Queen Elizabeth placed them under the See of Winchester. Magloricus, the successor of Sampson, is the most celebrated of the early Missionaries, and is still held in high reverence. St. Helier, the protomartyr, was murdered by the Normans in 857, but afterwards had an Abbey of Canons Regular erected to the honour of his memory on the islet in St. Aubin's bay, where fort Elizabeth now stands. His cell and bed of stone are still pointed out by the peasants among the rocks. Besides this foundation, Jersey contained the Priors of Noirmont, St. Clement, Bon-nenuit, and Le Lecque; they were all suppressed by Henry VIII., and the revenues conferred upon the Governor. Calvinistic principles having made their way into this Island and Guernsey, were permitted by an ordinance of Queen Elizabeth, in 1563, in the two chief Parishes of each; by the exertions, however, of Snape and Cartwright, they crept over the whole Country, and prevailed universally when Sir John Peyton was sent over as Governor by James. After a severe struggle, carried on without much respect for consistency or privilege on either side, he succeeded in restoring the Episcopal discipline, much to the satisfaction of the higher class of Society. A modified set of Canons was approved by the Council in 1623, for the regulation of the Church, wherein some concessions, in point of form, were made to the prevailing tenets of rigid Calvinism; these rules still form the Ecclesiastical Code of the Island. Of the temper in which the contest between the Sects was carried on, we may form some idea from the statement of Dr. Heylyn, who mentions, with rather candid exultation, the facility with which the Government Officers espoused the opinion of Sir John Peyton; and adds, "that one of the Constables preferred a Bill against the Calvinists in the *Cohue*, or Royal Court, wherein the ministers were indicted for hypocrisie, and their government of gross tyrannie."

Military
state.

By the census of 1821 it appears that the number of families in the Island at that time were 5813. The inhabitants were 13,056 males, and 15,524 females; 2310 families being employed in agriculture, 2756 in trade and manufactures. The number of houses was 4053. The Militia of the Island, 3000 strong, is regularly exercised on the sands between St. Helier's and St. Aubin's. Troops are sent from England to garrison the forts. The Island having been made a military depot during the late war, its defences were much strengthened; a chain of Martello towers runs round the coast, supported at all accessible points by strong redoubts and batteries. On the hill above St. Helier's stands Fort Regent, which is bomb-proof, and has been erected within a few years. Fort Elizabeth, so named from its founder, stands on the islet of St. Helier, and is accounted one of the strongest posts under the sway of Britain; it is approachable by land at low water by a causeway of stones and sand. In it was the residence of the Governor, and it is celebrated as the last place that held out against the victorious arms of Cromwell. The importance of the Norman Islands to England was sensibly felt at that time, when the privateers of the Royalists, sheltering in Jersey, swept the Channel,

and captured or destroyed the merchantmen of the **JERSEY.** Commonwealth. Fort Orgueil on the Eastern coast is commanded by an adjoining hill, and has therefore been permitted to fall into decay. Yet even in its ruinous state it looks down on the adjacent shores of France with an air of melancholy grandeur not unworthy of its name. In 1374 it defied the arms of De Guesclin and the chivalry of France; it is, perhaps, even more famous, as having been for three years the prison of William Prynne.

St. Helier's, the capital, and St. Aubin's are separated by a small bay. The former stands at the base of a long, high, rocky hill, and is a neat, clean town, containing about 1000 houses. There are several small villages in the Island, but none of any note. There are some antiquities to be found, principally Druidical temples and altars. The Cromlechs are here known by the name of *Pauquelays*. A curious circular temple was found in 1785, buried on the summit of a hill, near St. Helier's; it consists of 45 unhewn large stones, and was removed by General Conway to Park Place, in Berkshire, where it was erected in its original form. The architecture of the Churches is the pointed or Gothic; and they are remarkable as having the altars always directly under the pulpit, and not in the East end like ours. Roman coins have been dug up in various parts of the Island; and in the manor of Dilamont may still be seen the remains of what old writers suppose to have been a Roman camp. In the same spirit they suppose Jersey to be a corruption of *Cæsarea*, the Isle of *Cæsar*, *ey*, in the old language of the Northern Barbarians, signifying an Island.

The coast is a continued series of bays, which in general afford good anchorage, but being open to storms they are not peculiarly favourable to shipping. The two principal havens, St. Helier and St. Aubin, are dry at low water, the tide rising from 40 to 50 feet all round the shores. But a long jetty recently built in the former adds much to its convenience and security. Next in importance are the ports of Omelade de Lecq and Boulay. St. Brelade's presents no secure anchorage; Grouville is open to the East wind; and St. Quen, though capable of containing ships of the largest tonnage, is quite unsheltered from the West. This open position may, perhaps, contribute in some measure to the prevalence of ague; as in other respects Jersey is particularly healthy, and its inhabitants often attain extreme old age.

The importance of education seems to have been sufficiently valued at a very early period, and we find on record a petition from Jersey and Guernsey to King Charles I., praying a place for the admission of their youth at the Universities of Oxford and Cambridge. The prayer was granted; and Archbishop Laud having obtained from the Crown an appropriation of some escheated lands in Buckinghamshire and houses in London, founded a fellowship for the islanders, in each of the three Colleges of Exeter, Jesus, and Pembroke at Oxford. The rule by which they are distributed is, that the Islands get two and one fellowship each alternately; Jersey first taking two and Guernsey one, and on the next vacancy the proportion being reversed. Afterwards Bishop Morley, when diocesan of Winchester, founded five scholarships in Pembroke, three of which are appropriated to Jersey as the larger Island, the other two to Guernsey. In the deed which established the fellowships, it is

Topography

Bays.

Education

JERSEY.

expressly provided that the candidates shall take Holy Orders, for the purpose of returning to their native place, and supplying materials for a superior Order of Clergy and teachers. In 1498, a Free School was founded in St. Saviour's Parish for the education of males and females belonging to one half of the Island, and another in St. Peter's for the children of the other half. Some years since two Free Schools were established in St. Helier's by voluntary subscription; the plan succeeded and was extended, and the blessings of education are now diffusing themselves rapidly over the whole community of Jersey. St. Helier's possesses a Public Library, instituted at the expense of the Rev. Philip Falle, the Historian of the Island, and one of the chaplains to King William. It has received some liberal donations from the late Rev. Dr. Dumaresq. The town contains several schools for both sexes, and a number of private teachers in the various branches of education. There are two Reading Societies, and several private associations. Three newspapers in French are published every Saturday, and one in English every Monday. A handsome Theatre has been recently built, and Comedians from England perform in it occasionally for a few months.

Manners.

The inhabitants are most social in disposition; during the winter there is a continual round of Assemblies, Balls, and Subscription dinners, at which gaiety and good humour universally prevail, so that few places equally limited in extent enjoy a greater variety or frequency of amusement. The military reviews in summer contribute to the pleasure of those who love "the plumed troop and big drum." Dr. Heylyn describes the poorer classes as sturdy in disposition, and laborious in habits. He ascribes the increasing population to the law of gavelkind, the absence of traffic, &c.: that the former produces such an effect, seems unquestionable; but the other reasons assigned by him have since ceased to operate. The traffic is considerable, but the industry of the natives has not increased with it. They are proud of their Norman origin and their uninterrupted fidelity to the British Throne. They dislike to be thought French or associated with France, and seem fond of their connection with England, under whose protecting care they have from the earliest period of our History enjoyed many advantages. Even the tyrannical and treacherous John appeared attached to the Islands, which had been his appanage in youth; he clung to them when Philip had wrested all the other dominions of Normandy from his grasp, and of his own free grace gave them a new Charter and improved Constitution, which have made his memory cherished with gratitude to the present hour. This disposition in the natives was much increased by the constant communication with Britain during the last war. English habits were introduced, the English language became familiar to all classes, and throughout the whole of Jersey the barbarous Norman French may be pronounced on the decline. It is still, however, the public language of the Pulpit and the Courts of justice.

Laws and
privileges.

The Constitutional privileges of the inhabitants are very great; the only exception seems to be in the power possessed by the Governor, with the assent of two Jurats, to imprison arbitrarily on the suspicion of treason; he can, however, do no more than imprison, the decision of the case must be reserved for the Privy Council: to the honour of Jersey no necessity for exercising this

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prerogative has occurred for some hundred years. In other respects the Governor has no Civil authority, and all matters are regulated by the decision of the laws. These owe their origin to four sources, the Grand *Coustumier* of Normandy, the local customs, the ordinances of the Privy Council and Commissioners of Appeals, under the title of *Règlements des Commissaires*, and adjudged precedents. It must be acknowledged that the principles of justice drawn from these various sources are by no means so clear or satisfactory as to supersede the necessity of a new and comprehensive Code. The paucity of complaints has in all probability been caused more by the personal discretion and probity of the Jurats, than by the general approbation of the laws which they administer: in their Code is one curious enactment, or rather custom, with regard to debtors. When a man is unable to meet the demands upon him, he files an affidavit of his insolvency in the *Cohue Royale*, and at the same time hands in a schedule of his debts and property. Four proclamations are then publicly made, and at the end of the fourth the creditors come in. The Judge commencing at the bottom of the list calls upon the last creditor, and asks him whether he is willing to receive the whole property of the insolvent into his hands, and undertake with it to satisfy the demands of all the prior creditors; should he decline, his name is erased from the list of claimants, and the same offer made to his immediate predecessor; if he also refuse, the Judge proceeds in a similar manner up the list till some creditor conceives that a sufficient number has been struck off, to admit a safe acceptance of the proffered condition. This inequitable procedure is more consonant to the simplicity of a rude people than the social relations of a civilized colony. In the laws of Jersey a bond is considered a sort of *hypothecation* of both the real and personal property of the obligor, and binds the heir in all circumstances, although he be not specially named. It is also observable that in all old deeds, the rent of farms is invariably reserved in so many measures of wheat. The interest of mortgages or borrowed money, and the payment of annuities, were always in quantities of wheat, and this circumstance long caused much fluctuation and uncertainty in the incomes of landlords.

The French have always regarded Jersey and its sister Islands with an eye very different from that turned by the Islanders on them. The possession of such stations for their ships, especially the privateers, would give them a preponderance in the Channel highly injurious to the maritime prosperity of England. National pride too may have had its influence, awakened by the sight of territories which nature had attached to France, but superior power had wrested from her. Many attempts have accordingly been made to regain the sovereignty of Jersey, but without success, nor from the feeling of the people does such a change appear at all probable. In 1549, during the reign of Edward VI., a formidable force was mustered at St. Malo's for an invasion, but was defeated by a British squadron under Commodore Winter. Another unsuccessful attempt was made in 1779, when the French were repulsed from the bay of St. Quen's by the native militia and a few regular troops. The most important attack, however, was made in 1781, when 800 men under the Baron de Rullecourt landed during the night in the bay of Grouville, on the Eastern coast. Marching rapidly forward on St. Helier's, they surprised the

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Governor and a small detachment, and took possession of the town without a struggle. Having compelled the captive Governor to sign a Treaty for surrendering the Island to France, they advanced towards Fort Elizabeth to demand the fulfilment of the compact, but their reception from the guns of that fortress speedily induced them to retreat into the town. Meanwhile the British soldiers and the native militia had assembled in haste from all parts of the Island, under the command of Major Pearson, a young officer of distinguished merit. An engagement ensued in which the French commander was slain, and every soidier who had followed him either killed or captured. The loss on the part of the British was not material in numbers, but Major Pearson fell while cheering on his men in the moment

of victory. A monument in the church of St. Helier's records the grateful sense entertained by the Islanders of his worth and gallantry. The Baron Rullecourt has been always severely censured for his gratuitous cruelty in compelling the Governor to stand by his side during the whole engagement, exposed to a heavy fire from the British troops. He escaped, however, unhurt. The conduct of the native militia throughout the affair was brave beyond all praise.

See Camden's *Britannia*; Heylyn's *View of the State of Jersey and Guernsey*; Falle's *History of Jersey*; Lyte's *History and present State of Jersey*; Berry's *History of Guernsey and the adjacent Islands*; Plee's *Account of the State of Jersey*.

JERSEY.
NEW
JERSEY.

JERSEY, NEW, one of the United States of North America, situated between $38^{\circ} 56'$ and $41^{\circ} 20'$ North latitude, is bounded on the South by Delaware Bay; on the West by Pennsylvania and the river Delaware; on the North by the State of New York; and on the East by Hudson River and the Atlantic Ocean. The whole length of the State from North to South is 160 miles, with a breadth varying from 40 to 75. The superficial area is about 8320 square miles. It was formerly divided into two Provinces, the East and West Jerseys, but under the present Government the only divisions are 13 Counties, which are again subdivided into 116 Townships.

Surface.

The country is in general flat, and it is difficult to distinguish from a distance the ridge which separates the basin of the Delaware from the Hudson and the Atlantic; towards the South the whole country bordering on the sea is a dead level. A ridge of the Alleghanies crosses the State in the latitude of 41° , and another chain of hills in the North throws out some branches which intersect and diversify the surface. Among these hills the cold in winter is as severe as in Massachusetts and Vermont, but the heat in summer is intense. The climate, however, is fine. The crops rarely suffer from drought, frost, or rain, and constant light breezes temper the summer heat. Bilious and intermittent fevers are common in the autumn, particularly on the banks of the Delaware, but the greatest annoyance of the climate is the multitude of mosquitoes, which swarm in the low lands in summer.

Climate.

Soil.

This State is wholly agricultural. Among the hills in the interior the soil is sufficiently fertile; but in the low lands, towards the South, the barren flats incapable of cultivation are so extensive, as to form a fourth of the whole State. These flats are composed of sand or gravel, resting in salt marshes; shrub oaks and yellow pines are their only produce. Bog iron also is found in abundance in the sandy districts. In the North the land is of stronger quality, and the recent introduction of gypsum as a manure has added greatly to its fertility. In the natural state it is covered with woods of oak, chestnut, hickory, and mulberry; in cultivation it yields all the grains and fruits of the climate in abundance.

Trade.

New Jersey has no foreign commerce; its chief trade is carried on with the towns of Philadelphia and New York, which it supplies with provisions and agricul-

tural produce of all kinds. The Northern farmers have extensive dairies and large stocks of cattle. Their horses, also, are in repute for strength and hardiness. The orchards of Jersey are famous, and the cider produced from them rivals in quality that of the Island from which the Province takes its name.

The mineral productions of New Jersey are of the greatest importance. In one County alone are seven extensive iron mines, capable of supplying, it is said, the whole demand of the United States. The ore obtained in the hills and low barrens is of superior quality, and yields good malleable iron; that found in the rich bottoms is hard and brittle, and is often used instead of stone in building. The whole State produces annually about 1200 tons of bar iron, an equal quantity of pig iron, besides what is used in nail rods, casting, and otherwise. Copper is found in different parts of the State, but is not much attended to, though one mine, discovered in 1719, yields 75 per cent. of pure copper. Antimony was also discovered in 1808. Mines of lead, plumbago, coal, and ochre are also wrought with advantage.

With the progress of cultivation the native animals have nearly disappeared from this Country. The cougar, bear, and wolf are rarely seen. The herds of deer are much diminished, but the racoon is still common in the low lands, and grey and red foxes are numerous. Feathered game is more abundant, and the sea-coast and rivers yield large supplies of excellent fish.

New Jersey is watered by a great number of rivers, some of which are navigable, and facilitate the carriage of the agricultural produce to market. The bays and creeks along the coast are also numerous. In order to complete the facility of internal communication by water, the legislature projects the construction of a canal from Brunswick to Trenton, so as to connect the two great marts of New York and Philadelphia. A lake of considerable size on the mountains of the interior may serve as the reservoir to supply the canal, and lessen the expense of the construction.

The population of New Jersey has increased rapidly as that of any other of the Eastern States, except New York. In 1784 it amounted to 140,435, in 1800 to 211,150, and in 1817 to 345,822. Of this number about 10,000 are slaves. The free blacks

Minerals.

Animals.

Water car-
riage.

Population.

NEW. amount to about 8000. Education was making but little
JERSEY. progress among the farmers of this Country, until the
JESS. recent provisions made by the Legislature for this im-
portant object. There are two Colleges in the State,
viz. Nassau Hall in Princetown, and Queen's College
in Brunswick. The latter of these was founded in 1738,
and holds the third place among the Colleges of the
Union. The students exceed two hundred. There are
16 incorporated Academies scattered over the country,
besides a number of inferior Schools.

The people of New Jersey are in general frugal, in-
dustrious, and hardy. But the various nations who
originally colonized this Country settled apart, and their
descendants remain so to this day. Hence the Dutch-
men, Swedes, Finns, Scotch, and Irish colonists may
be still distinguished by their language and their
manners.

Govern- The Provincial Government is composed of a Gover-
ment. nor, Council, and Assembly, all elected annually, the
Governor by the two latter Bodies, and these by the
people. Protestants alone are admitted to Civil power,
though all Sects are tolerated. The Governor unites
the apparently incompatible offices of Commander of
the Forces and Lord Chancellor of the State. The
Judges of the Supreme Court hold their office for only
seven years, and have a salary of only 1200 dollars.
They may be reelected at the expiration of that period
if their conduct have merited approbation.

History. The aboriginal inhabitants of New Jersey were a
tribe of Indians, who called themselves Linnellinopes.
It was first colonized by some Dutch, who settled in
Bergen about the year 1614; and afterwards by Swedes
on the Delaware, in 1627. After it fell into the hands
of the English, it was granted to private proprietors,
who finally ceded it to the Crown in 1702. It was
attached to the Government of New York from 1680
till 1736, when the form of government was established
which existed till the Revolution. New Jersey acquired
much honour by being the first State which returned
Delegates to the famous Congress of 1774, and it was
also among the first to ratify the Federal Constitution
of 1787.

Trenton. Trenton, a neat and thriving little town on the left
bank of the Delaware, is the Capital of the State. Here
the Legislature meets, the Courts sit, and the Public
Offices are established. The river is navigable as far
as the town for sloops of 90 tons burden; an elegant
stone bridge is built across it, a little above the falls.
The population of Trenton is about 4000. The other
towns, *viz.* Burlington, Brunswick, Princetown, &c.
are in general well built, but few of them contain above
200 houses.

See Scot's *Model of the Government of East New
Jersey*; Thomas's *Historical Description of West New
Jersey*, 1698; *Abstract of Testimonies from Settlers in
New Jersey*, 1681; Smith's *History of New Jersey
from its Settlement down to 1721, 1757*; Warden's
Account of the United States, vol. ii.

JESS, Fr. *gets*; It. *getti*; Low Lat. *jacti*; so called
*quia cum eis jaciuntur falcones et emittuntur ad præ-
dam*. See Menage. Hanmer, in his note on the passage
quoted from Shakspeare, says, "Jesses are short straps
of leather tied about the foot of a hawk, by which she is
held on the fist." And see FALCONRY, p. 801.

— If I do prone her haggard,
Though that her jesses were my deere heart-strings,
I'd whistle her off, and let her downe the winde
To prey at Fortune. *Shakspeare. Othello*, fol. 325.

Now wanting them he felt himselfe so light,
That like an hauke, which feeling herself freed
From bels and iesses, which did let her flight,
Him seem'd his feet did fly, and in their speed delight.
Spenser. Faerie Queene, book vi. can. 4.

JESS.

JESSO.

JESSAMINE. See JASMINE.

JESSO (also spelt Yezo, Eso, Jedso, and Insu) is
the name of a large Island to the North of Japan, and
separated from it by a narrow strait. Having been first
added to our maps by the Dutch navigators early in the
XVIIth century, their mode of spelling its name has
prevailed, but Ye-so, or Yezo, is preferable as giving
the proper sound of the Japanese letters with which
this name is written. The jealousy of the Japanese,
and the dangers with which the navigation of their sea
is beset, from the frequency of its storms and intricacy of
its many channels, prevented these coasts from being
known till a comparatively late period. Scarcely a
century has elapsed since Valentyn (*Oost Indien*, v.
Besch. van Japan, p. 20.) thought it necessary to enter
into a long detail of evidence to prove that Yezo was
not connected by an isthmus either with Nifon, or the
Continent of Siberia; and though he was well informed
with respect to the former, and maintained that Yezo
was an island, he does not seem to have received any
distinct accounts of its Northern or Eastern coasts. In
modern times it has been explored by La Perouse,
Broughton, and Krusenstern, to the last of whom we
are indebted for the most ample and authentic account
of it yet published.

Its form is nearly triangular, and its extent from
North to South about 300 miles, its greatest breadth
being about 280. Cape Nadezhda, (named from Kru-
senstern's ship,) in 41° 25' 10" North, 140° 5' East,
is its Southernmost point, and Cape Romanzov, in
45° 25' 50" North, 141° 34' 30" East, its Northern ex-
tremity: its centre being nearly in 143° East. The
Straits of Tsungár, or Sangár, named from the North-
Western promontory of Nifon, separate that Island
from Yezo, which is itself separated from Kimashiu,
on the North, by a narrow Channel, and from the
Peninsula* of Sakhalin, (properly Tarakaï, Sakha-
liên ula Khata, *i. e.* Rock of the Black River, being the
name of a rock near the mouth of the Amúr, and not
of the island, (Klaproth's *As. Polygl.* 301.) opposite to
it,) on the West, by La Perouse's passage. Its shores
are deeply indented, and form several secure harbours.
Volcano Bay, containing Endermo Harbour, on the
South-East side of the Island, is the best known of any,
having been thoroughly explored by M. Krusenstern in
1804. Yezo forms a part of the chain which connects
Kamchatka with Japan, and, as might be supposed,
consists of one or more ridges of rugged peaks, some of
which are active, others extinct volcanoes, and all pro-
bably volcanic in their origin: its appearance, there-
fore, is uninviting, and its soil appears to be generally
barren.

Its climate in winter time is extremely severe. In
the month of May M. Krusenstern rarely found the
thermometer 10° above freezing, but the cold is

Climate.

* M. Klaproth calls Tarakaï, or Sakhalien, an island; but he adds
not a tittle of evidence to disprove M. Krusenstern's statements, and
seems anxious to seize an occasion of speaking in very gross and con-
temptuous terms of that able navigator: M. Fr. Adelung (*Mithridates*,
iv. 248.) thinks the question completely set at rest by Krusenstern's
observations; but a better judge than either of them, M. Malte-Brun,
(*Précis*, iii. 460.) has discussed his evidence, and is of opinion that
it is not conclusive.

JESSO.
Animals.

much moderated by local peculiarities. The country round Endermo Harbour is fertile and well wooded, with most of the timber trees common in the North of Europe. The sea abounds in fish, some kinds of which, as an excellent species of anchovy, called *ni-sing*, are not found elsewhere. The *tripang*, or *bicho do mar*, (a species of *holothuria* much sought for by the Chinese,) also is found on the rocky shores of Yezo, with a variety of undescribed mollusca. Bears and dogs are plentiful and much valued by the natives, the first for food, the last as draught cattle, being trained to draw sledges in winter. They are of the same breed as the dogs used in Kamchatka for the like purpose.

Japanese
Colonies.

The Southern part of Yezo was known and possessed by the Japanese at least as far back as the middle of the XVIIIth century. (Valentyn, *Oost Indien*, v. *Besch. van Japan*, p. 19.) Their principal settlement, called *Matsūmaï*, was long considered as a separate island, or merely a peninsula of Yezo. They claim, indeed, the sovereignty of the whole Island, though it may be doubted whether they yet know more than a small portion of it. As long as they persevered in abstaining from any attempts to extend their dominion, the possession of a foreign settlement was not desirable, and they gave themselves little concern about the land of Yezo: but they seem for some time back to have relaxed the rigour of their system; and have now colonies on others of the Kurile Islands, of which Yezo is properly one, as will presently appear.

Natives.
Aïnos.

The original inhabitants of Yezo are a peculiar race, generally called Aïnos, from a word in their language signifying Man, but they are named Yezo by the Japanese, who apply that term to all the individuals of the same race. They are represented by their more civilized neighbours as perfect savages, and such they appear to be in a wood-cut in the *San kwē l'hung lan l'hu shwī*, (i. e. Delineation and description of all the sights in the three kingdoms,*) copied in Sir William Ouseley's *Oriental Collections*, (iii. 137.) where an eagle is seen in a cage, and a woman is suckling a bear's cub, while the bristly legs and arms of the man are represented, though somewhat symbolically, in the true Chinese fashion. The roughness and filth of these uncombed barbarians seem to have made a very unfavourable impression on the Japanese, who are cleanly to an excess, and shave the greater part, and often the whole, of their heads; whose hair, moreover, is probably scanty, as seems to be the case with all the Tatar race. Their drawings, which are complete caricatures, have given rise to a prevalent opinion that the Aïnos have naturally as thick, and nearly as continuous, a coat of fur on their bodies, as their dogs, bears, and foxes. Captain Spangenberg, a Dane in the Russian service, who landed on the Island in 1736, is the first traveller who verifies the Japanese report by his own observations; and Captain Broughton, who saw the Aïnos sixty years later, says expressly that "their beards were thick and large, covering the greatest part of the face and inclining to curl. The hair of the head was very bushy, which they cut short before on the forehead and behind the ears; behind it was cut straight. Their bodies were almost universally covered with long black hair, and even in some young children we observed the same appearance." But M. Krusenstern, who had more intercourse with them than any

of his predecessors, describes them as of a middling height, nearly black, with bushy beards, black, rough lank hair, but more regular features than the Kamchadales. Their women are extremely ugly; their hair hanging over their face, lips stained blue, and tattooed hands by no means diminishing their hideousness: they are also far from cleanly, but extremely modest, and, in that respect, the very reverse of the women in Nukahiva and Tahiti. A kind and open expression of countenance is almost universal, and was ever found accompanied by a corresponding excellence of character: they appeared entirely free from the selfishness and rapacity which are so generally observed in savages. Skins, and a cloth made of the bark of a tree, are the materials of their dress, when they are beyond the reach of Japanese influence; ear-rings are almost the only ornament they use. Hunting and fishing seem to be their sole occupations; and their disinclination from agriculture is, beyond a doubt, one of the qualities which makes them odious to the Japanese. Their quietness, equanimity, harmony among themselves, readiness to assist strangers, and singular disinterestedness, contrast them very remarkably with many of their neighbours and with most races of men, indeed, equally uncivilized. The whole number in the places visited by M. Krusenstern scarcely amounted to 400; a population so small, that it has been ascribed to the ill usage of the Japanese, who are supposed to take a very undue advantage of the mild and inoffensive character of their rough-haired neighbours, (Mo-sin, hairy-men, as they call them,) and to be gradually driving them out of the land of their forefathers.

The Japanese accounts, it must be confessed, give some colour to this supposition. The Mo-sin, they say, originally occupied the Northern parts of Japan, as far as Mount O-yama, but having been driven into their own isle, (*Matsūmaï*, or Yezo,) they have been gradually subjected, and now retain their independence only in the Northern part of it.* Swimming and leaping are their favourite amusements. Their villages are governed by hereditary Chiefs, who pay a tribute to the Governor of *Matsūmaï* in sea-otter, seal, bear, elk, and beaver-skins. They have little or no Religion, are quite uncivilized, brothers and sisters intermarrying, and each family forming a separate Tribe, which seldom unites with any other. Their obsequies are celebrated by mock-fights, which often end in bloody combats. *Matsūmaï*, at the Southern extremity of the Island, is the principal Japanese settlement, being a town of some size, and the residence of the Prince or Governor. There are ports, also, belonging to Japan, all along the Western coast, but the Northern and Eastern shores are still possessed by the Aïnos. Of the interior nothing is known, and it is probably in many places uninhabitable. The reports of a third and different race in the interior, mentioned by some writers, seem to rest on very slender foundations. The language of the Aïnos shows that they belong to the same race as the natives of the Kurile Islands, and it will therefore claim some further notice in the account of that remarkable archipelago, the Geography of which is not yet entirely cleared up, and was, till the latter half of the last century, the *locus veratissimus* of our

JESSO.

* That is Corea, Lyeu-kyeu, and Yezo.

* "The Southern part of Sakhalian," according to M. Titsingh's version, (*Malte-Brun. Précis*, iii. 463.) but probably the interpretation is erroneous.

JESSO. best Geographers: no parts of our maps having experienced more revolutions within that period than the Northern portion of the Pacific.

Valentyn's *Beschryvinge van Oost Indien*, 5 Deel.; Captain Broughton's *Voyage of Discovery in the North Pacific Ocean*, 1795—98, London, 1803; Von Krusenstern's *Reise um die Welt in 1803, bis 1806*, Berlin, 1812, 3 Bände 8vo.; Langsdorff's *Bemerkungen auf einer Reise um die Welt*, Frankfurt, 1813, 2 Bände, 8vo.; Adelung's *Mithridates*, iv. 247; Von Krusenstern's *Wörter sammlungen*, Petersburg, 1813; Klaproth's *Asia Polyglotta*, Paris, 1823, 4to., p. 300; Balbi, *Atlas Ethnographique*, Paris, 1826, 8vo., p. 157; *Atlas, Tab. ix. No. 152*; Malte-Brun, *Précis de la Géographie Universelle*, Paris, 1812, tom. iii. 463—466.

JEST, v.

JEST, n.

JE'STER,

JE'STING,

JE'STINGLY,

JEST-BOOK,

JE'STING-STOCK.

Skinner prefers the Lat. *gesticulari*, and Junius, who decides for *gestus*, observes that the Italians say, *gestare*, *gesteggiare*, and *gesticolare*, for *gesticulari*, which the English expound, To mock a man by gesturing, or by moving his countenance, hand, or other parts of the body ridiculously, and to the prejudice of him, whom he intendeth to mock at.

To play or perform, merry or laughable tricks; to utter laughable sayings, to do or say things invented or feigned, for gamesome purposes, with mirthful or playful intention.

In our old Dramatic writers, to *jest* is to play or act a part in a mask.

Who raunge at random *iesting* at the iust
As though they raignde to do euen what they lust.
Gascoigne. The Fruites of Warre.

And if he haue children by another wife, then shall players & *iesters* raile and *iest* vpon thee, as a cruell step dame.
Vives. The Instruction of a Christian Woman, sig. D. d. 7.

And thus this foolish *iest*, I put in dogrill rime
Because a crosier staffe is best, for such a crooked time.
Gascoigne. Flowers.

For thy delicate pastimes (thou hast nowe) euerlastyng peine: for thy *iestinges* and songes, cōtinuall weping and howlyng.
Udall. Luke, ch. xvi.

Which beyng once knowne: Bathyllus for a time was all the *iestingstocke* of the whole citie of Rome.
Phaer. The Lyfe of Virgil, sig. M. 3.

Which when that scornfull Squire of Dames did view,
He loudly 'gan to laugh and thus to *iest*;
Alas for pitie that so faire a crew,
As like cannot be seen from East to West,
Cannot find one this girdle to inuest.
Spenser. Faerie Queene, book v. can. 5.

Let your *iests* fly at large; yet therewithall
See they be salt, but yet not mix'd with gall:
Not tending to disgrace,
But fairly given,
Becoming well the place,
Modest and even;
That they with tickling pleasure may provoke
Laughter in him, on whom the *jest* is broke.
Drayton. Odes. The Sacrifice to Apollo.

As gentle, and as iocond, as to *iest*
Go I to fight.
Shakspeare. Richard II. fol. 26.

BEAT. Why he is the Prince's *ieaster*, a very dull foole, onely his gift is, in deuising impossible slanders; none but libertines delight in him, and the commendation is not in his witte, but in his villainie, for he both pleases men and angers them.
Id. Much adoe about Nothing, fol. 165.

PETR. You'll let me, in I hope, for all this *jesting*.

MAR. Hope still, Sir.

Beaumont and Fletcher. The Woman's Prize, act i. sc. 3.

Kened, King of Scots, then in the Court of Edgar, sitting one day at table, was heard to say *jestingly* among his servants, he wonder'd how so many Provinces could be held in subjection by such a little dapper man.

Milton. Works, vol. ii. fol. 95. *History of England*, book v.

Thus Arcite: and thus Palamon replies,
(Eager his tone, and ardent were his eyes.)
"Speak'st thou in earnest, or in *jesting* vein?"
"Jesting," said Arcite, "suits but ill with pain."

Dryden. Palamon and Arcite.

But won't you then take a *jest*? Yes, but pray let it be a *jest*.
Spectator, No. 422.

But tho' each Court a *jester* lacks,
To laugh at monarchs to their face:
All mankind behind their backs
Supply the honest *jester's* place.
Dodsley. The Kings of Europe.

As lovesick Apollo, by Daphne disdain'd,
In Tempe sat whining beneath an old oak,
Bacchus happen'd to hear as he sadly complain'd,
And, shaking with laughter, thus *jestingly* spoke.
Boyse. Wine the Cure for Love.

The Scripture was his [Voltaire] *jest-book*, whence he drew
Bon mots to gall the Christian and the Jew.

Cowper. Truth.

JESUIT, } "Fr. *Jesuite*. A Priest of the
JESUITED, } Society of *Jesus*. An order of Reli-
JESUITESS, } gious men established by Loyola,
JESUITICAL, } a Spanish soldier. They pretend
JESUITICALLY, } to follow exactly the footsteps of
JESUITISM. } our blessed Saviour, whose name
they have usurpt. At first they gained to themselves
the people's esteem by their tolerable carriage: but now
they are generally hated and feared, because of their
devilish maxims, their bold enterprises, and secret in-
trigues." *Cotgrave.*

A *Jesuit* is, in English usage, an intriguer; a crafty,
subtle designer or plotter.

What they can bring us now from the Schools of Loyola with his
Jesuits, or their Malvezzi, that can cut Tacitus into slivers and stakes,
we shall presently hear.

Milton. Works, vol. i. p. 14. *Of Reformation in England.*

At Rome the Pope's Nuncio, and her *jесuited* mother here.
Id. Eiconocl. sec. 7.

These forward women usurp upon the fashions of their husbands,
and will have their faces seen as well as their voices heard; as the
jесuitesses of late time dared both to attempt and practice, till the
late restraint of Pope Urban curbed and suppressed them.
Bishop Hall. Rem. p. 237.

In my censure of travell, glancing at the *jесuitical* bragge of their
Indian miracles, (whereat their very friends make sport,) I charge
Cardinal Bellarmine for an avoucher of these cozenages,

Id. Works, vol. i. fol. 685. *The Answer to the Advertisement.*

But to return to the Roman Catholics, how can we be secure from
the practice of *jесuited* Papists in that Religion?

Dryden. Religio Laici. Preface.

I should be glad, therefore, that they would follow the advice
which was charitably given them by a reverend Prelate of our
Church; namely, that they would join in a public act of disowning
and detesting those *jесuitic* principles; and subscribe to all doctrines
which deny the Pope's authority of deposing Kings, and releasing
subjects from their oath of allegiance. *Id. Ib.*

He who looks well into this argument, looks into the great
arcana, and the *sanctum sanctorum* of Puritanism; which, indeed, is
only reformed *jесuitism*, as *jесuitism* is nothing else but Popish Puri-
tanism. *South. Sermons*, vol. v. p. 208.

More vain, if some sly, artful, High-Dutch slave,
Or from the *jесuit* School some precious knave,
Conviction feign'd.

Churchill. Gotham, book ii.

JEST.

JESUIT.

JESUIT.

JET.

From the black catalogue and worthy crew,
The *jesuitical* and scheming few,
Selected by the leader of the clan,
Received instructions for their future plan.

Chatterton. *Resignation*.

JET, } Fr. *jaet, gagate*; Lat. *gagates*; Gr. γαγάτης.
JE'TTY. } See the Quotation from Pliny.

His bill was black, and as the *jet* it shone.
Chaucer. *The Nonnes Preestes Tale*, v. 14867.

Of hewen stone the porch was fairly wrought,
Stone more of valew, and more smooth and fine,
Then *jet* or marble farre from Ireland brought.
Spenser. *Faerie Queene*, book ii. can. 9.

The *geat*, which otherwise we call *gagates*, carrieth the name of a
towne and river both in Lycia, called *Gages*.

Holland. *Plinie*, book xxxvi. ch. xix.

— Amongst the Moors, the *jettiest* black are deem'd
The beautifull'st of them.

Drayton. *Poly-olbion*, song 26.

But most I wonder how that *jetty* ray,
Which those two blackest sunnes do fair display,
Should shine so bright, and night should make so sweet a day.
P. Fletcher. *Piscatory Eclogues*, ecl. 7.

Twice twentie *jettie* sailes with him, the swelling streame did take.
Chapman. *Homer. Iliad*, book ii.

Yet cherish'd there, beneath the shining waste
The furry nations harbour: tipt with *jet*,
Fair ermines, spotless as the snows they press.
Thomson. *Winter*.

His brother Niger too, and all the floods
In which the full-form'd maids of Africk lave
Their *jetty* limbs. Id. *Summer*.

I fed on scarlet hips and stony haws,
On blushing crabs or berries, that emboss
The bramble, black as *jet*, or sloes austere.
Cowper. *The Task*, book i.

Does your old master still persist to prize
His quondam mistress with the *jet-black* eyes?
Fawkes. *Theocritus. Idyl*. 4.

Many virtues are ascribed by Dioscorides, (v. 146.) to JET, which, as Pliny has stated above, derives its name from Gagas, a city and river of Lycia, near which it is abundantly found. Besides these particulars he has added some others, (xxxv. 34. *Ed. Hard.*) and Holland makes him speak as follows: "Blacke it is, plaine and even, of a hollow substance in manner of the pumish stone, not much differing from the nature of wood, light and brittle, and, if it bee rubbed or bruised, of a strong savour: looke what letters are imprinted with it into any vessell of earth, they will never be gotten out againe: whiles it burneth it yeeldeth the smell of brimstone: but a wonderful thing it is of this Jeat stone, that water will soone make it to flame, and oile will quench it againe: in burning, the perfume thereof chaseth away serpents, and bringeth women againe that lie in a traunce by the suffocation or rising of the mother: the said smoke discovereth the falling sicknesse and bewraieth whether a young damsell be a maiden or no; the same being boiled in wine helpeth the tooth-ach, and tempered with wax cureth the swelling glandules named the King's Evil. They say that the Magicians use this Jeat stone much in their sorceries, which they practise by the means of red-hot axes, which they call *Axinomantia*, for they affirme that being cast thereupon it will burne and consume, if that we desire and wish shall happen accordingly." (*Ib.* Holland, 19.)

Most of the professed writers on Gems have followed in the same course, and the reader may find corroboration of the above fancies in Orpheus, (*de Lap.* p. 332.

Ed. Gesner.) Solinus, (25.) Nicander, (45.) Marbodeus, (18.) and Aldrovandus, (iii. 19. *Mus. Met.*) in the passages especially devoted to *Gagates*. Isidore (*Orig.* xvi. 4.) repeats many of Pliny's words, but places the river Gagas in Sicily; he adds, moreover, that Jet is plentiful in Britain. Albertus Magnus, who in his *Tractatus de Mineralibus* (ii. 7.) confirms the hazard of its test to the gentler sex, adds another marvel in his little book *De virt. lap.* *Si vis esse victoriosus contra adversarios accipe lapidem qui dicitur Gagates, et est diversi coloris, et dicunt antiqui Philosophi fore expertum in Alcide principe, qui quamdiu eum portavit semper habuit victoriam, et est lapis diversi coloris sicut pellis capreolæ.* (p. 155. *Ed.* 1643.) This description, however, very little accords with Jet. Le Petit Albert (p. 17.) improves upon his type, and attributes the same curiously *inquisitive* powers, which others have ascribed to Jet, to amber, to *la semence de Pourcelaine* and to *la feuille de Glouteron et la racine*. Each of these, if reduced to impalpable powder, and drunk *in quovis vehiculo*, proves as certain in effect as the enchanted cup or mantle of Romance.

Jet is classed by Mineralogists as a species of Coal, Pitch Coal; it is solid, black, and opaque, brittle, and of a woody texture. It burns with a greenish colour, and exhales a bituminous smell. It occurs with brown coal in beds, in flæts, trap, and limestone rocks, and in bituminous shale. Hessia, Bavaria, Prussia, and Stiria produce it largely; it is found in the Isles of Sky and Faroe; in Prussia it is known as black amber; and on the English Eastern coast, near Lowestoft in Suffolk, and more particularly near Whitby in Yorkshire, it is very abundant, and is manufactured into various ornaments. The masses in which it occurs vary from an inch to seven or eight feet in length. Marbodeus (*ut sup.*) has noticed the British Jet as of the best kind:

Sed genus eximium longinqua Britannia nutrit.

And in this character Solinus (*ut sup.*) has agreed with him.

JET, } I believe, says Skinner, from the Fr.
JE'TTEE, } *jetter*, Lat. *jacere*, to throw, hence a *jetty*,
JE'TTEAU, } any thing thrown out or projecting. See
JE'TTING. } to JUT.

To throw out or project, to shoot out; to throw out or shake, (*sc.* the body in walking;) to strut along.

Jet, or *jetteau*, or *jette-d'eau*, a water-spout.

In such iollitye these louers *iet*.
That weale to them doeth seeme to bee but wo,
And grieve seemes ioye, they feede theyr fancies so.
Gascoigne. *Dan Bartholmew of Bathe*.

Yet neuer found I warmth, by *ietting* in thy iaggs,
Nor neuer can I weare them out, although they rende like raggs.
Id. *Weeds. The Complaint of the Greene Knight*.

And yet in towne, he *ietteth* euery streete,
As though the god of warres (euen Mars himself)
Might wel (by him) be liuely counterfayte.
Id. *The Steele Glas*.

I see Parmeno come *iettyng* like a lord, but see howe idle he is, as one out of all care and thought.

Udall. *Flowers*, fol. 97.

The Pharisee, he goeth *ietting* bolt vpright, being in an high conceipt of himself.

Id. *Luke*, ch. xix.

For they [her eyes] are blered
And she graye heared
Jawed like a *jetty*.

Skelton. *Elinour Rummung*.

JET.

JET.
—
JEW.

When in a chamber near thy majesty,
A *jetting* jay accomplished and brave,
That well could speak, well could himself behave.
Drayton. The Owl.

Not Pelops' shoulder whiter than her hands,
Nor snowy swans that *jet* on Isca's sands.
Browne. Britannia's Pastorals, book ii. song 2.

For the first in his Orations was very modest, and kept his place:
and the other of all the Romans was the first that in his Oration *jetted*
up and down the pulpit, and that plucked his gown over his shoulders.

Sir Thomas North. Plutarch, fol. 682. Tiberius and Caius.

Round the house is a balustre of white marble with frequent *jettoes*
of water, and adorned with a multitude of statues.

Evelyn. Memoirs. Rome, 1644.

But that instead of this form, so incommodious for the conveyance
of waters, it should be *jetted* out every where into hills and dales so
necessary for that purpose, is a manifest sign of an especial providence
of the wise Creator.

Derham. Physico-Theology, book iii. ch. iv.

Thus the small *jet*, which hasty hands unlock,
Spirts in the gardener's eyes who turns the cock.

Pope. The Dunciad, book ii.

For this reason there is nothing that more enlivens a prospect than
rivers, *jetteaus*, or falls of water, where the scene is perpetually shifting,
and entertaining the sight every moment with something that is
new.

Spectator, No. 412.

And as to our own Globe, the winds could not have given those
kindly and salutiferous agitations to the air as they do, but they must
have been too much retarded, if not wholly stop'd by the exorbitant
angles, and *jettings* out of other figures.

Derham. Astro-Theology, book v. ch. v.

Let us cut all the cables and snap all the chains which tie us to an
unfaithful shore, and enter the friendly harbour, that shoots far out
into the main its moles and *jettees* to receive us.

Burke. On the Economical Reform.

Excels in quaint *jette-d'eau* or fountain,
Or leads his stream across a mountain.

Jago. Labour and Genius.

JETSAM. See FLOTSAM.

JEW,

JE'WESS,

JE'WISH,

JE'WISHLY,

JE'WISNESS,

JEW-LIKE,

JEWS-HARP,

JEWS-TRUMP.

The Israelites were so called after
their return from the Babylonish
captivity, because the tribe of *Judah*
was the most powerful among
them.

I seide to Petir bfore alle men, if thou that art a *Jew* lyuest Hethen-
lich and not *Jewlich*, hou constreynest thou Hethene men to bcome
Jewis.

Wiclif. Galathies, ch. ii.

Felix came with his wife Drusilla which was a *Jewess*.

Acts, ch. xxiv. v. 24.

For they doe not this to profite, but to plucke you backe from the
libertie of the Ghospell into a *Jewishnis*, vnder whiche themselves
are.

Udall. Galathians, ch. iii.

Yet if they would bryng him hatchets, knives, and *Jewes-harps*,
he bid them assure me, he had a mine of gold, and could refine it, &
would trade with me.

Hakluyt. Voyage, &c. vol. iii. fol. 576. Sir Robert Duddel.

If we would haue any, wee should send them *Jewes-harps*, for they
would giue for eury one two hennes.

Id. Ib. vol. iii. fol. 665. Sir Walter Raleigh.

You call me misbeleuer, cut-throate dog,
And spet vpon my *Jewish* gaberdine,
And all for vse of that which is mine owne.

Shakspeare. Merchant of Venice, fol. 166.

And howsoe'er French kings most Christian be,
Their crowns are circumsid most *Jewishly*.

Donne. Elegy 12.

2 GENT. Has made a thousand, sir,

And plaies the burthen to 'em on a *Jews-trump*.

Beaumont and Fletcher. The Humorous Lieutenant, act iv. sc. 1.

It supposeth that we were all under an obligation to observe the
same day of the week that the *Jews* were, unless Christ should give
a contrary command: but this is a great mistake; we are no more
bound to observe the sabbath, as it is a *Jewish* institution, than we are
bound to observe their new moons and solemn festivals.

Sharpe. Works, vol. iv. p. 222. Sermon 13.

A JEWS-HARP, as explained by Mr. Todd, is "a kind
of musical instrument held between the teeth, which
gives a sound by the motion of a broad spring of iron,
which, being struck by the hand, plays against the
breath." A figure of it is engraved, unaccompanied by
any description, in the *Musurgia seu Praxis Musicae*,
(p. 28.) of Ottoman Luscinius, a Benedictine Monk of
Strasburgh, who published at that City in 1536, and
an Analysis of whose little Work is given by Sir John
Hawkins. (*Hist. of Mus. ii. 441, &c.*) Luscinius
classes it with the drum, the bugle, a sort of French
horn, castagnets, a little bell, a pot with a stick, and a
smaller machine for noise, which we do not know how
to name. All these he honestly calls such *quæ strepitum
ciere possunt magis, quam amicum auribus sonitum
reddere*; and he excuses himself for touching upon them,
because *locus exigit ut post musica instrumenta etiam
ista quæ amusa sunt commonstremus*. Skinner seems
to have had an equal aversion from the Jews-harp
and the people after whom it is named. *Tuba vel
cythara Judæorum sic autem dicitur per contemptum.
Certè nihil magis absonum est et obstreperum, imo nec
cardinum aut rotarum stridor, nec catulientium felium
vagitus, quam Hebræorum in Sacris ἀμυσσος ille et ἀναρ-
μόνιος concentus.* (*Etymology, ad v.*) From this pas-
sage it might be supposed that there really was an in-
strument under this name pretending to make music and
employed by the Jews in their Religious celebrations;
but this opinion is sturdily combated in a statement
which Mr. Todd (*ad v.*) has cited from a diligent in-
vestigator of such matters. "The Jews-trump, or, as
it is more generally pronounced, the Jew-trump, seems
to take its name from the nation of the Jews, and is
vulgarly believed to be one of their instruments of
music. But upon inquiry, you will not find any such
musical instrument as this described by the authors that
treat of the Jewish Music. In short, this instrument
is a mere boy's plaything, and incapable of itself of
being joined either with a voice or any other instrument;
and I conceive the present orthography to be a corrup-
tion of the French *jeutrumpe*, a trump to play with.
And in the Belgic, or Low Dutch, from whence come
many of our toys, a *trump* is a rattle for children.
Sometimes they will call it a *Jews-harp*; and another
etymon given of it is a *Jaws-harp*, because the place
where it is played upon is between the *Jaws*." (*Pegge,
Anonymiana, i. 82.*)

Olaus Wormius, in his *Monumenta Danica*, (i. 7.)
speaks of an instrument which can scarcely be con-
sidered as any other than a Jews-harp, and is so under-
stood by Sir Thomas Brown, (*Hydriotaphia, p. 8.*) as
dug up in some sepulchral urns in Norway. *In Norvegiâ
prope Hollojen in Mandalensi territorio, non ita pridem
duæ effossæ sunt urnæ, in quarum alterâ cineres et
ossium reliquæ, in alterâ instrumentum musicum, Danis*
en Mundharpe, ex cupro deaurato nitidissimo, suo splen-
dore omnes in admirationem trahens.*

* *Mund harpe*, a mouth-harp. Ernst Wolff, *En Dansk eg Engelsk
Ord-bog*.

JEW.

JEW.

The phrase *worth a Jew's eye* seems to have been accounted for on a wrong foundation; namely, as if there were some positive value attaching to the eye of a Jew. Archdeacon Nares admits, that "the fine black eye of a Jew" is not a sufficient origin for the saying; but he deduces it, as we think without more reason, from the extortions to which the Jews were subjected in early periods of our History, when they were exposed to the most cruel mutilations if they refused to pay the sums demanded. He continues by referring to an instance which has been brought forward by Hume, (ch. xii.) and which is probably well known to most readers, from the allusion made to it by Sir Walter Scott in one of his most popular Tales. The original, which we shall cite, will be found in Matthew Paris, and presents a fearful picture of the barbarism of the times to which it relates. *Anno Dominicæ Nativitatis millesimo ducentesimo decimo. . . . Rege jubente capti sunt Judæi per totam Angliam utriusque sexûs, et incarcerati, pænisque gravissimis afflicti, ut de pecuniâ suâ Regis facerent voluntatem. Quorum quidam graviter torti dederunt omnia quæ habebant, et plura promittebant, ut sic possent evadere tot genera tormentorum. Inter quos unus apud Bristolium variis dilaceratus tormentis, cum se redimere, nec finem facere voluisset, jussit Rex tortoribus suis, ut diebus singulis unum ex molaribus excuterent dentibus donec Regi decem millia marcarum persolvisset. Cùmque tandem per dies septem tot dentes cum intolerabili cruciatu excussissent, et die octavo simile opus agere tortores jam inceperant, Judæus ille, utilium tardus provisor, dedit pecuniam memoratam, ut septem dentibus evulsis octavum sibi salvare liceret. (sub ann. 1210, p. 229.)*

The deduction made from this story is, that a Jew's eye no doubt was worth as much or more than a Jew's tooth. It surprises us that the example brought forward in illustration did not suggest a plainer exposition. In the *Merchant of Venice*, Launcelot, when warning Jessica that Lorenzo is about to seek her, says,

Mistress, look out at window, for all this;
There will come a Christian by
Will be worth a Jewess' eye.

Act ii. sc. 5.

i. e. well worth looking at by a Jewess; and such we take to be the general meaning of the expression *worth a Jew's eye*, namely, worthy of close inspection by those who are proverbially well acquainted with the value of commodities.

"In Jews' ears," says Sir Thomas Brown, "something is conceived extraordinary from the name, which is, in propriety, but *Fungus sambucinus*, or an excrescence about the roots of Elder, and concerneth not the Nation of the Jews, but Judas Iscariot, upon a conceit he hanged on this tree, and is become a famous medicine in quinsies, sore throats, and strangulations ever since." (*Vulgar Errors*, ii. 7.) The French give this mushroom the same name as ourselves, *Oreille de Judas*. Hill, in his *Materia Med.*, has offered a full description of it, which is extracted by Mr. Todd, *ad v.* It is tough and thin, rumpled, and with a hollow cup, into which its sides run in many places, so as to represent in it ridges like those of the human ear. It is found for the most part on the lower parts of decayed Elder trees, and has been named by Linnæus *Auris*, or *Auricula Judæ*. Sir Thomas Brown has an amusing Chapter, (iv. 10.) inquiring whether "an unsavoury odour be gentilitious or national to the Jews;" a question which he decides

in the negative, without touching upon the legend of the Jew's ear, which has been assigned as a cause for this ill property by some other writers. In a Note in Brande's *Popular Antiquities*, (ii. 587.) the following passage is extracted from *Paradoxical Assertions and Philosophical Problems*, by R. H., 1669, part ii. "Why Jews are said to stink naturally? Is it because the Jew's ears grow on stinking Elder, (which tree that Fox-headed Judas was falsely supposed to have hanged himself on,) and so that natural stink hath been entailed on them and their posterities, as it were *ex traduce*?"

JE'WEL,

JE'WELLER,

JE'WELLERY,

JE'WEL-LIKE,

JE'WEL-CASKET,

JE'WEL-HOUSE,

JE'WEL-PROOF.

Fr. *joyau*; It. *gioja*; Sp. *joya*.
joyel; D. *juweel*; Ger. *juwel*;
which Wachter derives from the
Gr. *κειμήλιον*, *aliquid repositum*,
any thing laid up, stored; as pre-
cious or valuable; and he thinks
the Low Lat. *jocalia*, *q. d. joga-*
lia, is a manifest imitation of the German. Salmasius
(see Menage) says, The ancient Latins called every
thing *joculum* from which any one could receive plea-
sure.

Used as a general name for precious stones, or any
ornament in which they may be set or placed.

& Richard at þat turne gaf him a faire juelle,

þe gode suerd Caliburne, þat Arthur luffed so welle.

R. Brunne, p. 155.

And creep on knees to þe croys. and cusse hit for a jewel.

Piers Plouhman. Vision, p. 365.

Yet nathelesse I wol not say
That she for solace and for play
May a jewel or other thing
Take of her loues free yeuing.

Chaucer. The Romant of the Rose, fol. 140.

And saide hym, that he wist where
A treasour was, so plentious
Of golde, and eke so precious
Of iewelles, and of riche stones,
That it to all his hors at ones
Were a charge suffisant.

Gower. Conf. Am. fol. 95.

A juellere

Which brought from thence golde oore to vs here,
Wherof was fyned mettall good and clene.

Hakluyt. Voyage, &c. vol. i. fol. 199. Of the Commodities of
Ireland, &c.

Whiche is called Gazophylacium (that is to saie, the *Jewelhouse*,
or sextrie, or treasourie, in whiche the *jewels* of the temple were
kepte.)
Udall. Luke, ch. xxi.

OL. Heere, weare this *jewell* for me, 'tis my picture:
Refuse it not, it hath no tongue to vex you.

Shakspeare. Twelfth Night, fol. 263.

And while this deuce

Lay thus vpon the forge: this *jeweller*

Made priuy signes (by winkes and wiles) to her.
That was his object; which she tooke and he
(His signe seeing noted) hied to ship.

Chapman. Homer. Odyssey, book xv. fol. 240.

My Queen's square browes;
Her stature to an inch; as wand-like straight;
As silver-voic'd; her eyes as *jewel-like*,
And cas'd as richly.

Shakspeare. Pericles, act v. sc. 3.

Pompeius the Great met with the *jewell-casket* of King Mithri-
dates, which, among many other rich oblations, he presented in the
Capitoll.
Holland. Plinie, fol. 602.

For first from knighthood rising in degree,
The office of the *jewel-house* my lot,
After, the rolls he frankly gave to me,
From whence a Privy Counsellor I got.

Drayton. The Legend of Thomas Cromwell.

JEW.

JEWEL.

JEWEL.

JEZIRA.

An honest mind I hope, 'tis petticoat proof,
Chain proof, and *jewel-proof*; I know 'tis gold proof.
Beaumont and Fletcher. The Loyal Subject, act iii. sc. 3.

The design must of itself be good; if it be vicious, or in one word, unpleasing, the cost of colouring is thrown away upon it: it is an ugly woman in a rich habit set out with *jewels*.

Dryden. A Parallel of Poetry and Painting, vol. iii. p. 341.

There were *jewellers* here [Rio de Janerio] formerly, who purchased and worked them on their own account, but about fourteen months before our arrival, orders came from the Court of Portugal, that no more stones should be wrought here, except on the King's account: the *jewellers* were ordered to bring all their tools to the viceroy, and left without any means of subsistence.

Cook. Voyage, vol. iv. book i. ch. ii.

Even *jewellery* and goods, she finds from woful experience, lose their value the moment it is known they come from her.

Burke. Articles of Charge against Warren Hastings, 68.

JEWISE, judgment, punishment. It may have been formed by corruption either of the Lat. *judicium*, or the Fr. *justice*. Tyrwhitt.

þe Kýng wrote þys lettere agaýn to þe justise,
þat he wist non bettere, bot do him to *juwise*.

R. Brunne, p. 270.

The King commanded his constable anon
Up peine of hanging and of high *jewise*.

Chaucer. The Man of Lawes Tale, v. 5215.

And than he sayde unto the twelfe,
Which of the senate weren wise
I have deserued the *iwise*.

In harte that it were do.

Gower. Conf. Am. book vii. fol. 157.

JEZEBEL. For the application, see the Quotation.

It is my misfortune to be so posted, that my lodgings are directly opposite to those of a *Jezebel*. You are to know, sir, that a *Jezebel* (so called by the neighbourhood from displaying her pernicious charms at her window) appears constantly dress'd at her sash, and has a thousand little tricks and fooleries to attract the eyes of all the idle young fellows in the neighbourhood.

Spectator, No. 175.

JEWISE.

JEZIRA.

J E Z I R A.

JEZIRA, or more fully *Al-jezírah beín-al-Forát wa'l Dijleh*, i. e. the Peninsula between the Euphrates and Tigris, nearly corresponds with the Northern part of Mesopotamia and Aram naharaím, (Syria between the two rivers,) in Ancient Geography. (*Gen.* xxiv. 10.) Some places, however, beyond these natural boundaries are considered as annexed to Jezírah. (*Goliús, ad Al-fergan*.) It was divided by the Arabs into four Districts. (*Diyár*, Abodes, Habitations.) 1. *Diyár Bekr*; 2. *Diyár Modár*; 3. *Diyár Rabí'ah*; and 4. *Diyár-al-jezírah*; the first three being named from heads of the Tribes by which they were conquered, the last from an island in the Tigris called Jezírah ibn Omar, (i. e. the Island of the son of 'Omar.) Abú Bekr ibn Wáyil (son of Wáyil) was fourth in descent from Rabí'ah, brother of Modar, son of Naz'ar, and grandson of Adnán; the parent of these Tribes was, therefore, believed to be descended in the eleventh degree from Ishmael. (*Ismá'il*.) (*Pocock, Spec. Hist. Arab.* 45.) *Al-Jezírah*, according to the Turkish division of the Empire, contains the three Páshálics of *Diyár Bekr*, *Raccah*, and *Mósul*, and a few small tracts belonging to the adjoining Páshálics. The Northern part of this Peninsula is an undulating table-land, enclosed and intersected by low chains of barren calcareous hills of no very great height. The country, though fertile, is in general bare of wood; but its most barren and rocky tracts contain valuable minerals, and it has great natural resources, as well as an excellent climate. The weakness and disorganization of the Turkish Government, however, nearly counterbalances these advantages. The plains and valleys are, for the most part, occupied by lawless Kurds or wandering Turkomans; and the commercial industry of the cities is hampered and discouraged by their depredations, or by the exorbitant price claimed for their protection.

I. *Diar Becr*. The Northernmost division of this Peninsula is the Páshálic of *Diyár Bekr*, (*Iyyaleti Diyár Bekr, Jihán-numà*, p. 436.) which extends beyond the Tigris, (*Dijleh*,) and comprehends a part of Kurdistán. It

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derives its name from the Tribe of Bekr ibn Wáyil, ibn Cásit, its Mohammedan conquerors, and is bounded on the North by Arzrúm, on the West by Sívás, on the South by *Raccah* and *Mósul*, and on the East by Ván. It contains 13 *Sanjács*, (military districts,) eight of which are hereditary estates belonging to the Kurd-Begs, and 10 Lordships, or hereditary fiefs. (*Hukümet*.) This viceroyalty furnished 7030 soldiers, (*kilijs*, swords,) having 42 *zi'ámets* and 688 *tímárs*, (great and small military fiefs,) and the force brought by the Begs of the Kurds was 1800 strong.

Amid, the *Sanjác* or District of the Páshá himself, contains seven or eight *cázílics*. (Civil divisions.) 1. *Amid*, in Syriac *Amid*, in Armenian *Amit*, and in Greek *Amida*, is called *Carà Amid* by the Turks, from the black stone (lava, according to Sestini, p. 93. basalt in the opinion of Mr. Buckingham, p. 208.) of which its walls and houses are built. It is also named after the whole viceroyalty, *Diyár Bekr*, and is situated on the Western bank of the Tigris, in 37° 54' 30" North, and 39° 57' 45" East. The origin of its name and the time of its foundation are unknown; the Cæsar Constantius enlarged and strengthened it, A. D. 339, and it became a place of note in that and the following centuries. It has been supposed to be the Tigranocerta of the Ancients, and if so, is mentioned by much earlier Historians; but that opinion rests on rather slender grounds. (*St. Martin, Mém.* i. 171.) The citadel, now in ruins, stands on a hill at the Northern extremity of the city, commanding the plain on the opposite side of the river, and the Páshá's palace is within its walls. (*Otter*, ii. 273.) The whole city is placed on a steep declivity of lava or basalt, and its walls are strengthened by strong towers pierced for artillery. Its position, and the richness of the surrounding country, backed by lofty mountains, and watered by the Tigris and its tributary streams, render it a striking and picturesque object. From a hill overlooking the place, Niebuhr counted 16 minarets, some of which are quadrangular, and supposed by the Christians to have been belfries. Some of them are richly

Amid, or
Cara Amid.
Amida.
1. *Diar*
Becr, or
Amid.

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sculptured, and built in the Roman style of masonry, (Buckingham, 217.) The Great Mosque, or Jâmi', a handsome building, is said to have been a Christian Church. At about 1500 double paces below the Southern Gate (*Mârdîn câpûstî*) there is a stone bridge of 10 arches over the Tigris: its inscription, in the Cufic character, was in Niebuhr's time already too much defaced to be legible. (*Reise*. ii. 402.) Another in the town, near the Yenî Cápú, is dated A. H. 437. (A. D. 1046.) The houses, as in most Asiatic towns, are not closely packed together, being interspersed with gardens. Niebuhr supposed, in 1766, that 16,000 were inhabited, which gives a population of 80,000 souls; Messrs. Buckingham and Sestini (p. 95.) reduce it to 50,000, of which 1950 families (about 13,000 persons) were Christians, and 12 (100 individuals) Jews; the rest Musulmans. Niebuhr supposes the Mohammedans to be to the Christians as four to one; nearly, therefore, in the same proportion as at present. Twenty baths and 15 khâns (*caravanserais*) show what the luxury and opulence of Diyâr Bekr formerly was; its bázárs, though less splendid than is usual in large towns, are still well supplied. Silks and cottons, like those of Damascus, printed and embroidered muslins, morocco leather, hard-ware, pipes, and gold thread are the principal manufactures. Fifteen hundred weavers, 500 calico-printers, 300 leather-workers, 150 smiths, and 150 pipe-makers are the numbers stated by Mr. Buckingham; but he has not mentioned the data on which his calculations are founded. The whole force now under the Páshá is said by the same writer (p. 215.) to be 1000 men, infantry and cavalry in equal proportions. There are two Patriarchs resident in this city, one the Spiritual head of the Jacobites, or Syrian Christians, who is always styled Ignatius; the other, who is always named Yúsuf, is chief of the Nestorians, Jacobites, and other Sects reconciled to the Church of Rome, and here called Chaldeans; at Constantinople they are termed the *united* Greeks, Armenians, &c. This schism in the Eastern Churches was first brought about by the Jesuits in the earlier part and middle of the XVIIth century. There are only a few Shemsiyyehs, (worshippers of the Sun,) and they are under the protection of the Jacobites. They are, probably, a remnant of the followers of Zoroaster, who have been taught by persecution to conceal their Faith with the same obstinate secrecy as the Druzes and Nosaï-riyyehs.

2. Nardeen.

2. *Mârdîn*, a *cázilic* under Diyâr Bekr, is in the Arabian District of Diyâr Rab'ah, and in 37° 20' 30" North, 40° 35' 15" East. It is placed on a lofty and very steep hill. Its castle, on the brow of a precipice overhanging the town, is quite ruined; but fragments of the city walls are seen here and there. It is a long and narrow town, of which the Northern angle is the most elevated and best fortified. The iron gate and sculptured figures at the entrance to the castle are, probably, of the Lower Empire. The rock on which this town is built is a soft limestone, easily quarried; all the houses, therefore, are of stone; and they stand on so abrupt a slope, that the roofs of those in one street serve as a foot path for their neighbours above. They all overlook the extensive plains to the South and West, and their whole number cannot exceed 3000, two-thirds of which belong to Mohammedans; there are only a few families of Jews, so that the whole population may be estimated at 16,000 souls. There are

10 *jâmi's*, or large mosques, besides many smaller. JEZIRA. The minaret of the largest is handsomely ornamented with sculptures and an open stone gallery. The domes of it and of several others are singularly ribbed. The Medraseh, or College of Cásim Páshá, is richly endowed. The Deir za'ferán, a convent in a beautiful spot about four miles from the town, is the residence of the Jacobite Bishop. (Buckingham, 180.) The air of Mârdîn is very pure and healthy; but its great elevation makes it extremely cold in winter. The surrounding gardens are very productive, and peculiarly renowned for their excellent plums. Wild cherries and manna are gathered in great quantities in the neighbourhood. The Governor is a Voivódeh appointed by the Páshá of Baghdád; for this part of Jezírah is now included in that Páshálic. In 1766, the Shemsiyyehs in Mârdîn amounted to 500 or 600 persons. They have conformed outwardly to the Jacobite rite, and placed themselves under the jurisdiction of the Bishop of that Sect, in consequence of an order issued by Sultán Mustafá that all his subjects who were not Mohammedans, Jews, nor Christians, should embrace the true Faith, or be banished from his dominions. Mârdîn is called Merdin by the Armenians, Mardá by the Syrians, and Mardè by Ptolemy, (vi. 1.) who places it in Assyria. It is named Mardes, or Mardis, by the Greeks of the Lower Empire. (St. Martin, *Mém.* i. 160.)

3. *Meyyáfárekín*, or Mufárakín, in Modern Armenian Mufarghin, in the Ancient language Nprgerd, in Syriac Meifirket, is the Martyropolis of the Lower Empire; and is, probably, on the site of Carathiocerta, the Capital of Sophene. It is watered by a small stream called 'Ain-el-haúd, or Haúz, the ancient Nymphius. (*Jihán-numà*, 437.) Placed on the Southern declivity of a hill, and surrounded by a stone wall, it lies, according to the Arabian Geographers, in 38° 30' North and between 65° 66' East of the Fortunate Islands. (Otter, ii. 274.)

4. *Hesn Kēfá*, in Syriac Hesn Kēfá; the Castrum Cepha of the Imperial Registers, (*Notitia Imperii*), is a strong port on the Tigris, a little to the South of Cará Amid. It is protected by a castle placed on a high rocky mountain, and communicating with the city by a bridge. It produces an excellent kind of grape called *hhasí*.

5. *Nisibín*, the Capital of Diyâr Rab'ah, is a small town on the Western bank of the Hermás, (Mygdonius,) which descends the mountains to the North of it. The gardens on the banks of that river are said to amount to 40,000, and the roses about Nisibín are all white. (*Jihán-numà*, p. 438.) At this ancient town, according to St. Jerome (in *Genes.* x. 10.) the Accad of Moses, named Mázpín by the Armenians, (St. Martin, i. 161.) and called the Mygdonian Antioch by the followers of Alexander, (Strabo, xvi. i. 24.) Tigranes held his Court, as, according to the Armenian Historians, all the Arsacides did from 149 B. C. to A. D. 14. It was long possessed by the Kings of Persia, and is now included in the Sanjác of Mârdîn and Páshálic of Baghdád. There are still some remains of the citadel, a Temple, a bridge, and the Church of St. James, with a vast mass of other ruins; among which the present town, scarcely exceeding 100 houses, is scattered. The inhabitants, hardly amounting to 1800 or 2000, are principally Arabs and Kurds; the few Christians living among them being protected by their poverty from the ill usage which

3. Meafare-keen, or Moofar gheen.

4. Hesn Caifa.

5. Nessee-been. Nisibis, or Nesibis.

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6. Sinjar. *Sinjār*, a Sanjác to the South of Nisíbín, in the Diyár Rabí'ah, is a ridge of verdant hills in the midst of naked plains. This chain stretches from North-East to South-West for about 50 miles; and its summit, about 2000 feet above the surrounding desert, forms a rich table-land watered by copious rivulets. It is the only place in all Jezírah where the palm flourishes. The town of Sinjār is at the foot of the mountain, near its Southern extremity. It has a castle and many gardens, with abundance of water, and is famous for the excellency of its raisins and figs. Singara, the ancient town, near which Sinjār stood, was a Roman colony, and a place of great note under the Emperors; but it seems from Ptolemy to have lain between the hills and the river, to the North-East of the present town, which is on the Hermás, (Hermes?) or Mygdonius. A little to the South-West of Sinjār there is the hill called Chatal-gedúk, behind which is the lake Khátúniyyeh, (Ladies' Lake,) in the middle of which there is an island containing a large village. To the West of the lake there is a hill called Hevátiiyyeh, on which there is a large column, ('*amúd*,') called a pyramid by Otter (ii. 255.) and Niebuhr; (ii. 390.) the latter of whom understood it to be in the island, which, he says, is connected with the main land by a narrow embankment.

7. Se'ert. *Se'ert*, or *Se'erd*, is on a hill rising from a plain to the North-East of the Dijleh, (Tigris,) is well provided with springs which supply its inhabitants with water, and is famous for a kind of grape called *sháfí'i*. The river of Bidlis flows to the South of Se'erd, which is a day and a half (35 miles) distant from Meyyáfárekín Southward, and four days (80 miles) to the South of Amid.

8. Kharput. *Kharput* (from the Armenian Kharpert or Garpert) is a Turkish Sanjác, and an Armenian Archbishopric, in the ancient Sophene, on the South side of the Murád cháí, and North-West of Cará Amid. It is on the summit of a hill, near a small lake, and is called Kortbert by the Syrians, and Khartbert or Hisn Zeyyád by the Arabs. This sanjacate extends a good way on each side of the Euphrates to the Kurd Principalities of Chemeshezek and Pertek. The town, which has a market and a castle, is two days' journey (40 miles) from Malátiyyah. The district of Ulú-bád is dependent on it. (St. Martin, i. 95. Otter, ii. 284. from *Jihán-numà*, p. 439.)

9. Arghance, or *Arghnee*. *Arghana*, or *Arghani*, (Arghni, in Armenian,) two days' journey* (40 miles) from Diár-bekr, on the road to Kharput, is also a Bishop's See, and the residence of a Sanjác Bey. It is a small and populous town on the side of a lofty mountain, at the foot of which is the Lake Gógcheh, lying between it and Kharput. Its

wine is most abundant and excellent, and there are rich iron mines in its neighbourhood.

10. Siverig, or *Siverek*, (from the Armenian *Seváverag*, or Syriac Sibáberak,) is called Suweireik, in the diminutive form, by Niebuhr, (*Reise*. ii. 406.) who found its latitude to be 37° 46' North. It is an unfortified town which has a strong castle, three mosques, and as many *Hamáms*. (Baths.) Its inhabitants, in the middle of the last century, amounted to about 10,000; but do not now, according to Colonel Kinneir, (*Mem.* 317.) exceed 500.

11. Chemeshezek, (in Armenian Chmshga-dzak,) called Shúmúshkí by the Syrians, is on the side of a mountain near the bank of the Euphrates. It was, according to the Armenians, (St. Martin, i. 95.) anciently called Hierapolis, and received its present name from having been the birth-place of the Emperor John Zimisces.*

12. Máz-gírd, or *Magházgírd*, (in Armenian Medzgerd,) is near Pálú, and was a place of importance in the XIVth century.

Of (13.) *Acchah-cal'ah* and (14.) *Khábúr* nothing more is said in the *Jihán-numà*; the latter seems to be a part of the Páshalic of Raccah. The remaining districts belong to Kurdistán. On the North of Jezírah, Carájah,† tágh, the Masius of the Greeks, separates it from Armenia, and, towards the East, joins Mount Káreh, which stretches obliquely across Kurdistán. Parallel with the Tigris, and not far from it, is Mount Júdí, venerated by the Kurds as the resting place of the Ark. The division of this Páshalic into Sanjács has been changed several times, and thence the lists in different Works vary, as is the case with regard to other Turkish Provinces.

II. The Páshalic of O'rfah, anciently Raccah, is bounded on the North by Diyár Bekr; on the East by Mósul; on the South by the Desert of Sinjār; and on the West by the Euphrates. It is divided into eight Sanjács, and contains 38 larger (*zi'ámets*) and 615 smaller (*tímár*) feudal Lordships. Its annual revenue is estimated in the *Canún-námeh* at 6,584,981 aspers = 164,624 piastres. (4115*l*.) The most remarkable places in this Páshalic are: 1. *Rohá*, now called *O'rfah*, the ancient Edessa, (see *EDDESSA*, vol. xxi. p. 389.) in 37° 8' North, and 38° 38' East, according to Mr. Macdonald Kinneir, situated on the Eastern side of a hill, and varying little in level. Its walls enclose an irregularly shaped area of about three miles in circumference, nearly filled with houses, overlooking to the East and North-East a fertile plain, which loses itself in the desert. Numerous and well-supplied bázárs, especially that where shawls and other Indian goods are sold, kháns of vast size, and 15 Mosques, the largest of which was a Christian Church, even now render it one of the most splendid cities in the Turkish Empire. Its ancient castle, now in ruins, is distinguished by the two lofty Corinthian pillars (Buckingham, p. 89.) mentioned in the *Jihán-numà*; (p. 442.) and the fine Mosque and reservoir of Abraham, (*birket Ibráhím el khalíl*,) surrounded by richly ornamented buildings and public gardens, afford the traveller a variety of enjoyment which can scarcely be found elsewhere in the

* "Thirteen hours (= 48½ miles.)" Macdonald Kinneir, *Memoir of Map of Persia*, 335.

* Chmshgaí dzakumn (whence Chmshga-dzak) signifies the birth of Chemesheg, i. e. Zimisces.

† Not *Koruj*, as Mr. Buckingham spells the word.

- JEIZRA.** East, except it be in the Ghútah of Damascus. The population of O'rfah is estimated by Mr. Buckingham (p. 86.) at 50,000, comprehending 2000 Christians and 500 Jews: and according to him it is now governed by a Musellim, under the Páshá of Diyár Bekr. U'rfah, the modern name of Rohá, or Róhá, seems to be an Armenian corruption of Urha or Urrhaí, the ancient Syriac name of the Capital of the Osrhoene. 2. *Harrán*, in 36° 40' North latitude, according to the Arabian Geographers, and in the Diyár Modar, was anciently a very large city supplied by aqueducts with water from the mountains six miles to the South, and adorned with a Sabæan Temple, and believed to be the work of Abraham. The soil about it is red, and its ruins were still considerable in the middle of the XVIIth century. (*Jihán-numà*, p. 443. Otter, ii. 111.) Its Armenian name is Kharan, and it is the Haran of Scripture, and Charra of the Greeks. It was long the head-quarters of the Sabæans, whose tenets are very imperfectly known. (St. Martin, p. 158.) 3. *Serúj*, in Syriac Serúg, probably the Batnæ of Ammianus, (xiv. c. 3.) was formerly a large city and is one day's journey from Harrán, in 36° 50' according to the Arabian Tables. It had abundance of water, excellent gardens, and the best grapes in the world. 4. *Raccáh*, formerly the Capital of the Páshálic, and Diyár Modar, is placed by the Arabs in 36° North latitude, to the North-East of the Frát; (Euphrates;) it was also called Beídá, (white,) and Ráficah. It has long been abandoned and ruined. 5. *Bíreh*, or *Bírehjic*, a small town on the Eastern bank of the Euphrates, is the most frequented passage over that river. It has a strong castle, believed by the Asiatics to have been built by Alexander the Great. It is flanked by a fertile vale called Wádí-el-zeitún, (the Valley of Olives,) and appears to be the BIRTHA of Ptolemy. (*Geogr.* v. 18.) It was for about 20 years in the possession of the Crusaders, and its present Lord, or Sanjác Beg, sometimes acknowledges the authority of the Páshá of Aleppo, sometimes acts as an independent Chief, though properly subject to the Páshá of O'rfah. Being so great a thoroughfare it is still a place of some trade, as appears from the detailed account of it given in Mr. Buckingham's *Travels*. (ch. ii. p. 26—38.) The remains of antiquity found there are also well described by Maundrell. (*Appendix to Journey from Aleppo to Jerusalem*, p. 3.) 6. *Rás-el-'aín*, (spring-head,) also called *'Aín verdeh*, is a level tract in Dár Rabí'ah, where more than 300 springs of clear water burst forth and give rise to the river Khábúr, (Chabóras,) which gives its name to the Sanjác of (7.) Khábúr, containing two castles, and extending from the source of the Khábúr, near Kerek, in the mountains of Rás-el-'aín, to the Euphrates. The former of these rivers, having made a circuit round the mountains, falls into the latter at their feet. The Bení Ríshah Arabs, also called Mawálí, pass the summer here, but winter in Selmiyyeh. (*Jihán-numà*, 444. Otter, i. 111.) 8. *Zúrbúk*,* also called Búzúr, is a tract on each side of the Euphrates, from Bális to 'A'nah, so thickly planted with mulberry trees, that they form an impenetrable wood, except close to the sides of the river, where there is a public road; various Tribes live in tents in these places, and rear
- silk-worms, so that silk is produced there every year to the value of 300 or 400 purses, (i. e. 1500 or 2000 piastres = 500 to 700*l.*) and a tribute is paid in kind to the Mawálí Arabs inhabiting Búzúr, the chief Tribe of whom is the Bení Semek. In this tract (Búzúr) there are lions, lynxes, and other wild beasts. (*Jihán-numà*, 444, 445.)
- III. The Páshálic of *Músel* is bounded on the North by Diyár Bekr, on the East by Shehrzúr, in Kurdistán, on the South by the Savád of 'Irác, and by the Páshálic of Raccáh on the West. It is subdivided into six Sanjács, (or five according to the *Canún-námeh*.) (*Jihán-numà*, 433.) 1. *Músel*, or *Maúsil*, Capital of the Province, and also of Jezírah, (Mesopotamia,) is on the West side of the Tigris, in 36° 21' North, and 43° 12' 45" East, in a flat country. It was, according to Ab'lfedá, anciently surrounded by two walls, but they, as well as its castle, were, even in his days, partly ruined. (Otter, i. 136.) The single wall which now encloses it is broken down in many places, and most of its buildings are falling into ruins. It has seven gates, and a dilapidated castle on an artificial island in the Tigris, which is here only a hundred yards wide, but extremely rapid, and often rising to a level with the houses. Its coffee-houses, kháns, baths, and bázárs are handsome and well supplied; but the Páshá (who has only two *túghs*, or horse-tails, as marks of his rank) resides in a cluster of paltry buildings, his palace, the Cará Seráí, being no longer habitable. The Medraseh (College) of 'Alá-ed-dín Lúlú, the tomb of Yahyá abú'l Cásim, and the fine minaret and ruins of the Mosque of Sultán Núr-ed-dín Zingí, are beautiful specimens of Moorish architecture. The population of *Músel*, in Niebuhr's time, (A.D. 1766,) might be estimated at 50,000, including 6000 Christians and 1000 Jews. (*Reise*. ii. 358, 363.) Mr. Kinneir was told by the Páshá (in 1811 or 1812) that it amounted to nearly 35,000 souls. (*Mem.* p. 258.) The purity of the air and mineral springs in or near *Músel* are also deserving of notice: but the desolate state of the surrounding country, and the dark forests of cypresses which fill the burying grounds by which the town is surrounded, give it a gloomy appearance; and notwithstanding its excellent position as an emporium, which makes it so accessible and fit for a rendezvous (*Al Maúsil*) from all the neighbouring Countries, (Gol. in *Alfergan*. p. 233.) its trade is now reduced to little more than a mere transit commerce in gall-nuts and copper, which are sent down the Tigris to Baghdád, and exchanged for Indian goods suited to the markets in Armenia and Asia Minor. Its fine cotton-manufactures, called from it *Múseli*, and by the Venetians and Genoese *Musselini*, (whence our word muslin,) are lost. Opposite to *Músel*, on the Eastern bank of the river, are the mounds of rubbish which mark the site of Ninive. 2. *Tikrit*, in 35° 50' North latitude, according to the Arabs, is the last town in Jezíreh, (Otter, i. 145. *Jihán-numà*, p. 424.) and lies on the West side of the Euphrates, six days' journey from *Músel*. The canal called Nehr Is-hákí flows to the South and East of it. The castle built by Shápár, son of Ardashír (Artaxerxes) Bávik, has long been destroyed, and in its place there is a spring producing naphtha. This town is supposed to be the BIRTHA of the Ancients. It has now only 500 or 600 houses, two coffee-houses, and a caravanserai; and its population cannot exceed 2500. On the opposite bank of the river is the tomb of

* M. Malte-Brun, whose accuracy deserves great praise, has, in speaking of this tract, been misled by a blunder in the French translation of the *Jihán-numà*. (*Précis*, iii. 113.) so as to call this country Zombouk, and the Arabs Bení-Semen, instead of Bení-Semek.

JEZIRA. Mohammed Deir, one of the 12 Imáms, so much venerated by the Shi'ahs.

IF.

See Strabo; Ptolemy; Ammianus Marcellinus; *Jihán-numà*; D'Herbelot, *Bibliothèque Orientale*; Otter's *Travels*; Saint Martin's *Mémoires sur l'Arménie*; Niebuhr, *Reisebeschreibung*; Wahl's *Asien*; Rousseau's *Description du Pachalik de Bagdad*, Paris, 1809, 8vo.; *Recueil de la Société de Géographie*, Paris, 1825, 4to. tom. ii. p. 194. for an excellent Map; Malte-Brun's *Précis de la Géographie Universelle*, tom. iii.

p. 109; Von Hammer's *Osmanischen Reichs Staatsverfassung*, Wien. 1815, 8vo. ii. 263.; Cellarii *Geographia Antiqua*, vol. ii.; Sestini, *Voyage à Bassora*, Paris, 1798—9, 8vo.; Ouseley's *Ibn Haukal*, Lond. 1800, 4to.; Alfragani *Astronomia a Golio*, Amstelod. 1669, 4to.; Macdonald Kinneir's *Geographical Memoir of the Persian Empire*, Lond. 1813, 4to.; Macdonald Kinneir's *Journey through Asia Minor, &c.* Lond. 1818, 8vo.; Buckingham's *Travels in Mesopotamia*, Lond. 1827, 4to.

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IGNEOUS.

IF. Skinner says: "If in agro Linc. Gif, ab A. S. gif, si: *Hoc a verbo gif-an, dare, q. d. dato*:" and this Lye quotes with approbation; and it is adopted by the Editor of G. Douglas, and by Pinkerton. Ray:—"Gin, gif, in the Old Saxon is gif; from whence the word if is made *per aphæresin literæ g*. Gif, from the verb gif-an, dare; and is as much as dato."

Tooke:—"If is merely the imperative of the Gothic and A. S. verb gif-an. And in these languages, as well as in the English formerly, this supposed conjunction was pronounced and written, as the common imperative, purely gif."

"G. Douglas almost always used gif: once or twice he has used if." "Chaucer commonly uses if; sometimes yeue, yef, yf." Ben Jonson, in the passage quoted below, writes gif.

Richard of Gloucester writes gef. R. Brunne, if.

Tooke gives the following resolution of the lines cited below from Ben Jonson. "She can be reclaimed; give that, my largesse hath lotted her to be your brother's mistress. She cannot be reclaimed, give that; my largesse hath lotted her to be your brother's prey."

Another example is:—"How will the weather dispose of you to-morrow?—If fair (i. e. give fair weather) it will send me abroad; if foul (i. e. give foul weather) it will keep me at home." Or making the datum (or thing given) a sentence. Thus:—if it is fair, &c. if it is foul, &c. the resolution will be—It is fair weather; give that: it will, &c.; It is foul weather; give that: it will, &c.

As þis dragoness forȝte þus, þe kynge hette Merlyn þere,
Forte segge, ȝef he couþe, wat þe tokenynge were.

R. Gloucester, p. 131.

"We mote," he seyde, "be hardy, and stalworþe, and wyse,
ȝef we wol habbe oure lyf, and holde oure franchise."

Id. p. 155.

þat he suld fynd a palmere orly at morn,
At þe South ȝate, alone as he was born,
If he wild prae him, for Jhesu Christe's loue
He wild do þe bataile, and þei suld be aboue.

R. Brunne, p. 32.

If he had pes at euen, he had non at morow.

Id. p. 40.

"Gif luf be vertew, than is it leful thing;
Gif it be vice, it is ȝour undoing."

Douglas. Prologue to fourth Boke, p. 95.

"Lo here the letters selid of thys thyng
That I mote beare in all the haste I may;
Yeue ye wold ought unto your sonne the kyng,
I am your seruant bothe nyght and day."

Chaucer. The Man of Lawes Tale, fol. 22. p. 1. col. 2.

"And therefore he of full avisement
Nolde neuer write in non of his sermons
Of suche unkynde abhominacions
Ne l ne wol reherce, yef that I may."

Id. Prologue, fol. 18. p. 2. col. 1.

"She was so charytable and so pytous
She wolde wepe yf that she sawe a mous
Caught in a trappe, if it were deed or bledde."

Prologue to Canterbury Tales. Prioress.

For if men loke in holy church
Betwene the worlde, and that thei worche,
There is a full great difference.

Gower. Conf. Am. Prologos, fol. 3.

For certes suche a maladie
As I now haue, and long haue hadde
It might make a wise man madde
If that it shulde longe endure.

Id. Ib. book i. fol. 8.

And if a sone of pees be there: youre pees schal reste on hym but
if noon: it schal turne agen to you.

Wiclif. Luke, ch. x.

And yf the sonne of peace be there, your peace shall rest vpon hi:
if not, it shal returne to you againe.

Bible, Anno 1551.

Lord suffre it also this yeer the while I delue aboute it, and schal
dunge it if it schal make fruyt, if nay, in tyme comynge thou schalt
kitte it downe.

Wiclif. Luke, ch. xiii.

Lorde, let it alone this yeare also, tyll I dygge rounde aboute it &
donge it, to see whether it wyll beare frute: and yf it beare not then,
after that, cutte it downe.

Bible, Anno 1551.

And thei axiden him. and seiden to him, what thanne baptisist
thou if thou art not Crist, neither Elye, neither a profete.

Wiclif. John, ch. i.

And they axed hym, and seyde vnto him: why baptisest thou the
yf thou be not Christ, nor Helias, neither a prophet?

Bible, Anno 1551.

My largesse
Hath lotted her to be your brother's mistress;
Gif shee can be reclaim'd: gif not, his prey.

Ben Jonson. The Sad Shepherd, act ii. sc. 1.

IGNARO, Lat. *ignarus*; ignorant. An ignorant person.

This was the auncient keeper of that place,
And foster-father of the gyaunt dead;
His name Ignaro did his nature right aread.

Spenser. Faerie Queene, book i. can. 8.

It was intolerable insolence in such ignaroes to challenge this for
Popery which they understood not.

Mountague. Appeale to Caesar, ch. xxxi.

IGNATIA, in Botany, a genus of the class *Pentandria*, order *Monogynia*, natural order *Apocynæ*. Generic character: calyx five-toothed; corolla very long, funnel-shaped; drupe one-celled, many-seeded; seeds irregular, angled.

One species, *I. amara*, a tree with numerous branches, native of the East Indies.

I'GNEOUS,	} Lat. <i>ignis</i> , fire; Varro says; <i>Ignis a nascendo, quod hinc nascitur omne, et quod nascitur, ignescit, (fortassè melius. Ignis indit. Scalliger.) De Ling. Lat. lib. iv. Vossius thinks that ignis may be quasi ingenis; the in not privative, but aug</i>
I'GNIFY,	
I'GNITE,	
IGNITIBLE,	
IGNITION,	
IGNIPOTENT,	
IGNIVOMOUS.	

IGNEOUS. mentative. To this Etymology it may be objected that it supposes the opinions of Philosophers respecting the element of fire to have been adopted before the vulgar name was affixed to it.

Fiery; of or pertaining to *fire*; having the qualities or powers of *fire*.

Though it be not quite full of body, yet it may contain some of the earth's magnetical steams, or of those *igneous* corpuscles that flow from the sun, or both of them.

Boyle. *Works*, vol. i. p. 223. *An. Examen of Mr. Hobbes*, ch. vi.

The *ignified* part of matter was formed into the body of the sun.
Stukely. *Palæogr. Sacra*, p. 20.

Yē heate with a long set of faire and warme weather had even *ignited* the aire and prepar'd the materials to conceive the fire, which devour'd after an incredible manner houses, furniture, and every-thing.
Evelyn. *Memoirs*, vol. i. p. 392. (1666.)

Now to contract this direction, there needs not a total *ignition*, nor is it necessary the iron should be red hot all over.

Sir Thomas Brown. *Vulgar Errours*, book ii. ch. ii.

Now such bodies as strike fire have sulphureous or *ignitable* parts within them, and those strike best, which abound most in them.

Id. *Ib.* book ii. ch. i.

To instance in the very worst of all the things named, *viz.* the volcano's and *ignivomous* mountains; they are some of the most terrible shocks of the globe, and dreadful scourges of the sinful inhabitants thereof, and may serve them as emblems, and presages of Hell itself.
Derham. *Physico-Theology*, book iii. ch. iii.

It drives, *ignipotent*, through every vein,
Hangs on the heart, and burns around the brain.

Savage. *On the Recovery of a Lady from the Small Pox*.

Whether thinking beings were of an ethereal or *igneous* nature, whether material or immaterial, was variously disputed; but that thinking is an operation of some kind of being or other, was always taken for granted, as a principle that could not possibly admit of doubt.

Reid. *Of the Human Mind*, ch. ii. sec. 6.

————— Parching thirst, anon
Drinks up the vital maze, as Simois dry,
Or Xanthus, by the arm *ignipotent*,
With a red torrent of involving flames
Exhausted. Thompson. *Sickness*, book i.

IGNO'BLE, } Fr. *ignoble*; It. *ignobile*; Lat.
IGNO'BLY, } *ignobilis*, from *in*, privative, and *no-*
IGNOBI'LITY. } *bilis*, from *notum*, known. See EN-
NOBLE.

Without renown; unknown, unnoticed, mean, worthless, base.

To locke up the gates of true knowledge from them that affectuously seeketh it to the glory of God, is a property belongynge only to the hypocrytysh Pharisees and false lawyers. A more signe of *ignobylytie* can not be sene then to hyde such noble monuments.

Bale, in *Leland's Newe Year's Gift*.

Ignoble French, your fainting cow'rdice craves
The dreadful curse of your own mother earth,
Hard'ning her breast, not to allow you graves,
Be she so much ashamed of your birth.

Drayton. *The Battle of Agincourt*.

York then, which had the regency in France,
They force the king *ignobly* to displace,
Thereto the Duke of Somerset t' advance,
Their friend, and one of the Lancastrian race.

Id. *The Miseries of Queen Margaret*.

The rich grow suppliant, and the poor grow proud:
Those offer mighty gain, and these ask more.
So void of pity is th' *ignoble* croud,
When others' ruin may increase their store.

Dryden. *Annus Mirabilis*, st. 250.

Yet now *ignobly*, you withhold your hands,
When nearer liberty your aid demands.

Rowe. *Lucan*, book ix.

The man we celebrate must find a tomb
And we that worship him *ignoble* graves.

Cowper. *The Task*, book iii.

I'GNOMINY, } Fr. *ignominie*; It. and Sp. *ig-* IGNOMI
IGNOMI'NIOUS, } *nominia*; Lat. *ignominia*; from NY.
IGNOMI'NIOUSLY, } *in*, privative, and *nomen*, *quia hâc* —
I'GNOMY. } *nomen amittitur*, Voss. *Nomen* is IGNORA-
MUS.

a word common to the Northern as well as to the Greek and Latin languages: Goth. *namo*; A. S. *nama*; Sw. *naum*; Gr. *ὄνομα*; Lat. *nomen*; It. *nome*; Sp. *nombre*; Fr. *nom*.

Loss or want of *name*, of good *name*; infamy, disgrace or dishonour.

That he might thereby, what lay in him, more deeply disgrace our innocent nation among the Germans, and Danes, and other neighbour countries, with shamefull and euerlasting *ignominie*.

Hakluyt. *Voyages*, &c. vol. i. fol. 553. *The True State of Iceland*.

Thus now may ye see how Christes fleshe, which he called bread, is the spirituall foode & meate of our soules. Whē our soules by fayth see God the father not to haue spared his onely so deare beloued sonne, but to haue deliuered him to suffer that *ignominious* & so paynefull death, to restore vs to lyfe.

Tyndall. *Workes*, fol. 459. *An Exposition of the sixth Chapter of John*.

But let vs loke for that greater rewarde of euerlastyng lyfe whiche shall then chaunce, when after the ende of this worlde, in the whiche the membres of Christ be vexed with many afflictions and *ignomies*, God the father shall open his glorie and magnificence, in them that be his true worshypers.

Udall. *Titus*, ch. ii.

And thou the Queen of Isles, Great Britain; why do ye
Your grandsire's godlike name with a neglectful ear
In so reproachful terms and *ignominy* hear,
By every one of late contemptuously disgrac'd.

Drayton. *Poly-olbion*, song 10.

Thus doth soft pleasure but abuse the minde,
And making one to servile thoughts descend,
Doth make the body weake, the judgement blinde,
An hateful life, an *ignominious* end.

Stirling. *A Paranesis. To Prince Henry, Son of James I.*

Who [the king] never call'd a parliament, but to supply his necessities; and having supplied those, as suddenly and *ignominiously* dissolv'd it, without redressing any one grievance of the people.

Milton. *Works*, vol. i. p. 365. *Answer to Eikon Basilike*.

TROY. Hence broker, lackie, *ignomy* and shame
Pursue thy life, and liue aye with thy name.

Shakspeare. *Troilus and Cressida*, fol. 105.

It brands a man with a lasting, indelible character of *ignominy* and reproach, and that, indeed, so foul and odious, that those usurping hec-tors, who pretend to honour without religion, think the charge of a lye a blot upon them not to be washed out but by the blood of him that gives it.

South. *Sermons*, vol. i. p. 527.

How much more respectable was Fabius Maximus in that caution which broke the power of Hannibal, than Pompey in that ostentatious confidence which preceded and partly occasioned his *ignominious* overthrow at Pharsalia.

Beattie. *Moral Science*, part i. ch. ii. sec. 5.

Rowe is chiefly to be considered as a tragic writer and a translator. In his attempt at comedy he failed so *ignominiously*, that his *Biter* is not inserted in his works.

Johnson. *The Life of Rowe*.

IGNORAMUS. See the Quotation from Blackstone.
The word is applied to "one who knows nothing."

————— Give blockheads beere,
And silly *ignoramus*, such as think
There's powder-treason in all Spanish drink.

F. Beaumont. *The Vertue of Sack*.

Let *ignoramus* juries find no traitors:
And *ignoramus* poets scribble satires.

Dryden. *Prologue to the Duke of Guise*.

It was thought observable that at the same time three sovereign princes should have made profession of philosophy, Choroës in Persia, the unfortunate Theodohatus in Italy, and he (Justinian) of whom we are speaking at Constantinople: which shows how much he is wronged by those who would make him such an *ignoramus*.

Jortin. *Remarks on Ecclesiastical History, Anno 527*. vol. iii. p. 150.

When the Grand Jury have heard the evidence, if they think it a groundless accusation, they used formely to endorse on the back of the bill, "*ignoramus*," or we know nothing of it.

Blackstone. *Commentaries*, book iv. ch. xxiii.

IGNORAMUS, in old Law proceedings, intimated that

IGNORANT. though the facts might possibly be true, that truth did not appear to the Grand Jury: but now they assert in English more absolutely, "not a true Bill," or (which is the better way) "not found;" and then the party is discharged without further answer. But a fresh Bill may afterwards be preferred to a subsequent Grand Jury.

IGNORANT, *adj.* } Fr. *ignorance*; It. *ignoranza*; Sp. *ignorancia*; Lat. *ignorantia*; from *ignorare*, and this from *ignarus*; in, privative, and *gnarus*, the old *gnarus*, from *γνῶσις-ειν*, to know.

IGNORANT, *n.* }
IGNORANTLY,
IGNORANCE,
IGNORANCY,
IGNORE.

Not knowing; having no knowledge, unknowing; uninformed, unlearned, untaught, unskilled, or unskilful.

To ignore is a favourite word with Boyle; it is common in Scotch Law, as *ignoramus* was in our own.

Therefore I seie and wnesse this thing in the Lord, that ghe walke not now as Hethene men walken in the vanyte of her witt, that han undirstondyng derkned with derknesses, and ben aliened fro the lyf of God by *ignoraunce* that is in hem for the blindnesse of her herte.

Wiclif. *Effesies*, ch. iv.

And as a wanton lambe full ignorant
How he is pulled and drawen to be bound
Unto the time he hath his deatnes wound.

Chaucer. *The Remedie of Loue*, fol. 324.

But folish *ignoraunce* misleadeth wading wretches by vncouth waies that shulen be forletten, and meketh hem blind fro the right path of true way, that shold been used.

Id. *The second Booke of the Testament of Loue*, fol. 305.

These so high things thou hast kept secrete and hidden from suche as after the world are reputed wise and politike, and hast opened the same to the litell tendre ones, to the inferiour meane sorte, to the *ignorautes*, & to such as after the iudgemēt of the world, haue no great wit nor experience.

Udall. *Luke*, ch. x.

And thys is the cause of the slayer that shal flee thither and be sauēd: if he smyte his neighbour *ignorauntly* and hated hym not in tyme passed.

Bible, Anno 1551. *Deuteronomium*, ch. xix.

So sore haue our false prophets brought y^e people out of their wittes, & haue wrapped the in darcknes, and haue rocked them in blyndnes and *ignorauncy*.

Tyndall. *Workes*, fol. 157. *The Obedience of a Christian Man*.

— Beldame, be not wroth
With silly virgin by aduenture brought
Vnto your dwelling, ignorant and loth,
That craue but roome to rest, while tempest ouerblo'th.

Spenser. *Faerie Queene*, book iii. can. 7.

We cannot know any thing of nature but by an analysis of it to its true initial causes, and till we know the first springs of natural motions, we are still but *ignorants*.

Glanvil. *The Vanity of Dogmatizing*, ch. xxi.

What pretty innocence in that day mov'd!
Man *ignorantly* walk'd by her he lov'd;
Both sigh'd and interchang'd a speaking eye,
Both trembled and were sick, yet knew not why.

Donne. *Letters*. To the Countess of Huntingdon.

And brutish *Ignorance*, yerept of late
Out of drad darknes of the deepe abysme,
Where beeing bred, he light and heauen does hate.

Spenser. *The Teares of the Muses*. (Thalia.)

If there be, at this day, any nations (as navigators inform us there are in Brasil, and some other parts of the Indies) that worship not God, they consist not of Naturalists, but brute and irrational barbarians, who may be supposed rather to ignore the being of God, than deny it.

Boyle. *Works*, vol. ii. p. 56. *The Usefulness of Natural Philosophy*.

Now, as we could not be armed against the tempter's methods, if we ignored them, so could we never safelier nor better learn them, than in his book, who can alone discover the wiles, and fathom the depths of Satan, and trick him through all his windings and (otherwise untraceable) labyrinths.

Id. *Ib.* vol. ii. p. 261. *On the Style of the Holy Scriptures*.

Why is he honour'd with a poet's name,
Who neither knows nor would observe a rule;
And chooseth to be ignorant and proud,
Rather than own his ignorance, and learn?

Roscommon. Horace. *Art of Poetry*.

Thus some, who have the stars survey'd,
Are *ignorantly* led,
To think those glorious lamps were made
To light Tom-fool to bed.

Rowe. *On a fine Woman who had a dull Husband*.

Yet ah! why should they know their fate?
Since sorrow never comes too late,
And happiness too swiftly flies.
Thought would destroy their paradise.
No more; where ignorance is bliss,
'Tis folly to be wise.

Gray. *Ode on a Distant Prospect of Eton College*.

IGUANA, Daud.; Guana, Brown. In Zoology, a genus of animals belonging to the family *Iguanida*, order *Sauria*, class *Reptilia*.

Generic character. Head slightly resembling a cone with four faces, of which the upper is most extended laterally, and covered, as well as the sides, with large scales of a pentagonal or hexagonal form; jaws furnished with numerous narrow, triangular teeth, their cutting edges irregular, two other rows also are found on the back of the palate; tongue fleshy, broad, slightly notched at its tip, and little extensile; under the throat the skin is pendulous like a bag, and pectinated in front; body and tail encircled with numerous rings, each composed of several small squarish scales, over-lapping each other; along the ridge of the back and the tail a row of thin lancet-shaped spines, of which the points incline backwards, the longest are between the shoulders, and diminish towards the tip of the tail; the legs strong, toes five on each foot, deeply cleft, and tipped with strong hooked claws; a row of tubercular follicles on the thighs.

This genus is distinguished from the *Polychri* by its dorsal crest, which they have not; from the *Anolii*, by its wanting the spreading oval membrane beneath the last joint but one of the toes; from the *Dracones* by the different direction of the ribs, which in them run into the membranous expansions forming their wings; from the *Basilisci* in the deficiency of the radiated membrane along the under surface of the tail; and from the *Agamæ* by the different form of the scales, in those reticulated, in these imbricated.

The Guanas are natives of the Torrid Zone, and vegetable feeders; they are not poisonous, but bite hard, and will not quit their hold till they have bitten away the piece they have caught in their teeth.

Five species are enumerated:

I. *Tuberculata*, Laurenti; *Lacerta Iguana*, Lin.; *Iguane Ordinaire*, Daud.; *Guana*, Brown.

I. *Cornuta*, Daud.; *Iguane Cornu*, Lacep.; *Horned Guana*.

I. *Fasciata*, Cuv.; *Iguane à Bandes des Indes Orientales*, Brongr.; *Banded Guana*.

I. *Cerulea*, Daud.; *Azure Guana*.

I. *Delicatissima*, Laur.; *Iguane à Col Nu*, Cuv.; *Naked-necked Guana*.

See Daudin, *Histoire Naturelle des Reptiles*; Laurenti, *Synopsis Reptilium*.

JIB, for the usage of the word see the Example.

I think these vessels are navigated either end foremost, and that, in changing tacks, they have only occasion to shift or jib round the sail.

Cook. *Voyages*, vol. vi. book ii. ch. iii.

JIB is the foremost sail of a ship, being a large stay-

IGNO-
RANT.
—
JIB.

JIB.
—
JIG.

sail, extended from the outer end of the bowsprit, prolonged by the Jib-boom towards the fore-top mast-head. In cutters and sloops the Jib is on the bowsprit, and extended on the lower mast head. The Jib is a sail of great command with any side wind, but especially when the ship is close hauled, or has the wind upon her beam, and its effect in *casting* the ship, or turning her head to leeward is very powerful, especially when she is working through a narrow channel.

The Jib-boom is a continuation of the bowsprit forward, run out from its extremity like a top-mast from a lower mast. It may be drawn in as occasion requires, to prevent its being broken when in harbour, to which otherwise it would be much exposed. Falconer, *Marine Dict.*

JIB-CRACK, perhaps, *Gim-crack*, *q. v.*

But to be made a whim-wham,
A *jib-crack*, and a gentleman o' the first house
For all my kindness to her.
Beaumont and Fletcher. The Tamer Tamed.

JIBE, also written *Gibe*, *q. v.*

For he [Tarquinius] would not suffer his wife's father (unkind onne in law he) to be interred: saying eftsoons in *jibing* manner, that Romulus also died, and was never buried.

Holland. Livius, fol. 34.

Where he all hopeless, lost, undone,
Sees cheerless days that know no sun;
Where *jibing* Scorn her throne maintains,
Midst mildews, blights, and blasts, and rains.
Lloyd. The Temple of Favour.

JIBLET, *i. e. Gible*, *q. v.*

Oh that's well: come, I'll help you:
Have you no *jiblets* now?
Beaumont and Fletcher. Love's Pilgrimage, act i. sc. 1.

JIG, *v.* } See GIG, (conjectured to be from
JIG, *n.* } the A. S. *gag-gan*, to go.) *Jig* in Ben
JIGGET, *v.* } Jonson, applied to a piece of low
JIGGISH, } humour, a farce. *Jigging* fools, in
JIGMAKER, } Shakspeare, silly poets,—*jig* denoting
JIGGUMBOB. } a metrical composition as well as a

dance.

Jiggumbob, another name (says Butler) for trinkets, or jimcracks.

And see DANCING, p. 548.

The trembling fowl that hear the *jigging* hawk-bells ring,
And find it is too late, to trust them on their wing,
Lie flat upon the flood.
Drayton. Poly-olbion, song 20.

What should the warres do with these *jigging* fools?
Shakspeare. Julius Caesar, fol. 125.

But as fiddlers, still,
Though they be paid to be gone, yet needs will
Thrust one more *jig* upon you: so did he
With his long complemental thanks vex me.
Donne. Satire 4.

A *jigge* shall be clapt at, and every rhyme
Prais'd and applauded by a clam'rous chyme.
F. Beaumont. Prologue to the Faire Maide of the Inne.

She is never sad, and yet not *jiggish*; her conscience is cleare from guilt, and that secures her from sorrow.

Habington. Castara, part i.

HAM. Oh God, your onely *jigge-maker*: what should a man do, but be merrie.
Shakspeare. Hamlet, fol. 267.

LUC. My husband?
My dearest Angelo?

NOR. More *jiggam-bobs*: is not this the fellow that swom Like a duck to th' shore in our sea-service.
Beaumont and Fletcher. The Knight of Malta, act iv. sc. 1.

And now the chapel's silver bell you hear,
That summons you to all the pride of prayer:

Light quirks of music, broken and uneven,
Make the soul dance upon a *jig* to Heaven.
Pope. Moral Essays, epist. 4.

JIG.
—
JINGLE.

The coquet therefore I must distinguish by the musical instrument which is commonly known by the name of a kitt, that is more *jiggish* than the fiddle itself, and never sounds but to a dance.

Tatler, No. 157.

She's a little blackish woman, has a languishing eye, a delicious soft hand, and two pretty *jiggeting* feet.

Female Tatler, No. 15.

He, who had so lately sack'd
The enemy, had done the fact,
Had rifled all his pokes and fobs
Of gimcracks, whims and *jiggumbobs*.
Butler. Hudibras, part iii. can. 1.

She *jigg'd*, and playing on the lute
Spread raptures o'er the soul of Bute.
Churchill. The Ghost, book iv.

JIG-A-GOG, from *jog*, *q. d. jog jog*, or *cheek a jog*.
Cheek by jowl is sometimes written *jig by jowl*.

An some writer (that I know) had had but the penning o' this matter, he would ha' made you such a *jig-ajogge* i' the boothies, you should ha' thought an earthquake had beene i' the fayre.

Ben Jonson. Bartholomew Fayre. The Induction, sig. A. 5.

JILL. See GILL. Supposed by Ray to be a nickname for *Julia* or *Juliana*.

Do ye snarle you black *jill*? she looks like the picture of America
Beaumont and Fletcher. The Knight of Malta, act v. sc. 1.

JILT, *v.* } Lye derives from the Is. *gilia*, amo-
JILT, *n.* } ribus *circumrenire*; which in Sw. is
JILT-FLIRT. } *gylla*, to deceive, and in English *guile*,
or *wile*, *q. v.* } *Jilt* is, probably, *guilt*, (*g* pronounced soft.) Applied to

A woman who *beguiles*, or by her *wiles* allures, a man to love her; and then again *beguiles* or deceives him.

Our fortunes indeed, weighed in the nice scale of interest, are not exactly equal; which by the way was the true cause of my *jilting* him.
Spectator, No. 301. col. 1.

Nor ask I vengeance on the perjured *jilt*,
'Tis punishment enough to have her guilt.
Walsh. Elegy. The Petition.

It is certain, that we are infested with a parcel of *jiltflirts*, who are not capable of being mothers of brave men, for the infant partakes of the temper and disposition of its mother.
Guardian, No. 26.

Why in sorrow my friend, who were always so gay?
Have you had any cross, any losses at play?
Whence arises this gloom, this uncommon dejection?
Are you *jilted* in love?

Cambridge. A Dialogue.

JINGLE, *v.* } As often written *gingle*, *q. v.* The
JINGLE, *n.* } noun is applied to
JINGLING, *n.* } The noise of small pieces of metal shaken together, of thin metal struck; met. to an affectation of musical sound. To *jingle*,
To make or cause such or similar sound, or affectation of sound.

If you plant, where savages are, doe not only entertaine them with trifles, and *gingles*, but use them gently, and graciously, but with sufficient guard nevertheless.

Bacon. Essay 23. Of Plantations.

The *jingling* of his gives
Might call fell things to listen, who have in them
A sence to know a man unarm'd, and can
Smell where resistance is.
Beaumont and Fletcher. The Two Noble Kinsmen, act iii. sc. 1.

You ne'er with *jingling* words deceive the ear,
And yet, on humble subjects, great appear.
Smith. To the Memory of Mr. John Philips.

JINGLE. Every pert young fellow that has a moving fancy, and the least jingle of verse in his head, sets up for a writer of songs, and resolves to immortalize his bottle or his mistress. *Guardian*, No. 16.

My very dreams were rural; rural too
The first-born efforts of my youthful Muse,
Sportive and jingling her poetic bells,
Ere yet her ear was mistress of their pow'rs.
Cowper. The Task, book iv.

I can by no means join in the invectives which some have poured out against it, [rhyme,] as if it were a mere barbarous jingling of sounds, fit only for children, and owing to nothing but the corruption of taste in the Monkish Ages.

Blair. Lecture 38. vol. iii. p. 111.

JIVES, also written GIVES, *q. v.*

CEL. So now my jives are off.
Beaumont and Fletcher. The Humorous Lieutenant, act iv. sc. 8.

ILCHESTER, or IVELCHESTER, a Borough and Market Town in the County of Somerset, the *Cairpensavelcoit* (Nennius, *Hist. Brit.* p. 144.) of the Britons, the *Ischalis* of Ptolemy, (ii. 3. 1.) and the *Gifelcestre* of the Saxons. It stands on the Southern bank of the river Yeo, or Ivel, which appears to have entered into all of the above names. Under the Romans it was a station of great importance, fortified by a strong square wall and wet ditch; the latter forms the road now called Yard Lane, and many vestiges of the wall are occasionally discovered. The Foss-way, which crossed the island from Devonshire to Lincolnshire, passed through this station, and its line may be still traced in one of the principal streets. Stukeley's measurement of the station is 300 paces by 200. At the time of the Conquest, Ilchester appears to have been a place of considerable note. It first returned Members to Parliament in the year 1297. This privilege was suspended from 1359 to 1471, and again restored by James I. in 1621; since that time it has returned two Members, and in some instances after very severe contests.

The Ivel is not navigable; it is now crossed by a stone bridge of two arches; in the time of Leland by one of seven arches. (*Itin.* ii. 90.) But little trade is carried on in the town, the thread-lace manufactory, which once flourished, having lately declined. Conjointly with Wells, Taunton, and Bridgewater, it forms the seat of County business, though the Assizes, by a patent of Edward III., were once exclusively held in Ilchester, and it still is the site of the County Gaol. Of its four Churches, which Leland describes as existing *hominum memoria*, (and others state six,) only one remains, that of St. Mary, a mean structure, with an octagonal tower. It belonged to a house of Grey Friars, founded before 11 Edward I. The Living is a Rectory, in the patronage of the Bishop of Bath and Wells. The four streets, of which the town chiefly consists, are by no means well built; and its only antiquities, besides the Roman station, are Whitehall, or Blaunchsall, (which was founded about 1226, by William Dennis or Dacus, an Hospital dedicated to the Holy Trinity, for the reception of poor pilgrims and travellers,) and a Monastery of Black Friars. Distant from London 122 miles West South-West, from Exeter 43 North North-East. Population, in 1821, 745. Ilchester gave birth, in 1214, to Roger Bacon, a name to which sufficient honour has never yet been paid.

Collinson's Hist. of Somerset, 111. 297.

ILE. See AISLE. From the Lat. *ala*, a wing. Applied to

The wings or sides of churches.
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It is divided into seventeen *iles*, or naves, (each about twenty feet wide) by rows of columns of various marbles.

Swinburn. Letter 35. Spain.

ILE, } Lat. *ilia*, *ilios*; Gr. *εἰλεὸς*, from *εἰλεῖν*,
I'LIACK, } *volvere*, *circumvolvere*. Applied to the
I'LIACAL. } intestines from their *circumvolutions* or
involutions.

The *iliack* passion, a disease in the intestines.

Next to the bag of the stomacke, men and sheepe have the small guts called *lactes*, through which the meat passeth: in others it is named *ile*.
Holland. Plinie, vol. i. fol. 342.

Praxagoras is of judgment, that radishes should be given for to eat, unto them that are troubled with the *iliack* passion, to wit, the paine and wringing of the small guts. *Id. Ib.* vol. ii. fol. 39.

Two arteries likewise arise from the *ilical* branches, by which the infant receiveth the purer portion of blood and spirits from the mother.
Sir Thomas Brown. Vulgar Errours, book v. ch. v.

Here, seiz'd with *iliac* passion, mouthing Leech,
Too low alas! for Satire's whip to reach,
From his black entrails, Faction's common sewer,
Disgorges all her excremental store.

Falconer. The Demagogue.

ILEX, in *Botany*, a genus of the class *Tetrandria*, order *Tetragynia*, natural order *Rhamni*. Generic character: calyx four-toothed, corolla rotate; style none; berry four-seeded.

More than thirty species have been described, mostly natives of the Northern hemisphere. *I. aquifolium*, the common Holly, is indigenous, not only in England but also in Japan and Virginia. There are several varieties; the most remarkable are the various-leaved, and the hedge-hog.

ILK, } A. S. *ylk*, each, every; *ilkaman*, *ilk-*
I'LKADELE, } *one*, each or every man, or one. *Ilk-*
I'LKAMAN, } *day*; this or that very day, the same
I'LKONE. } *day*. And see Jamieson.

I rede we chese a hede, þat vs to werre kan dight,
& to þat *ilk* hede I rede we vs býnde.

R. Brunne, p. 2.

& wan þe lond *ilk* dele.

Id. p. 29.

þe duke wrote to þe kýng, in luf withouten loth
Bisout him ouer alle þing, þat he wild hold his oth,
& zeld him þe coroun of Ingland *ilkadele*.

Id. p. 69.

Upon þe kýng Alfrid werre son began,
Bot þorgh þe gode Northeren slayn wer *ilkaman*.

Id. p. 26.

þan were aryued in Humber þhritty schippes & fue.
Ilkone with folk inouh, redy to bataile.

Id. p. 16.

Herefore the *ilke* felde is clepid *acheldemak*, that is a feeld of blood into this daie.
Wiclif. Matthew, ch. xxvii.

This *ilke* worthy knight hadde ben also
Sometime with the lord of Palatie.

Chaucer. The Prologue, v. 64.

Ther I was bred; (alas that *ilke* day!
And fostred in a roche of marble gray
So tenderly, that nothing ailed me.

Id. The Squieres Tale v. 10813.

Wherof into this *ylke* daie
To geder vpon the sea thei wonne,
Where many a daughter and sonne
Thei bringen forth of byrdes kynde.

Gower. Conf. Am. book iv. fol. 80.

But tell me shepheards, should it not yshend
Your roundels fresh, to heare a dolefull verse
Of Rosalinde, (who knowes not Rosalinde?)
That Colin made? *ylke* can I you rehearse.

Spenser. Shepherd's Calendar August.

I L L.

ILL.

ILL, *n.* } Junius and Skinner think may be con-
ILL, *adj.* } tracted from *evil*, *q. v.* Tooke is of
ILL, *adv.* } opinion that *idle* becomes *ill* by sliding
I'LLNESS. } over the *d* in pronunciation. See IDLE,
and AIL. Shakspeare, "*Idle* weeds are fast in growth."
Ray, *Sc. Proverbs*, "*Ill* weeds waxes weil."

Ailing, unhealthy, or unsound, diseased, disordered,
sick: then applied more strongly, as evil, bad, pernicious,
injurious; unholy, depraved, wicked; causing
pain, or wretchedness, or misery.

Warner used *ild* as an adjective or past participle.

þat castelle was fulle strong, & ille for to wyne
þe Sarazins kept it long, þei wer inow þer in.
R. Brunne, p. 181.

God bring þam wele ageyn, & saue þam fro ille.
Id. p. 285.

þe dede þat I did ille, my foly it was,
I praye þe with gode wille, forgyue me þat trespas.
Id. p. 163.

Ill haile, Alein, by God thou is a fonne.
Chaucer. *The Reves Tale*, v. 4087.

How pleasaunt and deare vnto euey body is a virgin: howe
reuerent a thing, euen vnto them that bee ill and vicious themselues.
Vives. *Instruction of a Christian Woman*, sig. D. 8.

By day she sits to mark on the house top,
Or turrets hye, and the great towns afraies,
As mindeful of ill.

Surrey. *Eneis*, book iv.

This acte was of all the Spaniards much disliked and very ill
taken, so that they carried the Spaniard prisoner into Lisbon.
Hakluyt. *Voyage*, &c. vol. ii. part ii. fol. 182. *Spanish Barbaritie*.

She that is chaste is fair, well fauoured, rich, fruitfull, noble, and
all best things that can be named: and contrary, she that is vnchaste,
is a sea and treasure of all *illesse*.
Vives. *Instruction of a Christian Woman*, sig. H. 2.

I haue left to hir, the gardeins of Vulcan, whiche I caused to
make for her recreation. And if thou take it from hir, thou shewest
thyne *yllesse*.
Golden Boke, sig. X. 8.

My state and sex, not hand or heart,
Most valiant friends, with-hild
Me, wretched cause of your repaire,
By wicked Romans *ild*.

Warner. *Albion's England*, book iii. ch. xvi

Nought wants but time and place, which shortly shee
Deuized hath, and to her louer told.
It pleased well. So well they both agree;
So ready ripe to ill, ill women's counsels bee.
Spenser. *Faerie Queene*, book iii. can. 10.

The image answered him: I am thy ill angell, Brutus, and thou
shalt see me by the city of Philippes.
Sir Thomas North. *Plutarch*, fol. 616. *Alexander and Cæsar*.

Nath'lesse, th' euchaunter would not spare his paine,
In hope to win occasion to his will;
Which when he long awaited had in vaine,
He chang'd his mind from one to other ill.
Spenser. *Faerie Queene*, book ii. can. 1.

Ill seemes, said he, if he so valiant be,
That he should be so sterne to stranger wight:
For seldome yet did liuing creature see,
That curtesie and manhood euer disagree.
Id. *Ib.* book vi. can. 4.

Thou would'st be great,
Are not without ambition, but without
The *illesse* should attend it.
Shakspeare. *Macbeth*, fol. 134.

ILL.

The fear of God is freedom, joy, and peace,
And makes all *ills* that vex us here to cease:
Though the word fear some men may ill endure,
'Tis such a fear as only makes secure.
Waller. *Of the Fear of God*, can. i.

Observe the language well in all you write,
And swerve not from it in your loftiest flight,
The smoothest verse and the exactest sense
Displease us, if ill English give offence.
Dryden. *Art of Poetry*, can. 1.

What makes all physical or moral ill?
There deviates Nature, and here wanders will.
God sends not ill; if rightly understood,
Or partial ill is universal good.
Or change admits, or Nature lets it fall,
Short, and but rare, till Man improv'd it all.
Pope. *Essay on Man*. Epistle 4.

While his [the Prince of Orange] *illness* lasted and the event was
doubtful, all was in suspence, and none of the parties engaged seemed
to have other notions or sentiments than what were raised by the
hopes or fears of so important a life.
Sir William Temple. *Works*, vol. ii. p. 309. *Memoirs*, from 1672 to
1679.

It seems the part of wisdom, and no sin
Against the law of love, to measure lots
With less distinguish'd than ourselves; that thus
We may with patience bear our mod'rate *ills*.
Cowper. *The Task*, book iv.

A tatter'd apron hides,
Worn as a cloak, and hardly hides, a gown
More tattered still; and doth but ill conceal
A bosom heav'd with never-ceasing sighs.
Id. *Ib.* book i.

Alas! I only wish for health again,
Because I think my lover shares my pain:
For what would health avail to wretched me,
If you could, unconcern'd, my *illness* see?
Littleton. *Sulpicia to Cerinthus in her Sickness*.

ILL is much used in Composition, both as noun and
adverb: with the present participle frequently as a
noun. *Ill-divining*; divining ill or evil. *Ill-breeding*;
breeding ill or evil. *Ill* is never used with the adverbial
termination *ly*, probably on account of the difficulty
of pronouncing it. It is (as many other words have
been shown to be) conjoined to the word following by
an hyphen, serving the full purpose of an adverbial ter-
mination. See the Quotation from Tooke in *v.*
Hyphen.

We lost not any one, nor had one *ill-disposed* to my knowledge, nor
found any calentura, or other of those pestilent diseases which dwell
in all hot regions, and so neere the equinoctiall line.
Hakluyt. *Voyage*, &c. vol. iii. fol. 660. Sir Walter Raiegh.

I could here name many of our country buildings both large and
wide, neither *ilfaoured* in shewe, nor base in regard to their work-
manship, and costly firmnesse or strength.
Id. *Ib.* vol. i. fol. 577. *The True State of Iceland*.

The whiche counsell although in suche a case it be not worthy to
be reprocured: yet it fel out *ilfaouredly*.
Arthur Goldyng. *Cæsar*. *Commentaries*, p. 129.

Little of stature, *ill-featured* of limmes, croke-backed.
Sir Thomas More. *Workes*, fol. 37. Kynge Rycharde III.
Flee then *yl-suading* pleasures, baits untrue,
And noble vertues faire renown pursue.
Vncertaine Auctors. Musonius. *The Philosopher's Saying*.

ILL.

Wherefore the said spirite was *ilwylling* and loth to leaue his olde habitacion.
Udall. Luke. ch. viii.

Unhappy pen, and *ill-accepted* lines
 That intimate in vain my chaste desire.

Daniel. Sonnet 56.

How fond and idle then
 Will seeme the misteries of men!
 How like some dull *ill-acted* part
 The subtillest of humane art!

Habington. Castara, part iii.

And let the day be time enough to mourn
 The shipwreck of my *ill-adventur'd* youth.

Daniel. Sonnet 51.

Then why doost not, thou *ill-advised* man,
 Make meanes to winne thy liberty forlorne.

Spenser. Faerie Queene, book v. can. 5.

An *ill-affected* limbe (what er'e it aile)
 We cut not off, till all cures else doe faile.

Jonson. The Vnder-wood. An Elegie.

For ill it were to hearken to her cry;

For she is inly nothing *ill-appayd*,

But onely womanish fine forgery,

Your stubborne heart t' affect with fraile infirmity.

Spenser. Faerie Queene, book ii. can. 12.

But he was foull, *ill-fauoured*, and grim,

Vnder his eye-brows looking still ascaunce.

Id. Ib. book iii. can. 12.

The rebels mayntayned the fight for a small time, and for their persons showed no want of courage, but beeing *ill-armed*, and *ill-led*, and without horse or artillerie, they were with no great difficultie cut in pieces, and put to flight.

Bacon. King Henry VII. fol. 171.

With me it fares now, as with him whose outward garment hath bin injur'd and *ill-bedighted*; for having no other shift, what help but to turn the inside outwards, especially if the lining be of the same, or, as it is sometimes, much better.

Milton. Works, vol. i. fol. 110. An Apology for Smectymnus.

GLO. To say the truth, this fact was infamous,

And *ill-beseeming* any common man;

Much more a knight, a captain and a leader.

Shakespeare. Henry VI. First Part, fol. 110.

Whom, when I heard to been so *ill-bested*
 (Weake wretch) I wrapt myselfe in palmer's weed,
 And cast to seek him forth through danger and great dreed.

Spenser. Faerie Queene, book ii. can. 1.

My brother (I thinke, he holds you well and in dearness of heart)
 hath holpe to effect your ensuing marriage: surely sute *ill-spent*,
 and labour *ill-bestow'd*.

Shakespeare. Much adoe about Nothing, fol. 111.

My greatness threaten'd by *ill-boding* eyes,

My actions strangely censured of all,

Yet in my way, my giddiness not sees

The pit wherin I likely was to fall.

Drayton. The Legend of Thomas Cromwell.

QU. 'Twere good she were spoken with,
 For she may strew dangerous coniectures
 In *ill-breeding* minds.

Shakespeare. Hamlet, fol. 273.

They that from the beginning were crept in favour and friendship with this young *ill-brought-up* tyrant, by flattering of him, and feeding of him with vain pleasures, studied for no other thing, but to entertain him in love-matters, and other vain exercises.

Sir Thomas North. Plutarch, fol. 800. Dion.

— The things we deem

And hold in our *ill-cast* accounts, to be

Of highest value, and of best esteem.

Daniel. To the Lady Lucy, Countess of Bedford.

And thou unfaithfull *ill-compacted* pine,
 That in her nuptials didst refuse to shine,
 Blaze in her pile.

Cartwright. To the Memory of a Shipwrackt Virgin.

MAL. With this, there grows

In my most *ill-compos'd* affection, such

A stanchlesse auarice, that were I king,

I should cut off the nobles for their lands.

Shakespeare. Macbeth, fol. 146.

ILL.

For now they saw 'twas malice in the king,
 (Transported in his *ill-conceited* thought)
 That made him so to prosecute the thing
 Against all law, and in a course so naught.

Daniel. History of Civil Wars, book i.

A just warre is a thousand times more happy than an *ill-conditioned* peace.

Hall. Works, vol. i. fol. 6. Meditations and Vows, cent. i.

They pay most deerely for their speech, the lightest matter of all others (as Plato saith) in that they suffer this heavy and grievous punishment, to be held and reputed for malicious enemies, cursed speakers, and *ill-conditioned* persons.

Holland. Plutarch, fol. 101.

CLA. You cittern-head, who have you talk'd to ha?

You nasty, stincking, and *ill-countenanc'd* cur.

Beaumont and Fletcher. The Martial Maid, act ii. sc. 2.

By cursed hap his body being weak with sickness, and weary with the long journey he had made that day, he found himself very heavy and *ill-disposed*.

Sir Thomas North. Plutarch, fol. 314. Philopœmen.

It was the ignorance, and *ill-disposednesse*, of some cavillers, that taxed this course, as prejudiciall to preachings; since in truth, the most vsefull of all preaching is catecheticall.

Hall. Works, vol. ii. part ii. sig. A. a. a. 3. Epistle Dedicatorie to the Old Religion.

The *ill-disposing* only doth us set

In disarray, and out of order quite.

Daniel. Musophilus.

JULIET. O God, I haue an *ill-deuining* soule,
 Methinks I see thee now, thou art so lowe,
 As one dead in the bottome of a tombe.
 Either my eye-sight failes, or thou look'st pale.

Shakespeare. Romeo and Juliet, fol. 69.

— What we chang'd,
 Was innocence, for innocence: we knew not
 The doctrine of *ill-doing*, nor dream'd
 That any did.

Id. Winter's Tale, fol. 278.

QU. This way the king will come: this is the way
 To Julius Cæsar's *ill-erected* tower.

Id. Richard II. fol. 41.

— And then the king
 (Euryclea calling) bad her quickly bring
 All *ill-expelling* brimstone, and some fire,
 That with perfumes cast, he might make entire
 The house's first integrity in all.

Chapman. Homer. Odyssey, book xxii. fol. 346.

Euen all the nation of vnfortunate
 And fatall birds about them flocked were,
 Such as by nature, men abhorre and hate,
 The *ill-fac't* owle, death's dreadfull messengere.

Spenser. Faerie Queene, book ii. can. 12.

He had not passed farre vpon the strand
 When as two old *ill-fauer'd* hags he met,
 By the way side beeing together set,
 Two griesly creatures.

Id. Ib. book v. can. 12.

The north winds also where they blow, do cause apples to shrinke and rivill *ilfavouredly*.

Holland. Plinie, vol. i. fol. 440.

For all use, in all things if it be not stayed by cunning, will very easely bring a man to do that thing, whatsoever he goeth about, with much *ilfavourednesse* and deformitye.

Ascham. Works, fol. 118. Toxophilus.

Happie, but for so happie *ill-secur'd*
 Long to continue, and this high seat your heav'n
Ill-fenc't for heav'n to keep out such a foe
 As now is enter'd.

Milton. Paradise Lost, book iv. l. 372.

In slavish habit, *ill-fitted* weeds
 O'er-worn and soil'd;
 Or do my eyes misrepresent?

Id. Samson Agonistes, l. 122.

ILL.

O visions *ill-foreseen* ! better had I
Liv'd ignorant of future, so had borne
My part of evill onely, each day's lot
Enough to bear.

Milton. *Paradise Lost*, book xi. l. 763.

CHOR. Thy hopes are not *ill-founded* nor seem vain
Of this delivery, and joy thereon
Conceiv'd, agreeable to a father's love.

Id. *Samson Agonistes*, l. 1504.

Reclaiming them who are *ill-given* and about to practice mis-
chiefe, confirming and encouraging those who be well minded.

Holland. *Plutarch*, fol. 329.

Perhaps to your fond sons, your *ill-got* goods you leave,
You scarcely buried are, but they your hopes deceive.

Drayton. *Poly-olbion*, song 21.

If Petrarch's unarm'd bosom catch a wound
From a light glance, must Laura be renown'd?
Or both a glory gain,
He from *ill-govern'd* love, she from disdain.

Carew. *A Divine Love*.

I fear the dread events that dog them both,
Lest some *ill-greeting* touch attempt the person
Of our unowned sister.

Milton. *Comus*, l. 406.

This open'd wide the public way, whereby
Ruin rush'd in upon the troubled land,
Under whose weight it happen'd long to lie,
Quite overthrown with their *ill-guiding* hand.

Drayton. *The Miseries of Queen Margaret*.

As for other prisoners of the Athenians, the most of them died of
sickness, and of *ill-handling* in the prison.

Sir Thomas North. *Plutarch*, fol. 465. Nicias.

Amidst the bridale feast, whilst every man
Surcharg'd with wine, were heedlesse and *ill-headed*,
All bent to mirth before the bride was bedded,
Brought in that maske of loue which late was shoven.

Spenser. *Faerie Queene*, book iv. can. 1.

JAQ. O knowledge *ill-inhabited*, worse than Joue in a thatch'd
house.

Shakspeare. *As You Like It*, fol. 198.

Corrupted faith had bred
An *ill-inur'd* obedience for command,
And languishing luxuriousness had spread
Wayward unaptness over all the land.

Daniel. *History of Civil Wars*, book v.

Out-breaking vengeance uncombines
The *ill-join'd* plots so fairly over-cast;
Turns up those huge pretended heaps of shows,
And all these weak illusions overthrows.

Id. *Ib.* book iii.

Nay, the *ill-judging* world
Is likely enough to give them those characters.

Beaumont and Fletcher. *The Laws of Candy*, act iii. sc. 1.

Some honour I would have,
Not from great deeds, but good alone;
Th' unknown are better than *ill-known*;
Rumour can ope the grave.

Cowley. *A Vote*.

'Tis such another strange *ill-laid* request,
As if a beggar should intreat a king
To leave his scepter and his throne to him,
And take his rags to wander o'er the world,
Hungry and cold.

Beaumont and Fletcher. *A King, and no King*, act ii.

YORK. Well, well, I see the issue of these armes,
I cannot mend it, I must needs confesse,
Because my power is weake, and all *ill-left*.

Shakspeare. *Richard II.* fol. 33.

How too like is this bell to a scandalous and *ill-lived* teacher.

Hall. *Works*, vol. ii. part ii. fol. 140. *Occasional Meditations*. 57.

Yet happy—hapless day, bless'd *ill-lost* breath,
Both for our better fortune, and your own?
For what foul wounds, what spoil, what shameful death,
Had by this forward resolution grown.

Daniel. *History of Civil Wars*, book vi.

Whilst to the times, not to men's wits, pertain
The good successes of *ill-managed* deeds.

Daniel. *Musophilus*.

To whom thus Michael. These are the product
Of those *ill-mated* marriages thou sawst.

Milton. *Paradise Lost*, book xi. l. 584.

But your *ill-meaning* politician lords,
Under pretence of bridal friends and gests,
Appointed to await me thirty spies.

Id. *Samson Agonistes*, l. 1195.

To th' adjoin'd camp, the rest distracted fly;
And *ill-mix'd* wonders tell, and into 't bear
Blind Terroure, deaf Disorder, helpless Fear.

Cowley. *The Davideis*, book iv.

OB. *Ill-met* by moone-light,
Proud Tytania.

Shakspeare. *Midsummer Night's Dream*, fol. 148.

HUM. Nay, Elinor, then must I chide outright:
Presumptuous dame, *ill-natur'd* Elinor,
Art thou not second woman in the realme?

Id. *Henry VI. Second Part*, fol. 122.

Yet we have wits, and some that for wits go,
Some real ones, and some that would be so,
But 'tis *ill-natur'd* wit, and such as still,
To th' subject or the object worketh ill.

Brome. *Epistle to C. C. Esq.*

Then *ill-persuading* want, in martial minds,
And wronged patience (long oppress'd with might)
Looseness in all, (which no religion binds)
Commanding force, (the measure made of right)
Gave fuel to this fire.

Daniel. *History of Civil Wars*, book i.

Sweet beauty, the sad wrack of ruthless seas,
And *ill-plac'd* love, whom cruel destinies
Have food for monsters made and sport for waves.

Sherburn. *Forsaken Lydia*.

Thy *ill-pleas'd* eye from my misdeedes avert.

Sidney. *Psalm* 51.

When he had ceas'd his *ill-resounding* noise,
Another flap-mouth'd mourner, black and grim,
Against the welkin vollied out his voice.

Shakspeare. *Venus and Adonis*.

CLO. Truly thou art damn'd, like an *ill-roasted*
Egge all on one side.

Id. *As You Like It*, fol. 195.

Some o' th' their plants are *ill-rooted* already, the least winde
i' th' world will blow them downe.

Id. *Antony and Cleopatra*, fol. 350.

MENE. Consider this: he ha's bin bred i' th' warres
Since a could draw a sword, and is *ill-school'd*
In boulded language: meale and bran together
He throws without distinction.

Id. *Coriolanus*, fol. 17.

A woman mou'd, is like a fountaine troubled,
Muddie, *ill-seeming*, thicke, bereft of beautie,
And while it is so, none so dry or thirstie
Will daigne to sip, or touch one drop of it.

Id. *Taming of the Shrew*, fol. 229.

Th' abundant Latins then old Latium lastly left,
Both of her proper form and elegancy rest;
Before her smoothest tongue, their speech that did prefer
And in her tables fix'd their *ill-shap'd* character.

Drayton. *Poly-olbion*, song 5.

KING. Now lady of honour, where's your honour now?
No man can fit your palat, but the prince.
Thou most *ill-shrowded* rottenness.

Beaumont and Fletcher. *Philaster*, act ii. sc. 1.

The edge of warre, like an *ill-sheathed* knife,
No more shall cut his master.

Shakspeare. *Henry IV. First Part*, fol. 46.

And now how much better for him had it been,
T' endure a wrong with peace, than with such toil
T' obtain a bloody right?—since right is sin,
That is *ill-sought*, and purchased with spoil.

Daniel. *History of Civil Wars*, book v.

ILL.

ILL.

They swear that for religion's sake
We may not massacre, burn, sack;
That the beginning of these pleas,
Sprang from the *ill-spiced* A B C's.

Drummond. The Character of an Anti-covenanter.

Oh, the idle *ill-spent* cares of curious men, that consult with stars
and spirits for their destinies, under colour of prevention!

Hall. Works, vol. i. fol. 85. sec. 25. Heaven upon Earth.

KING. Thus euer did rebellion finde rebuke;

Ill-spirited Worcester, did we not send grace,
Pardon, and tearmes of loue to all of you?

Shakspeare. Henry IV. First Part, fol. 73.

There is no saying shocks me so much as that which I hear very
often, "that a man does not know how to pass his time." It would
have been but *ill-spoken* by Methusalem in the nine hundred sixty-
ninth year of his life.

Cowley. Essay 2. Of Solitude.

Now: how dost thou look now? Oh *ill-starr'd* wench,
Pale as thy smocke: when we shall meete at compt,
This looke of thine will hurle my soul from heauen,
And fiends will snatch at it.

Shakspeare. Othello, fol. 338.

When I consider thee,
The scorne of Time, and sport of Fate,
How can I turne to jollitie
My *ill-strung* harpe, and court the delicate?

Habington. Castara, part iii.

When those accursed messengers of hell,
That feining dreame, and that faire forged spright
Came to their wicked master, and 'gan tell
Their bootelesse paines, and *ill-succeeding* night.

Spenser. Faerie Queene, book i. can. 2.

Good expedition be my friend, and comfort
The gracious queene, part of his theame; but nothing
Of his *ill-ta'ne* suspicion.

Shakspeare. Winter's Tale, fol. 281.

CASSI. Hath Cassius liued

To be but mirth and laughter to his Brutus,
When grieve and blood *ill-temper'd*, vexeth him?

BRU. When I spoke that, I was *ill-temper'd* too.

Id. Julius Cæsar, fol. 125.

PAN. I haue had my labour for my trauell, *ill-thought* on of her,
and *ill-thought* on of you.

Id. Troilus and Cressida, fol. 78.

To wit, some *ill-tongued* varlet and pick thanke carry tale within
the house, or some flattering clawback comming between, and entring
into the house, or else some envious and malicious neighbour in the
city.

Holland. Plutarch, fol. 144.

FRA. Peace lady, pause, or be more temperate,
It ill beseemes this presence to cry ayme
To these *ill-tuned* repetitions.

Shakspeare. King John, fol. 5.

He'd bid, blot all: and to the anvile bring
Those *ill-turn'd* verses, to new hammering.

Johnson. Horace. The Arte of Poetry.

Why should we not think them (the children of a second matrimony)
more holy than the offspring of a former *ill-twisted* wedlock, begotten
only out of a bestial necessity, without any true love or contentment,
or joy to their parents.

Milton. Works, vol. i. fol. 175. The Doctrine and Dis. of Divorce,
ch. vi.

Bring it to that,
The gold I giue thee, will I melt and pour
Downe thy *ill-uttering* throate.

Shakspeare. Anthony and Cleopatra, fol. 348.

Ill-wean'd ambition, how much art thou shrunke?
When that this bodie did containe a spirit,
A kingdome for it was too small a bound:
But now two paces of the vilest earth
Is roome enough.

Id. Henry IV. First Part, fol. 72.

To whom thus Eve with sad demeanour meek.

Ill-worthy I such title should belong

To me transgressour.

Milton. Paradise Lost, book xi. l. 163.

As thou art, once was I, a gamesome boy,
Ill-winter'd now, and aged as you see.

Drayton. Eclogue 2.

That raven on yon left-hand oak
(Curse on his *ill-betiding* croak!)

Bodes me no good.

Gay. Fable 37.

For his manner of negotiating, I am confident you will find him
not *ill-bred*, nor offering to impose his measures, as you call them,
upon us.

Sir William Temple. Works, vol. ii. p. 119. Letter to my Lord
Arlington.

Time, if we use *ill-chosen* stone,
Soon brings a well-built palace down.

Waller. Of English Verse.

The prince, renown'd in bounty as in arms,
With pity saw the *ill-conceal'd* distress;
Quitted his title to Campaspe's charms,
And gave the fair one to the friend's embrace.

Prior. Ode to Mr. Howard.

What gravity can hold from laughing out,
To see him drag his feeble legs about,
Like hounds *ill-coupled*.

Dryden. Absalom and Achitophel.

How have I, Death so *ill-deserv'd* of thee
That now thyself thou should'st revenge on me.

Sprat. The Plague of Athens.

Soon he rears
Erect his towering front, bounds o'er the lawn
With *ill-dissembled* vigour, to amuse
The knowing forester.

Somerville. The Chase.

O! wealth *ill-fated*; which no act of fame
E'er taught to shine, or sanctified from shame.

Pope. Essay on Man, epist. iv.

Ill-grounded passions quickly wear away;
What's built upon esteem can ne'er decay.

Walsh. To his Book.

To find th' *ill-humour'd* pleasure at their need:
Curs'd when you fail, and scorn'd when you succeed.

Rochester. Artemisia to Chloe.

Though he were not naturally modest, he [Settle] should at least
have deferred the showing of his impudence till a fitter season: but
instead of this, he has written before his play the most arrogant,
calumniating, *ill-mannered*, and senseless preface I ever saw.

Dryden. Prose Works, vol. ii. p. 242. Remarks on the Empress of
Morocco.

Atrides' daughter never shall be led
(An *ill-match'd* consort) to Achilles' bed;

Pope. Homer. Iliad, book ix.

A long, long journey, choak'd with brakes and thorns,
Ill-measur'd by ten thousand barley-corns.

Tickell. Kensington Garden.

Ill-nature is such a disposition, as inclines a man to those actions,
that thwart and sour and disturb conversation between man and
man: and accordingly consists, 1st. of a proneness to do ill turns,
attended with a complacency, or secret joy of mind upon sight of any
mischief that befalls another. 2dly. An utter insensibility of any
good or kindness done him by others. Either of these ill qualities,
and much more both of them together, denominate a person *ill-*
natured.

South. Sermons, vol. i. p. 474.

Hell from below, and Juno from above,
And howling nymphs were conscious to their love.
From this *ill-omen'd* hour, in time arose
Debate and death and all succeeding woes.

Dryden. Virgil. Aeneid, book iv.

Methinks, when you expose the scene,
Down the *ill-organ'd* engines fall:
Off fly the vizards, and discover all.

Swift. The Athenian Society.

Know, then, for Phthia fix'd is my return:
Better at home my *ill-paid* pains to mourn,
Than from an equal here sustain the public scorn.

Dryden. Homer. Iliad, book i.

ILL.

ILL.
—
ILLATION.

Which show'd he would in dunghills love to dig;
Loue to cast stinking satires up in *ill-pil'd* rhymes,
And live by the corruptions of the unhappy times.
Otway. Complaint of his Muse.

There a thick grove of aged cypress trees,
Which none, without an awful horror, sees,
Into its wither'd arms, depriv'd of leaves,
Whole flocks of *ill-presaging* birds receives.
Buckinghamshire. Ode on Love.

(As well unhappy Wallace can attest,
Great patriot-hero! *ill-requited* chief!)
Thomson. Autumn.

When thus the grisly spectre spoke again:
Behold the fruit of *ill-rewarded* pain.
Dryden. Theodore and Honoria.

No plague's so great as an *ill-ruling* head,
Yet 'tis a fate which few young ladies dread.
Walsh. An Epistle to a Lady.

ILLAPSE, *v.* } Lat. *illabor, illapsus*, to fall into;
ILLA'PSE, *n.* } to glide into; (from *in*, and *labi*, to
ILLA'PSABLE, } fall or glide.)
ILLA'PSING, *n.* } To fall or glide into; generally,
to pass into.

Indeed they may be morally immutable and *illapsable*; but this is
grace, not nature; a reward of obedience, not a necessary annex of
our beings.

Glanvil. Preexistence of Souls, ch. viii.

The *illapse* of some such active substance or powerful being, *illaps-*
ing into matter and united to it, might form it into that constitution
which it enjoyed.

Hale. Origination of Mankind, sec. iv. ch. iv.

If men will needs suppose a formation of man by the *illapsing* of
souls into prepared matter, because they see this is the method of
formation in the ordinary course of generation now, they must also
suppose the progress of the formation and maturation of the human
nature.

Id. Ib.

So let us mind him [God] as to admit gladly his gentle *illapses*.
Barrow. Sermon. Trinity Sunday, 1663.

ILLA'QUEATE, } Lat. *illaqueare*, to ensnare;
ILLAQUEA'TION. } from *in*, and *laqueus*, a snare;
from *lacere*, to draw.

To ensnare, to entangle; to draw into a snare or
noose.

I am *illaquated*, but not truly captivated into your conclusion.
More. Divine Dialogues.

He also urgeth the word *ἀπὸ γένεσος* in Matthew doth not only
signify suspension or pendulous *illaqueation*, as the common picture
describeth it, but also suffocation, strangulation, or interception of
breath, which may arise from grief, despair, and deep dejection of
spirit. *Sir Thomas Brown. Vulgar Errours, book vii. ch. xi.*

Did our Inns of Court students come a little better grounded in
ethics and with some entrance into the civil law, such an history as
you are meditating would lead them on with delight, and innable
them to discover and penetrate into the grounds of natural justice and
human prudence, and furnish them with matter to adorn their plead-
ings, before they wholly gave themselves up to learn to wrangle and
the arts of *illaqueation*, and not make such haste to precedents, cus-
toms, and common-places.

Evelyn. Memoirs, vol. ii. p. 288. To Archdeacon Nicholson, Nov.
10, 1699.

ILLA'TION, } Lat. *illatum*, brought or borne
I'LLATIVE, *n.* } in or into; from *in*, and *latum*.
I'LLATIVE, *adj.* } (from *tolo, tolatum, tlatum, latum*,
I'LLATIVELY. } Voss. *de Anal.* lib. iii. c. 37.)

For the logical application of the word, see the
Quotation from Locke.

An *illation* and conclusion worthy of my refuter's logicke and
divinity.
Hall. Works, vol. i. p. 703. The Honour of the Married Clergie.

For by the Druid taught, that death but shifts
The vital scene, they that prime fear despis'd;
And prone to rush on steel, disdain'd to spare,
An *ill-sav'd* life that must again return.

Thomson. Liberty.

I propose, therefore, along with the rest, to pull down this whole
ill-contrived scaffolding, which obstructs, rather than forwards, our
public works.

Burke. Works, vol. iii. p. 290. Speech on the Economical Reform.

Like an *ill-judging* beauty, his colours he spread,
And beplaster'd with rouge his own natural red.
Goldsmith. Retaliation.

The very birds and monsters of the wood
Abhor th' *ill-scented* field and noisome food.
Lewis. Statius, book xii.

This [world] for that leads the text in, is both a relative, and an
illative; referring to what he had said in the foregoing words; and
inferring a necessary consequence of the one clause upon the other:
"Purge out the old leaven; for Christ our Passover is sacrificed for
us."
Bishop Hall. Rem. p. 186.

Illation or inference consists in nothing but the perception of the
connection there is between the *ideas* in each step of the deduction,
whereby the mind comes to see either the certain agreement or dis-
agreement of any two *ideas* as in demonstration, in which it arrives
at knowledge; or their probable connection, on which it gives or
withholds its assent, as in opinion.

Locke. On Human Understanding, book iv. ch. xvii. sec. 2.

His subtle demonstrations present me with an *inferred* and *illative*
truth at which we arrived not but by the help of a train of *rationa-*
tions.

Boyle. Works, vol. iv. p. 421. A Discourse of Things above Rea-
son.

From an *illustration* he makes it an *illation*.

Warburton. Works, vol. xi. p. 165. Remarks on Tillard.

Most commonly taken *illatively*.

Bishop Richardson. On the Old Testament, p. 434.

ILLA'UDABLE, } Lat. *illaudabilis*, not to be
ILLA'UDABLY. } praised; from *in*, privative, and
laudabilis; from *laus*, praise: in A. S. *hljos*, from
hljos-an, to celebrate. The old Vocabularies of Cocke-
ram and Bullokar both have the word.

Not worthy of praise.

For strength from truth divided and from just,
Illaudable, naught merits but dispraise
And ignominie.

Milton. Paradise Lost, book vi. l. 382.

Admitting that the Apostle's design here (1 Cor. vi. 7.) is to dis-
countenance this practice, not only as weak and *illaudable*, but also
as sinful and disallowable; yet I affirm, that he accounted it not sin-
ful from the very nature of the action, but only the irregularity of the
circumstance.

South. Sermon 8. vol. x. p. 260.

It is natural for people to form not *illaudably* too favourable a
judgment of their own country.

Broome.

ILLE and VILAINE, a Department of France, in
the North-East of Brittany, touching the English Chan-
nel, but nearly surrounded by the Departments of
Manche, Mayenne, Lower Loire, Morbihan, and Côtes
du Nord. It is watered by the Meu, the Seiche and
the two rivers from which it takes its name. The
country is for the most part level, and the soil poor,
light sand or marshes covering a large portion of the
surface. This Department has likewise a larger share
of forest and of those wild heaths, which are so common
in this quarter of France, than any other part of Brittany.
The agriculture is at the same time very rude, so that

ILLE.
—
ILLECE-
BRUM.

the corn produced in the Department is not sufficient for its consumption. The climate, however, is temperate, the pastures good, and cattle are bred with success: apples and pears grow as abundantly as in Normandy, and the cider and perry made here are excellent, but there are no vineyards. This Department is divided into six arrondissements, viz. Rennes, St. Malo, Fougères, Vitre, Redon, and Montfort. The population, in 1827, was 553,453.

Rennes.

The chief town of the Department is *Rennes*, formerly the Capital of Brittany. It is situated at the confluence of the rivers Ille and Vilaine, the former of which is navigable for sloops as far as the town. The Vilaine flows through the town, and is crossed by three bridges, the handsomest of which (the *Pont Neuf*) connects the upper and lower towns. The upper town, placed on an eminence on the right bank of the Vilaine, is by far the largest as well as handsomest part of Rennes. It has wide and well-paved streets, four or five spacious squares, with the houses large and regularly built and some imposing edifices. The lower town on the left bank of the Vilaine is exposed to inundations. There are eight Churches here besides the Cathedral dedicated to St. Peter, a plain but venerable building. The Arsenal, the Council House, and the Palace, in which the Provincial Parliaments used formerly to assemble, are the most important edifices. The promenades are the *Cours* and the *Tabor*; the former a mile in length, the latter commanding an extensive prospect of the surrounding country. This town is the seat of a *Cour Royale*, a Bishop, and of the General of the XIIIth military division. There is likewise a University or Academy here with two Faculties, Law and Medicine. A Public Library, Museum of Natural History, a Botanic Garden, and a Society of Arts and Sciences, promote the literary culture of the place. A little trade, and some trifling manufactures of sail-cloth, cotton stuffs, and leather, employ a population exceeding 30,000. The country round Rennes is extremely fruitful. 220 miles West of Paris.

St. Malo.

St. Malo, the sea-port town of the Department, is a place of great importance in time of war. It is built on the little Island of Aaron, and is joined to the mainland by a causeway only 54 feet wide, and above three-quarters of a mile in length. The entrance into the town from the causeway is defended by a castle flanked with towers; perpendicular rocks, ramparts and batteries, protect the town on every side. The harbour is large but extremely difficult of access, from the number of sunken rocks which lie in the channel. The spring-tides rise at St. Malo above 50 feet. The trade of the place is not great, but during the late war the harbour was the rendezvous of the privateers which infested the Channel. Population about 10,000. Forty-four miles North North-West of Rennes.

ILLECEBROUS, Lat. *illecebrosus*, *illecebræ*, from *illicere*, to draw to, to attract, to allure; from *in*, and *lacere*, to draw.

Attractive, alluring, enticing.

He [Alexander] had rather see the harpe of Achilles, wherto he sange, not the *illecebrous* dilectatyons of Venus, but the valyant actes and noble affaires of excellent princes.

Sir Thomas Elyot. The Governour, fol. 21.

The study is elegant, and the matter *illecebrous*, that is to saye, swete to the reder. *Id. Ib.* fol. 135.

ILLECEBRUM, in *Botany*, a genus of the class *Pentandria*; order *Monogynia*; natural order *Illece-*

breæ. Generic character: calyx five-leaved, cartilaginous; corolla none; stigma simple; capsule five-valved, one-seeded.

About twenty species, herbaceous plants, natives of the Northern hemisphere. *I. verticillatum*, the Knot-grass, is a native of England.

ILLE'GAL, } Lat. *in*, and *legalis*, from *lex*, *legis*,
ILLE'GALLY, } law. *Lex* (Tooke) is *legs*, the past
ILLEGAL'ITY. } part. *leg*, or *læg*, of the Goth. and
A. S. verb *lagyan*, *lecgan*, *ponere*, any thing laid down, as a rule of conduct.

Against or contrary to law, unlawful.

Whatever else men call punishment or censure, is not properly an evil, so it be not an *illegal* violence, but a saving medicine ordained of God both for the public and private good of man.

Milton. Works, vol. i. p. 66. *The Reason of Church Government*, &c. book ii.

Did not that cholerick and vengeful act of proclaiming him traitor before due process of law, having been convinc'd so late before of his *illegality* with the five members, and declare his anger to be incens'd?

Id. An Answer to Eikon Basilike, vol. i. p. 387. sec. 8.

Fifthly, the reformed, therefore, being by that Church *illegally* condemned for those points, are not Heretikes.

Hall. Works. The Old Religion, ch. iii.

When very *illegal* things were to be done, the common method was this:—a letter was drawn for it to be signed by the King, directing it upon some colour of law or ancient practice: the King signed whatsoever was thus sent to him: and when his letter was read in council, if any of the lawyers or others of the board offered to object to it, he was brow-beaten, as a man that opposed the King's service, and refused to obey his orders.

Burnet. Own Times, book iii. Anno 1678.

He and that engine [the fiddle] of vile noise,

On which *illegally* he plays.

Shall (*dictum factum*) both be brought

To condign punishment as they ought.

Butler. Hudibras, part i. can. 2.

Here it is not, how long the people are bound to tolerate the *illegality* of our judgments, but whether we have a right to substitute our occasional opinion in the place of law; so as to deprive the citizen of his franchise.

Burke. Works, vol. iv. p. 71. *Speech on the Middlesex Election*.

ILLE'GIBE, } These words, so common in speech,
ILLE'GIBLY. } have rarely occurred in writing. Lat.
in, privative, and *legibilis*, from *legere*, to read; the Lat. *legibilis* is not of Classical authority.

That cannot be read.

The secretary poured the ink-box all over the writings and so defaced them that they were made altogether *illegible*.

Howell.

Before I sent the MS. to the press, I discovered that an accidental blot had made all but the first syllable of this name *illegible*.

Mason. An Heroic Postscript.

ILLEGI'TIMATE, v. } Fr. *illegitime*; It. *illegit-*
ILLEGI'TIMATE, adj. } *timo*; Sp. *illegitimo*; Lat.
ILLEGI'TIMACY, } *illegitimus*; from *in*, privative,
ILLEGITIMA'TION. } and *legitimus*, from *lex*, a law
Illegal; not done, not caused, produced, born, according to law, or as required by law; base-born; spurious

Affirmed by churchmen (which should bear no hate)

That John of Gaunt was *illegitimate*;

Whom his reputed mother's tongue did spot,

By a base Flemish boor to be begot.

Drayton. England's Heroical Epistles. Queen Isabel to King Richard II.

Nor did I fear any *illegitimate* impression thereof, conceiving that nobody would be at the charge of it.

Brome. To the Reader.

Our Court mourneth this whole festival with sad frugality for the untimely death of the young Duke of Savoy, our Queen's nephew, hastened they say by the Cardinal his uncle, who would first have

ILLECE-
BRUM.

—
ILLEGITI-
MATE.

ILLEGITIMATE. *illegitimated* him, and that not taking effect by the supportment of Spain, he fell to other Roman arts.

Reliquiæ Wottonianæ, p. 479.

ILLICIT.

Richard the Third had a resolution, out of a hatred to both his brethren, King Edward and the Duke of Clarence, and their lines, (having had his hand in both their blouds,) to disable their issues vpon false and incompetent pretexts; the one, of attaindor; the other of *illegitimation*.

Bacon. Henry VII. fol. 28.

Thomas Cranmer did most ungoddily, and against law, judge the divorce, upon his own unadvised understanding of the Scriptures, upon the testimonies of the Universities, and some bare and most untrue conjectures; and that was afterwards confirmed by two acts of parliament, in which was contained the *illegitimacy* of her Majesty.

Burnet. History of the Reformation, Anno 1553.

Lord Roos, having been by act of parliament last year divorced from his wife, and his children by her declared *illegitimate*, and incapable to inherit, doth now press for an act to enable him to marry another.

Temple. Works, vol. ii. p. 195. From Mr. Secretary Trevor.

Zuinglius confutes that, and says, if the marriage be against the law of God, it ought to be dissolved; but concludes the Queen should be put away honourably, and still used as a Queen, and the marriage should only be dissolved for the future, without *illegitimizing* the issue begotten in it, since it had gone on in a public way, upon a received error.

Burnet. History of the Reformation, book ii. Anno 1539.

By this act, Gardiner had performed his promise to the Queen, of getting her *illegitimation* taken off, without any relation to the pope's authority.

Id. Ib.

But the most glaring note of *illegitimacy* is in the line,

Tithoni primâ quot abest ab origine Cæsar.

Hurd. Works, vol. i. p. 342. On the Epistle to Augustus.

They must, therefore, look on this gross and palpable defect of representation, this fundamental grievance, (so they call it,) as a thing not only vicious in itself, but as rendering our whole government absolutely *illegitimate*, and not at all better than a downright usurpation.

Burke. Works, vol. v. p. 116. Reflections on the Revolution in France.

ILLEVIABLE, from the Fr. *lever*; Lat. *levare*; to raise.

That cannot be *levied* or raised.

He rectified the method of collecting his revenue, and removed obsolete and *illeivable* parts of charge.

Hale.

ILLIBERAL,

ILLIBERALLY,

ILLIBERALITY,

ILLIBERABLE.

Lat. *illiberalis*; from *in*, private, and *liberalis*, from *liber*, free. Mean, ignoble, disingenuous, ungenerous, niggardly.

Not *liberal* science but *illiberal* must that needs be, that mounts in contemplation merely for money.

Milton. Works, vol. i. fol. 96. An. on Rem. Def.

The *illiberality* of parents, in allowance towards their children, is an harmefull error; makes them base; acquaints them with shifts; makes them sort with meane company, and makes them surfet more when they come to plentie.

Bacon. Essay 7. Of Parents and Children.

The reputation that groweth from small and base things is dishonourable, *illiberable*, vile, and of no worth.

Holland. Plutarch, fol. 39.

According to ordinary signification, the word is used in opposition to the *liberal* arts: whereas in propriety of speech those employments alone may be styled *illiberal*, which require only some bodily exercise, as manufactures, trades, &c.

Wilkins. Archimedes; or, Mechanical Powers, book ii. ch. ii.

One that had been bountiful only upon surprise and incogitancy, *illiberally* retracts.

Decay of Piety.

He is a man

More apt thro' inborn gentleness to err,
In giving mercy's tide too free a course,
Than with a thrifty and *illiberal* hand
To stint its channel.

Mason. Elfrida.

ILLICIT, Fr. *illicite*; It. *illicito*; Sp. *ilicito*; Lat. *illicetus*; *qui per leges non licet*. Cotgrave says, *illicitous*, unlawful.

Not allowed or permitted by law, unlawful.

Nor rape Herculean drew me to thy coast,
Nor was *illicit* venery my boast.

Lewis. Statius, book viii. l. 136.

Thus one *illicit* and mischievous transaction always leads to another.

Burke. Works, vol. xi. p. 193. On the Affairs of India.

ILLICIUM, in *Botany*, a genus of the class *Polyandria*, order *Polygynia*, natural order *Magnoliæ*. Generic character: calyx six-leaved; corolla, petals twenty-seven, disposed in a triple series; capsules numerous, forming a ball, two-valved, one-seeded; (petals sometimes six.)

Three species, natives of North America and China.

ILLIGHTEN, *i. e.* to enlighten, *q. v.* to illuminate.

When as th' *illightened* soul discovers clear
Th' abusive shows of sense, and notes with heed
How poor a thing is pride; "when all, as slaves,
Differ but in their fetters, not their graves."

Daniel. History of Civil Wars, book v. ch. iv.

Not to take in our way the full testimonies of Dennis the Areopagite and Origen; that of Tertullian is most clear, the flesh is overshadowed with the imposition of the hand, that the soul may be *illightned* by the Spirit.

Hall. Works, vol. iii. fol. 981. Imposition of Hands.

ILLIMITABLE,

ILLIMITATION,

ILLIMITED,

ILLIMITEDNESS.

Fr. *illimite*; It. *illimitato*; Sp. *ilimitado*; Lat. *in*, and *limes*, a boundary or landmark. That cannot be bounded or confined, terminated or determined; boundless, interminable.

Before their eyes in sudden view appear
The secrets of a hoarie deep, a dark
Illimitable ocean without bound,
Without dimension, where length, breadth, and highth,
And time and place are lost.

Milton. Paradise Lost, book ii. l. 892.

Some other things (and too many) her wicked apostasie hath devised and maintained abominably amisse; the body of her antichristianisme grosse errors, and (by just sequell) heresies; their popes' supracie, infallibilitie, *illimitation*, transubstantiation, &c.

Hall. Works, vol. i. fol. 548. An Apology against Brownists.

Neither can any creature have power to command it, but those only to whom he hath committed it by speciall deputation; nor they neither, by any independent or *illimited* authority; but according as it is regulated by just laws.

Id. Ib. vol. iii. fol. 799. Resolutions, decade 2. case 1.

As therefore he is that Infinite Spirit, who doth all things, and can do no more than all, so they (as his immediate subordinates) are the means whereby he executeth his *illimited* power in and upon this whole created world.

Id. Ib. fol. 963. sec. 4. Of God and his Angels.

The absoluteness and *illimitedness* of his commission was generally spoken of.

Clarendon. History of the Rebellion

Snatch me, ye whirlwinds! far from human race,
Toss'd through the void *illimitable* space.

Pope. Homer. Odyssey, book xx.

Horace was of opinion, that the chorus ought to have been retained, though the state had abridged it of the licence, it so much delighted in, of an *illimited* and intemperate satyr.

Hurd. Works, vol. i. p. 245. On the Art of Poetry

But while he measur'd o'er the painful race
In fortune's wild *illimitable* chase,
Adversity, companion of his way,
Still o'er the victim hung with iron sway.

Falconer. Shipwreck, can. 1.

ILLINOIS, a vast territory of the United States, which was admitted a member of the Union in 1818. It extends from North to South 350 miles, with a mean breadth of 200 miles, and is bounded chiefly by the rivers Ohio, Mississippi and Wabash. A parallel drawn

ILICIT.

ILLINOIS

ILLINOIS. from the Mississippi through the rocky mountains in latitude 41° 50', till it meets a line running Northward from the Wabash, constitutes the Northern boundary. The extent of this State is not less than 52,000 square miles.

Soil.

In soil and climate this is one of the most highly-favoured Countries in North America, or perhaps in the world. The low bottoms near the banks of rivers are indeed unhealthy, but the malaria is confined to narrow limits, and may be still further subdued as the rankness of wild vegetation gives way to culture. The wet prairies and salt marshes are the least productive part of the soil, yet they afford a rich and abundant pasturage. The dry prairies are of such inexhaustible fertility, that in some spots wheat has been grown for a century together without manure. Indeed, the wheat crops of new settlers often prove worthless from the too great fertility of the soil, which is composed of layers of decayed wood and leaves on a rich calcareous earth.

Rivers.

The numerous great rivers which flow through or communicate with this fine Country, open to it all the advantages of commerce. On the West, the *Mississippi* washes its limits for 600 miles. The *Wabash*, which is also navigable, forms its boundary on the East for 240 miles, and from the mouth of this river to the *Mississippi* the *Ohio* winds in a course of 160 miles. The *Caskaskias*, a navigable river falling into the *Mississippi*, flows through a most luxuriant country, and the *Illinois*, further to the North, may be navigated for 200 miles, and receives 20 smaller streams, all available for internal communication. Canoes may navigate this last-named river to within four miles of the *Chicago*, which flows into Lake Michigan; so that this short portage is sufficient to establish the communication with the great Canadian lakes, and it is said that when the rivers are flooded, canoes may pass from one to the other without unloading. The *Wabash*, also, approaches to within six or eight miles of the *Miami*, which runs into Lake Erie. The country watered by the *Wabash* is described by travellers as uncommonly picturesque and beautiful. Between that river and the *Illinois* lie extensive prairies, sometimes with an undulating surface, and covered with timber of extraordinary size, and occasionally spreading into level plains, which stretch to the horizon without a tree or an eminence.

Oak, poplar, and platanus of many varieties are found in the woods. The honey-locust, which grows in the valleys, reaches the height of 40, or even of 60 feet. The branches and trunk are armed with sharp, prickly spines, from five to ten inches in length; the flowers come out from the sides of the young branches, and are succeeded by crooked, compressed pods, from 10 to 18 inches long, and about two inches broad, which are filled with a sweet pulp. These pods are used in making beer, and afford for hogs and other animals a nutritive and abundant food. The black walnut, spice-wood, coffee-nut, sassafras, pawpaw, and many other trees are found in their congenial soils throughout the State. The wild vine is common in the Southern parts, and from the result of experiments made by the French settlers, there is reason to believe that wine may at a future day be one of the chief productions of the Country.

Minerals.

There is but little known of the Mineralogy of Illinois. Limestone seems to be the prevailing rock. All the tributary streams of the *Wabash* and *Illinois* flow over beds of limestone, and have in some places scooped

their channels through overhanging rocks and precipices. Coal has been found on the borders of the *Wabash*, and it is supposed that extensive beds stretch from it towards the East.

Animals.

Large herds of buffaloes formerly roamed over the wide prairies of Illinois, but terrified at the approach of Man, they are gradually retiring towards the Missouri. The red deer and the elk are still common, as well as bears, wolves, foxes, opossums, and racoons. The only venomous serpents found here are the common rattlesnakes and copper-heads. River-fish is abundant, and sturgeon is taken in Lake Illinois. Turkeys are numerous in the woods and hilly districts. Geese and ducks swarm round the lakes and pools in the North, whither they resort in quest of the wild rice, a favourite species of food. Pheasants, quails, and pigeons are also in great quantities.

Population.

Notwithstanding the great natural advantages of this Country, its extensive prairies are for the most part still unoccupied. The old Tribes of Indian warriors have dwindled away. The descendants of the French colonists, who settled on the banks of the *Illinois* from Canada, have adopted nearly all the habits of savage life. Their antique villages are scattered between the *Illinois* and the bank of the *Mississippi*. The more modern colonists, English and American, advance steadily forward from the *Ohio*. Among the most important of these settlements are those of Mr. Birbeck at Wanborough and of Mr. Flower at Albion. These estates are about 12 miles distant from Bon Pas, a creek on the *Wabash*. Several villages have been more recently erected, which may hereafter, perhaps, become great towns. The principal are Caskaskia, Vandalia, the seat of Government, St. Philippe, Wilkinsonville, and Shaunee-town. The houses are generally built of logs, but edifices of brick and stone are now beginning to make their appearance. The number of inhabitants in the State amounted, in 1810, to 12,000; in 1820 it had increased to 55,000; and possibly does not at present fall short of 70,000.

Productions.

The staple production of the Country, at present, is corn. Large tracts, from 100 to 1000 acres in extent, are cultivated in common by the people of a village. Cotton is also grown for domestic use, and will hereafter, probably, become an article of export. Tobacco, flax, and potatoes are also cultivated with advantage. The English settlers possess numerous flocks of sheep, which are found to do well. Cattle and horses are also in plenty; the latter are from the old Spanish stock. Herds of swine in a wild state frequent the salt marshes near the *Wabash*.

Illinois contains many of the ancient mounds and fortifications which are common in Ohio, Kentucky, and Indiana.

Birbeck's *Letters from the Illinois*, 1818; Flower's *Letters from the Illinois*, 1818; Welby's *Visit to North America*; Faux's *Memorable Days in America*; Wood's *Residence in the Illinois*; Warden's *United States*.

ILLISION, Lat. *illidere*, (in, and *læd-ere*,) to dash or strike into or against.

As for Cleanthes in his Commentaries of nature, having set this down, that the vigour and firmitude of things, is the *illision*, and smiting of fire, which if it be in the soul so sufficient, that it is able to perform the duties presented unto it, is called strength and power, he annexeth afterwards these words.

Holland. *Plutarch*, fol. 867.

ILLITE-
RATE.
—
ILLOGI-
CAL.

ILLITERATE, } It. *illetterato*; Sp. *iliterado*;
ILLITERATELY, } Lat. *illiteratus*, (*sine literis*.) in,
ILLITERATENESS, } privative, and *litera*; *primum*
ILLITERACY, } *lineaturæ*, *postea literæ*; as with
ILLITERATURE. } the Greeks *γραμματα παρὰ τὴν*
γραμμὴν. Scaliger, *de Causis Ling.* Lat. c. iv. Vos-
sius; perhaps from *litum*, the past participle of *lin-ere*,
to paint, to smear; and thus *obliterare* from *oblitum*.

Without, not having or possessing *letters* or *literature*,
learning or knowledge; *unlettered*, *unlearned*, *igno-
rant*, *rude*.

Others are not capable either of the employments or diversifications
that arrive from *letters*. I know they are not; and therefore cannot
much recommend solitude to a man totally *illiterate*.

Cowley. *Essay 2. Of Solitude.*

So many men speaking in the presence of the people of several
countries in their own languages so as they very well understood
them, did strangely amaze and confound them, when they found them
to be *illiterate* and home-bred Jews.

Stillington. *Sermon*, vol. iii. p. 482.

Social to all, and most of bliss possest,
When most he renders all around him, blest:
To unread 'squires *illiterately* gay;
Among the learn'd, as learned full as they.

Savage. *To John Powell.*

There are many learned men, who being acquainted with chy-
mistry but by report, have from the *illiterateness*, the arrogance and
the impostures of too many of those that pretend skill in it, taken
occasion to entertain so ill an opinion, &c.

Boyle. *Works*, vol. i. p. 354. *A Physico-Chymical Essay. Preface.*

As I believe that what I have mentioned gave rise to the opinion
of Shakspeare's want of learning; so what has continued it down to
us may have been the many blunders and *illiteracies* of the first
publishers of his works.

Pope. *Preface to Shakspeare.*

The more usual causes of this deprivation are want of holy orders,
illiterature, or inability for the discharge of that sacred function, and
irreligion.

Ayliffe. *Parergon.*

These observations will vindicate their character [the *Old and New*
Testament] from the *illiterate* cavils of modern libertines, who have
foolishly mistaken that colouring for the peculiar workmanship of the
speaker's heated imagination.

Warburton. *Works*, vol. iv. p. 175. *The Divine Legation*, sec. 4.

Both universities seem to have been reduced to the same deplora-
ble condition of indigence and *illiteracy*.

Warton. *History of English Poetry*, vol. ii. p. 452.

ILLO'CAL, } In, privative, and *local*, q. v. from
ILLOCA'LITY. } *locus*, a place.
Without, or not having *place*.

The fourth and last objection, against incorporeal and unextended
substance, is from that *illocality* and immobility (which will follow
thereupon) of human souls, and other finite particular spirits, such as
demons or angels; that this is in itself very absurd, to suppose these
finite and particular beings to be thus *illocal* and immoveable; no
where and every where.

Cudworth. *Intellectual System*, book i. ch. v. p. 783.

The notion of *illocality* is at least as old as Aristotle, but has been
continued down to the moderns, for Cudworth declares himself of that
opinion.

Search. *Light of Nature, pursued*, vol. ii. part i. ch. v. p. 107.

ILLO'GICAL, } Lat. *in*, privative, and *logicus*,
ILLO'GICALLY, } logical, from Gr. *λόγος*, speech.
ILLO'GICALNESS. } See the *Treatise on Logic*.

Without, not having or possessing, not following or
observing, contrary to,—*Logic*, or the rules or Art of
reasoning, or argument.

What is there among the actions of beasts so *illogical* and repugnant
to reason.

Cowley. *Essay 9. The Shortness of Life and Uncertainty of Riches.*

And 'tis not the *illogicalness* of the inference, that will excuse them
that have joined with Satan in temptation to make that conclusion,
nor deliver us from the destruction that follows it.

Hammond. *Works*, vol. iv. *Sermon 11.*

This distinction of precepts and counsels is *illogical* and ridiculous,
one member of the distinction grasping within itself the other.

South. *Sermon 6*. vol. viii. p. 146.

Thus there are divers texts of the Old Testament applied to Christ
in the New, which though they did not now inevitably conclude
against the present Jews, were without any *illogicalness* employed
against their ancestors.

Boyle. *Works*, vol. ii. p. 274. *On the Style of the Holy Scriptures.*

Though they [the Philosophers] sometimes dogmatized like luna-
tics, they never syllogized like idiots; though their principles were
often unnatural, their conclusions were rarely *illogical*.

Warburton. *Works*, vol. iii. p. 139. *The Divine Legation*, sec. 4.

From hence he would infer, and not *illogically* on such a gratuitous
principle, "that the Religion of Jesus is false,"

Id. *Ib.* vol ix. p. 252. *Sermon 13.*

ILLU'DE, } See DELUDE, and ELUDE. Fr. *il-*
ILLU'SION, } *luder*; It. *illudere*; Lat. *illudere*, (*in*,
ILLU'SIVE, } and *ludere*.) to play or sport upon.
ILLU'SORY, } To cheat, to deceive, to beguile; *sc.*
by assuming or displaying false appearances; it is in
old writers used as equivalent to *delude*, and to *elude*.

For holy cherches feith, in our beleve,
Ne suffreth non *illusion* to us greve.

Chaucer. *The Frankeleines Tale*, v. 11446.

To mochel folk we don *illusion*.

Id. *The Chanones Yemannes Prologue*, v. 16141.

Yes quod he sauynge that I take the byddyng by scripture for the
more sure. For there wot I well God speketh & I can not be
illuded.

Sir Thomas More. *Workes*, fol. 166. *A Dialogue concerning Heresies.*

[He] stryued ne lenger how to vnknit it, but out of hande cutt
with his sworde the cordes a sunder: therby either *illuding*, or
else fulfilling the effect of the prophesie.

Brende. *Quintus Curtius*, book iii. fol. 21.

Nor the doctours of Christes chyrch dyd euer mystrust the wonders
and meruayles that the paynims tell & write to haue bene done by
theyr false Goddes, but assygneth the to haue ben done by the deuill
thorough Goddes sufferance, for the *illusyon* of them that wyth
ydolatry had deserued to be *deluded*.

Sir Thomas More. *Workes*, fol. 130. *A Dialogue concerning Heresies.*

Sometimes athwart, sometimes hee strooke him strait,
And falsed oft his blowes, t' *illude* him with such bait.

Spenser. *Fuërie Queene*, book ii. can. 5.

Meane space flew Somnus to the ships, found Neptune out, and said.
Now, chearfully assist the Greeks, and give them glorious head;
At least, a little, while Jove sleeps; of whom through eury limme,
I pour'd darke sleepe; Saturnia's loue, hath so *illuded* him.

Chapman. *Homer. Iliad*, book xiv. fol. 195.

For feare least the Romanes should set upon his armie enclosed in
the vallies betweene the mountaines, he devised a stratageme, by way
of ridiculous *illusion*, to beguile the eyesight of his enemies and to
frustrate and deceive them of their expectation.

Holland. *Livius*, fol. 442.

In vain we measure this amazing sphere,
And find or fix its centre here or there;
Whilst its circumference, scorning to be brought
Ev'n into fancy'd space, *illudes* our vanquish'd thought.

Prior. *Solomon*, book i. *Knowledge*.

The wanton's charms however bright,
Are like the false *illusive* light,
Whose flattering unauuspicious blaze
To precipices oft betrays.

Thomson. *To Seraphina*.

And 2. To prove, that it is not an arbitrary or *illusory* distinction,
but grounded upon the nature of things.

Boyle. *Works*, vol. ii. p. 542. *Reflections upon a Theological Dis-
tinction.*

If the Gentiles meant that the miracles were not real, but only
illusions and false appearances, this was confuted by the testimony of
thousands, who had seen those wonderful works, and by the nature
of many of those works, which was such that there could be no deceit
in them.

Jortin. *Discourses concerning the Christian Religion*, vol. i. p. 46.

In yonder mead behold that vapour
Whose vivid beams *illusive* play,
Far off 't seems a friendly taper
To guide the traveller on his way.

Cooper. *The Tomb of Shakspeare*.

ILLOGI-
CAL.
—
ILLUDE.

ILLUME.

ILLUME. **ILLU'ME,** } Fr. *illuminer*; Sp. *iluminar*;
ILLU'MINE, } It. *illuminare*; Lat. *illuminare*,
ILLU'MINATE, v. } (in, and *lumen*, light,) to en-
ILLU'MINATE, n. } lighten. Tooke thinks the Lat.
ILLU'MINATE, adj. } *lumen* is from the A. S. *leoman*,
ILLUMINA'TION, } *leom-an*, *radiare*, *corruscare*,
ILLU'MINATIVE, } *lucere*; to irradiate, to glitter,
ILLU'MINATOR. } to shine.

To enlighten, to give light unto, to throw light upon;
 to make clear or bright; met. to throw light upon the
 understanding, to free from obscurity, to give power to
 see clearly.

O ye Muses nine
 Whilom ye were wont to be mine aid & light
 My penne to direct, my braine to illumine.
Chaucer. The Remedie of Loue, fol. 323.

And yet for al that, they haue ben illumined, and haue felte the taste
 of the celestial gifte.
*Sir Thomas More. Workes, fol. 544. The Second Part of the Con-
 futation of Tyndale.*

BARN. Last night of all,
 When yond same starre that's Westward from the Pole
 Had made his course t' illumine that part of heauen
 Where now it burns, Marcellus and my selfe, &c.
Shakspeare. Hamlet, fol. 152.

Vnmoing, vncorrupt, and spotlesse bright,
 That need no sunne t' illumine their spheres,
 But their own natue light, farre passing theirs.
Spenser. Hymne to Heauenlie Beautie.

And as he then looked behind him he could see the earth no more,
 but the isles all bright and illumine with a mild and delicate fire.
Holland. Plutarch, fol. 993.

Such illumines are our classicall bretheren.
Mountague. Appeale to Cæsar, p. 16.

Your limbs leave tracks of light, still as you go;
 Your gates illumination, and for you
 Only to move a step is to dispence
 Brightness, and force, splendour, and influence.
Cartwright. A Panegyrick to the Countess of Carlisle.

Some few Ages after came the poet Geffery Chaucer, who writing
 his poesies in English, is of some called the first illuminator of the
 English tongue.
Verstegan. Restitution of Decayed Intelligence, ch. vii. fol. 203.

What makes itself and other things be seen (as being accompanied
 by light) is called fire: what admits the illuminative action of fire,
 and is not seen, is called air.

Digby. Of Bodies, ch. iv. fol. 39.

Yon stars, yon suns, he rears at pleasure higher,
 Illumes their light, and sets their flames on fire.
Pope. The Dunciad, book iii. v. 260.

These glittering weapons, ere he sail'd to Troy,
 Ulysses view'd with stern heroic joy:
 Then beaming o'er th' illum'd wall they shone:
 Now dust dishonours, all their lustre gone.
Id. Homer. Odyssey, book xvii.

When this mild judgement was given, those who had supported
 him through the trial, expressed an inconceivable gladness, as if they
 had got a victory; bonfires, illuminations, and other marks of joy
 appeared, not on^{ly} in London, but over the whole kingdom.

Burnet. Own Times, book vii. Anno 1710.

It is far from arguing a divine nature in the bodies that are en-
 dowed with it [light], whether, as the planets, by participation from
 an external illuminant, or as the sun, from an internal principle.

Boyle. Works, vol. v. p. 188. On a received Notion of Nature,
sec. 4.

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Proud castle, to thy banner'd bowers,
 Lo! Picture bids her glowing powers
 Their bold historic groups impart;
 She bids th' illuminated pane
 Along thy lofty-vaulted fane,
 Shed the dim blaze of radiance richly clear.

Warton. On his Majesty's Birth-Day.

This prelate employed at Venice and Florence many scribes and
illuminators, in preparing copies of the classics and other useful
 books.

Id. History of English Poetry, vol. ii. p. 423

The Jewish Festival of Lights, as its name implies, Jewish
 was accompanied by brilliant ILLUMINATIONS. Judas Festival of
 Maccabeus, after defeating Gorgias and Lysias, A. C. Lights.
 164, proceeded to Jerusalem, and purified the Temple.
 This new Dedication was celebrated during eight days,
 (1 Macc. ch. iv. v. 59.) and its observance was con-
 tinued ever afterwards under the same name, *φῶτα*, be-
 cause, as Josephus says, (*Ant. xii. 7. Ed. Havercamp.*)
 God was then pleased to bestow light on the children
 of Israel, by turning the darkness of their affliction into
 joy. Without adopting this figurative interpretation,
 the title may be more plainly derived from the employ-
 ment of lights as a testimony of joy. Our Lord him-
 self authorized this Festival, *ἐγκαίνια*, by his presence:
 (*John, ch. x. v. 22.*) whence Grotius and others have
 deduced an argument in favour of the institution of
 public national rejoicings, though not of Divine com-
 mand. The Rabbins have a tradition that the Greeks
 defiled all the oil in the Temple. When the Maccabees
 triumphed, they found only a single phial remaining
 under the seal of the High Priest, which miraculously
 supplied all the lamps for eight days, and in commemo-
 ration of this event the custom of burning lights was
 continued. (*Reland, Ant. Sac. iv. 12. 7.*) Maimonides,
 who makes the same statement, adds, that he who
 pays due honour to this Feast must light one candle on
 the first day for each person in his house, on the second
 day two for each, and so on; so that a house with ten
 inhabitants, on the eighth day, would burn fourscore
 lights. (*In Chanukah, iv.*) Some Feast connected with
 the History of Herod, his birth-day or inauguration,
Herodis dies, was observed in like manner, and Persius
 sneers at the greasy windows and unctuous clouds of
 smoke exhaled by the array of lamps. (v. 180.)

The *Λυχνοκαΐη* described by Herodotus as celebrated Egyptian
 by the Egyptians throughout their land, on one night Lychno-
 of solemn sacrifice offered up in the city Sais, are among chaia.
 the most ancient Illuminations. (ii. 62.) Of the adop-
 tion of a similar custom by the Greeks no mention Illumina-
 occurs to us. Beckmann, (iii. 382.) indeed, states that tions un-
 a passage in Æschylus confirms this usage among them. known in
 He does not give any reference: but if he intends (as Greece.
 we suppose him to do) to refer to the *Agamemnon*, we
 do not think the words of the Poet at all bear out this
 opinion. Clytemnestra, speaking of her watchings
 during the absence of her husband at Troy, expresses
 herself as follows:

ἰν ὀφθαλμοῖς δ' ὄμμασι βλάβας ἔχω,
 τὰς ἀμφὶ σοὶ κλαίονσα λαμπροῦς χάρις
 ἀτημλήτους αἶν. (862.)

4 B 2

ILLUME.
 —
 ILLUMI-
 NATION

ILLUMINATION.

Roman Illuminations.

The passage is obscure; but it probably means no more (a meaning which Bishop Blomfield seems to approve) than that the Queen represents herself as painfully outwatching the midnight lamps.

But no doubt can exist that Illumination was commonly practised among the Romans. When Cicero returned from the execution of Lentulus, Cethegus, and the other Catilinarian conspirators, it was late at night as he passed through the *Forum* on his way home. The populace, intoxicated with joy, hailed him as their Saviour and the second founder of Rome. The streets were Illuminated with lamps and torches placed at the doors, while the women held lights from the tops of the houses, that they might see and compliment their deliverer. τὰ δὲ φῶτα πολλὰ κατέλαμπε τοῖς στενωποῖς, λαμπάδια καὶ δᾶδας ἰστώντων ἐπὶ ταῖς θύραις· αἱ δὲ γυναῖκες ἐκ τῶν τεγῶν προῦφαινον ἐπὶ τιμῇ καὶ θεᾷ τῷ ἀνδρὶ. (Plut. in Cic.)

Caligula, in one of his mad extravagancies, gave theatrical representations by night, on which occasion the whole city was Illuminated. (Suet. 18.) Unless, indeed, this may be supposed, as seems most probable, to refer simply to lamp-lighting rather than to festive Illumination. Xiphilinus, speaking of the public entry of Tiridates the Armenian into Rome, states, that πᾶσα ἡ πόλις ἐκεκόσμητο καὶ φῶσι καὶ στεφανώμασιν. We are inclined to think that this pageant took place by day, from the numerous ceremonies which Suetonius describes as accompanying it. (Nero, 13.) So, too, when Nero returned from Greece, the same author writes, ἐς τὸ Καπιτώλιον ἀνέβη καὶ ἐκεῖθεν ἐς τὸ Παλάτιον, πασῆς μὲν τῆς πόλεως ἐστεφανωμένης, καὶ λυχνόκαυτούσης, καὶ θυμωμένης. This custom of Illumination by daylight is very frequently referred to. Juvenal, as a mark of rejoicing for the escape of his friend Corvinus from shipwreck, adorns his house with green boughs and lamps, whose office, to glimmer in daylight, is sufficiently expressed by the epithet *matutinis*. (xii. 92.) Tertullian points to these decorations as profane, and to be avoided by Christians, *cur die læto non laureis postes adumbramus? nec lucernis diem infringimus?* (Apol. 35.) In later days, however, the Christians themselves fell into this fashion, at least by night; though the Fathers of the 1st century stigmatized the custom as little better than a species of Idolatry, and the 37th Canon *Concilii Eliberitani* expressly forbade it.

Adopted by the Primitive Christians.

Paschal Feast.

Eusebius, in his *Life of Constantine*, (iv. 22.) states that in the celebration of the Paschal Feast that Emperor turned night into day on its Vigil by the brilliancy of his Illuminations. τὴν δ' ἱερὰν διανυκτέρευσιν μετέβαλλεν εἰς ἡμερινὰ φῶτα, κηροῦ κίονας ὑψηλοτάτους καθ' ὅλης ἐξαπτόντων τῆς πόλεως, τῶν ἐπὶ τούτῳ τεταγμένων. Upon which passage Valesius observes that Constantine improved upon the practice of interior Illumination, already in use among the early Christians, by these far more splendid external tokens of joy. Gregory Nazianzen has pointed to the custom in his XIXth *Oratio*, speaking of the Paschal Vigil, ἡ λαμπρὰ νύξ λύουσα τὸ σκότος τῆς ἀμαρτίας, καθ' ἣν ἡμεῖς ὑπὸ πλουσίῳ φωτὶ τὴν σωτηρίαν ἡμῶν αὐτῶν ἐορτάζομεν. On the use and abuse of Christian Illuminations, the reader may find some further remarks in the elaborate Work of Lamy, *de Tabernaculo Fæderis*, lib. iv. c. 8. sec. 4.

The Works of modern Oriental Travellers abound in accounts of the splendid Illuminations in Eastern

Countries. Chardin, when describing the *Place Royale*, as he interprets the Persian *maidan chae* at Ispahan, says that the Royal Mosque and the great Market, which form the extremes of the *Place*, are arranged in a superb crescent. *Il y a autour de ces magnifiques édifices des échafaudages de Perches minces, qui montent jusqu'au haut, et qui sont faits pour porter des petites Lampes de terre, dont on fait les Illuminations dans les réjouissances publiques. Les Maisons de la Place en sont toutes couvertes sur le devant, depuis le premier étage jusqu'à la terrasse. Il y en a bien six vint à chaque arcade. Ces Lampes sont toutes si petites, qu'on ne s'en aperçoit pas à moins que d'y prendre bien garde, mais quand elles sont allumées, c'est la plus belle Illumination du monde; car ces Lampes montent toutes ensemble à quelques cinquante mille. Abas le Grand aimoit fort ce pompeux spectacle, et il s'en donnoit souvent le plaisir comme on le peut voir dans Pietro delle Valle. Son successeur, Sesi I., s'en soucioit beaucoup moins, et les deux Rois derniers moins encore. Abas II. et Soliman IV. n'ont guères fait faire de ces Illuminations que pour en régaler de grands Ambassadeurs comme je l'ai vu arriver entr'autres dans la province d'Hyrkanie pour l'Ambassadeur des Indes. (Voyages, iii. 17.)*

A Festival, called *Haia Chameh*, or the Feast of Lights, which used to be celebrated in Ispahan, and many other of the great cities of Persia, on the 13th of February, had been abolished by Abas II. not long before Chardin's arrival in that Country. This also was observed by Illuminations *aux portes des Logis et aux principaux Bazars, qui duroient toute la nuit*. By some, continues Chardin, this solemnity has been traced to *La Chandeleur* (the Purification) *des Catholiques Romains*; a strange conjecture, for which it is not easy to account. Others think it derived from the New-year's Feast of the Ancient Persians, which, though belonging to the Vernal Equinox, was movable on account of their months being lunar. It is probable that this was the opinion of Abas, who, when he suppressed it, remarked that Mohammedans ought not to have any thing in common with the worshippers of Fire, "*ni célébrer aucune Solemnité de ces Gentils.*" (Ib. 140.)

Thevenot witnessed the beginning of the Ramadan at Cairo, on the 12th of June, 1657. On the first night *Laylet el Kouvât*, on which the Koran is believed to have descended from Heaven, the great street and the minarets of the several mosques were very brilliantly Illuminated. Throughout the night, the streets were thronged with masqueraders carrying torches, and amusing themselves with fire-works. The chief delight of the rabble, in the end, appears to have been the destruction of most of the lamps. (*Travels into the Levant*, p. i. c. 14.)

Maillet, who was French Consul at Cairo, and whose *Description de l'Egypte* was the fruit of 16 years' residence in that singular Country, from 1692 to 1708, describes the beauty of the nights as much heightened by the frequent occurrence of festive Illuminations. *Ces nuits avoient aussi leurs agréments et leurs plaisirs par le nombre infini des lumières, qui les éclairaient, et les rendoient en quelque sorte aussi brillantes que le jour. Car il n'y a point de réjouissance, point de fête un peu considérable en Egypte, qui ne soit accompagnée d'Illuminations. On s'y sert pour cela de lampions*

ILLUMINATION.

Persian Illuminations

Egyptian

ILLUMINATION. qu'on met dans un gobelet de verre très long, ensorte que l'huile ne montant jamais qu'à la moitié ou au tiers de ce gobelet, ses bords plus élevés préservent la lumière, et l'empêchent d'être éteint par le vent. Les Egyptiens ont, je crois, porté cet Art au souverain degré de perfection. Il n'y a rien qu'ils ne figurent avec des lampes, des tours, des palais, des batailles mêmes. Rien certainement ne produit un effet plus charmant. . . . Les Illuminations de toutes les mosquées du Caire pendant toutes les nuits de la Lune du Ramadan, et celles qui précèdent les principales fêtes des Mahométans, regardées du haut des terrasses de la Ville, font un des plus beaux aspects du monde. Elles ne le cèdent en rien à celles qui se font à Constantinople, que quelques Voyageurs ont tant vantées, et qu'on découvre de si loin. (Lettre ii. p. 80.) He describes also very pompous water processions in the months of June, July, August, and September, on which occasion each boat by night bore the name of its owner figured in lamps..

Other Oriental Illuminations. Du Tott, in his *Memoirs*, describes the Turkish Feast of Tulips as celebrated by night with a mixture of lamps and flowers; or rather by Illuminated Gardens. In our account of JAPAN, (476.) we have already spoken of the Feast of Lanterns observed in that Country, and under CHINA (569.) of a similar celebration there also.

Candyan. Dr. Davy, in his *Account of the Interior of Ceylon*, has given a description of the *Karttie Mangallà*, the Feast of the Fortunate Hour, or the Feast of Lamps, the third annual festival celebrated in the Kandyan Capital, and especially kept for the prosperity of the Kingdom. It was observed "in the month of November, on the day preceding the full moon. The fortunate hour for lighting the lamps was previously determined and laid down by the Royal Astrologers in Nekat-wattoroos.* In the morning of the day appointed, lamps and oil were brought from the Royal store to the Nata-dewalé, where the Chiefs being assembled, and the Kappurawles of the four principal dewalés, the latter sang the Mangala-asta, a hymn of thanks and praise to the Gods, and offered up prayers for the prosperity of the Kingdom. They then distributed, with great ceremony, Neykat-wattoroos, with oil, to all the principal Temples. In the evening at the fortunate hour pointed out, the great square decorated with arches, and the palace, the temple, the dewalés, and the four principal streets were completely and brilliantly Illuminated." (174.)

European. In Europe, Illuminations have been very generally adopted (though we are unable to trace their introduction) on occasions of extraordinary public rejoicing. The most brilliant exhibitions of this kind are those which occur at Rome during the Holy week. On the Thursday in that week the Host is deposited in a sepulchre beneath the altar in the Pauline Chapel, which is splendidly Illuminated during the two days and nights which our Saviour lies in the grave. A cross of fire 18 feet in length is suspended from the dome of St. Peter above the tomb of the Apostle; and on Easter Sunday, the whole of the exterior of that immense Temple, its dome, columns, capitals, cornices, and pediments, are designed in tiers of fire, by innumerable lanternoni, or large paper lanterns; and a girandola of fire-works, such as English eyes are little accustomed

to witness, is played off from the Castle of St. Angelo. The lamps which light the dome are so contrived as to be Illuminated together almost at one moment; and the effect is described to be most sublime. The girandola, of late years, has been most commonly reserved for two evenings on the Festival of St. Peter.

ILLUMINATION. Du Cange describes an ILLUMINATOR to be *aurarius pictor qui libros variis figuris, eisque aureis, condecorat.* Illumination of Books. The art of Illumination was much cultivated by the Monks; and the specimens which remain to us from the Vth to the Xth century, are executed in a manner very superior to those which were produced during the five following centuries. Some fine examples of Anglo-Saxon Illumination are remaining to us; one of exquisite beauty, a MS. of the four Gospels, completed about the year 720, and preserved in the British Museum, (Cott. MSS. Nero, D. 4.) employed the labours of four distinguished theologians of their day. Eadfrid, Bishop of Durham, wrote the text; Ethelwold, his successor, Illuminated the Volume; Bilfrid, the Anachoret, covered it most richly with gold and silver plates and precious stones; and Aldred, of whose grade we cannot speak, added glosses, and recounted these particulars. A MS. note, in a later hand, at the commencement informs us that *Eadfrith, Ethelwald, Bilfrith, Aldred, hoc Evangelium Deo et Cuthberto construxerunt. Ex quibus verbis facile intelligamus eundem hunc Codicem esse de quo tot miracula recitantur in Cronicis et Annalibus Dunelmensis Ecclesiæ.* We should gladly cite some of these wonders if we knew where they are to be found. They are not in the History of Simeon of Durham. But William of Malmsbury, in his *Life of S. Wlstan*, Bishop of Worcester, has supplied us with a Legend respecting some other Illuminated Volumes, which, whatever may be the truth of its main subject, incidentally shows that the labour of the penmen was not always thrown away, but that the beauty of their work excited great attention in some instances, and created strong attachment to the Sacred pages upon which they engaged themselves.

Wlstan, in his youth, about the year 980, was educated under one Ervenius, *in scribendo et quidlibet coloribus effigendo peritum. Is libros scriptos, Sacramentarium et Psalterium, quorum principales literas auro effigiaverit, puero Wlstano delegandos curavit. Ille preciosorum apicum captus miraculo, dum pulchritudinem intentis oculis rimatur, et scientiam literarum internis hausit medullis.* Ervenius, however, regarding profit more than piety, disposed of these MSS. advantageously to King Cnute and Queen Emma. Wlstan was sorely grieved, and fell asleep amid sighs and tears for the loss of his favourite volumes. In his dreams, a person of angelic countenance appeared to him and promised their restoration, which accordingly happened, many years afterwards, in this wise. King Edward, having sent Bishop Aldred on an embassy to the Emperor Henry, at Cologne, that Prelate was very favourably received, and, among other presents which were offered him, a private individual tendered the very *Sacramentarium et Psalterium* so loved by Wlstan, both of which had been given to Cologne as a mark of especial grace by Cnute. Aldred, on his return, knowing nothing of their early history, nor of the prophetic promise, presented them to Wlstan as a memorial of respect for his holy life. *Suscepit ille cæleste depositum, magnificè gratulatus, et gratias agens Deo, quod Reli-*

* Of this and the other barbarous words, which Dr. Davy employs, no explanation is afforded by him.

ILLUMINATION. *gioso non fraudaretur desiderio. (Vita S. Wlstan, lib. i. c. i. 9.)*

ILLYRIA. Some particulars respecting Illuminations may be found in the *Evangeliarum quadruplex* of Blanchino, (vol. ii. part ii. p. 492.) where he treats *de codicibus aureis, argenteis et purpureis*. Mabillon, *de re Diplo-*

maticâ may also be consulted. The Abbé Rive had in contemplation, and announced, a Work, *Essai sur Vénifier l'Age des Miniatures*, which, it is much to be regretted, that learned, though singular, and not always judicious, Frenchman, did not execute.

ILLUMINATION.

ILLYRIA.

ILLUSTRATE, } Fr. *illustrer*; It. *illustrare*;
ILLUSTRATION, } Sp. *ilustrar*; Lat. *illustrare*;
ILLUSTRATIVE, } (in, and *lustrare, purgare, expiare*, to purify, from *luere*,) to
ILLUSTRATIVELY, } purify, clear away; sc. any ob-
ILLUSTRIOUS, } scurity, to bring to light.
ILLUSTRIOUSLY, } To clear from darkness or
ILLUSTRIOUSNESS. } obscurity; to bring to light; to make clear, or manifest.

Illustrious; clear, bright, conspicuous, renowned; splendid; eminent.

So taried Saule at Damasco three daies, seeing none yearthlye thyng with corporall iyes, but the inwarde eyes of his solle, were in the meane space clerely *illustrate* and made clere.

Udall. *Actes*, ch. ix.

Beseeching Almighty God so to prosper your adventures, from time to time hereafter to be made for reaping the fruits of my trauels (at your great charges, and to my no small dangers) that ye may plentifully gather in and enoye the same, to the *illustrating* of the Queenes most excellent Maestie, the honour and commoditie of this her highnesse realme, &c.

Hakluyt. *Voyages*, &c. vol. i. fol. 352. M. Anth. Inkinson.

A Christian Poet, whose Religion little needs the aids of invention, hath less occasion to imitate such fables as meanly *illustrate* a probable Heaven, by the fashion and dignity of Courts, and make a resemblance of Hell, out of the dreams of frightened women, by which they continue and increase the melancholy mistakes of the people.

Davenant. *Preface to Gondibert*.

Then praid *illustrate* Diomed: vouchsafe me likewise care,
O thou unconquer'd Queene of Armes.

Chapman. *Homer. Iliad*, book x. fol. 136.

Next, hast thou the *illustration* of this learned gentleman, my friend, to explain every hard matter of History, that lying far from the way of common reading, may (without question) seem difficult unto thee.

Drayton. *Poly-olbion. Preface*.

Who can but magnifie the power of decussation, inservient to contrary ends, solution and consolidation, union and division *illustrable* from Aristotle in the old nucifragium or nutcracker.

Sir Thomas Brown. *Cyrus Garden*, ch. ii. fol. 43.

Changeable conceits we doe contrive,
Purging and pruning with all industrie,
What's dead or uselesse, lesse demonstrative,
What's dull or flaccid, nought *illustrative*.

More. *On the Soul*, part ii. book i. can. 2. stan. 41.

They being many times delivered hieroglically, metaphorically, *illustratively*, and not with reference unto action or causality.

Sir Thomas Brown. *Vulgar Errours*, book iv. ch. xii.

Brave Warwick; that abroad so long advanc'd her bear,
By her *illustrious* Earls renowned every where.

Drayton. *Poly-olbion*, song 13.

The churches, especially of your native Country, under the discipline of which your birth and genius have render'd you *illustriously* happy, may be sensible of so much the more assur'd security in your protection, by how much you excel others in *lustre* and ability.

Milton. *Works*, vol. ii. fol. 182. *Letters of State*.

This fear could not come from the design of the infant [Jesus], but must needs arise from the *illustriousness* of the birth, and the prophecies of the Child.

Taylor. *Rule of Conscience*, book i. ch. iv. p. 95.

That sword great Anne
Fix'd not in vain on thy puissant side,
When thee sh' enroll'd her garter'd knights among.
Illustrating the noble list.

Philips. *Blenheim*.

While the storm was in its fury, any allusion had been improper: for the Poet could have compared it to nothing more impetuous than itself: consequently he could have made no *illustration*.

Dryden. *Dedication to the Æneid*.

To Mr. Banks also the public is indebted for the designs of the engravings which *illustrate* and adorn the account of this voyage.

Cook. *Voyages*, vol. i. *Introduction*.

They contain such a parade of common-place quotation, with so small a degree of *illustrative* science, that I have thought proper to expel them from this edition.

Mason. *Fresnoy. Art of Painting*.

They [comparisons] should be taken from those *illustrious*, noted objects, which most of the readers have either seen, or can strongly conceive.

Blair. *Lecture 17*.

The deep carnations in the Eastern skies,
When ruddy morning walks along the hills,
Illustriously red, in purple dews.

Thompson. *Sickness*, book iv.

I L L Y R I A.

ILLYRIA, (the Kingdom of,) an integral portion of the Austrian Empire. The Country on the North-Eastern shore of the Adriatic bore that title in antiquity; but when the Romans made the conquest of it, under the Consul Anicius, 168 years before the Christian era, they changed the name to that of *Illyricum*, which comprehended all the territory lying Northwards, from the shores of the Adriatic to the borders of Noricum and Pannonia. Under Augustus, this Province was increased by the addition of Liburnia and Dalmatia; towards the East, its limits do not

appear to have been precisely fixed. The territory included in *Illyricum* thus became so considerable, that in the partition of the Empire under Arcadius and Honorius, this Province was divided; one part being annexed to the Eastern, the other to the Western Empire. The name, however, was soon after totally lost, as the Northern hordes took possession of the Roman Provinces; and in modern times was only revived in the official Latin of the Austrian Government, which gave the name of Illyria to the Hungarian Provinces below the Drave. By the peace of Presbourg,

ILLYRIA. in 1809, Napoleon obtained possession of Carniola, Friuli, Istria, part of Croatia, of Dalmatia, and of the Tyrol; all which territories he incorporated with his Empire, under the name of *Provinces Illyriennes*. When Austria, in 1814, regained possession of this Country, she separated Dalmatia, Croatia, and the Tyrol from the remainder, which, with the addition of some of the Venetian territories and the Circle of Clagenfurt, was formed into the *Kingdom of Illyria*, to be unalienably united to the Crown of Austria. The Kingdom was at the same time divided into the two independent Governments of Laybach and Trieste. Its boundaries are, on the North, the Duchy of Austria, Styria, and part of Croatia; on the East, the remainder of Croatia; on the South, the Adriatic; and on the West, the territories of Venice and the Tyrol. It comprehends a surface of about 14,000 square miles. The Government of Laybach is subdivided into the Circles of Laybach, Neustadt, Adelsberg, Clagenfurt, and Villach. The Government of Trieste comprises the Circles of Gorz, Istria, Fiume, and Carlstadt.

Government The Emperor of Austria rules the Illyrian Kingdom with uncontrolled authority; in Carniola and Carinthia, indeed, there exist Constitutional Assemblies, (*landstände*;) composed of four classes, Prelates, Lords, Knights, and Burghers; but these Assemblies have no legislative powers, and meet only to assess the taxes. The Supreme Court of Appeal is at Clagenfurt, but in the military and financial administrations, the Kingdom of Illyria is not separated by any precise line from the other Austrian dominions. The revenues are supposed to amount to about six millions of florins.

The physical description of the interior of this Country will be found under the heads CARINTHIA, CARNIOLA, CROATIA, and FRIULI. We shall here accordingly confine our observations to a few topographical particulars omitted in those Papers, and to a general account of the sea-coast.

The Loibel. The Kingdom of Illyria is, taken as a whole, a mountainous country, but the mountains terminate rather abruptly on the South; and the sea-coast is a low flat, sandy on the Western side, and covered with marshes towards the East. The Austrian roads through this unequal region are the finest in Europe. The distance between Kirschtheur and Krainburg, about 20 miles, is called the Pass of the Loibel, which must not be considered as a single mountain, but as a long range of mountains, rising one above the other, and round which the traveller keeps continually winding, till he arrives at two pyramids, which mark the highest point, and form the boundary between Carinthia and Carniola. This is one of the loftiest high roads in Europe; and the solidity with which it is constructed places it on an equality with the greatest works of antiquity, being on one side principally hewn out of the steep rock, and supported by strong walls on the other. Towards the precipice, it is fenced with rails and stone parapets.

From the Pass of the Loibel to Laybach, the road leads through one of the finest valleys in the Austrian dominions. The river Save embellishes the scenery of a fertile and well-cultivated plain. Laybach, called *Lublana* by the Sclavonians, is a pretty little town, containing a great number of large, elegant structures, some of which are public buildings. The Churches, 10 or 12 in number, are in better taste than those of Germany. The Cathedral is said to resemble in

its interior that of St. Peter's at Rome. It is entirely painted in fresco; and though not in a first-rate style, yet every thing indicates its vicinity to the frontiers of Italy. The Public Schools form a large handsome building. The Jesuits' convent is at present converted into Assembly rooms. The castle, situated on an eminence close to the town, is now visited only on account of the prospect it commands; it serves as a prison, and as barracks for recruits. The river Laybach runs through the town; but though navigable, the use made of it is inconsiderable. Population nearly 10,000.

About 30 miles from Laybach is the village of *Idria*, in the Circle of Adelsberg. Idria, so celebrated for its quicksilver mines, lies in a valley surrounded on every side by lofty mountains, covered by thick woods. The valley being extremely narrow, the houses stand detached on the sides of the hills, each with a garden annexed to it, in which the miners raise a few vegetables, notwithstanding the inclemency of the climate and the sterility of the soil. The little river Idrizza, in winter a formidable torrent, runs through the midst. The inhabitants of Idria, separated by high mountains from the rest of the world, are about 3500 in number, and are all miners or belong to miners. The number of labourers above and below ground is stated at 900, exclusive of upwards of 300 wood-cutters, who fell timber in the forests, which they float down the rivers or prepare in various ways. The annual produce of these mines amounted formerly, for a considerable period, to from 500 to 600 tons of quicksilver. The greatest part of it used to be exported to Spain, whence it was sent to America for the amalgamation of silver ores. But the revolutions terminating in the independence of the Spanish colonies, effectually interrupted those dealings, and as the market for the produce was diminished, the mines at Idria were wrought with less vigour. A great part of the quicksilver is conveyed to Vienna, and sold on account of the Emperor. England, it is said, takes the largest share.

The mines. The mines of Idria have the reputation of being the most magnificent in the world. The galleries and adits are so neat and spacious, that no disagreeable exhalation is perceptible. The entrance is by a lofty vaulted cavern, conducting to the descents; these are formed by clean stone steps, which are kept in excellent order. The steps have several landing-places, paved with broad flags, and provided with benches to rest on. As the miners proceed deeper into the pit, the passages continue to be arched over, and provided with steps. In a very few places the vault is supported with wood, and occasionally the solid rock is cut through, which, of course, needs no support. The ore is not of a uniform richness; some specimens furnish 80 per cent., but the average does not exceed 50; the small quantity of virgin quicksilver that is occasionally found is shown as a rarity. The principal shaft is 86 fathoms in depth. In the beginning of the present century, the wood-work in the galleries of these mines took fire, and the conflagration raged so obstinately as to threaten the destruction of the whole. The heated sulphureous exhalations prevented the workmen from approaching the scene of danger, and the flames could not be extinguished until the river was led, by an artificial channel, to discharge itself into the mines.

The mines of Idria belong to the Government, and are wrought entirely at its expense. The officers have

ILLYRIA. very moderate salaries; the pay of the miners begins with five kreutzers (about twopence farthing) a day, and gradually mounts to 17, which is the highest ever allowed; for this they must work eight hours below or 10 above ground. Notwithstanding the precautions taken in the management of these mines, to escape or counteract the noxious effluvia which belong to quicksilver ores, yet the insalubrity of the occupation is evident in the reduced value of life among the miners. Few of them live much beyond 50; the greatest mortality being amongst those whose business it is to roast the ores. Their scanty subsistence, and the hardships of their mountain climate, concur with the baleful atmosphere of the mines to shorten their existence.

Caverns.

The rock in which these metallic deposits are found is a bituminous schist; but the great mountain chains which branch through Illyria, the Noric and Julian Alps, are principally formed of secondary limestone, a species of rock remarkable for its cavernous character. The mountains composed of it appear in general to be hollow. The subterranean rivers in Illyria are as numerous as those which flow above ground; in some places they gush from caverns; then after a considerable course suddenly disappear, and further on emerge again; or they flow during certain seasons, and then disappearing leave their channels quite dry. The singular lake of Czirknitz (see CARNIOLA) presents a phenomenon of the same nature.

At Adelsberg.

It is said that there are above a thousand caverns bearing names in the mountains of Illyria. The most remarkable are, the Magdalen Grotto near Adelsberg; that of Lueg; that of St. Servio near Trieste; the Grotto of Corgnale; and those of the lake of Czirknitz. The great cavern of Adelsberg is said to be two leagues in length; at the extremity of the Magdalen Grotto is a pool, which attracts the attention of Naturalists from the circumstance of its nourishing that singular little animal the *Proteus Anguinus*. At Lueg there are three caverns, one above another; the lowest of them cannot be explored, as a rapid torrent flows through it; the second is about two miles long, uniformly spacious, and decorated with columns and a fretted roof of stalactites. In the wide aperture of the uppermost Grotto some one conceived the extraordinary idea of erecting the Castle of Lueg. This building, which is said to be very ancient, is capacious, but dark, damp, and gloomy. A great portion of it has fallen to ruin. From the rear of the castle is a communication with the Grotto. The Grotto of Corgnale, not far from Trieste, is said to surpass every other known cavern in the size of its massive stalactites and the brilliancy of its incrustations; it has never been completely explored, but is supposed to have a second opening at a distance of nine miles.

Lueg.

The cavernous district between Adelsberg and Trieste is a desolate, barren, and rocky tract, thinly inhabited, and still worse cultivated. The country grows still more naked and dreary as the traveller climbs the long ridge of the Karst towards the South. At length, having reached the summit of the Karst, he finds himself on the brow of a bold precipice, which would make him shudder if it were not for the smiling prospect which lies beneath. In the front is the Adriatic, the bay of Trieste with all its promontories, Istria on the left, and on the right, along the Northern frontiers of Venice, a lofty range of Alps covered with eternal snow. The summit of the Karst, and the country lying immediately below it, differ as much in climate as if they were

separated by a distance of ten degrees; there is no spot in the world, perhaps, where so sudden a transition may be experienced. From a bleak and barren region, a very rapid descent conducts to one in which the chestnut, the cypress, the fig, the peach, the almond, the olive, and the vine, flourish with the luxuriance of Italian vegetation.

Trieste, the *Tergeste* of antiquity, rises in an amphitheatrical form to the summit of a mountain, the base of which is washed by the sea. The houses are well built, and the streets very wide, and paved with flagstones of great size. The harbour of Trieste was for a long time only a simple anchorage place. The magnificent mole was constructed by the directions of Maria Louisa. It extends about 1500 feet into the sea, and has room on it for 50 pieces of cannon. Opposite the mole, on the other side of the town, is the New Lazaretto, with a distinct harbour. The Castle stands on an eminence above the town, and was once thought a strong fortification, but the French dismantled it in 1813, and a few guns planted there at present serve only to salute the vessels entering the harbour. The harbour is secure and commodious, though exposed to the *Bora*, a furious wind from the South-West. Two large canals run out of it for a considerable distance into the town, and afford a place for the reception of a large number of vessels. These canals were the labour of an early period. Trieste has few handsome buildings. The Church of the Jesuits, nevertheless, is handsome, and the Exchange is a model of good taste. In the Cathedral is a monument raised to the memory of the celebrated Winkelman, who was assassinated here by his servant. The population of Trieste is nearly 40,000. The prosperity of the place may be ascribed to its privileges as a free port. It arose as Venice declined; but the commercial charter lately granted to the ancient Queen of the Adriatic, may, perhaps, check the growth of the rival town.

A few miles to the Westward of Trieste, a little village, with about 800 inhabitants, retains the name and marks the site of the ancient *Aquileia*. Towards the East is the peninsula of *Istria*, as remarkable for the fertility of its soil, as for the supine laziness of its inhabitants. Oil and wine are almost all that Man requires from the soil in these Cantons, and they are procured with little labour. The sea also affords here an unusual abundance of excellent fish, and supersedes the necessity of constant occupation. To the indolent habits of the people, and their immoderate use of wine, may be attributed the frequency of gout in Istria, which is the chief seat of that disorder, as Styria is said to be of wens. One of the great advantages of Istria is its valuable forests. From these the Republic of Venice derived the greater part of its timber for ship-building; but their extent contributes, perhaps, to the general insalubrity of this Country, which in a great many instances proves fatal to foreigners.

The town of *Capo d'Istria*, about 10 miles South of Trieste, was known in the earliest Ages by the name of *Ægida*. In the course of time, however, it abandoned that name for the more Courtly one of *Justinopolis*, given to it either by the Emperor Justin or Justinian. The town stands on an isle, which has been united to the mainland by a causeway half a mile in length. It is a Bishop's See depending on the Archbishopric of Udina, and notwithstanding its small extent and population, (not much exceeding 5000,) it contains 40

ILLYRIA. Churches, exclusive of the Cathedral, and has 30 Con-
 vent s. Its salt-pits and vineyards furnish the most im-
 IMAGE. portant articles of its commerce; and its air, though
 not perfectly salubrious, is less dangerous to health
 than that of the other maritime towns of Istria. The
 Rovigno. town of *Rovigno*, further South on the peninsula, is a
 more agreeable and more populous place, though less
 frequently visited by strangers. The quarries from
 which Venice was supplied with building stone, were
 in its neighbourhood, and the intercourse maintained
 by it on this account with the architects of Italy, may
 have contributed to the general elegance observable
 in its buildings. The Cathedral is a fine, large, Gothic
 edifice, majestically situated in the highest part of the
 town; it is particularly remarkable for the height and
 beauty of its steeple, which bears a close resemblance to
 that of St. Mark's.

Pola.

Near the extremity of the Istrian peninsula stands
 the town of *Pola*, originally *Pietas Julia*, which pre-
 serves many more traces of its ancient grandeur than
Ægida or *Capo d'Istria*. It gave its name to the gulf
 and the promontory, and under the Emperor Severus
 assumed the proud title of *Respublica Polensis*. It has
 now, however, dwindled down to a few houses with
 about 700 inhabitants, dispersed within the walls of a
 town, near which stand the ruins of an Amphitheatre,
 capable of containing many thousands. Its only defence
 is a wretched citadel, left unfinished by the Venetians,
 and garrisoned in time of war by a detachment of 20
 men. The walls of the Amphitheatre are still entire;
 it has three stories, each of which contains 72 arcades.
 The steps and benches were probably of wood, and

have totally disappeared. There is also a Temple here
 dedicated *Romæ et Augusto*, and built in the finest
 style of the Corinthian Order. On the flat frieze in the
 front of the portico is the inscription mentioned above,
 which is described by Spon as perfectly legible. The
 steps conducting to the portico and the pedestals of the
 columns are buried in rubbish. The people of the town
 call the Amphitheatre the *Casa Orlandina*, or house of
 Roland. There is also an ancient Triumphal Arch in
 perfect preservation, which is considered as one of the
 gates of the town, under the name of *Porta Aurea*.
 It is a simple but very beautiful monument, recording
 not victory and conquest, but the affection of a wife
 towards her husband. There are also many other
 remnants of Roman grandeur in this interesting spot.
Fiume is the last place of any importance in Istria. *Fiume*.
 It is a free port, with an active trade, and a population
 of 8000 souls.

ILLYRIA.
IMAGE.

To the district of *Fiume* are annexed the three Islands The Islands
 of *Veglia*, *Cherso*, and *Ossero*. The first of these sup- *Veglia*.
 ports about 11,000 inhabitants, and exports wine and
 marble. *Cherso* has a population of 6000, and is *Cherso*.
 remarkable for the extreme smallness of its horses,
 which are not, however, deficient in spirit or in symme-
 try of form. The island of *Ossero* is separated from *Ossero*.
Cherso only by a narrow canal, which is not navigable
 for ships of any burden; it resembles that island in its
 fertility and salubrity, exporting honey, wine, oil, and
 fruits in abundance.

See *Casas' Travels in Istria and Dalmatia*; *Kütner's
 Travels in Europe*; *Russell's Travels in Germany*;
Demian's Geography of Austria.

IMAGE, v.
 IMAGE, n.
 IMAGER,
 IMAGERY,
 IMAGEINE,
 IMAGEINABLE,
 IMAGEINANT, n.
 IMAGEINANT, adj.
 IMAGEINARY,
 IMAGEINARILY,
 IMAGEINATE,
 IMAGINATION,
 IMAGEINATIVE,
 IMAGEINER,
 IMAGEININGS,
 IMAGE-BREAKER,
 IMAGE-GRAVER,
 IMAGE-MAKER,
 IMAGE-MONGER,
 IMAGE-WAR,
 IMAGE-WORSHIP.

Fr. *image*, *imaginer*; It.
immagine, *immaginare*; Sp.
imagen, *imaginar*; Lat. *imago*,
imaginari. *Imago*, says Vos-
 sius, is, if we assent to Festus,
quasi imitago, from *imitor*,
*quia imitatur et representat suo
 modo id quod exprimit*; or it
 may be from *εἰμα*, *imago*, from
εἰκ-ειν, *simile esse*; to be like.
 Any thing made, framed,
 figured, or fashioned, carved, or
 painted, in imitation, likeness,
 or representation; a semblance
 or resemblance, picture or copy,
 a figure, statue or effigy; met.
 that which is, or which is formed,
 in the mind, as a picture or re-
 presentation, or resemblance.

To *image*; to form, to
 conceive, such *images* in the
 mind; to picture resemblances or representations; to
 depicture, to devise.

Hym þougte þe ymage in hys slepe tolde hym hys chance.
R. Gloucester, p. 14.

Therefore as we han born the ymage of the ertheliman, bere we also
 the ymage of the heuenli.

Wiclif. 1 *Corynthians*, ch. xv.

And as we haue borne the ymage of the earthly, so shall we beare
 the ymage of the heuently.

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For sum visioun is bodili, as whanne we seen ony thing with bodili
 igen. some is spiritual or ymaginarie, as whanne we seen slepyng or
 ellis wakyng we biholden the ymagis of thinges bi whiche sum other
 thing is signified.

Wiclif. Prologue on *Apocalips*.

To which image bothe yonge and old
 Commanded he to loute, and have in drede.

Chaucer. *The Monkes Tale*, v. 14167.

Philosophers, that highten stoicians, wend that images and sensibi-
 lities, that is to saie, sensible imaginations, or els imaginacions of sen-
 sible thinges, were emprinted into soules, fro bodies without forth.

Id. *The fifth Booke of Boecius*, fol. 245.

But many subtil compassings
 As babeuries and pinnacles
 Imageries and tabernacles
 I sawe.

Id. *The thirde Booke of Fame*, fol. 280.

And thus by wit and subtil enquering
 Imagined was by whom this harm gan spring.

Id. *The Man of Lawes Tale*, v. 3309.

Man is a reasonable two-footed beast, and how so that this knowing
 is vniuersall, yet nys there no wight, that ne wote well, that a man is
 a thyng ymaginable and sensible, &c.

Id. *The fifth Booke of Boecius*, fol. 240.

Lo, what a gret thing is affection,
 Men may die of imagination
 So depe may impression be take.

Id. *The Milleres Tale*, v. 3612.

Also imaginacion, albe it so, that it taketh of witte the beginnyng,
 to seen and formen the figures algaates although that wit ne were not
 present, yet it enuironeth and comprehendeth all thynges sensible,
 not by reason sensible of demyng, but by reason imaginatife.

Id. *The fifth Booke of Boecius*, fol. 240.

4 c

IMAGE.

And he bethought hym, how he might
Unto this tyranne do likynge.
And of his owne *imaginyng*
Lete forge and make a bulle of bras.

Gower. *Conf. Am.* book vii. fol. 162.

And to beware either of makynge *imagery*, or howyng themselves
vnto *images* saying: ye saw no *image* when God spake vnto you,
but heard a voyce onely.

Tyndall. *Workes*, fol. 22. *Prologue on Deutoronomy.*

Therefore is his case both playn against Goddes open precept, & the
dispensacion straunge and withoute saumple, no cause appearing nor
wel *imaginable*.

Sir Thomas More. *Workes*, fol. 1193. *The second Booke of Com-
fort agaynst Tribulacion.*

The kynge enclyned well thereto, but the duke of Burgoyne, who
was sage and *ymagynatyue*, wolde nat agree therto.

Lord Berners. *Froissart. Cronycle*, vol. ii. ch. 181.

The Duke of Bretaygne was a subtile Prince and *ymaginatyfe*.

Id. Ib. ch. 206.

For men of warre inclosed in fortresses are sore *imagyners*, and
whan their *imaginacion* inclyneth to any yuell dede, they wyll craf-
tely colour it.

Id. Ib. ch. 167.

The whiles, some one did chaunt this lonely lay;

Ah see, whoso faire thing doost fain to see

In springing flowre the *image* of thy day.

Spenser. *Faerie Queene*, book ii. can. 12.

Egwin the monke (after made bishop) had a vision from God,
wherin he was admonished to set up the *image* of the mother of God
in his Church. The matter was debated; and brought before the
Pope in his See Apostolike: there Egwin was sworne to the truth of
his vision. Thereupon Pope Cōstantinus sent his Legate Boniface
into England; who called a counsell at London; wherein, after prooffe
made of Egwin's vision, there was an act made for *image-worship*.
Hall. Works, vol. ii. part ii. fol. 23. *The Old Religion*, ch. x. §. 1.

Praxiteles was ennobled for a rare *imager*, and cutter of stones
and marble: hee eternised his memoriall by making one *image* of
Venus, for the Gnidian, so lively, that a certaine young man became
so amorous of it, that he doted for love thereof, and went besides
himselfe.

Holland. *Plinie*, vol. i. fol. 175.

And there beside of marble stone was built

An altar, carv'd with cunning *imagery*,

On which true Christians bloud was often spilt,

And holy martyrs often doen to die,

With crewell malice and strong tyrannie.

Spenser. *Faerie Queene*, book i. can. 8.

Therefore he her did court, did serue, did wooe,

With humblest suit that he *imagine* mot,

And all things did deuise, and all things doo,

That might her loue prepare, and liking win theretoo.

Id. Ib. book iv. can. 2.

Produce any rule of nature, or naturall justice, by which inferior
criminals ought to be punished, but kings and princes go unpunished;
and not only so, but tho' guilty of the greatest crimes *imaginable*,
be had in reverence and almost adored.

Milton. *Works*, vol. i. fol. 497. *A Defence of the People of England.*

Hence Story is full of the wonders it works upon hypochondrical
imaginants; to whom the grossest absurdities are infallible certainties,
and free reason an impostour.

Glanvil. *The Vanity of Dogmatizing*, ch. xi.

And (we will enquire) what the force of *imagination* is; either
upon the body *imagent*, or upon another body.

Bacon. *Natural History*, Cent. 10.

Let others sing of knights and palladines,

In aged accents, and untimely words;

Paint shadows in *imaginary* lines,

Which well the rich of their high wits records.

But I must sing of thee, and those fair eyes.

Daniel. *Sonnet 52.*

The advantages of princes are, we see,

But things conceiv'd *imaginarily*:

For ev'ry state of fortune, in degree,

Some *image* hath of principality.

Id. History of Civil Wars, book viii.

Whereas the *imagine* facultie of other living creatures is un-
movable, and alwaies continueth in one: in all it is alike, and the

same still in every one, which causeth them alwaies to engender like *IMAGE*.
to themselves, each one in their several kind.

Holland. *Plinie*, vol. i. fol. 161.

Now our simple apprehension of corporal objects, if present, we
call sense; if absent, we properly name it *imagination*.

Glanvil. *The Vanity of Dogmatizing*, ch. xi.

Perhaps to highten your fancy in writing, you are wont to sit in your
doctor's scarlet, which, through your eyes infecting your pregnant
imaginative with a red suffusion, begets a continual thought of blush-
ing.

Milton. *Works*, vol. i. fol. 99. *Animad. upon Rem. Def. &c.*

The faculty and power of sense is proper to the soule, the instru-
ment belongeth to the body; but both the one and the other apprehendeth
external things, by the means of the *imaginative* faculty, or
the phantasie.

Holland. *Plutarch*, fol. 683.

Others think also, that these *imagers* invented that they spake of
their own heads.

Sir Thomas North. *Plutarch*, fol. 121. *Camillos*

If good? why doe I yeild to that suggestion

Whose horrid *image* doth infixe my heire,

And make my seated heart knock at my ribbes,

Against the vse of nature? Present feares

Are lesse then horrible *imaginings*.

Shakspeare. *Macbeth*, fol. 133.

Though *image-breakers*, foes to Papall power,

In whose vast minde, Religion's part was least.

Stirling. *Doomes-day. The Ninth Hour.*

For the wives he married, there is no mention made of the first,
saving that Cephisodotus the *image graver* was her brother.

Sir Thomas North. *Plutarch*, fol. 629. *Phocion.*

Phideas the *image maker* (as we have told you before) had under-
taken to make the *image* of Pallas. *Id. Ib. Pericles*, p. 145.

His [Raphael] departure from before the throne, and his flight thro'
the quires of angels, is finely *imaged*. *Spectator*, No. 327.

That the mountains are pleasant objects to behold, appears, in that
the very *images* of them, their draughts and landskips are so much
esteemed.

Ray. *Of the Creation*, part ii.

"And whence," said I, "canst thou have dread or pain?

What can thy *imagery* of sorrow mean?

Secluded from the world and all its care,

Hast thou to grieve or joy, to hope or fear?"

Prior. *Solomon*, book ii. *Pleasure.*

Many men, who now are conscious and willing to acknowledge,
that they act contrary to all the reasonable evidence and convictions
of religion; are nevertheless very apt to *imagine* within themselves,
that if the great truths of religion were proved to them by some
stronger evidence, they *should* by that means be worked upon, to act
otherwise than they do. *Clarke. On the Attributes*, p. 450.

No man who reads Josephus's History of that dreadful and unpa-
ralleled calamity, (the destruction of Jerusalem,) can, without the
greatest obstinacy *imaginable*, doubt of Our Saviour's divine fore-
knowledge. *Id. Ib.* p. 391.

We found it so exceeding (and scarce *imaginably*) difficult a matter,
to keep out the air from getting at all in at any imperceptible hole or
flaw.

Boyle. *Works*, vol. i. p. 10. *New Experiments touching the Spring
of Air.*

The vaulted isles, and shrines of *imag'd* saints,

The caverns worn by holy knees appear'd,

And to the sun were op'd.

Warton. *Eclogue 4.*

The dauntless maid with hardy step explor'd

Each room, array'd in glistering *imagery*;

And thro' the enchanted chamber, richly stor'd,

Saw Cupid's stately maske come sweeping by.

Id. Ode 5.

These properties [of being] Mr. Addison had reduced to three
general classes of greatness, novelty, and beauty; and into these we
may analyse every object, however complex, which, properly speak-
ing, is delightful to the *imagination*.

Akenside. *Pleasures of Imagination. The Design.*

Poetry, however, in its antient original condition, was perhaps
more vigorous than it is in its modern state. It included then, the
whole burst of the human mind; the whole exertion of its *imaginative*
faculties *Blair. Lecture 38.*

IMAGE. When time shall once have laid his lenient hand on the passions and pursuits of the present moment, they too shall lose that imaginary value which heated fancy now bestows upon them.
 IMBARK. Blair. Sermon 3. vol. ii.

Pope Gregory II. sided with the *image-mongers*.
 Jortin. Remarks on Ecclesiastical History, vol. iii. p. 188.

The History of the *image-war* is written by Maimbourg, more Maimburgiano, that is, with flagrant insincerity, and a multitude of misrepresentations.
 Id. Ib.

IMATIDIUM, in Zoology, a genus of Tetramerous Coleopterous insects, belonging to the family Crioceridæ, established by Fabricius, and forming the passage from Hispa to Cassida.

Generic character. Body nearly orbicular, shield-shaped; thorax recurved, the head on a deep anterior neck; antennæ cylindrical.

These insects are proper to the warmer parts of South America. They are generally ornamented with five colours, and sometimes their thorax and elytra are ornamented with various-shaped projections, which give them an extraordinary appearance. The type of the genus is *I. Leayanum* of Latreille, figured in his Genera of Insects, pl. xi. fig. 7, and named after Mr. M'Leay, the late Secretary of the Linnæan Society.

IMBALM, commonly now written *Embalm*, q. v.

Many a man lives a burden to the earth; but a good book is the precious life-blood of a master-spirit *imbalm'd* and treasur'd up on purpose to a life beyond life.

Milton. Works, vol. i. fol. 143. Of Unlicens'd Printing.

IMBAR, commonly written *Embar*, q. v.

There are no mighty mountains interpos'd
 Between thy beams and us, t' *imbar* thy light.
 Danici. To the King's Majesty.

Howbeit, they would hold vp this Salique law,
 To *barre* your highnesse clayming from the female,
 And rather chuse to hide them in a net,
 Then amply to *imbarre* their crooked titles,
 Vsurpt from you and your progenitors.
 Shakspeare. Henry V. fol. 71.

IMBARGO, now commonly written *Embargo*, q. v.

That the public service might not suffer by any delay that could be avoided, the Commissioners of Parliament caused an *imbargo* to be laid upon all the vessels then in harbour.

Ludlow. Memoirs, vol. ii. p. 219.

An IMBARGO, which word appears to be borrowed from the Spanish *embargo*, as it is often written in English also, is an arrest upon ships or merchandise in port, by authority. By 27 Edward III. c. 17. in case of any public dispute with a foreign Power, the merchants of that Power were to have forty days' notice, in order that they might sell their goods and depart. We know not at what period the contrary usage became common; but the ships of foreign nations are now generally seized upon the breaking out of a War. Ships, also, whatever colours they may carry, sometimes under an Imbargo have their merchandise taken out, and are pressed into the service of an expedition. The Royal Proclamation for an Imbargo in time of War is equally binding with an Act of Parliament. In time of Peace the power is doubtful, and whenever it has been exercised it has been accompanied with an Act of Indemnity.

IMBARK, more commonly written *Embark*, q. v.

First *imbarking* my selfe in a good shyppe of yours, named the Swallow, at Grauesend, hauing a faire and good winde, our anker then weyd, and committing all to the protection of our God.

Hakluyt. Voyages, &c. vol. i. fol. 343. M. Anth. Jenkinson.

Philopœmen being advertised therof, *imbarqued* his men suddenly and set upon his enemies ere they wist it, or had any thought of his coming.

Sir Thomas North. Plutarch, fol. 311. Philopœmen.

I know not by whose order, but we marched away and left them burning; at the brest-work we *imbarked* into our canoas and returned aboard our ships.

Dampier. Voyages, Anno 1685.

The Parliament being *imbarked* in the same vessel, would find it necessary, as well for their own security as for that of the people, to leaue the sword in faithful hands at the time of their dissolution.

Ludlow. Memoirs, vol. ii. p. 291.

IMBARREN, also written *Embarren*, q. v.

The most generous and vigorous land will in time be *imbarrened*, when always pinched with the plough, and not permitted to slumber at all, and lie fallow some competent time.

Fuller. Worthies. Gloucestershire.

IMBA'SE, } Also written *Embase*, q. v.
 IMBA'SING, n. }

Now in all this humble shew and lowliness of his he did not so much *imbase* his dignity and greatness, which the common people thought him to have at the first; as he did thereby cut off envy from him, winning again as much true authority, as in semblance he would seem to have lost.

Sir Thomas North. Plutarch, fol. 86. Publicola.

Martius also, though it liked him nothing to see the greatness of the people thus increased, considering it was to the prejudice and *imbasing* of the nobility, and also saw that other noble patritians were troubled as well as himself: he did persuade the patricians, to shew themselves no less forward and willing to fight for their country, than the common people were.

Id. Ib. fol. 187. Coriolanus.

If any be but partly adulterated, preserve the good portion by purifying it (by the cupel or some other fit way) from the falsifying alloy, by whose admixture it has been *imbased*.

Boyle. Works, vol. i. p. 591. Preface to Chymical Principles.

IMBASTARDIZED, degenerate,—as *bastards*, or base-born;—as spurious offspring.

Except some few who yet retain in them the old English fortitude and love of freedom, and have testify'd it by their matchless deeds, the rest *imbastardiz'd* from the ancient nobleness of their ancestors, are ready to fall flat and give adoration to the image and memory of this man.

Milton. Works, vol. i. fol. 363. An Answer to Eikon Basilike.

IMBATHE, also written *Embathe*, q. v.

Methinks a soveraigne and reviving joy must needs rush into the bosome of him that reads or hears; and the sweet odour of the returning Gospel *imbath* his soul with the fragrance of heaven.

Milton. Works, vol. i. fol. 2. Of Reformation in England.

Who [Nereus] piteous of her woes, rear'd her lank head,
 And gave her to his daughters to *imbathe*
 In nectar'd lavers strow'd with asphodil.

Id. Comus, l. 837.

IMBATTLE, also anciently, and now usually written *Embattle*, q. v.

In expressing the counsailes, deuises, conuentiōs, progressions, enterprises, exploitures, fourmes, and facions of *imbataylynge*, he seemeth to put all other wryters of lyke matters to sylence.

Sir Thomas Elyot. The Governour, book i. ch. xxi.

But he nat knowynge, but that they came to endomage hym, armed hymselfe and suche seruantes as he then hadde with him, and dysposed theym aboute the *imbatylmentes* of his house.

Id. Ib. book ii. ch. ii.

Huge hosts of thoughts *imbattled* in my breast,
 And ever busied with intestine warres,
 And like to Cadmus' earth-borne troupes at iarres,
 Haue spoil'd my soul of peace, themselves of rest.

Stirling. Aurora. Sonnet 6.

Let them gather themselves, and be scatter'd; let them *imbattel* themselves, and be broken; let them *imbattel*, and be broken, for thou art with us.

Milton. Works, vol. i. fol. 29. Of Reformation in England.

IMBAY.

IMBAY, also written *Embay*, *q. v.* by Hakluyt.IMBEL-
LISH.The 14 day in the morning we were so *imbayed* with ice, y^t we were constrained to come out as we went in.*Hakluyt. Voyages, &c.* vol. i. fol. 447. *Pet and Jackman.*In the evening it pleased God to giue vs for the space of one quarter of an houre cleare weather, by which we found ourselues to be *imbayed*. *Id. Ib.* vol. iii. fol. 199. *M. Charles Leigh.*IMBE/CILE, *v.* } Fr. *imbecille*; It. *imbecille*; Sp.IMBE/CILE, *n.* } *imbecil*; Lat. *imbecillis*, or *imbe-*IMBE/CILITY. } *cillus*, from *baculus*, a staff; because he leans upon a *staff*, who is weak or infirm of foot. *Vossius.*Leaning or relying upon, and, thus, needing or in want of, a stay or support; and as the Fr. *imbecille*, "Weak, feeble, strengthlesse, faint, forcelesse." *Cotgrave.*To *imbecile*; to weaken, to enfeeble.

Of this full well thou art resolute
before kyng Tullie gan
So tyrannous a monarchie
imbecelyng freedome, than
By vertues spray, the basest borne
might be the noblest man.

Drant. Horace. Satire 6.

Those wryng, and wrest the meaner sorte,
whose myndes and tongues are free,
And so *imbecill* all theyr strengthe,
that they are naught to me.

*Id. Ib. Satire 5.*The seconde plage of the seconde angell, as the seconde iudgemente of God againste the regiment of Rome, and this is *imbecelynge* and dimynyshe of their power and dominion, many landes and people fallynge from them. *Udall. Reuelacion*, ch. xvi.Christes bodye and bloude is in deade a substance there present, by Goddes omnipotencye onely to be comprehended by fayth, so far as may be vnderstanded of mannes weaknes and *imbecillyte*. *Stephen, Bishop of Wynchester. Of Transubstantiation*, fol. 104.Euen so sith we are not of power and habilitie to performe the law of God, and yet beare a good hart towards God and his law, lamentyng our *imbecillitie* that we can do him no further pleasure: then will God recount vs not as his enemyes, but as his deare children and beloued frendes.*Frith. Workes*, fol. 31. *An Aunsweare agaynst Rastel's Dialogue.*Princes must in a special manner be guardians of pupils and widows, not suffering their persons to be oppressed, or their states *imbezill'd*, or in any sense be exposed to the rapine of covetous persons. *Taylor. Holy Living*, ch. iii. sect. 2.It is a sad calamity, that the fear of death shall so *imbecil* man's courage and understanding, that he dares not suffer the remedy of all his calamities. *Id. Holy Dying*, ch. iii. sect. 7.

And thereupon in sorrow thus complain:

"What wondrous inconvenience do they feel,
Where as such *imbecility* doth reign,
As so neglects the care of commonweal?"

Daniel. History of Civil Wars, book v.We in a manner were got out of God's possession: were, in respect to him, become *imbecile* and lost.*Barrow. Workes*, vol. ii. *Sermon 22.*Clemency is produced by magnanimity and fearlessness of dangers, so is cruelty by cowardice and fear, and argues not only a depravedness of nature, but also a meanness of courage and *imbecillity* of mind.*Sir Wm. Temple. Workes*, vol. iii. p. 164. *Introduction to the History of England.*And as it always happens in this kind of officious universal interference, what began in odious power, ended always, I may say without an exception, in contemptible *imbecility*.*Burke. Thoughts on Scarcity.*

IMBE/LLISH, } Also anciently, and now com-

IMBE/LLISHMENT. } monly, written *Embellish*, *q. v.*When we see our garden *imbellished* with flowers, the earth is full of the goodness of the Lord.*Ha'll. Workes*, vol. iii. fol. 472. *The Devout Soul*, sec. 3.They should lay away all delicate, wanton, and costly *imbellishments* of the body, and acquaint themselves with simple and plaine attire. *Holland. Plutarch*, fol. 720.Jews and Gentiles might have good cause to be assur'd, that God whenever he meant to reform his Church, never intended to leave the government thereof delineated here in such curious architecture, to be patch'd afterwards, and varnish'd over with the devices and *imbellishings* of man's imagination.*Milton. Works*, vol. i. fol. 43. *The Reason of Church Government*, book i. ch. ii.Indeed, from such people, nothing (as they think) comes gracefully, unless it be *imbellished* with the ornament of some silly word they have taken up, either a round oath or a curse, or the corruption of one, or something that is near akin to it.*Sharpe. Works*, vol. iv. *Sermon 18.*By this plain and unadorned way of writing, I unkindly deny my essays many *imbellishments*, which I might give them, and which perhaps you will think they do abundantly need.*Boyle. Works*, vol. i. p. 317. *On Experimental Essays in General.*

IMBE/ZZLE, }

IMBE/ZZLING, }

IMBE/ZZLEMENT. }

Also anciently, and now more commonly, written *Embezzle*, *q. v.* Fr. *embler*; to steal, filch, lurch, pilfer, nim, purloin, *imbezel*, convey away. *Cotgrave.*They w^t in a fewe dayes after had caused a golden cup to be purposely conveyed out of the waye: which y^e ministers hauyng *imbe-seled*, made complaint vnto Alexander for the losse therof.*Brende. Quintus Curtius*, book ix. fol. 275.Which the whole army by consent agreed to present unto Marius, excepting nothing, saving, that which was *imbezzelled* and conueighed away underhand.*Sir Thomas North. Plutarch. Caius Marius.*The issues, fines, amerciaments, which shall happen to be made, and all forfeitures which shall happen before you, you shall cause to be entered without any concealment or *imbezling*, and send to the Court of Exchequer.*Milton. Works*, vol. i. fol. 339. *Observations on Peace between the Earl of Ormond and the Irish.*But first I must require you to use diligence in presenting especially those purloinings and *imbezlements*, which are of plate, vessell, or whatsoever within the king's house.*Bacon. Works*, vol. ii. p. 557. *Judicial Charge upon the Commission for the Verge.*I have this day erected a Court of Alienation, by the Statutes of which the next akin is empowered to beg the parts and understanding of any such person as can be proved, either by *imbezelling*, making a wrong use, or no use at all of the said parts and understanding, not to know the true value thereof.*Tatler*, No. 302.Felony by *imbezling* or destroying the King's armour or warlike stores is, in the first place, so declared to be by Stat. 31 Eliz.—Other inferior *imbezlements* and misdemeanors that fall under this denomination, are punished by Statutes 9 and 10 Wil. III. &c.*Blackstone. Commentaries*, book iv. ch. vii.

IMBI/BE, }

IMBIBITION. }

Fr. *imbiber*; It. *imbevere*; Sp. *em-beber*; Lat. *imbibere*; (*in*, and *bib-ere*, to drink;) to drink in.

To drink in, to suck in: generally, to draw or take in.

Which [the German tongue] he will find very difficult and with much regret, and many conflicts attained unto, after the facile and more smooth languages are once thoroughly *imbibed*, not omitting (comparatively) even the French itself.*Evelyn. Miscellaneous Writings*, p. 50. *The State of France. Lewis XIV.*After this *imbibition*, when that the frumentie hath thus drunk up all the water, there must be added thereto a sextar of ewe's milke, or goat's milke, and in the end a little honey.*Holland. Plinie*, vol. ii. fol. 139.Sweet-breads and collops were with skewers prick'd
About the sides; *imbibing* what they deck'd.*Dryden. Homer. Iliad*, book i.IMBEL-
LISH.

IMBIBE.

IMBIBE. If this leather were a substance as little obnoxious to corruption as a sponge, it would, by its copious *imbibitions*, and emissions of the aërial moisture, be a fitter matter, than any other I had employed, for a hygroscope.

Boyle. *Works*, vol. iii. p. 789. *A Statical Hygroscope, &c.*

Here the wild horse, unconscious of the rein,
That revels boundless o'er the wild campaign,
Imbibes the silver surge, with heat opprest,
To cool the fever of his glowing breast.

Blacklock. *Psalm* 1.

IMBITTER, see EMBITTER. A. S. *biter-ian*, from *bit-an*, to bite.

To cause to be biting, piercing, pungent; and, thus, painful; destroying the ease, pleasantness, or sweetness.

We beseech Almighty God to stir up the hearts of all his people professing the orthodox religion, to resolve upon the common defence of themselves, and the mutual assistance of each other against their *imbittered* and most implacable enemies.

Milton. *Works*, vol. ii. fol. 189. *Letters of State*, June 8th, 1655.

Unhappy parent of a short-liv'd son,
Since Jove in pity by thy prayers was won
To grace my small remains of breath with fame,
Why loads he this *imbitter'd* life with shame?

Dryden. *Homer. Iliad*.

Samson challenges him to the combat; and after an interchange of reproaches, elevated by repeated defiance on one side, and *imbittered* by contemptuous insults on the other, Harapha retires.

Johnson. *The Rambler*, No. 139.

IMBLA'ZE, } Also anciently, and now perhaps
IMBLA'ZON, v. } more commonly, written *Emblaze*,
IMBLA'ZONRY. } *q. v. en*, and *blaze*, *q. v.* As applied
by Milton,

To adorn with the heraldic *blazonry* of arms.

Who forthwith from the glittering staff unfurl'd
Th' imperial ensign, which full high advanc'd
Shon like a meteor streaming to the wind
With gemms and golden lustre rich *imblaz'd*,
Seraphic arms and trophies.

Milton. *Paradise Lost*, book i. l. 543.

Or in their glittering tissues bear *imblaz'd*
Holy memorials, acts of zeal and love
Recorded eminent.

Id. *Ib.* book v. l. 592.

Or to describe races and games,
Or tilting furniture, *imblazon'd* shields,
Impresses quaint, caparisons and steeds.

Id. *Ib.* book ix. l. 34.

Him round
A globe of fierce seraphim inclos'd
With bright *imblazonrie*, and horrent arms.

Id. *Ib.* book ii. l. 513.

Sudden a burst of brightness smote my sight,
From arms, and all th' *imblazonry* of war
Reflected far.

Warton. *Eclogue* 5.

IMBODY, also anciently, and now commonly, written *Embody*, *q. v.*

For never since created man,
Met such *imbodied* force, as nam'd with these
Could merit more than that small infantry
Warr'd on by cranes.

Milton. *Paradise Lost*, book i. l. 579.

The soul grows clotted by contagion
Imbodies, and imbrutes, till she quite lose
The divine property of her first being.

Id. *Comus*, l. 468.

The saline parts of aqua-fortis being *imbodied* in the metals, and of a very fusible nature, impart that easiness of fusion to the metals they are mixed with.

Boyle. *Works*, vol. iv. p. 280. *The Chemist's Doctrine of Qualities*.

IMBOLDEN. So written in the first folio. Shakespeare. See EMBOLDEN.

Tis necessary he should dye:

Nothing *imboldens* sinne so much, as mercy.

Shakspeare. *Timon of Athens*, fol. 88.

IMBORDER, to bound or confine with an edge or border. See BORDER.

Neerer he drew, and many a walk travers'd
Of stateliest covert, cedar, pine, or palme,
Then voluble and bold, now hid, now seen
Among thick-woven arborets and flours
Imborder'd on each bank, the hand of Eve.

Milton. *Paradise Lost*, book ix. l. 438.

IMBOSK, It. *imboscare*, to lie in ambush, to conceal or be concealed. See AMBUSH, and EMBOSS.

They fear the field of the scriptures, the chase is too hot; they seek the dark, the bushy, the tangled forest, they would *imbosk*.

Milton. *Works*, vol. i. fol. 13. *Of Reformation in England*.

[Sancho] said as much to his lord, requesting him to depart presently from thence and *imbosk* himself in the mountains.

Skelton. *Don Quixote*, book iii. ch. viii.

IMBOSOM, also anciently, and now commonly, written *Embosom*.

And ready now
To stoop with wearied wings, and willing feet
On the bare outside of this world, that seem'd
Firm land *imbosom'd* without firmament,
Uncertain which, in ocean or in air.

Milton. *Paradise Lost*, book iii. l. 75.

IMBOSS, also anciently, and now more usually, written *Emboss*, *q. v.*

I suppose (excepte I be moche deceyued) thou seest me nat stare with myn eyen, or my mouth *imbosed*, or the colour of my face chaunged, or any other deformitie in my persoue or gesture.

Sir Thomas Elyot. *The Governour*, vol. iii. ch. xx.

But on this target smothe, dame Io standes, with hornes upright,
Imboasid pure in gold, euen like a cowe, with hear in sight.

Phaer. *Aeneidos*, book vii. sig. X.

Hermitee liue secure
Obscure in rouses *imbost*.

Warner. *Albion's England*, book v. ch. xxvii.

For on the shore the hunters him attend,
And whilst the chase grew warm as is the day,
(Which now from the hot zenith does descend)
He is *imbos'd*, and weary'd to a bay.

Davenant. *Gondibert*, book i. can. 2.

This dried mixture (will) be a good while after it is perfectly cold not only soft, but so near to fluid, that I have cast it into moulds, and made *imbossed* images of it.

Boyle. *Works*, vol. i. p. 439. *The History of Firmness*.

Though it be credible that their great law-giver interdicted the use of hieroglyphic characters, yet the ideas of them were deeply imprinted on their minds, and came out on every occasion, in those symbols and emblems, with which, under the names of riddles, parables, and dark sayings, their writings are so curiously variegated and *imbossed*.

Hurd. *Works*, vol. v. p. 241. *Sermon* 9.

IMBOW, usually written *Embow*, *q. v.*

For *inbowed* windows, I hold them of good vse; (in cities indeed, upright do better, in respect to uniformity towards the street;) for they be pretty retiring places for conference; and besides, they keep both the wind and sunne off.

Bacon. *Essay* 45. *Of Building*.

IMBOWER, also written *Embower*, *q. v.*

Thick as autumnal leaves that strow the brooks
In Vallombrosa, where th' Etrurian shades
High overarch't *imboure*.

Milton. *Paradise Lost*, book i. l. 309.

IM-
BOLDEN.

IM-
BOWER.

IMBOWER.

IM-
BRIGHT-
ENED.

But far beyond Menestheus' mark it took
Its stand, and, as portending ruin, shook
The pillars that support the sylvan scene,
And shady roof, *imbower'd* with living green.
Lewis. Statius, book vi.

IMBRACE, also anciently, and now usually, written
Embrace, *q. v.*

There, with great ioyance and with gladsome glee,
Of faire Pœana I receiued was,
And oft *imbrac't*, as if that I were hee
And with kind words accoyd, vowing great loue to mee.
Spenser. Faerie Queene, book iv. can. 8.

Hence they *imbrace* not vertue for itself but its reward; and the
argument from pleasure or utility is far more powerfull, then that from
vertuous honesty.

Sir Thomas Brown. Vulgar Errours, book i. ch. iii.

Her lips, most happy each in other's kisses
From their so wisht *imbracements* seldom parted,
Yet seem'd to blush at such their wanton blisses.
Spenser. Britannia's Ida, can. 3.

They are both able to enquire after truth, and ready to *imbrace* it
by whomsoever and on what occasion soever it is presented them.
Boyle. Works, vol. i. p. 468. Physiological Considerations.

IMBRAID, also written *Embraid*, *q. v.* equivalent to
upbraid, *q. v.*

Yet he thought it best to dissimule the matter, tyll suche a tyme
were come as he might fynde the kyng without strēth, and then to
imbrayd hym wyth the pleasure that he had done for him.

Hall. Edward IV. The fourth Yere.

IMBRANDED, perhaps armed with *brands*.

She ended, and the heav'nly hierarchies,
Burning in zeal, thickly *imbranded* were;
Like to an army that alarum cries,
And every one shakes his ydreaded spear.
G. Fletcher. Christ's Victory and Triumph.

IMBRANGLE, to entwist, entwine, or entangle. See
BRANGLE.

Untill with subtle cobweb-cheats
They're catch'd in knotted law, like nets:
In which, when once they are *imbrangled*,
The more they stir, the more they're tangled.
Butler. Hudibras, part ii. can. 2.

IMBRED, see, *infra*, **INBRED**.

Sithence then to be wise, that is, to search the truth is a disposition
imbred in every man, they debarre themselves of wisdom, who
without any examination approue the inuentions of their ancestours,
and like vnreasonable creatures, are wholly led by others.

Hakewill. Apologie, book iii. sec. 4. fol. 288.

IMBRICARIA, in *Botany*, a genus of the class
Pentandria, order *Monogynia*, natural order *Sapotæ*.
Generic character: corolla, petals five; stigma capi-
tate; capsule covered by the calyx, two-celled, many-
seeded.

Two species, natives of New South Wales.

IMBRICATION, from the Lat. *imbrex*, *icis*; a
gutter-tile for carrying off rain, (*imber*);

A hollow, or concavity, like that of a gutter-tile.

And let us consider that all is covered and guarded with a well-
made tegument, beset with bristles, adorned with neat *imbrications*,
and many other fineries.

Derham. Physico-Theology, book viii. ch. vi.

IMBRIGHTENED, *in*, and *brighten*, *q. v.*

Whose garment was before indipt in blood,
But now *imbright'ned* into heav'nly flame,
The sun itself outglitters, though he should
Climb to the top of the celestial frame,
And force the stars go hide themselves for shame.
G. Fletcher. Christ's Triumph after Death.

IMBROIDERY. See **EMBROIDER**.

Who led from room to room amazed is to see
The furnitures and states which all *imbroideries* be.
Drayton. Poly-olbion, song 26.

IMBROL-
DERY.

IMBRUTE.

IMBROIL, also anciently, and now usually, *Embroid*,
q. v.

My fancies straight againe *imbroyle* my state,
And in a moment make me glad and sad.
Stirling. Aurora. Sonnet 6.

IMBROTHEL, dwelling in a *brothel*. See **Bro-
THEL**.

But men, which choose
Law practice for mere gain, bold souls repute
Worse than *imbrothel'd* strumpets prostitute.
Donne. Satire 1.

IMBROWN, also written *Embrown*, *q. v.*
To render *brown*; to give a *brown* hue or colour;
the hue or colour of any thing *burned*.

Nature boon
Pour'd forth [flours] profuse on hill and dale and plaine,
Both where the morning sun first warmly smote
The open field, and where the unpierc't shade
Imbrown'd the noontide bow'rs.
Milton. Paradise Lost, book iv. l. 246.

For time shall with his ready pencil stand;
Retouch your figures with his ripening hand;
Mellow your colours, and *imbrown* the teint;
Add every grace, which time alone can grant.
Dryden. Epistle 14.

The pine and oak's huge sinewy roots uptorn,
And from their beds the dusky sands, upborne
On the rude whirlings of the billowy sweep,
Imbrown the surface of the boiling deep.
Mickle. Lusiad, book vi.

IMBRUE, anciently, and now, also, written *Embrue*,
q. v. To moisten, to soak, to steep, to drench.

[Mine eyes] that long haue had my loue in chase,
With teares no more *imbrue* your mistresse face
But to your springs retyre.
Turbervile. The Louer hoping assuredly, &c.

Whose manly hands *imbrew'd* in guilty blood
Had neuer been, ne euer by his might
Had throwne to ground the vnregarded right.
Spenser. Faerie Queene, book i. can. 7.

The Senate consulting together, sent Ambassadors unto Cinna and
Marius, to pray them to come peaceably into Rome, and not *imbrue*
their hands with the blood of their citizens.
Sir Thomas North. Plutarch, fol. 368. Caius Marius.

The favour of God is the very life of the creature; and if the devil
can but prevail with a man to sin himself out of it, he prevails with
him to cut his own throat, and to *imbrue* his hands in the blood of
his own soul.
South. Sermons, vol. viii. p. 42.

He view'd the Pagan's gaping wounds, he view'd
His side and thigh with purple streams *imbru'd*,
And hop'd, with ebbing strength, he soon must yield
To him the glory of the well-fought field.
Hoole. Orlando Furioso, book xli. l. 118.

IMBRUTE, to *brutify*, to reduce to the state of
condition of a *brute*.

See **EMBRUTE**, and the second citation under **IMBOD**.

A foule discent! that I who erst contended
With Gods to sit the highest, am now constrain'd
Into a beast, and mixt with bestial slime,
This essence to incarnate and *inbrute*,
That to the height of Deity aspir'd.
Milton. Paradise Lost, book ix. l. 167.

IMBRUTE.

IMITATE.

Had mobs distinguished, they who howl'd thy fame,
The icicle from the pure diamond's flame,
From Fancy's soul thy gross imbruted sense,
From dauntless Truth thy shameless insolence.

Beattie. *The Judgment of Paris.*

IMBRYNG, see EMBER-DAYS. Minshew also writes it *imber*.

They faste the holy *imbrynge* dayes.

Bale. *Image*, p. 3. sig. C. c.

IMBUD, to *bud*, to throw or thrust forth *buds*.

What a return of comfort dost thou bring,
Now at this fresh returning of our blood;
Thus meeting with the op'ning of the Spring,
To make our spirits likewise to *imbud*.

Daniel. *To the King's Majesty.*

IMBUE, Lat. *imbuer*; from the ancient *buere*, (says Vossius,) existing only in composition; and *buere*, from the Gr. *βύειν*, to fill. *Imbutum est, quod cujuspiam rei succum bibit*; that which has drunk the juice of any thing.

To steep or soak; to stain or die.

What fell Erynnis with hot burning tongs,
Did gripe your hearts, with noysome rage *imbew'd*,
That each to other working cruell wrongs,
Your blades in your own bowels you embrew'd?

Spenser. *The Ruines of Rome*, by Bellay, st. 24.

They satiate, and soon fill,
Though pleasant; but thy words, with grace divine
Imbu'd, bring to their sweetness no satietie.

Milton. *Paradise Lost*, book viii. l. 216.

Copper plentifully dissolved in aqua-fortis, will *imbue* several bodies with the colour of the solution.

Boyle. *Works*, vol. i. p. 782. *Experimental History of Colours.*

She [the mind] should *imbue* the tongue with what she sips,
And shed the balmy blessing on the lips,
That good diffus'd may more abundant grow,
And speech may praise the pow'r that bids it flow.

Cowper. *Conversation.*

IMBUSHMENT, *i. e.* *ambushment*.

He with an *imbushment* of Englishmen laye in a valey nye to the fortresse.

Hall. *Henry VI. The nineteenth Yere.*

IMGRAM, doleful, harassed. See GRAM.

A patrone of a benefice will haue a poore *ymgrame* soule, to beare the name of a parson, for twentie marke or ten pound: and the patrone himself will take vp for his snapshare, as good as an hundred marke.

Wilson. *The Arte of Rhetorique*, fol. 37.

I'MITATE, } Fr. *imiter*; It. *imitare*; Sp. *imitar*; Lat. *imitor*, quasi *mimitor*,
I'MITABLE, } from *μιμηται*, the initial *m* omitted.
IMITATION, }
I'MITATIVE, } Vossius.

I'MITATOR, } To do or make any thing after
I'MITATORSHIP, } or in the manner of another, in the
I'MITATRIX. } likeness or resemblance of another;

To copy or counterfeit, to follow or pursue the mode or manner of another; to mimic.

For he that so receiue the bloude of hys Redemer, that he will not yet *imitate* and follow his passion, he hath put the bloude but vpon one post, whiche ought to be put vpon both the postes of the house.

Sir Thomas More. *Workes*, fol. 1346. *A Treatise vpon the Passyon.*

Wherby they do express theyr disposition, to the *imitation* of those thynges, be they good or yuel, which they vsually se or here.

Sir Thomas Elyot. *Governour*, book i. ch. iv.

There are three kinde of stiles in a poeme, ether actiue, ether *imitatiue* which Græcians call *Dramaticum*, wherin are persons brought in speaking, without speaking of the poet, such as tragædies, and comædies are.

Phaer. *The Lyfe of Virgill.*

O *imitators* seruyle beastes
how haue your tumultes vyle
Full oftens rasde my collar vp,
and oftens made me smyle.

Drant. *Horace. Epistle to Mecænas.*

Thence passing forth, they shortly doe arriue,
Wheras the bower of bliss was situate;
A place pickt out by choice of best aliue.
That Nature's worke by art can *imitate*.

Spenser. *Faerie Queene*, book ii. can. 12.

It matters not what Baronius says against Justinian, for Pope Hadrian IV., who is much more to be credited, commends him, and propounds him as a great example *imitable* by all Princes.

Taylor. *Rule of Conscience*, fol. 556. *Of Supreme Civil Powers*, book iii. ch. iii. rule 5.

Imitation is a facultie to expresse liuelie and perfitelie that example, which ye go about to folow.

Ascham. *Works*, fol. 296. *The Scholemaster.*

They [the Parliament] knew the King to have been always their most attentive scholar and *imitator*, and of a child have suck'd from them and their closet-work all his impotent principles of tyranny and superstition.

Milton. *Works*, vol. i. fol. 427. *An Answer to Eikon Basilike.*

My soul adores judicial scholarship,
But when to servile *imitatorship*,
Some spruce Athenian pen is prentized,
'Tis worse than apish.

Marston. *Scourge of Villainie*, iii. 9.

Why, friend, they either are men's souls themselves
Or the most wittie *imitatrixes* of them
Or prettiest sweet apes of humane soules,
That ever Nature fram'd.

Sir Gyles Goosecappe, (1606,) act 3. sc. 1.

Acts of benevolence and love
Give us a taste of heaven above;
We *imitate* th' immortal powers,
Whose sun-shine, and whose kindly showers,
Refresh the poor and barren ground,
And plant a Paradise around.

Somerville. *Fables. The Faithful Minister.*

I have followed him every where, I know not with what success, but I am sure with diligence enough: my images are many of them copied from him, and the rest are *imitations* of him.

Dryden. *Prose Works*, vol. iii. p. 326. *Letter to Sir R. Howard.*

Fat crumbling earth is fitter for the plough,
Putrid and loose above, and black below;
For ploughing is an *imitative* toil,
Resembling nature in an easy soil.

Dryden. *Virgil. Georgics*, book ii.

Vices in Poets, Wits, and Kings,
Are catching *imitable* things.

Lloyd. *A Familiar Epistle to a Friend.*

This primary or original copying, which in the ideas of Philosophy is *imitation*, is in the language of Criticism called invention.

Hurd. *Works*, vol. ii. p. 111. *Poetical Imitation*, sec. 1.

Were Rousseau alive, and in one of his lucid intervals, he would be shocked at the practical phrenzy of his scholars, who in their paradoxes are servile *imitators*; and even in their incredulity discover an implicit faith.

Burke. *Works*, vol. v. p. 309. *Reflections on the Revolution in France.*

IMMACULATE, } Fr. *immacule*; Sp. *immacu-*
IMMACULATENESS. } *lado*; It. *immaculato*; Lat. *im-*
maculatus, sine maculâ, without spot.

Without spot or blemish; spotless, unblemished, pure, unstained, undefiled.

The moste pure and *immaculate* lambe, the newe and true paschall lambe, offered hymselfe in the aultar of the crosse for vs to God the Father.

Udall. *Matthew*, ch. xxvi.

For to be just is to give every one his due; and how can endless unsupportable punishments be due to innocent spirits, who but the last moment came righteous, pure and *immaculate* out of their Creator's hands; and have not done or thought any thing since, contrary to his will or laws, nor were in any the least capacity of sinning?

Glanvil. *Preexistence of Souls*, ch. ii. sig. B. 4.

IMITATE.

IMMACU-
LATE.

IMMACU-
LATE.IMMA-
NENT.

Candour and *immaculatenesse* of conversation is required of such, as are sequestered for God, by some vow or consecration.

Mountague. *Devout Essaies, Treat.* 12. sec. 2.

So first to preach a white-glov'd chaplain goes,
With band of lily, and with cheek of rose,
Sweeter than Sharon, in *immac'late* trim,
Neatness itself impertinent in him.

Pope. *Satires of Donne*, sat. 4.

Had they maintain'd allegiance firm and sure,
And kept the faith *immaculate* and pure,
Then the proud eagles of all-conqu'ring Rome
Had found one city not to be o'ercome.

Cowper. *Expostulation*.

IMMAILED, clothed in *mail* or coats of *mail*.

Whilst their inhabitants, like herds of deere
By kingly lyons chas'd, fled from our armes
If any did oppose instructed swarms
Of men *immayl'd*: Fate drew them on to be
A greater fame to our got victory.

Brown. *Britannia's Pastorals*, book ii. song 4.

IMMALLEABLE, *in*, and *malleable*, from the Lat. *malleus*, a hammer.

That may not be *hammered*, or wrought, or beaten with the *hammer*—so as to spread.

Though it [aqua-fortis] make not a permanent solution of crude tin, it quickly frets the parts asunder, and reduces it to an *immalleable* substance.

Boyle. *Works*, vol. iv. p. 319. *Of Corrosiveness and Corrosibility*, exp. 11.

IMMANACLE, *in*, and *manacle*, *i. e.* bands or fastenings for the hands (*manus*) as *fet-ters* for the feet.

LAD. Fool, do not boast,
Thou canst not touch the freedom of my mind
With all thy charms, although this corporal rind
Thou hast *immanacled*, while heav'n sees good.

Milton. *Comus*, l. 665.

IMMA'NE, } Lat. *immanis*, *quia non bonus, sed*
IMMA'NELY, } *crudelis et terribilis*, because not good,
IMMA'NITY. } but cruel and terrible; *manis* from the ancient Lat. *manus*, *i. e.* *bonus*. See Vossius and Martinius. Isaac Vossius from *ἐμπάνης*, *furibundus*; from *μαίνεσθαι*, *furere*, to rave or rage. *Immane* is used as equivalent to

Fierce, cruel, terrible, barbarous. Cotgrave explains the Fr. *immanité*, *immanity*; *inhumanity*, cruelty, felness; *outrageousnesse*; *hugeness*, excessive greatness.

KING. I marry vnckle, for I alwayes thought
It was both impious and vnnaturall,
That such *immanity* and bloody strife
Should reigne among professors of one faith.

Shakspeare. *Henry VI. First Part*, fol. 114.

Morindus, his son by Tanguetela, a concubine, who is recorded a man of excessive strength, valiant, liberal, and fair of aspect, but *immanely* cruel.

Milton. *Works*, vol. ii. fol. 10. *History of England*, book i.

To forget all old *immanities*, what should I shew you the flames of our late Marian times.

Hall. *Works*, vol. ii. fol. 422. *The Defeat of Cruelty*.

Neither could so vast a design as the destruction of this empire have been undertaken by him, if the *immanity* of so many vices had not been covered and disguised by the appearances of some excellent qualities.

Cowley. *Essay 1. Of Liberty*.

What *immane* difference is there between the twenty-fourth of February, and commencement of March?

Evelyn. *Silva*, book i. ch. xviii. sec. 3.

IMMANENT, Lat. *immanens*, from *immanere*, to stay or remain in, (*in*, and *manere*, to stay or remain.)

Staying or remaining in; having no external effect. See the Quotations from South and Reid.

The internal and *immanent* faculties and acts of the reasonable soul (besides those of common sense, phantasie, memory, passion and appetite, common to men and inferior animals) are intellect and will.

Hale. *Origin of Mankind*, ch. i. p. 28.

We ascribe intellections, volitions, decrees, purposes, and such like *immanent* actions to that nature, which hath nothing in common with us, as being infinitely above us.

Glanvil. *The Vanity of Dogmatizing*, ch. xi. fol. 101.

It [the bare decree or purpose of a thing] is, as the schools call it, an *immanent* act; that is, such an one as rests wholly within God, and effects nothing without him.

South. *Sermons*, vol. viii. p. 88.

Logicians distinguish two kinds of operations of the mind; the first kind produces no effect without the mind; the last does. The first they call *immanent* acts; the second transitive. All intellectual operations belong to the first class; they produce no effect upon any external object.

Reid. *Essay 2*. vol. i. ch. xiv. p. 292.

IMMANIFEST, *in*, and *manifest*, *q. v.* Lat. *manifestus*, coming quickly to hand.

Not easily found or plainly seen, or appearing.

The Heathens (as Varro accounteth) make three distinctions of time: the first, from the beginning of the world unto the general deluge of Ogyges, they terme *Adelon*, that is, a time not much unlike that which was before time, *immanifest* and unknown.

Sir Thomas Brown. *Vulgar Errours*, book vi. ch. vi.

If the body were under any violence, it was exercised by usual, but often *immanifest* agents, though perhaps their compulsion were not less, but only less heeded.

Boyle. *Works*, vol. iii. p. 783. *A Paradox*.

IMMANTEL. See **EMMANTEL**.

The dewy night had with her frosty shade
Immantled all the world, and the stiff ground
Sparkled in ice.

G. Fletcher. *Christ's Triumph over Death*.

IMMARCE/SSIBLE, } Fr. and Sp. *immarcessi-*
IMMARCE/SSIBLY. } *ble*; Lat. *immarcessibilis*, from the Lat. *marcessere*, to wither or waste away.
Incorruptible, undecaying, unfading, unperishable.

Solomon's rich diadem of the pure gold of Ophir, is long since dust: these crowns of glory are *immarcessible*, incorruptible; beyond all the compass of time, without all possibility of alteration.

Hall. *Works*, vol. iii. fol. 981. *The Invisible World*, book iii. sec. 5.

Did not St. Peter himself say to all the Bishops of Pontus, Galatia, Cappadocia, Asia and Bithynia, that they should feed the flock of God, and the Great Bishop and Shepherd should give them an *immarcessible* crown?

Taylor. *The Liberty of Prophecy*, sec. 7.

The honour that now I reach at, is no less than a crown, and that not fading and corruptible, (as all these earthly diadems are,) but *immarcessibly* eternal. a crown of righteousness, a crown of glory.

Hall. *Works*, vol. iii. fol. 1002. *The Invisible World*, book iii. sec. 12.

That *immarcescible* crown, as St. Peter calls it, which the Gospel promises to them "who by patient continuance in well-doing, seek for glory and honour," will make a rich amends for the declining of a fading wreath here upon earth, where reputation is oftentimes as undeservedly acquired as lost.

Boyle. *Works*, vol. iv. p. 64. *Of Theology*.

IMMARTIAL, Lat. *in*, and *martialis*, warlike.
Unwarlike.

The helme-grac't Hector answer'd him; Renowned Telamon,
Prince of the souldiers came from Greece; assay not me like one,
Yong and *immartiall*, with great words, as to an Amazon dame.

Chapman. *Homer. Iliad*, book vii. fol. 100.

Whom by powres are vnfit, to verge so farre,
My selfe *immartiall*.

Id. *Ib. Odyssey*, book ii. fol. 19.

IMMASK, to cover as with a *mask*, to conceal or disguise. See **MASK**.

IMMA-
NENT.

IMMASK.

IMMASK I have cases of buckram for the nonce, to *immaske* our noted outward garments.

IMMATE RIAL. *Shakspeare. Henry IV. First Part, fol. 50.*

IMMATCHABLE, not to be *matched*, or *mated*.
See MATCH, and UNMATCHABLE.

Where learned More and Gardiner I met,
Men in those times *ismatchable* for wit.
Drayton. The Legend of Thomas Cromwell.

He [Darius] yielded unto the virtue of Alexander, to his magnitude, fortitude, and justice, admiring that heart of his, invincible of pleasure, unconquered by travels, and in gratuities and liberality *ismatchable*.
Holland. Plutarch, fol. 1041.

IMMATE'RIAL, *adj.*

IMMATE'RIAL, *n.*

IMMATE'RIALLY, *n.*

IMMATERIA'LITY,

IMMATE'RIALISM,

IMMATE'RIALIST,

IMMATE'RIALIZE,

IMMATE'RIATE.

Fr. *immatériel*; It. *im-materiale*; Sp. *immaterial*; Lat. *in*, and *materia*, which Vossius thinks is so called *a matre, quia in corporum ratione se matris instar habet*. See MATTER.

Not having, void or free from, *matter*, or body; incorporeal; spiritual.

Met. not pertaining to, or concerning the *matter* or subject; of no importance, unimportant.

There is a world, a world of perfect bliss,
Pure *immaterial*, as brighter far from this,
As that high circle which the rest enspheres
Is from this dull, ignoble vale of tears.

Drummond. Sonnet 18. part ii.

It is true that there be some scholasticall and *immateriall* truths (the infinite subdivision whereof have rather troubled than informed Christendome) which for the purchase of peace might be kept in, and returned into such safe generalities as minds not unreasonable might rest in.

Hall. Works, vol. i. fol. 477. The best Bargaine.

Thus more perfect apprehenders misconceive *immaterials*; our imaginations paint souls and angels in as dissimilar a resemblance.

Glanvil. The Vanity of Dogmatizing, ch. vii. fol. 67.

There are sicknesses that walk in darkness, and there are exterminating angels that fly wrapt up in the curtains of *immateriality* and an uncommunicating nature.

Taylor. Sermon 8. part iii.

The visible species of things strike not our senses *immaterially*; but streaming in corporal rays do carry with them the qualities of the object from whence they flow, and the medium through which they pass.

Sir Thomas Brown. Vulgar Errours.

For though possibly assiduity in the most fixed cogitation be no trouble or pain to *immaterializ'd* spirits; yet is it more than our embodied souls can bear without lassitude or distemper.

Glanvil. The Vanity of Dogmatizing, ch. xii.

But wee, that hold firm to the works of God; and to the sense, which is God's lamp, (*Lucerna Dei spiraculum hominis*;) will enquire with all sobriety, and severitie, whether there be to be found on the footsteps of nature, any such transmission and influx of *immaterial* virtues.

Bacon. Natural History, Cent. 10.

The soul therefore, the whole conscious being; the power of thinking that resides in it, as well as the bare *immaterial* subject or substance itself; (whatever may be said concerning the power of God in this question;) will clearly, notwithstanding what any finite power can do, of necessity be naturally immortal.

Clarke. Works, vol. iii. fol. 762. A Defence of an Argument, &c.

* Going to England very young, about 13 years ago, he [Dr. George Berkeley] became founder of a sect there called the *Immaterialists*, by the force of a very curious book upon that subject.

Swift. To Lord Carteret, Sept. 3, 1724.

All the great ends of morality and religion are well enough secur'd, without philosophical proofs of the soul's *immateriality*; since it is evident, that He who made us at first begin to subsist here, sensible intelligent beings, and for several years continu'd us in such a state, can and will restore us to the like state of sensibility in another world, and make us capable there to receive the retribution He has design'd to men, according to their doings in this life.

Locke. Works, vol. i. fol. 251. Of Human Understanding, book iv. ch. iii.

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The notion of the soul's *immateriality*, evidently facilitates the belief of a resurrection and of a future retribution, by securing a principle of personal individuality, upon which the justice of all reward or punishment is grounded.

Clarke. Works, vol. iii. fol. 851.

As well might nothing bind immensity
Or passive matter *immaterials* see,
As these should write by reason, rhyme and rule,
Or he turn wit, whom nature doom'd a fool.

Harte. Essay on Satire.

In the early part of his own life, accordingly, he [Dr. Reid] informs us, that he was actually a convert to the scheme of *immaterialism*; a scheme which he probably considered as of a perfectly inoffensive tendency, as long as he conceived the existence of the material world to be the only point in dispute.

Stewart. Philosophy of the Human Mind, ch. i. sec. 3.

IMMATU'RE,

IMMATU'RELY,

IMMATU'RENESS,

IMMATU'RITY.

It. and Sp. *immaturus*; Lat. *im-maturus*, (*in*, and *maturus*, of uncertain origin.) That is properly said to be *mature*, which is neither too quick or early, nor too slow or late. Vossius.

Immature; too quick or early, hasty, unripe, imperfect, incomplete, undigested.

The earth was form'd but in the womb as yet
Of waters, embryo *immature* involv'd,
Appeard not.

Milton. Paradise Lost, book vii. l. 277.

This only is our comfort and defence,
He was not *immaturely* ravish'd hence,
But to our benefit, and to his own
Undying fame and honour let alone
Till he had finish'd what he was to do.

Brome. An Elegy on the Death of his Schoolmaster.

Perceiving that the force and vigour of that law was dallied with and avoided by the *immaturity* of young espoused wives, as also by often changing of marriages: he brought into a narrower compass the time of wedding and having such spaces, and also limited divorcements.

Holland. Suetonius. Octavius Cæsar Augustus, fol. 54.

Though *immature* I end my glorious days,
Cut short my conquest, and prevent new praise;
My life, already, stands the noblest theme,
To fill long annals of recording fame.

Rowe. Lucan, book v.

It was easy for me to represent to you, how unfinished and unpolished the trifles you called for were; especially considering the *immaturity* of some of them would not probably be the chief thing, that would make many think they come forth unseasonably.

Boyle. Works, vol. ii. p. 323. To Sophronia.

Now these are expressly said to be abrogated in the dispensation promised, it being declared that the virtuous, though dying *immaturely*, should be as if they had lived an hundred years; and sinners, though living to an hundred years, as if they had died *immaturely*.

Warburton. Works, vol. vi. p. 88. The Divine Legation, book vi. sect. 6.

To fit a man for managing his own affairs, a certain *maturity* of age is necessary. What that is and how far the validity of contracts may be affected by the contractor's *immaturity* of age, it belongs to human laws to determine.

Beattie. Moral Science, vol. ii. part iii. ch. i.

IMMEABILITY, Lat. *in*, and *meare*, to pass. See IRREMEABLE.

Arbuthnot, in whom alone the word has been found, interprets it, in a note upon the passage following, "what renders impassable."

Such a state of the fluids at last affects the tender capillary vessels of the brain, by the viscosity and *immeability* of the matter impacted in them, and disorders the imagination.

Arbuthnot. On Aliments, ch. vi. prop. vii. sect. 29.

IMMEA'SURABLE,

IMMEA'SURABLY,

IMMEA'SURED.

In, and *measure*, from the Lat. *mensura*.
That cannot be *measured*;

4 D

IMMATE-
RIAL.

IMMEA-
SURABLE

IMMEASURABLE. exceeding or surpassing *measure*; boundless. See also IMMENSE, and IMMENSURABLE.

IMMEDIATE.

What availeth, sir, your proclamacion
Of curious talking, not touching to sadness
It is but wind, flattering and adulation
Ymeasurable thought, of worldly wilderness.
Chaucer. Certaine Balades, fol. 341.

Tyl he either sometime for theire *immeasurable* outrage, or comenly for their finall impenitence, finallye reiecteth and refuseth them.
Sir Thomas More. Workes, fol. 590. The Second Part of the Confutation of Tindale.

No doubt excessive sorrow and heaviness, *immeasurable* joy and gladnesse in the soule, may be aptly compared to a swelling and inflammation in the body, but neither joy nor sorrow simply in itselfe.
Holland. Plutarch, fol. 64.

Her graces so *immeasurably* flow'd,
That such a shape, with such a spirit inspir'd
Even of the wisest made me most admir'd.
Drayton. The Legend of Matilda the Fair.

They brought forth giants and such dreadful wights,
As farre exceeded men in their *immeasur'd* might.
Spenser. Faerie Queene, book ii. can. 10.

Live you long happy in a settled state;
'Tis our's to wander still from fate to fate.
Safe have you gain'd the peaceful port of ease,
Not doom'd to plough th' *immeasurable* seas.
Pitt. Virgil. Aeneid, book iii.

A stream, that silently but swiftly glides
To meet eternity's *immeasur'd* tides!
Broome. On Death.

"For here forlorn and lost I tread,
With fainting steps and slow;
Where wilds, *immeasurably* spread,
Seem length'ning as I go."
Goldsmith. The Hermit.

IMME'DIATE, } Fr. *immediat*; It. and Sp.
IMME'DIATELY, } *immediato*; Lat. *in*, and *medius*.
IMME'DIATENESS, } Following, or succeeding next;
IMME'DIACY. } without any thing amidst, (or *in medio*.) without any thing between; any thing intervening; instant, acting instantly.

The light of grace will not appeare as longe as the prelates pretend that their authoritye is so high and so *immediate* to God that the people are bounde to obey them, and to accept all that thei do and teache, wythoute argumente, resystence, or grudging.
Sir Thomas More. Workes, fol. 893. The Apology of Sir Thomas More.

The rumour was, how that Alexander satisfyed with the actes he had done, pourposed *immediatlye* to retourne into Macedon.
Brende. Quintus Curtius, book vi. fol. 141

He led our powers,
Bore the commission of my place and person,
The which *immediacie* may well stand up,
And call itselfe your brother.
Shakspeare. Lear, fol. 307.

Though the fore part of the way to Heaven be a good life, the latter and more *immediate* is death.
Hall. Works, vol. i. fol. 115. A Meditation of Death.

For when the world found out the fitness of my soil,
The gripple wretch began *immediatly* to spoil
My tall and goodly woods, and did my grounds enclose.
Drayton. Poly-olbion, song 13.

Who sees not then a manyfest imparity in our Saviour's own choice, in the first gathering of His Church, wherein His Apostles were above His other disciples, the twelve above the 70; above them in privileges, especially in the *immediatenesse* of their calling.
Hall. Works, vol. iii. fol. 146. Episcopacy by Divine Right, part ii. sect. 2.

The third admirable demonstration of the *immediateness* of the Divine power, wisdom, and ordination, is this, that vegetables, as also animals and mankind, were endued with a power, faculty, and a certain law fixed and radicated in them, to transmit their specifical

nature to succeeding individuals by propagation and seminal traduction, wnerby their species might be preserved.

Hale. Origin of Mankind, ch. ii. sect. iv. p. 301.

The gun,
Glanc'd just and sudden, from the fowler's eye,
O'ertakes their sounding pinions; and again,
Immediate, brings them from the towering wing,
Dead to the ground: or drives them wide-dispers'd.
Wounded, and wheeling various, down the wind.

Thomson. Autumn.

They believe, that on the dissolution of the body the soul *immediatly* enters some other animal, and that after using as vehicles every species of terrestrial, aquatic, and winged creatures, it finally enters a second time into a human body.

Beloe. Herodotus. Euterpe, ch. 132.

IMMEDICABLE, Fr. *immedicable*; It. *immedicabile*; Lat. *immedicabilis*: *in*, and *medicabilis*, from *med-eri*, to heal or cure.

That cannot be healed or cured, or remedied.

On baleful henses (as the fittest grounds)
Written with blood thy sad memorials lie,
Whose letters are *immedicable* wounds,
Only fit objects for the weeping eye.
Drayton. The Legend of Robert, Duke of Normandy.

Where the deadly hemlock chills
Th' unfruitful glebe, and sweating yews distil
Immedicable poison.

Cooper. The Power of Harmony, book ii.

Gross riot treasures up a wealthy fund
Of plagues: but more *immedicable* ills
Attend the lean extreme.

Armstrong. The Art of Preserving Health, book ii.

IMMELODIOUS, Lat. *in*, privative, and *melodus* sweetly sounding.

Sounding unpleasingly; dissonant.

My lute, be as thou wert when thou didst grow
With thy green mother in some shady grove,
When *immemelodious* winds but made thee move,
And birds their ramage did on thee below.

Drummond. Sonnet 10. part ii.

IMMEMO'RIAL, } Fr. *immemorial*; Lat. *in*,
IMMEMO'RIALLY. } privative, and *memoralis*; from *memor*, mindful. As the

Fr. *immemorial*, "without the compasse, reach, or scope of *memory*." Cotgrave.

And as the Arcadians and Attiques in Greece for their *immemorial* antiquity, are said to vaunt of themselves, that the one are *αἰσχρολογία*, before the moon; the other *αὐτόχθονες*, issued of the earth itself; so the Biscayner hath such like rodomontadoes.

Howell. Letter 59. book ii.

This Constitution of the States had been established from time *immemorial* in the several Provinces of the Low Countries, and was often assembled for determining disputes about the succession of their Princes, where doubtful or contested.

Sir William Temple. Works, vol. i. p. 47. On the United Provinces, ch. i.

The truth and authority of the Scriptures, and consequently their not being contradictory to themselves, hath been *immemorially* believed by the learnedest men in the world.

Boyle. Works, vol. ii. p. 282. The Style of the Holy Scriptures.

To introduce a new Faith, a new way of thinking and acting, and to persnade many nations to quit the Religion in which their ancestors had lived and died, which had been delivered down to them from time *immemorial*, to make them forsake and despise the deities which they had been accustomed to reverence and worship, this is a work of still greater difficulty.

Jortin. Discourses on the Christian Religion, dis. i. vol. i. p. 59.

IMMEN'SE, } See IMMEASURABLE, ante. Fr.
IMMEN'SELY, } *immense*; It. and Sp. *immenso*;
IMMEN'SITY, } Lat. *immensus*; (*in*, privative, and
IMMEN'SURABLE, } *ensus*;) *unmeasured*.
IMMEN'SURATE. } *Unmeasured*; having unknown
dimensions of magnitude; having unknown bounds or limits; boundless, unlimited.

IMMEDIATE.

IMMENSE

IMMENSE
—
IMMERGE

Discov'ring daily more and more about,
In that *immense* and boundless ocean
Of nature's riches, never yet found out,
Nor fore-clos'd with the wit of any man.

Daniel. *Musophilus*.

The *immenseness* of whose excellencies (is) too highly raised for us.
More. *Conj. Cabb.* p. 43.

Yet thou 'rt now
Thy Maker's maker, and thy father's mother,
Thou hast light in dark, and shutt'st in little room
Immensity, cloister'd in thy dear womb.

Donne. *Holy Sonnets. Annunciation*, son. 2.

Here we find pride so much out of the way to heaven, as that created nature, (which was placed so near it by creation, that it was a wonder how he could miss the way,) did notwithstanding mistake it by presumption; and fell into an *immensurate* distance from it, carrying the next excellent nature to his own along with him.

Montague. *Devoute Essayes, Treat.* 9. sec. 1.

Who ask and reason thus, will scarce conceive
God gives enough, while He has more to give;
Immense the power, *immense* were the demand.

Pope. *Essay on Man*, epist. 4. l. 165.

This power of repeating, or doubling any idea, we have of any distance, and adding it to the former as often as we will, without being ever able to come to any stop or stint, let us enlarge it as much as we will, is that which gives us the idea of *immensity*.

Locke. *Works*, vol. i. fol. 64. *Human Understanding*, book ii. ch. xiii.

What an *immensurable* space is the firmament, wherein a great number of stars lesser and lesser, and consequently (according to the foregoing supposition) farther and farther off, are seen with our naked eye, and many more discovered with our glasses.

Derham. *Astro-Theology*, book i. ch. iii.

Homer mentions the temple of Jupiter at Dodona, and that of Apollo at Pytho, or Delphi, as being illustrious in the time of the Trojan war; and represents the latter as *immensely* rich.

Jortin. *Remarks on Ecclesiastical History*, vol. i. p. 263.

But as with upward flight,
Soaring, I gain th' *immensurable* steep,
Contiguous stars, in bright profusion sown
Through these wide fields, all broaden into suns.

Mallet. *The Excursion*.

IMME'RGE, *v.* } Lat. *immergere, immersum*; *in*,
IMME'RSE, *v.* } and *mergere*, to plunge or sink,
IMME'RSE, *adj.* } (into the sea, *mare*.) See EMERGE.
IMME'RSION. } To plunge or sink; to sink, to overwhelm.

Will not all wise men in the world conclude, that the Church of God which was then holy, not in title only and design, but practically and materially; and persecuted, and not *immersed* in secular temptations, could not all in one instant joyn together to alter that form of church government, which Christ and his apostles had so recently established.

Taylor. *Sermons*, part iii. fol. 50. *Preface to a Consecration Sermon preached at Dublin*.

Lord Bacon hath observ'd, Time is a river, that has brought down to us what is more light and superficial; while things more solid and substantial have been *immersed*.

Glanvil. *The Vanity of Dogmatizing*, ch. xv.

And besides, I practise, as I do advise: which is, after long inquiry of things, *immerse* in matter, to interpose some subject, which is immaterial, or less material: such as this of sounds: to the end, that the intellect may be rectified, and become not partiall.

Bacon. *Natural History*, Cent. 2. sec. 115.

We took about a glass-full of luke-warm water, and in it *immersed* a quantity of the leaves of senna, and presently upon the *immersion* there did not appear any redness in the water, but dropping into it a little oil of tartar, the liquor soon discovered a redness to the watchful eye.

Boyle. *Works*, vol. i. p. 759. *Of Colours*.

What makes many men so strangely *immerse* themselves, some in chymical, and some in mathematical enquiries, but because they strangely love the things they labour in.

South. *Sermons*, vol. i. p. 259.

If we add to this, that the common people, who compose the gross body of mankind, and for every individual of which religion is intended, are, by their station and employments, most *immersed* in matter, we shall need no further proof, that a mere mental intercourse with God, which makes religion only a divine philosophy in the mind, is altogether unfit for such a creature as man in his present station upon earth.

Warburton. *Works*, vol. vii. p. 58. *Alliance between Church and State*, book i.

These the Moldaw's raging flood
Swept with their wattled cotes, as o'er its banks
It rose redundant, swol'n with beating rains,
And deep *immers'd* beneath its whirling wave.

Warton. *Eclogue* 1.

Beveridge ascribes a kind of apostolical authority, 50th canon, which requires of the bishops and presbyters that they should make use of a three-fold *immersion* in baptism under pain of being deposed.

Jortin. *Remarks on Ecclesiastical History*, vol. i. p. 317.

IMME'RIT, } Lat. *immeritus*, undeserving,
IMME'RITED, } worthless.
IMME'RITOUS. } The common word is *demerit*,
q. v. : want of merit, or of desert.

And gives sentence that his confuting hath bin employed about frothy, *immeritous*, and undeserving discourse.

Milton. *Works*, vol. i. fol. 306. *Doctrine and Dis. of Divorce*.

When I receive your lines, and find there expressions of a passion, reason and my own *immerit* tell me it must not be for me.

Suckling.

Those on whom I have in the plenteousest manner showered my bounty and *immerited* favour, have darted on me.

King Charles, in the *Princely Pelican*, p. 279.

IMMETHO'DICAL, } *In*, and *methodical*; Lat.
IMMETHO'DICALNESS. } *methodicus*, from *methodus*;
Gr. *μέθοδος*; *μετά*, with, and *ὁδός*, a way. See the General Introduction, or Preliminary Treatise on *Method*, p. 2.

Having or keeping no orderly way or progress; disorderly; irregular.

Like those women, 1 Tim. 3. 7. ever learning and never attaining; yet not so much through their own fault, as through the unskilful and *immethodical* teaching of their pastor, teaching here and there at random out of this or that text, as his case or fancy, and oft-times as his stealth guides him.

Milton. *Works*, vol. i. fol. 573. *The likeliest means to remove Hirelings out of the Church*.

First, if you would work out your salvation, then digest and dispose your work into a right order and method. *Immethodicalness* breeds confusion, and makes that a tumult and a heap of business, that would otherwise become a trade in Christianity.

Hopkins. *Sermons*, fol. 631.

An *immethodical* discourse (though the materials of it may be precious) is but a heap, full of confusion and deformity.

Wilkins. *The Gift of Preaching*, sec. 2.

Sometimes too, the seeming *immethodicalness* of the New Testament is due to the inconvenient distinction of chapters and verses now in use: though it be a very great help to the memory, and be some other ways serviceable.

Boyle. *Works*, vol. ii. p. 272. *The Style of the Holy Scriptures*.

Almost every Poem consisting of precepts is so far arbitrary and *immethodical*, that many of the paragraphs may change places with no apparent inconvenience.

Johnson. *Works*, vol. ii. p. 60. *Life of Pope*.

IMMIGRATE, } Lat. *immigrare*; *in*, and *migrare*.
IMMIGRATION. } See EMIGRATE.

To move or pass into.

Hitherto I have considered the Saracens either at their *immigration* into Spain about the ninth century, or at the time of the crusades, as the first authors of romantic fabling among the Europeans.

Warton. *History of English Poetry. Dissertation* 1.

The *immigrations* of the Arabians into Europe, and the Crusades, produced numberless accounts, partly true and partly fabulous, of the wonders seen in the Eastern countries.

Id. *Ib.* vol. i. p. 101.

IMMEW.
—
IMMIT.

IMMEW, see EMMEW. To coop or pen, to confine.

I have seen him scale
As if a falcon had run up a traine,
Clashing his warlike pinions, his steel'd curasse,
And at his pitch *innew* the town below him.

Beaumont and Fletcher. *The Knight of Malta*, act ii. sc. 1.

I'MMINENT, } See EMINENT. Lat. *imminere*,
I'MMINENCE. } (in, and *manere*, to stay,) to stay
over or upon. Martinius thinks from *minæ*, eminences.
Staying or remaining over; dwelling upon; over-
hanging, impending, and, consequently, threatening.

Repentance requireth of the repentaunt person, not only taming
of the fleshe against the sinne *imminent* or to come, but also punish-
mente by fastyng and other affliction for the sinne already done.
Sir Thomas More. *Workes*, fol. 370. *The first Part of the Confu-
tation of Tindale*.

Malbecco stopt in great astonishment,
And with pale eyes fast fixed on the rest
Their counsell crav'd, in danger *imminent*.
Spenser. *Faerie Queene*, book iii. can. 10.

Their eyes ever *imminent* upon worldly matters.
Milton. *Prose Works*, vol. i. p. 21. *Of Reformation*, book ii.

I doe not speake of flight, of feare, of death,
But dare all *imminence* that gods and men
Adresse their dangers in.
Shakspeare. *Troilus and Cressida*, fol. 105.

There's too much reason to fear that some of all orders of men,
even magistracy itself, have taken the infection: a thing of dreadful
consequence and most *imminent* danger.

Bentley. *Sermons*, p. 41.

So it is certain, that it is absolutely necessary my life should be out
of *imminent* hazard, before I can take a delight in the sufferings of
others, real or imaginary, or indeed in any thing else from any cause
whatsoever.

Burke. *Works*, vol. i. p. 146. *On the Sublime and Beautiful*,
part i. sec. 15.

IMMINGLE, in, and mingle; from A. S. *mæng-an*,
meng-an, to mix.

To mix, to blend, together.

When vitall breath is fled from me,
Let earth with fire *iminged* be.

Holland. *Suetonius*, fol. 199. *Nero Claudius Cæsar*.

The rude, the delicate, *iminged*, tell
How Art would Nature, Nature Art excel;
And how, while these their rival charms impart;
Art brightens Nature, Nature brightens Art.

Savage. *Public Spirit*.

In graceful dance *iminged*, o'er the land,
Pan, Pales, Flora, and Pomona play'd.

Thomson. *Castle of Indolence*, can. 2.

IMMINUTION, Lat. *imminuere*, *utum*, to lessen.
See DIMINISH.

A lessening; a decrease; a diminution.

Though darkness be confessedly a privation of light, and the degrees
of it gradual *imminutions* of light; yet the eye, that is, the percep-
tive faculty, by the intervention of the eye, may well enough be said
to perceive both light and darkness, that is, both a positive thing and
the privation of it.

Boyle. *Works*, vol. iii. p. 738. *Of the Positive or Privative
Nature of Cold*.

And where is the absurdity of Dr. Spencer's gradual declension or
imminution of the theocracy, which Mr. W.'s gradual withdrawing of
the extraordinary providence is not liable unto? Or was not the gra-
dual withdrawing of the extraordinary providence a proper *imminu-
tion* of the theocracy?

Warburton. *Works*, vol. v. p. 254. *The Divine Legation*, book v.
sec. 2.

IMMIT, } Lat. *immittere*, in, and *mittere*, i. e.
IMMISSION. } *facere ut eat*, to cause to go. See
COMMIT.

To cause to go into; to put, place, send into.

The vale of Cluyd freely receives the wholesome blasts of the
North wind (much accounted of among builders and geoponies for
immission of pure air) coming in from that part which lies open to
the sea.

Drayton. *Poly-olbion*, song 10. *Illustrations*.

The effect of this *immission* of the Holy Ghost was to fill all things
and that for ever, to build up the church of God until the day of
consummation; so that the Holy Ghost abides with the church for
ever, by *transmitting* those revelations, which he taught the apostles,
to all Christians in succession.

Taylor. *Polemical Discourses*, fol. 4. *An Apologie for set Forms
of Liturgie*.

The colour of the grapes was less altered here, than in the re-
ceiver, into which air produced out of pears had been *immitted*.

Boyle. *Works*, vol. iv. p. 533. *Physico-Mechanical Experiments*.

Having stopped it [a receiver] close with a screw, I filled it further
with air, which I *immitted*. Id. Ib.

IMMI'X, } In, and *mixtum*, from *miscere*, which
IMMI'XTURE. } Tooke thinks is the A. S. *misc-an*; to
mingle. See MIX.

To *mix* or mingle into or together; to blend together.

Immixed (in, privative) is used as equivalent to *un-
mixed* in the Quotations from More and Evelyn.

Which when she sawe, downe on the bloody plaine
Her selfe she threw, and teares gan shed amaine;
Amongst her teares *immixing* prayers meeke,
And with her prayers, reasons to restraine
From bloody strife.

Spenser. *Faerie Queene*, book iv. can. 3.

Full lightly it ascends into the clear,
And subtile aire devoid of cloudy storm
Where it doth steddy stand, all-uniform,
Pure, pervious, *immix't*, innocuous, mild.

More. *Song of the Soul*, book ii. can. 2. st. 22.

So that we are, as I may say, allowed what our nature aboundeth
the most in, which is sorrow, to make up that wherein our loue is the
most defective, which is simplicity and *imixture*.

Mountague. *Devoute Essayes*, Treat. 14. sec. 3.

His mouth and nostrils spout a purple flood:
His teeth all shatter'd rush *immixed* with blood.

Pope. *Homer. Odyssey*, book xviii.

Now to assure you, sir, how pure and *immixed* the design is from
any other than the public interest, propounded by me, and to redeem
the time to the noblest purposes; I am thankfully to acknowledge,
that, as to the common forms of living in the world, I have little reason
to be displeased at my present condition.

Boyle. *Works*, vol. vi. p. 291. *Evelyn to Mr. Boyle*, Sept. 13,
1659.

IMMO'BLE, } Fr. *immobile*; It. *immobile*; Sp.
IMMOBILITY. } *immobile*; Lat. *immobilis*; (in, priva-
tive, and *mobilis*, movable, or that can or may be
moved.) See IMMOVABLE, *infra*.

That cannot be *moved*.

And therefore be lawes called holy) because it is not lafull to breke
the: but they be ferme and *immobile*.

Joye. *Exposicion of Daniel*, ch. v.

The same answer which was insisted on before, concerning the con-
formity of Scripture expressions to men's capacity and common
opinion, may well enough satisfy all those other arguments, which
seem thence to affirm the Earth's settledness and *immobility*.

Wilkins. *Works*, vol. i. p. 181. *That the Earth may be a Planet*,
book ii. prop. 5.

The objections from Scripture are such as seem to assert the *immo-
bility* and rest of the Earth, and the motion of the Sun and heavenly
bodies.

Derham, *Astro-Theology*, part i. p. xxi. *Objections against Coper-
nicus Answered*.

IMMO'DERATE, } Fr. *immodere*; It. *immode-*
IMMO'DERATELY, } *rato*; [Sp. *immoderado*; Lat.
IMMO'DERATENESS, } *immoderatus*; (in, and *modera-*
IMMODERATION. } *tus*, participle of *moderari*, and
this from *modus*, a measure.)

IMMIT.
—
IMMODE-
RATE.

**IMMODE-
RATE.** Beyond or exceeding *measure*; exceeding a due
mean; due bounds or regulations; intemperate, ex-
cessive.

**IMMO-
DEST.** Whereupon we may well gather, that *immoderate* sorowe is not
natural. *Wilson. The Arte of Rhetorique*, fol. 78.

Lest in lacke of lawe to doo it for thē, they shold in folowyng theyr
yrous affecciō, reuenge thēselfe *immoderately* w^e theyr own handes.
Sir Thomas More. Workes, fol. 87. *A Treatise vppō Wordes of
Scripture.*

He despaired of God's mercy in the same fact, where this pre-
sumed of it; he by a decollation of all hope annihilated his mercy,
this by an *immoderancy* thereof destroyed his justice.

Sir Thomas Brown. Vulgar Errours, book i. ch. ii.

And now this wish'd-for, but yet dreadful prey
To Achis' Court they led in haste away,
With all unmanly rudeness which does wait
Upon th' *immoderate* vulgar's joy and hate.

Cowley. The Davideis, book iii.

Hugo Grotius, a man of these times, one of the best learned, seems
not obscurely to adhere in his perswasion to the equity of those impe-
rial decrees, in his notes upon the Evangelists; much allaying the
outward roughness of the text, which hath for the most part bin too
immoderately expounded.

Milton. Works, vol. i. fol. 167. *Doctrine, &c. of Divorce.*

It is for the Christian heart to be taken up with other desires, such
as wherein there can be no danger of *immoderateness*: these are the
holy longings after grace and goodnesse.

Hall. Works, vol. iii. fol. 519.. *Of Contentation*, sec. 23.

He is wealthy enough, that wanteth not. He is great enough,
that is his own master. He is happy enough, that lives to die well.
Other things I will not care for; nor too much for these, save onely
for the last, which alone can admit of no *immoderation*.

Id. Ib. vol. i. fol. 51. *Meditations and Vows*, cent. 3.

Whence multitudes of reverend men and critics
Have got a kind of intellectual rickets,
And by th' *immoderate* excess of study
Have found the sickly head t' outgrow the body.

Butler. Upon Human Learning.

I distinguish these from those diseases of animals, that proceed, as
the rot in sheep often does, from the exorbitancy of the seasons, the
immoderateness of cold, heat, or any other manifest quality in the air.
Boyle. Works, vol. iv. p. 94. *Of Hidden Qualities of the Air.*

In the fourth place, from all that has been said, we should learn
never to be *immoderately* anxious about our external situation, but
submit our lot with cheerfulness to the disposal of heaven.

Blair. Sermon 12. vol. ii.

IMMO'DEST, } Fr. *immodeste*; It. and Sp. *im-*
IMMO'DESTLY, } *modesto*; Lat. *immodestus*; (*in*, and
IMMO'DESTY. } *modestus*, which, says Vossius, pro-
perly denotes *modum servans*;) preserving the measure;
sc. of what is decent or becoming.

Indecent, unbecoming; shameful, (as applied to the
act;) shameless, (as applied to the agent.)

She no less glad, than he desirous was
Of his departure thence; for of her joy
And vaine delight she saw he light did pass,
A foe of folly and *immodest* toy,
Still solemne sad, or still disdainfull coy.

Spenser. Faerie Queene, book ii. can. 6.

Whom ouertaking, shee in merry sort
Them gan to bord, and purpose diuersly,
Now faining dalliance and wanton sport,
Now throwing forth lewd words *immodestly*.

Id. Ib. book ii. can. 11.

She shames to think that ought within her face
Should breed th' opinion of *immodesty*.

Daniel. History of Civil Wars, book viii.

For a man to deny that ever such things happened in the world,
but that they were all meer forgeries and designs to cheat posterity,
this were to subvert the credit of all history; which is so *immodest* a
thing as any sober man would be asham'd of.

Wilkins. Of Natural Religion, book i. ch. vii.

May I have leave, I say, to inform my reader, that I haue confined
my choice to such tales of Chaucer, as savour nothing of *immodesty*.
Dryden. Works, vol. iii. p. 630. *Preface to the Fables.*

Lucian was partly a Sceptic, partly an Epicurean, an elegant, in-
genious, loose, and *immodest* writer.

Jortin. Remarks on Ecclesiastical History, vol. ii. p. 80.

I'MMOLATE, } Fr. *immoler*; It. *immolare*; Sp.
IMMOLA'TION. } *immolar*; Lat. *immolare*, from
mola, says Festus, *id est, farre molito, et sale hostiam
perspersam sacrare*; to sacrifice a victim besprinkled
with ground corn and salt.

To sacrifice, to offer a sacrifice or victim.

The Englishe hereof is this. After this it is asked whether that the
priest doth, may be saide properlie a sacrifice or *immolacio*: & whe-
ther Christ be daily *imolate* or only ones.

*Stephen, Bishop of Wynchester. The Confutation of the Sacrifice
of the Church.*

Although his vow run generally for the words, Whatsoever shall
come forth, &c. yet might it be restrained in the sense, for what-
soever was sacrificable and justly subject to lawfull *immolation*.

Sir Thomas Brown. Vulgar Errours, book v. ch. xiv.

I cannot bring myself to imagine, that such gentle deities can like
such barbarous worshippers, who not only *immolate* to them the lives
of men, but, what is far more precious, the virtue and honour of
women.

Boyle. Works, vol. v. p. 262. *The Martyrdom of Theodora.*

The Ministers exhausted the stores of their eloquence in demon-
strating, that they had quitted the safe, beaten highway treaty between
independent Powers; that to pacify the enemy they had made every
sacrifice of the national dignity; and that they had offered to *immo-*
late at the same shrine the most valuable of the national acquisitions.

Burke. Works, vol. viii. p. 278. *Letters on a Regicide Peace.*

IMMOMENT, of no *moment* or importance, of no
value; trifling. See **MOMENT**.

— Say (good Cæsar)
That I some lady trifles haue reseru'd,
Immoment toyes, things of such dignitie
As we greet moderne friends withall.

Shakspeare. Antony and Cleopatra, fol. 366.

IMMONASTER'D, dwelling in, secluded in, a
monastery, *q. v.*

Immonaster'd in Kent, where first she breath'd the air.

Drayton. Poly-olbion, song 24.

IMMO'RAL, } Lat. *in*, privative, and *moralis*,
IMMORA'LITY. } pertaining to manners, from *mos*;
which Martinius thinks is from *meare*, to go, and pro-
perly signifies *via*, a way. Vossius that it may be
from *νόμος*, *quia consuetudo est lex quædam*.

A *moral* man, is a man whose way of life, whose
mode or *manner* of acting, is guided or governed by the
laws of natural or revealed Religion.—An *immoral* man,
one who transgresses those laws; an *immoral* act; an
act in transgression or violation of them.

Luxury and sloth and then a great drove of heresies and *immo-*
ralities broke loose among them; and these begot envy, hatred, and
discord, which abounded everywhere.

Milton. Works, vol. i. fol. 494. *A Defence of the People of
England.*

He undertook by the advice of Sanders, a learned but a very *im-*
moral man, to overthrow the charter.

Burnet. Own Times. Charles II. 1682.

A restlessness in men's minds to be something they are not, and
have something they have not, is the root of all *immorality*.

Sir W. Temple. Works, vol. iii. p. 536. *Of Life and Fortune.*

Those things it is in our power to do, which depend upon our will;
and from them proceeds whatever may be called *moral* or *immoral*,
virtuous or vicious, praiseworthy or blameable, in our conduct.

Beattie. Elements of Moral Science, part i. ch. ii. sec. 1.

The writing of books or epistles under borrowed names, and im-
posing them as genuine upon the public, is a thing of bad conse-

**IMMO-
DEST.**
—
**IMMO-
RAL.**

IMMO-
RAL.
—
IMMO-
TAL.

quence, and an *immorality*; yet hath it been done by men who perhaps in other respects were honest.

Jortin. Remarks on Ecclesiastical History, vol. ii. p. 23.

IMMORI'GEROUS, } Lat. *in*, and *moriger*, qui
IMMORI'GEROUSNESS. } *facile morem gerit*, obsequens
est; who readily follows or complies with *manners*, is obsequious or compliant, yielding or obedient.

Unyielding or disobedient.

Such who love to hear but not to be doers of the word, such as are perverse and *immorigerous*, such who serve a humour, or an interest, an opinion, or a peevish sect in their learning.

Taylor. Rule of Conscience, book ii. ch. iii. fol. 332.

We shall best know that our will is in obedience, by our prompt undertaking, by our cheerful managing, by our swift execution, for all degrees of delay are degrees of *immorigerousness* and unwillingness.

Id. The Great Exemplar, part i. disc. 2. fol. 65.

IMMO'RTAL, } Fr. *immortel*; It. *immortale*;
IMMO'RTALLY, } Sp. *immortal*; Lat. *immortalis*;
IMMORTA'LITY. } (*in*, privative, and *mortalis*, from *mors*, death. The A. S. (says Tooke) used *morth*, *morthē*, *mors*, *i. e. quod dissipat* (*subaud. vitam*); the third person of the verb *myrran*, to mar, to dissipate, to disperse, to spread abroad, to scatter.)

Never dying or perishing, never ending or coming to an end, everlasting, perpetual; living, abiding, or enduring for ever; living for ever or everlastingly in the memory of mankind.

Wicklif's words are *undeedli*, and *undeedlynese*.

She set hire down on knees, and thus she sayde,
Immortal God that savedest Susanne
Fro false blame.

Chaucer. The Man of Lawes Tale, v. 5059.

Whereby the Macedons accustomed to be governed by kinges, but yet reserving a greater shadow of liberty than other nations, did withstand him more arrogantly in affecting of his *immortality*, then was either expedient for him or them.

Brende. Quintus Curtius, book iv. fol. 73.

Truly reportyng his right noble estate
Immortally whiche is immaculate.

Skelton. The Dethe of Northumberlande.

O what availes it of *immortal* seed
To been ybred and neuer borne to die!
Farre better I it deeme to die with speed,
Then waste in woe and wailefull miserie.

Spenser. Faerie Queene, book iii. can. 142.

And though some impious wits do questions move,
And doubt if souls *immortal* be, or no;
That doubt their *immortality* doth prove,
Because they seem *immortal* things to know.

Davies. The Immortality of the Soul, sec. 30. rem. 6.

There is your crowne,
And he that weares the crowne *immortally*,
Long guard it yours.

Shakspeare. Henry IV. Second Part, fol. 95.

You begin with a distinction [*Præmon. sec. 3.*] that the souls of some men are made *immortal*, by the Spirit of God, to happiness; and the souls of some others, by the will of God, to punishment. Now what can be more precarious and groundless than this distinction? For what real difference is there in the thing itself, between being *immortalized* by the Spirit and by the will of God?

Clarke. Works, vol. iii. fol. 722. *A Letter to Mr. Dodwell*.

It is, on the contrary, evidently far more agreeable to right reason or to our notions of God, to derive the *immortality* of the soul, and especially of a miserable one, from its own nature than from the Divine pleasure; that is, to suppose the soul to have been at first created such a substance, as, by the ordinary concurrence of Divine Providence, would continue for ever; than that it was created of a mortal and perishable nature, but by the extraordinary and miraculous power of God, is continually supported only to endure torment and punishment, beyond the capacity of its own nature, to eternity.

Id. Ib.

They [the Egyptians] are also the first of mankind who have defended the *immortality* of the soul.

Beloe. Herodotus, vol. i. p. 360. *Euterpe*.

The meek intelligence of those dear eyes
(Blest be the Art that can *immortalize*,
The Art that baffles Time's tyrannic claim
To quench it) here shines on me still the same.

Cowper. My Mother's Picture.

IMMOR-
TAL.

IMMUND

IMMORTIFICATION, a word of common occurrence in J. Taylor's Chapter on *Mortification* in the *Great Exemplar*.

Want of, denial of, *mortification*: *i. e.* of killing, destroying, subduing, *sc.* the lusts of the flesh.

Something is amiss in us, and it wanted a name till the Spirit of God by enjoying us the duty of *mortification*, hath taught us to know that *immortification* of spirit is the cause of all our secret and spiritual indispositions.

Taylor. The Great Exemplar, part i. sec. 8. p. 132.

For this state is a denying of our affections nothing but the sin, it enjoys as much of the world, as may be consistent with the possibilities of heaven: a little lesse then this is the state of *immortification*, and a being in the flesh, which (saith the Apostle) cannot inherit the kingdom of God.

Id. Ib. p. 124.

When the violence of our passions or desires overcomes our resolutions and fairer purposes against the dictate of our reason, that indeed is a state of infirmity, but it is also of sin and death, a state of *immortification*.

Id. Ib. part i. sec. 9. p. 155.

IMMO'VABLE, } Lat. *in*, privative, and *movere*,
IMMO'VABLY. } to move, to change or cause to change place. See **IMMOBILE**.

That cannot be *moved*; that cannot be stirred from its place or position; cannot be borne away, carried, shaken; unstirred, unshaken.

Then no reason defendeth, that some thing ne may be in time temporall moving, that in eterne is *immouable*.

Chaucer. The third Booke of the Testament of Loue, fol. 317.

In that countrie is a lake (the dead sea) which for the greatness thereof, and for the *immouable* standing of the water, is called the dead sea. For neyther is it moved with y^e wyndes, by reason the bytumen resisteth the force of them, wher with all the water is made to stand *immouable*.

Arthur Goldyng. Justine, book xxxvi. fol. 139.

The Earth was in the middle centre pight,
In which it doth *immouable* abide,
Hem'd in with waters, like a wall in sight:
And they with ayre, that not a drop can slide.

Spenser. Faerie Queene, book v. can. 2.

Thou mournfull'st maiden of the sacred nine,
That baleful sounds *immoveably* dost breathe,
With thy swoln visage and thy blubber'd eie,
Let me to thee my sad complaints bequeath.

Drayton. The Legend of Pierce Gaveston.

If God has made (or can make) matter finite in dimensions, the material universe must consequently be in its nature *moveable*; for nothing that is finite is *immoveable*.

Clarke. Leibnitz Papers, p. 125.

Amongst all the Scriptures no one has stood so directly and *immoveably* in their way as this first chapter of St. John's Gospel.

South. Sermons, vol. iii. p. 295.

Immediately he [Gama] gave his sails to the wind; and so much affected were the many thousands who beheld his departure, that they remained *immoveable* on the shore till the fleet, under sail, vanished from their sight.

Mickle. History of the Discovery of India.

IMMUND, } Fr. *immonde*; Lat. *immundus*; *in*;
IMMUNDI'CITY. } privative, and *mundus*, clean, neat.
Unclean, dirty, filthy.

How can they be excused that have a delicious seat, a pleasant aire, and all that nature can afford, and yet through their own nastiness and sluttishness, *immund*, and sordid manner of life, suffer their aire to putrify, and themselves to be choked up?

Burton. Anatomy of Melancholy, fol. 83.

Whosoever will enter into a course of purging his nature of that humour, (which I may call a moral jaundies that discoloureth the whole skin of civill conversation, and putteth us out of taste of the

IMMUND
—
IMMU-
TABLE.

sweetness of purity) shall recover the right savour and gust of purity, by the same degrees he is cleansed from the other immundicity.
Mountague. Devoute Essayes, Treat. 12. sec. 3.

IMMUNITY, Fr. *immune, immunite*; It. *immunita*; Sp. *immunidad*; Lat. *immunitas*, (in, privative, and *munus*.) Varro, lib. iv. and Scaliger, *De Causis*, ch. xxxi. differ about the Etymology of *munus*, and Vossius from both: he (Vossius) derives from the Hebrew, and thinks it properly is, that which, any thing which, is offered, *sive officium, sive donum*, whether as due, or as a gift. *Immunity* is

Freedom or exemption, (from duties,) liberty, privilege.

She [Quene Margarete] declared and shewed the cause, why she could not come to the in time, as she gladly would have done, and for what purpose and intent she had then taken *immunitie* of sanctuary.

Hall. Edward IV. The tenth Yere.

Some say there were but two tribunes created, and no more in the Mount Sacæ, and that the sacred law was there made concerning their *immunitie*.

Holland. Livius, fol. 65.

All nations all *immunities* will give
To make you theirs, where'er you please to live;
And not seven cities, but the world would strive.
Dryden. Epistle 14. To Sir Godfrey Kneller.

But man is frail, and can but ill sustain
A long *immunity* from grief and pain.

Cowper. Expostulation.

IMMU'RE, v. } Fr. "*emmurer, to immure, or*
IMMU'RE, n. } *wall about; to close up in a wall,*
or between two walls; to flank or defend with walls."
Cotgrave. In English, the common usage is

To confine (within walls,) to confine closely, to shut up (in a place of gloomy solitude.) Shakspeare uses the noun.

As if it liv'd *immur'd* within the walls
Of hideous terms, fram'd out of barb'rousness
And foreign customs, the memorials
Of our subjection.

Daniel. To Sir Thomas Egerton.

And their vow is made
To ransacke Troy, within whose strong *emures*
The ravish'd Helen, Menelaus Queene,
With wanton Paris sleepes, and that's the quarrell.
Shakspeare. Troilus and Cressida. Prologue.

While Arcite lives in bliss, the story turns
Where hopeless Palamon in prison mourns.
For six long years *immur'd*, the captive knight
Had dragg'd his chains, and scarcely seen the light.
Dryden. Palamon and Arcite, book ii.

And (sad reverse!) exil'd from cloudless days
The golden sun above, and starry rays,
He shuts us here in dreary glooms *immur'd*,
Our purpose thwarted, and our fame obscur'd.

Hoole. Jerusalem Delivered, book iv.

IMMUSICAL, usually written *Unmusical*. See **MUSICK**.

When therefore we consider the dissention of authors, the falsity of relations, the indisposition of the organs, and the *immusical* note of all we ever beheld or heard of; if generally taken and comprehending all swans, or of all places, we cannot assent thereto.

Sir Thomas Brown. Vulgar Errours, book iii. ch. xxvii.

All sounds are either musical sounds, which we call tones; whereunto there may be harmony; which sounds are ever equal: or *immusical* sounds, which are ever unequal.

Bacon. Natural History, sec. 101.

IMMU'TABLE, } Fr. *immuable, immutable*; It.
IMMU'TABLY, } *immutabile*; Sp. *immutabile*;
IMMUTABILITY, } Lat. *immutabilis*, (in, privative,
IMMU'TE, } and *mutabilis*, from *mutare*, to
IMMUTATION. } change.)

That cannot be changed or altered; and as the Fr.

"Unchangeable, steadfast, firm, settled, constant, resolute." Cotgrave.

Immution (in, emph.) in More and Hall: mutation, change, alteration.

He ment not by thys worde, it must be in one place, that is to say in heauē, that it must so be in y^e one place till domes day, that it might in the meane while be in none other beside; & that it must bee so of an *immutable* necessitie by no power chaūgeable, whereof the cōtrary were by no power possible.

Sir Thomas More. Workes, fol. 839. The Answer to Frithes Letter.

That which was so sensibly affected with so inconsiderable a touch, in all likelihood would be more *immuted*, by those greater alterations which are in cadaverous solutions.

Glanvil. The Vanity of Dogmatizing, ch. xxi. fol. 206.

Although the substance of gold be not *immuted*, or its gravity sensibly decreased, yet that from thence some vertue may proceed either in substantiall reception or infusion we cannot safely deny.

Sir Thomas Brown. Vulgar Errours, book ii. ch. v.

Changer of all things, yet *immutable*;
Before, and after all, the first and last:
That moving all is yet immovable.

G. Fletcher. Christ's Triumph over Death.

But though we were thus inconceivably happy, yet were we not *immutably* so.

Glanvil. The Preexistence of Souls, ch. xiv.

Which word *μῦστα* he often uses in setting out the steddiness and *immutableness* of the matter, in that sense that Plato uses it speaking of the stability of the earth.

Dr. Henry More. An Appendix to the Defence of the Philosophicæ Cabbala, ch. viii. fol. 137.

Lo what delightful *immutations*
On her soft flowing vest we contemplate!

More. On the Soul, book i. part i. st. 23. p. 6.

And, if there fall out any preternatural *immutations* in the elements, any strange concussions of the earth, any direful prodigies in the skie, whether should they be imputed to these mighty angels, whom it pleaseth the most high God to employ in these extraordinary services.

Hall. Works, vol. iii. fol. 963. Of God and his Angels, sect. 4.

For the removing this wicked principle out of our minds, let us always take care to represent God to ourselves as a being the most perfectly and *immutably* holy, and pure, and good, that is possible to be conceived.

Sharpe. Works, vol. vi. p. 112. Sermon 6.

There is therefore no such thing as eternal, *immutable*, everlasting truth; unless mankind, such as they are at present, be also eternal, *immutable*, and everlasting.

Tooke. Diversions of Purley, vol. ii. p. 404.

The *immutability* of God is the surest basis on which their hopes can be built. It is indeed the pillar on which the whole universe rests.

Blair. Sermon 4. vol. ii. p. 82.

IMP, v. } A. S. *imp-an*; Ger. *imp-fen, implan-*
IMP, n. } *tare, inserere, to implant, to ingraft.* See
Tooke, vol. ii. p. 311. and Steevens, note on *Henry IV. Second Part*, act v. sc. 5.

To implant, to ingraft, to insert; to insert, *sc.* a feather into the injured or deficient wing of a hawk; and thus, generally, to add that which will increase the power.

An *imp*, a graff, scyon, shoot, offspring; a child: now usually applied to a mischievous child; a child of the devil.

I was continually a fryer
And the couentes gardiner for to graft *impes*
On limitors and lifters, lesynges I *imped*
Tyll they beare leaues of smouthe speach.
Piers Plouhman. Vision, pass. 6. fol. 22. p. 2.

Impe on an elderne, and if thyne apple be swete
Muchel maruaile me thynketh
Id. Ib. pass. 10. fol. 44. p. 1.

IMMU-
TABLE.
—
IMP.

IMP.
—
IMPACABLE.

Thus taught and preached hath Reson
But Loue split her sermon
That was *imped* in my thought
That her doctrine I set at nought.
Chaucer. The Romant of the Rose, fol. 140.

Of feble trees ther comen wretched *imps*.
Id. The Monkes Prologue, v. 13962.

Farewell a payre of hellyshe *impes*
Of cankred Sathan's race :
For you are enemies vnto God,
And his in euery place.

Drant. Horace. Satyre 5.

They saten hem down all thre
Fayr under an *ympe-tre*.

Ritson. Met. Rom. vol. ii. p. 251. Sir Orpheo.

That pretty Cupid, little god of love,
Whose *imped* wings with speckled plumes are dight
Who woundeth men below, and gods above,
Roving at random with his feather'd flight.

Drayton. Pastorals. Eclogue 7.

For I dare say

We all are fool'd if this be not a play,
And such a play as shall (so should plays do)
Imp Time's dull wings, and make you merry too.

[Beaumont and Fletcher. The Little French Lawyer. Prologue.]

Is this the vertuous lore ye train'd me out to?
Am I a woman fit to *imp* your vices?

Id. Valentinian, act i. sc. 2.

Nothing is more dangerous than to be *imped* in a wicked family ;
this relation too often drawes in a share both of sin and punishment.
Hall. Works, vol. i. fol. 1269. *Cont. Jehu with Jehoram, &c.*

Now when the said cliff was made, they held it open with a wedge
of wood put betweene, untill such time as the *impe* or graffe being
twitted thin and sharpe beneath, were set handsomely close within
the rift.
Holland. Plinie, vol. i. fol. 517.

Well worthy *impe*, said then the lady gent,
And pupil fitt for such a tutor's hand.
But what adventure, or what high intent,
Hath brought you hether into fary land,
Aread, Prince Arthure, crowne of Martiall band.

Spenser. Faerie Queene, book i. ch. ix. st. 6.

He took upon him to protect him from them all, and not to suffer
so goodly an *imp* [Alcibiades] to loose the good fruit of his youth.
Sir Thomas North. Plutarch. Alcibiades, fol. 166.

With cord and canvass, from rich Hamburg sent,
His navy's molted wings he *imps* once more :
Tall Norway fir, their masts in battle spent,
And English oak, sprung leaks and planks, restore.

Dryden. Annus Mirabilis.

But, as the Devil owes all his *imps* a shame,
He chose th' apostate for his proper theme.

Id. Absalom and Achitophel.

Excursive, on the gentle gales of Spring,
He rov'd, whilst favour *imp'd* his timid wing.

Blacklock. To the Rev. Dr. Ogilvie.

But why should I his childish feats display?
Concourse and noise, and toil, he ever fled,
Nor cared to mingle in the clamorous fray
Of squabbling *imps*.

Beattie. The Minstrel, book i.

My honourable friend has not brought down a spirited *imp* of
chivalry to win the first achievement and blazon of arms on his milk-
white shield in a field listed against him.
Burke. Works, vol. x. p. 91. *On a Bill for shortening the Duration
of Parliaments.*

IMPACABLE, Lat. *impacatus*, not appeased, or in
a state of peace, (*in*, privative, and *pacatus*, from *pax*,
peace.)

That cannot be appeased or kept at peace.

But those two other, which beside them stood,
Were Britomart, and gentle Scudamour,
Who all the while beheld their wrathfull mood,
And wond' red at their *impacable* stoure,
Whose like they neuer saw till that same houre.

Spenser. Faerie Queene, book iv. can. 9.

So happy are they, and so fortunate
Whom the Pierian sacred sisters loue,
That freed from bands of *impacable* fate,
And powre of death, they liue for aye aboue,
Where mortall wreakes their blis may not remoue.
Spenser. The Ruines of Time.

IMPACA-
BLE.
—
IMPAIR.

IMPACT, Fr. *em*, or *im-pacte* ; Lat. *impactus*, par-
ticipule of *impingere*, (*in*, and *pangere*,) to fix.

Fixed to, driven close to, fast to.

The seed of this hearbe remooveth the tough humours bedded in
the stomacke, how hard *impacted* soever they be.

Holland. Plinie, vol. ii. fol. 73.

Such a state of the fluids at last affects the tender capillary vessels
of the brain, by the viscosity and immeability of the matter *impacted*
in them, and disorders the imagination.

Arbuthnot. On Aliments, ch. vi. prop. 7. sec. 30.

IMPAINT, to paint, to colour. See DEPAINT.

And neuer yet did Insurrection want
Such water-colours, to *impaint* his cause.

Shakspeare. Henry IV. First Part, fol. 69.

O'er altars thus, *impainted*, we behold
Half-circling glories shoot in rays of gold.

Savage. The Wanderer, can. 4.

IMPAIR, adj. Fr. *impar* ; Lat. *impar*. See IMPA-
RITY.

Steevens, in his note on the passage cited below,
from Shakspeare, produces the instance of the usage of
this word by Chapman.

Nor is it more *impaire* to an honest and absolute man.
Chapman. Preface to his Translation of the Shield of Homer,
1598.

His heart and hand both open, and both free :
For what he has, he giues ; what thinks, he shewes ;
Yet giues he not till iudgement guide his bounty
Nor dignifies an *impaire* thought with breath.

Shakspeare. Troilus and Cressida, fol. 98.

IMPA'IR, v.

IMPA'IR, n.

IMPA'IRING, n.

IMPA'IRMENT.

Anciently written *Empair*, q. v.
And see APPAIR. The Fr. *empirer*,
Menage derives from the barbarous
Lat. *impejorare*. Skinner from Fr.
pire, pejor, worse, q. d. *impejorare*, to make or become
worse.

To make or become worse, or less, to lessen, reduce,
or diminish, *sc.* the quality or quantity.

Full many persons of right worthy parts,
Both for report of spotlesse honestie
And for possession of all learned arts,
Whose praise heereby no whit *impaired* is.

Spenser. Colin Clout's come home again.

The church that before by insensible degrees welk'd and *im-*
pair'd, now with large steps went down hill decaying.

Milton. Works, vol. i. fol. 9. Of Reformation in England.

Tis both, what all thy peeres expect,
And in the royall right of things is no *impaire* to thee.

Chapman. Homer. Iliad, book ix. fol. 117.

The consuls had bent all their might and main against the con-
tinuity of the tribuneship, as earnestly, as if a law had been pro-
pounded, tending to the *impairing* and abridging of their majesty.

Holland. Livius, fol. 104.

Time sensibly all things *impairs* ;
Our fathers have been worse than theirs ;
And we than ours.

Roscommon. Horace, book iii. Ode 6.

Wherein (in public trusts) I laboured, and wasted my youth and the
vigour of my days, more to the service of my Country and the *im-*
pairment of my health, than the improvement of my fortune.
Dryden. Prose Works, vol. iii. p. 230. The Character of Poly-
bios.

Fair to the view old Ebor's Temple stands,
The work of Ages, rais'd by holy hands ;
How firm the venerable pile appears !
Reverend with age, but not *impair'd* by years.

Fawke. Bramham Park.

IMPALE.

IMPA'LE, } Also written *Empale*, q. v. Fr. *impaler*; It. *impalare*; Sp. *empalar*; to spit on a stake, (Cotgrave,) or *pale*.

To pierce with a *pale*; to surround or secure with *pales*; and, generally, to enclose, to surround, to secure, to fortify.

For having few about them of their own,
And by the English so *impal'd* about
Saw that to some one they themselves must yield.

Drayton. *The Battle of Agincourt*.

For it was but yesterday, or two days ago, as one would say, my good friend, and namely, since young lads began in Greece to disrobe and turn themselves naked out of their clothes for the exercise of their bodies, that it (love) crept into those *impaled* places, where youths prepare themselves for the wrestle.

Holland. *Plutarch*, fol. 925.

And thus we find here that the rules of Church discipline are not only commanded, but hedg'd about with such a terrible *impalement* of commands, as he that will break through wilfully to violate the least of them, must hazard the wounding of his conscience even unto death.

Milton. *Works*, vol. i. fol. 43. *The Reason of Church Government*, &c.

First let them each be broken on the rack,
Then with what life remains, *impal'd*, and left
To writhe at leisure round the bloody stake.

Addison. *Cato*, act iii. sc. 1.

The flowers' forensic beauties now admire,
The *impalement*, foliation, down. attire,
Couch'd in the pannicle or mantling veil,
That intercepts the keen or drenching gale.

Brooke. *Universal Beauty*, book iv. l. 402.

The horrible punishment of IMPALATION is mentioned as early as the days of Plato, *μαστιγώσεται, στρεβλώσεται, τελευτών δὲ πάντα κακὰ παθὼν ἀνασκινδυνεύσεται* (*de Rep.* iii.) for so *ἀνασκινδυνεύσεται* is explained by Hesychius, *ἀνασκολοπισθῆναι*; and, again, *σκόλοψις* is similarly interpreted, with a levity ill adapted to the subject, *σκόλοψιν, ὡς ὅπτησιν τὸ γὰρ παλαιὸν τὰς κακῶν γέντας ἀνεσκολόπιζον, ὁξύνοντες ξύλον διὰ ῥάκεως καὶ τὴ νύτῃ, καθάπερ τὰς ὀπτωμένους ἰχθῦς ἐπὶ ὀβελίσκων*. This manner of inflicting death was known to the Romans, though not practised by them. It is alluded to by Mæcenas in that well-known passage expressing such tenaciousness of life, which Seneca has preserved. (*Ep.* ci.)

*Vita dum superest, bene est.
Hanc mihi, vel neutā
Si sedeam Cruce, sustine,*

and by the Philosopher himself in more than one place (*de Consol. ad Marc.* xx. *Ep.* xiv.) There is an odd passage in Pliny, stating that Polybius, when he accompanied Scipio in his African expedition, had seen Lions Impaled, (for so Lipsius (*de Cruce*, i. 6.) very reasonably understands *crucifixos*;) for having devoured some men, a habit of which they grow fond in old age, in *terrorem* to their fellow-beasts, *eâque de causâ crucifixos se videresse cum Scipione, quia cæteri metu pænæ similis absterrerentur ab eâdem noxâ*. (viii. 18. *Ed. Hard.*) The great Naturalist does not add whether the punishment (thus inflicted doubtless for its legitimate end) produced the desired effect.

Impalation, as is well known, is used among the Turks, by whom Thevenot (part i. 49.) says it is confined to Christians who say any thing against the law of the Prophet, who intrigue with a Mohammedan woman, or who enter a Mosque. To the disgrace of civilization it may be added, that it was the death, accompanied by savage previous mutilation, by which Suleyman, the

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wretched fanatic who assassinated General Kleber, was executed, in the presence of the French Army of Egypt, in 1800.

IMPALE.

IMPAN:
NEL.

IMPALLID. To render *pale*, or *pallid*.

This [envy] the green sickness of the soul, that feeding upon coals and puling rubbish *impalids* all the body to an hectic leanness.

Feltham. *Resolve* 54.

IMPA'LPABLE, } Fr. *impalpable*; It. *impal-*
IMPALPABI'LITY. } *pabile*; in, and *palpable*, from the Lat. *palpare*, to touch, to handle.

That can or may not be *touched* or handled; that cannot be felt by the *touch*; insensible to the *touch*.

If the visible creatures were in the Sacrament by the presence of Christes body there truly present, beinge invisible also as that body is, *impalpable* also as that is, incorruptible also as that is, then were the visible nature altered, and as it were confounded.

Stephen, Bishop of Wynchester. *Explication of the True Catholique Fayth*, fol. 118.

He [Epicurus] made a division, as it were, of one thing into two parts: whereof the one in truth is not subsistent, but termed by you *impalpable*, void and bodiless.

Holland. *Plutarch*, fol. 913.

If they had pretended, that after his resurrection, his body was present, but after the manner of a spirit, i. e. after an invisible, *impalpable*, unintelligible manner, the world would have despised their testimony.

Stillingsfleet. *Sermon* 12. vol. iv.

He and Eutychius, the Patriarch of Constantinople, had a curious dispute, whether the bodies of the righteous after the resurrection, should be solid or thinner than the air? Gregory (the Great) was for the palpability, and Eutychius for the *impalpability*.

Jortin. *Remarks on Ecclesiastical History*, vol. iii. p. 170.

IMPANATE, } Fr. *impane*, *impanation*; Lat.
IMPANA'TION. } in and *panis*, bread. The *impanatores* were originally those who denied that the bread and wine were transubstantiated into the body and blood of Christ. Subsequently, (adds Du Cange,) the Lutherans were so called, who dreamed that the bread remains with the body of Christ in the Eucharist.

To incorporate or embody in bread.

Therefore in this mystery of the sacrament, in the whiche by the rule of our faith Christes body is not *impanate*, the conversion of the substance of the visible elemētes shuld not therefore be.

Stephen, Bishop of Wynchester. *Explication of the True Catholique Fayth*, fol. 115.

The solution of the seconde reason is almost as soundely handled, alludynge from *impanatio* to *inaquation*, although it was neuer sayde in scripture, this water is the Holy Ghost.

Id. *Ib.* fol. 127.

If the elements really contain such immense treasures, what need have we to look up to the natural body above? or what have we to do but to look down to those *impanated* riches?

Waterland. *Works*, vol. viii. p. 249. *The Sacramental Part of the Eucharist*.

This conceit (that our Lord's divinity becomes personally united with the elements) has sometimes gone under the name of *assumption*, as it imports the Deity's assuming the elements into a personal union; and sometimes it has been called *impanation*, a name following the analogy of the word incarnation.

Id. *Ib.* p. 271.

IMPANNEL, also written *Empannel*, q. v. Fr. *panne*; a skin, felt, or hide.

To inscribe or write the names of the jury upon the *pannel*, (sc. skin or parchment;) to call upon or summon them to serve.

Therefore a jurie was *impaneld* straight,
T'enquire of them, whether by force or sleight,
Or their own guilt, they were away conuay'd.

Spenser. *Faerie Queene*, book vi. can. 7.

4 E

IMPAN-
NEL.
—
IMPARITY

More cruel than the craven satire's ghost,
That bound dead bones unto a burning post;
Or some more strait-lac'd juror of the rest,
Impannell'd of an Holyfax inquest.

Hall. Satire 1. book iv.

Twelve gentlemen of the horse-guards were *impannelled*, having unanimously chosen Mr. Alexander Truncheon, who is the right-hand man in the troop, for their foreman in the jury.

Tatler, No. 253.

Clergymen are usually excused, out of favour and respect to their function; but, if they are seised of lands and tenements, they are in strictness liable to be *impannelled* in respect of their lay-fees, unless they be in the service of the king or of some bishop.

Blackstone. Commentaries, vol. iii. book iii. chap. xxiii. p. 364.

IMPAQUETED, *i. e.* packed, or put up in a *packet*, *q. v.*

The rest I have named I lent to his countryman, the late Duke of Lauderdale, who honouring me with his presence in y^e country, and after dinner discoursing of a Maitland, (ancestor of his of whom I had several letters *impaqueted* with many others,) desired I would trust him with them for a few days.

Evelyn. Memoirs, vol. ii. p. 291. To the Dean of Carlisle, 10th Nov. 1699.

IMPARADISE. See **EMPARADISE**. *It. imparadisare.*

To be, or cause to be happy, as in *Paradise*; to enjoy the bliss of *Paradise*; to enclose, or include, as in *Paradise*.

My hopes do rest in limits of her grace,
I weigh no comfort, unless she relieve.
For she that can my heart *imparadise*,
Holds in her fairest hand what dearest is.

Daniel. Sonnet 12. To Delia.

Sight hateful, sight tormenting! thus these two
Imparadis't in one another's arms,
The happier Eden, shall enjoy their fill
Of bliss on bliss.

Milton. Paradise Lost, book iv. l. 506.

My better self, my heaven, my joy!
While thus *imparadis'd* I lie,
From Fate I scarce can think to crave
A bliss, but what in thee I have.

Fenton. A-la-mode.

Or in fair Madum's (Maidstone's) vale
Imparadis'd, blest denizens, ye dwell.

Smart. The Hop-Garden, book i.

IMPARALLELED, now written *Unparalleled*, *q. v.* without *parallel*; unmatched.

Pisga the height of Abaris, and this
The height of Pisga over all doth stand,
That is the eye of mighty Abaris
Surveyeth the *imparalleled* land.

Drayton. Moses. His Birth and Miracles, book iii.

IMPA'RDONABLE, } Now written *Unpardonable*,
IMPA'RDONABLY. } *q. v.*

Not to be *pardoned* or forgiven.

They (may) indeed prove such as have no conscience but horror; who by the same crimes will be made irreconcilable, for which they deserved to be *impardonable*.

South. Sermons, vol. v. p. 78.

Surely were this true, he might be an happy arbiter in many Christian controversies; but must *impardonably* condemn the obstinacy of the Jewes, who can condemn the rhetorick of such miracles, and blindly behold so living and lasting conversions.

Sir Thomas Brown. Vulgar Errors, book vii. ch. xvi.

IMPARITY, *Fr. impar*; *Lat. impar, imparitas*; unequal, inequality, (*in*, privative, and *par*, equal.) See **IMPAIR**, *ante*.

Inequality.

Neither can all the shifts in the world elude that pregnant vision and charge of the blessed Apostle St. John, in whose longer lasting

time the government of the church was fully settled in this threefold **IMPARITY** of the orders and degrees.

Hall. Works, vol. iii. fol. 154. Episcopacy by Divine Right, part ii. sec. 7. **IMPART.**

But suppose Tertullian had made an *imparity* where none was originally, should he move us, that goes about to prove an *imparity* between God the Father and God the Son, as these words import in his book against Praxeas?

Milton. Works, vol. i. fol. 36. Of Prelatical Episcopacy.

IMPA'RLE, } See **EMPARLE**. From the *Fr. IMPA'RLANCE*. } *parler, loqui*, to speak.

To speak to, to talk with, to confer, to discourse.

These requests and persuasions by Hersilia, and other Sabyn women being heard, both the armies stayed, and held every body his hand, and straight the two generals *imparted* together, during which *parle* they brought their husbands and their children, to their fathers and their bretheren.

Sir Thomas North. Plutarch, fol. 25. Romulus.

But, with rejoinders or replies,
Long bills, and answers stuff'd with lies,
Demur, *imparlance*, and essoign,
The parties ne'er could issue join.

Swift. Cadenus and Vanessa.

He is entitled to demand one *imparlance* or *licentia loquendi*; and may before he pleads, have more time granted by consent of the Court, to see if he can end the matter amicably without farther suit, by *talking* with the plaintiff.

Blackstone. Commentaries, book iii. ch. xx.

IMPARLANCE, in *Law*, time to plead, is a petition that the Court will grant the defendant time to consider and advise what answer he shall return to the Plaintiff. This, continues Blackstone, in the passage cited above, is "a practice which is supposed to have arisen from a principle of Religion in obedience to that precept of the Gospel; 'Agree with thine adversary quickly whilst thou art in the way with him.'"

General Imparlance is a matter of course, where the Defendant, without saving any exception, is not bound to plead during the same Term, *Special Imparlance* is not allowed without leave of Court; it is with a saving of all exceptions to the writ, Bill, or count, and is sometimes to another day in the same Term. In *Tidd's Practice*, (476.) the following general rule is laid down, that where the Bill is filed, and perfected if special, or a common appearance entered for the Defendant under the Statute, and the Declaration filed or delivered with notice therof, four days exclusive before the end of the Term in which the Writ was returnable, the Defendant, if he live within twenty miles of London, and the venue be laid in London or Middlesex, must plead within four days; if otherwise, within eight days exclusive. But as this rule might impose, in some cases, a great hardship on the Defendant, the Judges of the respective Courts, at their Chambers, exercise an equitable jurisdiction of granting further time upon the application of the Defendant, according to the exigency of the case.

IMPA'RT, } *Fr. impartir*; *Lat. impartiri*; *in*,
IMPA'RTER, } and *partiri*, to divide, or *part*. In the
IMPA'RTIBLE, } Quotation from Holland's Plutarch,
IMPA'RTMENT. } the *im* is privative.

To divide, share, or give *part* among others; to communicate.

It behoueth vs to teche other) as saith Paul) diuyde trwely & *imparte* the worde of God to other.

Joye. The Exposition of Daniel, ch. iv.

The secrete thoughtes *imparted* with such trust
The wanton talke, the diuers cchange of play,
The friendship sworne, eche promise kept so iust.

Surrey. Prisoner in Windsor recounteth, &c.

IMPART.
—
IMPAR-
TIAL.

Mishaps are mastred by advice discreet,
And counsell mitigates the greatest smart;
Found neuer help, who neuer would his hurts impart.
Spenser. Faerie Queene, book i. can. 7.

His chiefe exercises are, taking the whiffe, squiring a cockatrice,
and making privy searches for imparters.
Ben Jonson. Every Man out of his Humour. Actors' Names: Snift.

Furthermore the very present time which we call now is said to be
impartible and indivisible. *Holland. Plutarch, fol. 835.*

Now 'tis no wonder that this change of comparison works a dispa-
rity in the denominations: and that thereby the same body may be
conceiv'd to be more or less impartible, then it is active or heavy.
Digby. Of Bodies, ch. xi. fol. 120.

HOR. It beckons you to go away with it,
As if it some impartment did desire
To you alone. *Shakspeare. Hamlet, fol. 257.*

Well may he then to you his cares impart,
And share his burthen where he shares his heart.
Dryden. To the Lord Chancellor Hyde.

By whose friendly communication they may often learn that in a
few moments, which cost the imparters many a year's toil and study.
Boyle. Works, vol. ii. p. 61. Of Natural Philosophy.

The following prescriptions are but part of a collection of receipts
and processes, that had from time to time been recommended to me,
either by the experience of the imparters or by my own.

Id. Ib. vol. v. p. 312. Medicinal Experiments.

Vain transitory splendours! could not all
Reprieve the tott'ring mansion from its fall?
Obscure it sinks, nor shall it more impart
An hour's importance to the poor man's heart.

Goldsmith. The Deserted Village.

IMPA'RTIAL, } Fr. impartial; in, and partial,
IMPA'RTIALLY, } q. v. favouring one part or party.
IMPARTIA'LITY, } Not favouring either party;
IMPA'RTIALIST, } not inclining to one party in pre-
IMPA'RTIALNESS. } ference to the other; indifferent
to either party; and, consequently, equable, equitable,
just.

But let us weigh the thing, which they exhort;
'Tis peace, submission, and a parli'ment,
Which how expedient 'tis for either part,
'Twere good we judg'd with an impartial heart.
Daniel. History of Civil Wars, book ii.

There must meet in God's ministers, courage and impartiality.
Impartiality, not to make difference of persons; courage, not to
make spare of the sins of the greatest.

Hall. Works, vol. ii. p. 116. Cont. John Baptist.

God, whose equall hand impartially doth temper
Greatnesse and goodnesse.
Chapman. Homer. Odyssey, book xix.

Virtue with sloth, and cowards with the brave,
Are level'd in th' impartial grave,
If they no Poet have.
Stepney. Horace, book iv. Ode 9.

I shall therefore only consider Ovid under the character of a Poet,
and endeavour to show him impartially, without the usual prejudice
of a translator. *Addison. Notes on Ovid.*

And truly for my part, I am professedly enough an impartialist,
not to stick to confess to you, Theophilus, that I read the Bible and
the learnedest expositors on it, with somewhat particular aims and
dispositions.
*Boyle. Works, vol. ii. p. 276. On the Style of the Holy Scrip-
tures.*

Impartiality strips the mind of prejudice and passion, keeps it
tight and even from the byass of interest and desire; and so presents
it like a *rasa tabula* equally dispos'd to the reception of all truth.
So that the soul lies prepared, and open to entertain it; and prepos-
sessed with nothing that can oppose or thrust it out.

South. Sermons, vol. i. p. 262.

He spoke of it as a thing that would give him assurance of your
majesty's impartialness in the general affair.
*Sir Wm. Temple. Works, vol. iv. p. 69. Letter to the King, Jan. 29,
1675.*

IMPAR-
TIAL.
—
IMPASSI-
BLE.

Those faults which artful men conceal,
Stand here engrav'd with pen of steel,
By conscience, that impartial scribe!
Whose honest palm disdains a bribe.
Cotton. Visions in Verse Death.

Whilst all with eager looks contend
Their wit or worth to recommend,
Still let your mild, yet piercing, eyes
Impartially adjudge the prize.
Jones. Tales. The Enchanted Fruit.

IMPASSABLE, in, and passable, from the verb to
pass.

That may or cannot be passed, gone over, or through.

Every man for his part gave out and said, Here are not the straight
gullets of Candium, here are not the impassable nor inaccessible
passes and forrests. *Holland. Livius, fol. 322.*

But least the difficulty of passing back
Stay his return, perhaps, over this gulfe
Impassable, impervious, let us try
Adventurous work.

Milton. Paradise Lost, book x. l. 254.

Sometimes we fell, sometimes we slid through this ocean of snow
which after October is impassable.

Evelyn. Miscellaneous Writings, p. 221. The Alps, (1646.)

The other parts of the country adjoining the bay [Adventure Bay]
are quite hilly; and both those and the flat are an entire forest of
very tall trees, rendered almost impassable by shrubs, brakes of fern,
and fallen trees.

Cook. Voyages, vol. v. book i. ch. vi. p. 164.

IMPASSIBLE, } Fr. It. and Sp. impassible; Lat.
IMPASSIBLENESS, } in, and passibilis, from pati, pas-
IMPASSIBLITY, } sus, to suffer.
IMPASSIVE, } That can or may not suffer,
IMPASSIVENESS. } bear, endure; that cannot be
acted upon.

This most pure parte of the soule, and (as Aristotelle saythe) deuine,
impassible, and incorruptible, is named in Latine *intellectus*, whervnto
I can finde no propre Englysshe, but understanding.

Sir Thomas Elyot. The Governour, book iii. fol. 224.

Thoughe there were in his blessed bodye and hys bloud giuen theym
in the sacramente before his passyon, suche a secrete wonderfull
glorye of impassibility for the tyme, &c.
*Sir Thomas More. Workes, fol. 1329. A Treatise vpon the Pas-
sion.*

What steel, what gold, or diamond,
More impassible is found.

Cowley. Anacreontique 3. Beauty.

And yet verily they themselves againe do terme those joyes, these
promptitudes of the will, and wary circumspections by the name of
eupathies, i. e. good affections, and not of apathies, that is to say,
impassibilities; wherein they use the words aright and as they ought.
Holland. Plutarch, fol. 62.

Who can rejoice in spirit to see their bodies with a cleare bright-
ness without all earthly opacity; with agility, without all dulness;
with subtilty, without grossness; with impassibility, without the
reach of annoyance or corruption?

*Hall. Works, vol. iii. fol. 984. The Invisible World, book ii.
sec. 8.*

Yet hard
For Gods, and too unequal work we find
Against unequal armes to fight, in paine,
Against unpain'd, impassive.

Milton. Paradise Lost, book vi. l. 455.

By this means they arrogated no less to man's sufficiency, then
even the power of remaining in a calme apathy and impassiveness
in all offensive emergencies.

Mountague. Devoute Essayes, Treat. 6. sec. 1. fol. 53.

He there sheweth, that Origen did hold and teach the Son to be
very God, uncreated, immortal, immutable, impassible, infinite, om-
nipresent, and absolutely blessed and perfect, no less than the Father.

Bull. Works, vol. iii. p. 265. Life of Bishop Bull, sec. 59.

With matchless force the javelin flung
Beneath the pointed steel; but safe from harms
He stands impassive in th' ethereal arms.

Pope. Homer. Iliad, book xxi.

IMPASSI-
BLE.
—
IMPA-
TIENT.

His guide then warn'd him, not to wage the war
With thin light forms, and images of air;
Else had he rush'd amid the *impassive* train,
And madly struck at empty shades in vain.
Pitt. Virgil. Aeneid, book vi.

IMPA'SSION, } Also written *Empassionate*,
IMPA'SSIONATE, v. } q. v. *In*, and *passion*, from the
IMPA'SSIONATE, adj. } Lat. *passus*, past participle of
pati; and this from the Gr. *πάθ-ειν*, to feel.

To fill, to move, to rouse, to warm,—with *passion* or
feeling; to animate, to affect deeply, strongly, keenly.

As in Burton, *impassionate*, (*in*, privative,) without
feeling, insensate.

Then do not thou, with teares and woes, *impassion* my affects,
Becoming gracious to my foe; nor fits it the respects
Of thy vow'd love, to honour him, that hath dishonour'd me.
Chapman. Homer. Iliad, book ix. fol. 128.

So standing, moving, or to highth up grown
The tempter all *impassion'd* thus began.
Milton. Paradise Lost, book ix. l. 678.

If it [melancholy] proceed from fleagme, (which is seldom and
not so frequent as the rest) it stirres up dull symptomes, and a kinde
of stupiditie, or *impassionate* hurt.

Burton. Anatomy of Melancholy, fol. 191.

Nor absent are those shades, whose skilful touch
Pathetic drew th' *impassion'd* heart, and charm'd
Transported Athens with the moral scene.

Thomson. Winter.

One wish alone my earnest heart desires,
The sole *impassion'd* hope my breast respires;
My finish'd labours may my sovereign hear!
Besides that wish, nor hope I know, nor fear.

Mickle. Lusiad, book ix. l. 48.

Then shall the righteous be seen standing, victorious, through faith
in Jesus, transformed (to compare the things of this world with those
of another) from the darkness of dust and ashes, to the clear transpa-
rency of glass, the pure lustre of diamonds, the inconceivable agility
of light, and the perfect *impassibility* of heaven.

Horne. Works, vol. iv. p. 331. Discourse 17.

The slave, that's destin'd to the oar,
In one kind vision swims to shore;
The lover meets the willing fair,
And fondly grasps *impassive* air.

Cotton. On Sleep.

IMPASTE, Fr. *empaster*. To knead or make into
dough or paste, to paste. Cotgrave.

Horribly trick'd
With blood of fathers, mothers, daughters, sonnes
Bak'd and *impasted* with the parching streets.

Shakspeare. Hamlet, fol. 263.

IMPATIENS, in *Botany*, a genus of the class *Pen-
tandria*, order *Monogynia*. Generic character: calyx
two-leaved; corolla, petals five, irregular; nectary
hooded, anthers connate; capsule superior, five-valved.

I. balsamina is the cultivated Balsam, native of the
East Indies. *I. noli me tangere* is a native of England
and other parts of Europe. This singular plant has
the property of throwing off its flowers with a very
slight handling, which has been the cause of the names
the genus and species bear.

IMPATIENT, } Fr. *impatient*; It. and Sp. *im-*
IMPATIENTLY, } *patiente*; Lat. *impatiens* (*in*, pri-
IMPATIENCE, } vative, and *patiens*, from *pati*, to
IMPATIBLE. } bear or suffer;) not bearing, not
suffering.

Unwilling to bear or suffer; unable to bear or for-
bear; resisting suffering; and, consequently, hasty,
eager, impetuous, ardent, vehement, fretful.

Impatient is he that wol not be taught, ne undernome of his vice,
and by strif worrith truth wetingly, and defendeth his foly.
Chaucer. The Porsones Tale, vol. ii. p. 313.

They may be assured, that this people, as they no way sought our
harne, but vsed our men with all kindnesse: so are they *impatient*
of such a wrong, as to haue any of their people perforce taken from
them, and will doubtlesse seeke reuenge.

Hakluyt. Voyages, &c. vol. iii. fol. 682. M. Laurence Keymis

And in all other causes, if they separe themselues of *impaciencie*
that the one cannot suffre the other's infirmities, they must remaine
vnmari'd.

Tyndall. Workes, fol. 208. Matthew, chap. v.

Thus you see what be the powers and faculties of the soul of this
universality, which entring into a frail, mortal, and passible instru-
ments of bodies, however they be in themselves incurrptible, *impa-*
tible, and the same.

Holland. Plutarch, fol. 854.

That he was both Son and Father, as Montanus (affirmed.) That
Jesus suffered, but Christ remained *impatible*, as Cherinthus.

Sir Thomas Brown. Vulgar Errors, book i. chap. x.

With huge *impatience* he inly swelt,
More for great sorrow that he could not pass,
Then for the burning torment which he felt.

Spenser. Faerie Queene, book iii. can. 11.

Besides, as exiles ever from your homes,
You live perpetual in disturbancy;
Contending, thrusting, shuffling for your rooms
Of ease or honour, with *impaciency*.

Daniel. History of Civil Wars, book viii.

Ay, me! deare lady, which the image art
Of ruefull pity, and *impatient* smart;
What direful chance, arm'd with reuenging fate,
Or cursed hand hath plaid this cruell part,
Thus foule to hasten your vntimely date.

Spenser. Faerie Queene, book ii. can. 1.

That when the rolling tide doth stir him with her waves,
Straight foaming at the mouth, *impatiently* he raves.

Drayton. Poly-olbion, song 18.

The wax, of heat *impatienzi*, melted run,
Nor could his wings sustain the blaze of sun.

Yalden. Ovid. Art of Love, book ii.

Impatiently he views the feeble prey,
Wishing some nobler beast to cross his way;
And rather would the tusky boar attend,
Or see the tawney lion downward bend.

Dryden. Virgil. Aeneid, book iv.

No sooner do some hear their behaviour taxed, though with the
greatest tenderness and moderation, but their choler begins to boil,
and their breast is scarce able to contain and keep it from running
over into the heights and furies of bitterness and *impatience*.

South. Sermons, vol. vii. p. 161.

Impatient of any interruptions, he spent the whole of his time that
could be spared from the duties of his parish, in reading and writing.

Warburton. Works, vol. i. p. 10. Life of the Author.

CAR. Your fierce *impatience* forc'd us from your presence,
Urg'd us to speed, and bade us banish pity,
Nor trust our passions with her fatal charms.

Johnson. Irene, act v. sc. 11.

IMPATRONIZE, Fr. *impatroniser*. To master,
conquer, get absolute possession of, lay sure hold on,
take as his own. Cotgrave.

He saw plainly the ambition of the French king was, to *impatro-*
nize himselfe of the Duchie.

Bacon. Henry VII. fol. 90.

IMPA'WN, v. } It. *impegnare*; Sp. *empenar*;
IMPA'WNING, n. } Lat. *pignerare*; D. *panden*; Ger.
pfanden; Sw. *panta*. See PAWN.

To gage or ingage as a security; to pledge.

I heard of men and women that drunke away their children, and
all their goods at the emperor's tauerne, and not being able to pay,
hauing *impawned* himselfe, the tauerner bringeth him out to the high
way, and beats him vpon the legges; then they that passe by, know-
ing the cause, and hauing peradventure compassion vpon him, giue
the money, and so he is ransomed.

Hakluyt. Voyages, &c. vol. i. fol. 314. M. Anth. Inkinson.

IMPA-
TIENT.
—
IMPAWN.

IMPAWN. (The resolution is) not to spare blood or treasure, (if it were to the
impawing of his crowne, and dis-peopling of France,) till either he
IMPEACH hath overthrowne the empire of the Ottomans, or taken it in his way
to Paradise.
Bacon. Henry VII. fol. 87.

For God doth know, how many now in health,
Shall drop their blood, in approbation
Of what your reuerence shall incite vs to.
Therefore take heed how you *impawne* our person,
How you awake our sleeping sword of warre.
Shakspeare. Henry V. fol. 70.

If therefore you dare trust my honestie,
That lyes inclosed in this trunke, which you
Shall bear along *impawnd*, away to night.
Id. Winter's Tale, fol. 281.

DUNBAR. ————— Yet, with reserve
Was that *impawnd*; my loyalty and love
Were sacred ev'n from that.
Smollett. The Regicide, act ii. sc. 3.

IMPE'ACH, v. } Also anciently written *Em-*
IMPE'ACH, n. } *peach*; Fr. *empescher*; to hinder,
IMPE'ACHER, } let, bar, stop. Cotgrave. From
IMPE'ACHMENT. } Lat. *im-ped-ire*, to impede, or
hinder.

To hinder, to withstand, to oppose or resist; and
thus, consequently, to put upon trial, to arraign, to
accuse.

He gaue order to the men of these five small ships, which were not
aboue 60 tunnes a piece, if the Hollanders did offer any resistance, to
run aboard of them, & to set their owne ships on fire, and to scape in
their boats, which they had for the same purpose, that by this meanes
they might not *impeach* our entrance.

Hakluyt. Voyages, &c. vol. iii. M. James Lancaster.

Nowe haue I all declared (as I do suppose) the chiefe *impeache-*
*ment*es of excellent learyng.

Sir Thomas Elyot. The Governour, book i. fol. 58.

But the souldiours faled for their parts and went coldly to their
businesse, even of purpose, that the valiant and commendable parts
of the captain might be discredited and depraved, and so the victorie
was much hindered and *impeached*.

Holland. Livius, fol. 308.

How soever the quantitie, depth, and heights of the water, may
seem to *impeach* and stop their breath.

Id. Plinie, vol. i. fol. 311.

So that's my comfort—what may be done without *impeache* or
waste, I can and will do.

Beaumont and Fletcher. The Woman's Prize, act i. sc. 1.

For whose sake I will loose the reins, and give mine anger swinge,
Without my wisdomes least *impeach*.

Chapman. Homer. Iliad, book ix. fol. 129.

So that instead of finding Prelaty an *impeacher* of schism or faction,
the more I search, the more I grow into all persuasion to think rather
faction and she, as with a spousal ring, are wedded together, never to
be divorc'd.

Milton. Works, vol. i. fol. 51. The Reason of Church Government.

And to the end he might without any *impeachment* allure all men
to favour him, had made semblance that he adhered to the Christian
Religion, from which a pretie while before closely he was revolted.

Holland. Ammianus, fol. 167. Constantius and Julianus.

He (the Earl of Strafford) was scarce enter'd into the House of
Peers, when the Message from the House of Commons was call'd in,
and when Mr. Pym at the bar, and in the name of all the Commons of
England, *impeach'd* Thomas, Earl of Strafford, (with the addition of all
his other titles) of high treason, and several other heinous crimes and
misdemeanours, of which, he said, the Commons would, in due time,
make proof in form; and in the mean time desir'd, in their name,
that he might be sequester'd from all counsels, and be put into safe
custody.

Clarendon. History of the Rebellion, book iii. vol. i. p. 175.

And, by an action falsely laid of trover,
The lumber for their proper goods recover,
Enough to furnish all the lewd *impeachers*
Of witty Beaumont's poetry and Fletcher's.

Butler. Upon Critics.

Of these, the representatives of the people, or House of Commons, *IMPEACH.*
cannot properly judge; because their constituents are the parties
injured; and can therefore only *impeach*. But before what Court *IMPEACH-*
shall this *impeachment* be tried? Not before the ordinary tribunals, *MENT.*
which would naturally be swayed by the authority of so powerful an
accuser. Reason therefore will suggest, that this branch of the legis-
lature, which represents the people, must bring its charge before the
other branch, which consists of the nobility, who have neither the
same interests nor the same passions as popular assemblies.

Blackstone. Commentaries, vol. iv. p. 261. book iv. ch. xix.

IMPEACHMENT, in *Law*, a solemn prosecution by the
Commons of Great Britain in Parliament, before the
Lords in Parliament, as the most high and supreme
Court of jurisdiction in the kingdom. Blackstone says
that a Commoner cannot be Impeached before the
Lords for a capital offence, for he is not their Peer, and
they are not bound so to judge him; accordingly, in the
4th Edw. III., the Lords, *unâ voce*, refused to admit the
Impeachment of Simon de Beresford, who had been an
accomplice in Mortimer's treason; nor when they were
afterwards prevailed on to admit the charge, on account
of the heinousness of his crimes, did they do so without
a Protest, guarding against this instance of their assent
to the King's request being drawn into a precedent for
the future. But a Commoner may be Impeached of
high crimes and misdemeanours. A Peer may be Im-
peached for any crime. Mr. Hallam, in considering the
case of Fitzharris, in 1681, seems to think that the
refusal of the Lords to admit the Impeachment of a
Commoner for Treason (a refusal which was again
asserted by the Upper House, and vehemently protested
against by a Resolution of the Commons) is not easily
to be justified; and indeed that in the latest determina-
tion, in the case of Sir Adam Blair, subsequent to the
Revolution, after a full deliberation, and a diligent
search for precedents, the Lords resolved that they would
proceed on the Impeachment. Mr. Hallam, therefore,
considers Blackstone's position to be "inadvertent."
(*Const. Hist. xi. 316.*)

In an Impeachment, Articles are exhibited, and Ma-
nagers appointed by the Commons, and the same evi-
dence is required as in the common Courts of Judica-
ture. The Peers address the Crown to appoint a
High Steward for the greater dignity and regularity of
their proceedings. This officer was formerly elected by
themselves, and it has been considered that he is not
indispensable to an Impeachment. In the case of the
Earl of Danby, *temp. Car. II.*, it was insisted that no
pardon under the Great Seal shall be pleadable to an
Impeachment; and this claim was confirmed by the Act
of Settlement, 12th and 13th William III. c. 2. But the
King may pardon after conviction by an Impeachment.
In the case of Warren Hastings it was determined, after
a very long and able discussion, that an Impeachment
did not abate by a Prorogation or Dissolution of Parlia-
ment; for that the High Court of Parliament, though it
might not always be sitting, nevertheless existed at all
times; and that the Prosecutors being all the Com-
mons of England, not merely the House of Commons,
were not divested of their right by the temporary sus-
pension of their organ.

Blackstone is very eloquent and dignified in his
eulogy on the privilege of Impeachment. "This is a
custom derived to us from the Constitution of the
ancient Germans, who in their great Councils some-
times tried capital accusations relating to the Public,
licet apud Concilium accusare quoque, et discrimen ca-
pitis intendere. (Tacitus, *de Mor. Germ. 12.*) And it
has a peculiar propriety in the English Constitution,

IMPEACHMENT. — **IMPEDE.** — which has much improved upon the ancient model imported hither from the Continent. For though in general the union of the Legislative and Judicial powers ought to be most carefully avoided, yet it may happen that a subject, intrusted with the administration of public affairs, may infringe the rights of the People, and be guilty of such crimes as the ordinary Magistrate either dares not or cannot punish." He then continues, as we have cited him above, and concludes, "This is a vast superiority which the Constitution of this Island enjoys over those of the Grecian or Roman Republics, where the People were at the same time both Judges and Accusers. It is proper that the Nobility should judge to insure justice to the accused; as it is proper that the People should accuse, to insure justice to the Commonwealth."

The earliest instance of Parliamentary Impeachment in English History, is that of Lord Latimer, in 1376. Between those of the Duke of Suffolk, in 1449, and of Sir Giles Mompesson, in 1621, the practice appears to have fallen into disuse; Bills of Attainder, or of Pains and Penalties, having been preferred to it. Even the case last mentioned was not strictly conducted according to the forms of Impeachment; the Commons not exhibiting distinct Articles at the Bar of the House of Lords.

IMPEARL. See **EMPEARL.** Fr. *emperler*, to cover with pearls; with any thing resembling pearls.

An host,
Innumerable as the stars of night,
Or stars of morning, dew-drops, which the sun
Impearls on every leaf and every flower.
Milton. Paradise Lost, book v. l. 747.

Say, why, in lucid drops, the balmy rain
With sparkling gems impearls the spangled plain?
Broome. Paraphrase of Job.

Wait till all
The crystal dews, impearl'd upon the grass,
Are touch'd by Phœbus' beams, and mount aloft,
With various clouds to paint the azure sky.
Dyer. The Fleece, book i.

IMPE'CCABLE, } Fr. *impeccable*; It. *impecca-*
IMPE'CCANT, } *bile*; Sp. *impeccable*; Lat. *impec-*
IMPE'CCANCY. } *cabilis*, used with an active signi-
fication, (*in*, privative, and *peccabilis*, inus.) from *pec-*
care; which Vossius thinks is ἀλόγως *agere*, to act
without reason, *instar pecudis*, like a beast.

That cannot do wrong, or transgress, or sin.

Had we been made *impeccable*, we should have been another kind of creatures then now; since we had then wanted the αὐτεξουσίαν, or liberty of will to do good and evil, which is one of our essential attributes.
Glanvil. Preexistence of Souls, ch. viii. sig. G. 2.

She [the Church of Rome] stands upon it, that she cannot erre, and stubbornly challenges unto her chaire a certain *impeccancie* of judgment.

Hall. Works, vol. i. fol. 611. No Peace with Rome.

The Freethinkers are very forward to tell you precisely what God can or cannot do: he cannot work a miracle, cannot give a Revelation, cannot guide the motions of a free agent, nor make such a one *impeccable*.

Search. Light of Nature, vol. ii. part iii. ch. xxiv. p. 4.

With a vengeance selecting, from all other classes,
Poor dogs of some sort, and *impeccant* half-asses.

Byrom. Epistle 1. To G. Lloyd.

IMPE'DE, } Lat. *imped-ere*, (*in*, and *pes*,
IMPE'DIMENT, } a foot; opposed to *expedire*, see
IMPEDIME'NTAL, } *EXPEDIENT*,) to *fetter*; to hinder
I'MPEDITE, } or oppose the feet. Generally (as
I'MPEDITIVE. } the Fr. *empescher*, English *im-*
peach.)

To hinder, to withstand, to oppose, to resist.

Impede, immediately from the Lat. and *impeach* from the French.

Lord, heare my praier, and let my crye passe
Unto thee, Lord, without *impediment*.

Wyat. Psalm 102.

Whereof when y^e Byssshop of Laon and y^e Prouost were ware,
anon they shewyd vnto hym many doughtys and *impedyments*, &
also parellys for to treate w^t a comynaltie.

Fabyan, Anno 1382.

Hie thee hither,
That I may powre my spirits in thine eare,
And chastise with the valour of my tongue
All that *impedes* thee from the golden round;
Which Fate and metaphysicall ayde doth seeme
To haue thee crown'd withall.

Shakspeare. Macbeth, fol. 134.

They could not conclude a peace. The chief *impediment* thereof was the demand of the King to haue Perkin deliuered into his hands, as a reproach to all Kings, and a person not protected by the law of nations.

Bacon. Henry VII. fol. 176.

Which though in Pharaoh her desire it wrought,
His babish imbecility to see.
To the child's speech *impediment* it brought
From which he never after could be free.

Drayton. Moses. His Birth and Miracles, book i.

I perceive the soul, spotted with the least defect, accounts it [Purgatorie] an indulgent grace, as I have said, not making (in some respect) any reckoning of it, compared with the *impedement*al stain, which intercepts her fruitive love.

Mountague. Devoute Essayes, Treat. 7. vol. ii. sec. 3.

What were more easy than to say, that six legs to that unweildy body had been cumbersome and *impeditive* of motion; that the wings for so massie a bulk had been uselessse.

Hall. Works, vol. iii. fol. 432. Soliloquy 23.

Some error has been committed, in not rightly computing and subducting the contrary or *impeding* force, which arises from the resistance of fluids to bodies moved any way, and from the continual contrary action of gravitation upon bodies thrown upwards.

Clarke. Leibnitz Papers, p. 345. Fifth Reply.

Digestion in the stomach, and other faculties there, seemed not to be much *impeded*.

Boyle. Works, vol. vi. p. 457. Letter from Mr. Wallis, July 17, 1669.

The wain goes heavily, *impeded* sore
By congregated loads adhering close
To the clogg'd wheels.

Cowper. The Task, book iv.

The want of this (a life conformable to the Religion which we profess) hath been an *impediment* to the progress of Christianity, a scandal and a stumbling-block in the way of unbelievers.

Jortin. Works, vol. i. p. 91. On the Christian Religion, disc. 2.

IMPE'L, } Lat. *impellere*, to force or
IMPE'LLENT, n. } drive in; (*in*, and *pellere*;) Gr.
IMPE'LLENT, adj. } πέλ-ειν, to move or cause to
IMPE'LLER, } move, to drive.
IMPU'LSE, } To force or drive in, to drive,
IMPU'LSION, } to press, to urge on or forward;
IMPU'LSIVE, } to influence or move strongly, to
IMPU'LSOR. } instigate.

So that whatsoever beneuolence happened vnto us at that tyme was through your request and *impulsion*.

Bale. Pageant of Popes. Epist. Ded. sig. D. 3.

S. What do you mean by voluntary oaths?

C. Those that no other *impellent* but myself, or my own worldly gain or interest, extort from me.

Hammond. Works, vol. i. fol. 49. A Practical Catechism, book i. sec. 8.

His gentle dumb expression turn'd at length
The eye of Eve to mark his play; he glad
Of her attention gain'd with serpent tongue

IMPEL.
—
IMPEN.

Organic, or *impulse* of vocal air,
His fraudulent temptation thus began.
Milton. Paradise Lost, book ix. l. 530.

I ioy (replide the King)
O Laertiades, to hear thy liberall counselling,
In which is all decorum kept, nor any point lacks touch,
That might be thought on, to conclude, a reconcilment such
As fits example, and us two. My minde yet makes me sweare,
Not your *impulsion*.
Chapman. Homer. Iliad, book xix. fol. 271.

His quick eye fixed heavily and dead,
Stirs not when prick'd with the *impulsive* goad.
Drayton. Moses. His Birth and Miracles, book ii.

Notwithstanding all these motives and *impulses*, Sir Thomas
Overbury refused to be sent abroad.

Reliquiæ Wottonianæ, p. 409.

The innitency and stresse being made upon the hypomochlion or
fulcrum in the decussation, the greater compression is made by the
union of two *impulsors*.

Sir Thomas Brown. Cyrus Garden, chap. ii.

In vain: for from the east a Belgian wind
His hostile breath through the dry rafters sent.
The flames *impell'd* soon left their foes behind,
And forward with a wanton fury went.

Dryden. Annus Mirabilis.

Such ponderous bodies do take an enforc'd flight from an exterior
impellent swiftmess.

Boyle. Works, vol. vi. p. 427. *Letter from Mr. Beale*, January 28,
1666.

As very many bodies of visible bulk are set a moving by external
impellents, and on that score their motions may be said to be violent,
so the generality of *impelled* bodies do move either upwards, down-
wards, &c. toward any part of the world, in what line or way soever
they find their motion least resisted.

Boyle. Works, vol. v. p. 210. *A Free Inquiry into the Received
Notion of Nature*.

For when a stone that was at rest, does of itself, upon its support
being removed, begin to fall downward; what is it that causes the
stone to begin to move? Is it possible to be an effect produced
without a cause? Is it *impelled* without an *impeller*?

Clarke. Works, vol. iii. fol. 792. *A Second Defence of the Immate-
riality, &c.*

To suppose that in spontaneous animal-motion, the soul gives no
new motion or impression to matter; but that all spontaneous animal
motion is performed by mechanical *impulse* of matter, is reducing all
things to mere fate and necessity.

Id. Leibnitz Papers, p. 143. *Fourth Reply*.

I wish, then, thirdly, that Mr. Hobbes had declared from whence
the regress of the air's *impulsion* should begin.

Boyle. Works, vol. i. p. 207. *An Examen of Mr. Hobbes's Dialogus
Physicus de Naturâ Aëris*.

He was unavoidably led by the *impulsion* of his love to do it.

Dryden. Preface to the Maiden Queen.

I know among you some have oft beheld
A blood-hound train, by Rapine's lust *impell'd*,
On England's cruel coast impatient stand,
To rob the wanderers wreck'd upon their strand.

Falconer. The Shipwreck, can. 2.

How nimble are the motions of the fencer and the tennis player!
the hand perpetually follows the eye, and moves as fast as the object
can strike upon that: but between every *impulse* of the object and
every motion of the hand, an entire perception and volition must
intervene.

Search. Light of Nature, vol. i. part i. ch. ii. p. 36.

But it may happen, that when appetite draws one way, it may be
opposed, not by any appetite or passion, but by some cool principle
of action, which has authority without any *impulsive* force.

Reid. Essay 3. vol. iii. ch. i. p. 154.

IMPEN, in, and pen; from the A. S. *pynd-an*, to
enclose. See TO PEN.

To enclose, or shut up, to enfold.

But notwithstanding all this, a man at rest in his chamber (like a
sheep *impenn'd* in the fold) is subject only to unusual events, and
such as rarely happen.

Feltham. Resolve 59.

Yet these from other streames much different;

For others, as they longer, broader grow;

These as they run in narrow banks *impent*,

Are then at least, when in the main they flow.

P. Fletcher. The Purple Island, can. 3.

IMPEND, Lat. *impendere*, to pay to. See Ex-
PEND.

We y^e greef of theym admytte, and take for our owne specially.
Whanne they for theyr fidelytie, whiche they to vs dayly *impende*,
stande and abide by vs to oppresse your fidelitie and vntrouth.

Fabyan. Anno 1262.

IMPE'ND, v. } Lat. *impend-ere*, to hang on or
IMPE'NDENT, } over, (in, and *pend-ere*, to hang.)
IMPE'NDENCY. } To overhang; to stand over, to
be close upon.

And then, I shall commend your righteous judgment; but yet
still, not flatter you that this is a sufficient use of this Baptist's ser-
mon of the present *impendency* of God's punishments.

Hammond. Works, vol. iv. fol. 492. *Sermon* 4.

What if all

Her stores were open'd, and this firmament
Of Hell should spout her cataracts of fire,
Impendent horrors, threat'ning hideous fall
One day upon our heads.

Milton. Paradise Lost, book ii. l. 177.

Destruction hangs o'er yon devoted wall,
And nodding Ilion waits th' *impending* fall.

Pope. Homer. Iliad, book ii.

It is a means to avert an *impendent* wrath, to disarm an offended
Omnipotence; and even to fetch a soul out of the very jaws of hell.

South. Sermons, vol. i. p. 14.

Seas that smoothly dimpling lie,
While the storm *impends* on high,
Showing in an obvious glass,
Joys that in possession pass.

Brooke. Fables. The Female Seducers.

Thou, in the wild and woody maze,
That clouds the vale with umbrage deep,
Impendent from the neighbouring steep,
Wilt find betimes a calm retreat.

Mallet. Cupid and Hymen.

IMPE'NETRABLE, } Fr. *impenetrable*; It. and
IMPE'NETRABLY, } Sp. *impenetrabile*; Lat. *im-*
IMPENETRABI'LITY, } *penetrabilis*; (in, and *pene-*
IMPE'NETRABLENESS. } *trabilis*, from *penetrare*, that
is, as Festus interprets it, *penitus intrare*, to enter into
the inmost parts.)

That cannot be *penetrated*; cannot be entered or
gone into; that cannot be bored or pierced; meta-
phorically, cannot be acted upon; cannot be reached
inwardly.

Nothing almost escaped that he acheued nat, were the thing neuer
so difficyle (or as who sayth) *impenetrable*.

Sir Thomas Elyot. The Governour, book i. fol. 83.

To weep with her, the hard wall scarce forbears

The woful words she uttered were such

Able to wound th' *impenetrablest* ears,

Her plaints so piercing and her grief so much.

Drayton. The Barons' Wars, book vi.

Far otherwise th' inviolable saints

In cubic phalanx firm advanc't entire,

Invulnerable, *impenetrably* arm'd.

Milton. Paradise Lost, book vi. l. 400.

Nay, some have fancied, that man, in the state of innocency, had
also the gift of penetration; and that he became solid, opaque, and *im-*
penetrable by his fall.

Clarke. Leibnitz Papers, p. 207. *Fifth Paper*.

IMPEN.
—
IMPENE-
TRABLE.

IMPENE-
TRABLE.
—
IM-
PEOPLE.

So that not even corporeal substance, any more than spiritual, ever ceases acting, which seems not to have been apprehended by those, who have placed the essence of matter in extension alone, or even in impenetrability; and fancied they could conceive a body absolutely at rest. *Clarke. Leibnitz Papers, p. 377. Fifth Paper.*

We may consider, that motion does not essentially belong to matter, as divisibility and impenetrableness are believed to do. *Boyle. Works, vol. v. p. 210. A Free Inquiry into the Received Notion of Nature.*

Man's heart had been impenetrably seal'd,
Like theirs that cleave the flood or graze the field,
Had not his Maker's all-bestowing hand
Giv'n him a soul, and bade him understand.

Cowper. Conversation.

IMPE'NITENT, } Fr. *impenitent*; It. and Sp. *impenitente*; Lat. *impænitens*;
IMPE'NITENTLY, } *in, and pænitentia*; *dolor ob*
IMPE'NITENCE, } *rem commissam, from pænit-ere,*
IMPE'NITENCY. }
to grieve, or be pained, for a fault committed.

Having or feeling no pain; no grief or sorrow for a fault committed; careless, reckless of the consequences of sin; remorseless, uncontrite.

And he that finally dieth *impenitent*, as diuers wedded freeres dye in their lechery: or he that after Tindale's doctrine, repenteth without care of thirte, & dyeth in a false heresie against his holye howsell: suche folkes be finally reprobates foreknowē vnto God before y^e world was wrought, that they would finally for *impenitence* fall vtterly to naught.

Sir Thomas More. Workes, fol. 573. The Second Part of the Confutation of Tyndale.

He punishes one sin with another, vile acts with evil habits, these with a hard heart, and with obstinacy, and obstinacy with *impenitence*, and *impenitence* with damnation.

Taylor. Sermon 8. fol. 75. Of Godly Fear.

Let us, therefore, amend our lives with all speed; lest through *impenitency* we run into that stupidity, which we now seek all means so warily to avoid, the worst of superstitions, and the heaviest of all God's judgments, Popery.

Milton. Prose Works, vol. ii. fol. 127. Of True Religion, &c.

Spiritually there is never a perfect calm but after a tempest; the wind and earthquake and fire make way for the soft voice. But I pity the flatteries and self applauses of a careless and *impenitent* heart.

Hall. Works, vol. iii. fol. 425. Soliloquy 11.

The condition required of us is a constellation of all the Gospel graces, every one of them rooted in the heart, though mixed with much weakness, and perhaps with many sins, so they be not wilfully and *impenitently* lived and died in.

Hammond.

The sum of what I have said, is this, That if no man does, nor can repent, without such a degree of God's grace as cannot be resisted, no man's repentance is commendable, nor is one man's *impenitence* more blameable than another's; Chorazin and Bethsaida can be in no more fault for continuing *impenitent*, than Tyre and Sidon were.

Tillotson. Sermon 119. fol. 103.

Every wilful sinner who adds *impenitency* to his sin, commits the sin unto death; because there is no other condition of pardon allow'd by the Gospel without true repentance.

Stillingfleet. Sermons, vol. iv. p. 33.

The dispensation of the Gospel, though it be unspeakably more benign, more gracious, more encouraging to the good and virtuous, is, at the same time, more awful, more terrifying, to resolved *impenitent* sinners, than the dispensation of nature.

Hurd. Works, vol. vi. p. 73. Sermon 5.

IMPENNOUS, without wings, (*pennæ*.) wingless.

8. It is generally conceived an earwig hath no wings, and is reckoned amongst *impennous* insects by many.

Sir Thomas Brown. Vulgar Errors, book iii. ch. xxvii.

IMPEOPLE. See EMPEOPLE. To *people* or fill with *people*, or many inhabitants.

Thou hast helpt to *impeople* hell.

Beaumont. Psyche, can. 16. st. 19.

I'MPERATE, }

IMPE'RATIVE, }

IMPE'RATIVELY; }

IMPE'RATORY, }

IMPERATO'RIAL. }

Fr. *imperatif*; It. and Sp. *imperativo*; Lat. *imperativus*, from *imperare, quod propriè sit, ut alter paret, mando*; I command (another) that he get ready.

Imperative; that can or may command; order, or enjoin; commanding, ordering.

Imperate acts; see the Quotation from Hale.

Ne, when it is an aduerbe of forbidding, may be indifferentlye ioyned with a verbe of the subiunctiue mode or els of the *imperative*. *Udall. Flowres, fol. 114.*

The suits of kings are *imperative*.

Hall. Works, vol. i. fol. 1103. Cont. David with Bathsheba and Uriah.

— Ile make thee

Amongst the Gods of glorious degree

Guide of men's waies, and theirs. And will impart

To thee the mightie *imperatorie* art.

Chapman. A Hymne to Hermes, fol. 81.

— All which stand

In awe of thy high *imperatory* hand.

Id. Ib. fol. 86.

I find that the remotest muscle in my body moves at the command of my will, and since I see the energy of my soul in every particle of my body, though not using intellectual actions in every part, yet using some that are *imperate*, as local motion; some that are natural and involuntary, as the pulse of my heart, the circulation of my blood, my digestion, sanguification, distribution, augmentation.

Hale. Origin of Mankind, ch. i. fol. 22.

Special providence in relation to the acts themselves, are those special actings of the divine power and will, whereby he acts either in things natural or moral, not according to the rules of general providence, but above, or besides, or against them: and these I call the *imperate* acts of divine providence.

Id. Ib. ch. i. fol. 36.

The words, though they are delivered *imperatively*, yet are a plain promise; as if it had been said, Sow in righteousness, and then you shall reap in mercy. For it is usual in Scripture for the divine promises to be delivered in the *imperative* mood, to signify, that if that be done which God commands, his promise is sure and certain, and presently performed.

Bishop Bull. Works, vol. i. p. 34. Sermon 1.

If we declare our meaning in the form of a wish, it is called the optative; if in the form of a command or request, it is the *imperative*.

Beattie. Elements of Moral Science, part i. ch. i. sec. 3.

IMPERATORIA, in Botany, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbelliferae*. Generic character: petals inflexed, emarginate; fruit nearly round, compressed, gibbous in the middle, the margin banded.

One species, *I. Astruthium*, the common Master-wort, a native of Scotland.

IMPERCEI'VED, }

IMPERCEI'VABLE, }

IMPERCEI'VABLENESS, }

IMPERCE'PTIBLE, }

IMPERCE'PTIBLY, }

IMPERCE'PTIBLENESS. }

Im, privative, and *perceive*.

Fr. *appercevoir*, from the

Lat. *per-cipere*, to take up

wholly, to comprehend, (*per*,

and *capere*, to take.)

Imperceived; usually written *unperceived*, q. v.

Imperceivable, or *imperceptible*; that cannot, may not be *perceived*; comprehended, distinguished, discerned, seen; incomprehensible, undistinguishable, invisible.

Strange play of Fate! when mightiest human things

Hang on such small *imperceptible* things.

Cowley. The Davideis, book iv.

Many excellent things there are in nature, which were very well worth our knowledge, but yet, as hath been said, either by reason of their remoteness from us, unaccessibleness to them, subtilty and *imperceptibleness* to us, either are not at all suspected to be, or are not so much as within any of our faculties to apprehend or discover what they are.

Hale. Origin of Mankind, ch. i. fol. 18.

IMPE-
RATE.
—
IMPER-
CEIVED.

IMPER-CEPTIBLE The child remov'd *imperceptibly* from the left arm to the right, and the man fell stark dumb since : thus went the tradition there.
Howell. Letter 11. book i. sec. 5.

IMPER-FECT. He [Hobbes] seemed to think that the Universe was God, and that Souls were material, Thought being only subtle and *imperceptible* motion.
Burnet. Own Times. Charles II. Anno 1661.

Then finding the bladder to be plumped up, we would have tied up the contained air, but could not do it by reason of an *imperceived* hole.

Boyle. Works, vol. v. p. 620. The General History of Air.

There is yet another way by which a temptation arrives to its highest pitch or proper hour; and that is by a long train of gradual, *imperceivable* encroachments of the flesh upon the spirit.

South. Sermons, vol. vi. p. 242.

And this *imperceivableness* of the impressions made upon our souls by the Holy Spirit, was that which our Saviour signified to Nicodemus, in the third of St. John, by the similitude of a wind, which, saith he, we hear the sound of; but we know not whence it cometh, nor whither it goeth.

Sharpe. Works, vol. iii. p. 83. Sermon 5.

He [Agricola] moulded that fierce nation by degrees to soft and social customs; leading them *imperceptibly* into a fondness for baths, for gardens, for grand houses, and all the commodious elegancies of a cultivated life.

Burke. Works, vol. x. p. 218. An Abridgement of English History.

Thus both conceived *perceptivity* to arise from a certain combination or aggregation of *imperceptive* particles, and that there was nothing existent which was not originally and separately *imperceptive*, that is corporeal.

Search. Light of Nature, vol. ii. part i. ch. ix. p. 162.

IMPE'RDIBLE, } In, and *perdible*, from the Lat.
IMPERDIB'ILITY. } *perd-ere*, perhaps from the Gr. *περθε-ειν*, to lay waste or destroy.

Not to be destroyed or wasted, indestructible.

But as they [wisdom and knowledge] are harder in their acquisition, so are they more *imperdible* and steady in their stay.

Feltham, fol. 377. Something upon Eccles. ch. ii. v. 11.

Neither are those precious things of greater use to the making of vessels and utensils, unless some little niceties and curiosities, by means of their beauty, *imperdibility*, and ductility.

Derham. Physico-Theology, book v. ch. ix. note 5.

IMPE'RFECT, } Fr. *imparfait*; Sp. *imperfecto*;
IMPERFE'CTION, } It. *imperfetto*; Lat. *imperfectus*;
IMPE'RFECTLY, } past participle of the unused *im-*
IMPE'RFECTNESS. } *perficere*, from *in*, and *perficere*,
to make or do wholly or entirely; *per*, and *facere*, to make or do.

Not wholly or entirely made or done; incomplete, unfinished; faulty: defective or deficient, insufficient.

For all thyng that is cleaped *imparfite* is proued *imparfite*, by the amensyng of perfection of the thyng that is *parfite*.

Chaucer. The third Booke of Boecius, fol. 226.

We as men stumble and terme it otherwise then we shuld, that is no incōueniēce in the misterie, but an *imperfection* in vs that be not able to expresse it.

Stephen, Bishop of Wynchester. Of Transubstantiation, fol. 135.

Neither were their dedes which they dyd after they were receaued vnder grace sufficiēt in themselves to fulfill the law of the present time, saue as Christes merites did supply y^e *imperfectnes* of the, and y^e which was lacking on their part through their infirmities.

Tyndall. Workes, fol. 400. John, ch. ii.

A thousand times, O happy he
Who doth his passions so subdue
That he may with clear Reason's eye
Their *imperfection's* fountains view,
That so he may himselfe renew.

Stirling. Cræsus. Chorus 1.

He
Will honour'd be in all simplicitie!
Have all his actions wondred at, and view'd
With silence and amazement,—not with rude

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Dull and prophane, weak and *imperfect* eyes,
Haue busie search made in his mysteries.

Ben Jonson. Vnder-woods. Elegie 9.

Let me have no life but in Thee, no care but to enjoy Thee, no ambition but Thy glory; Oh make me thus *imperfectly* happy before my time: that when my time shall be no more, I may be perfectly happy with Thee in all eternitie.

Hall. Workes, vol. ii. part ii. fol. 157. Occasional Meditations, 91.

As Nilus sudden ebbing, here
Doth leave a scale, and a scale there,
And somewhere else perhaps a fin,
Which by his stay had fishes been:
So dreams, which overflowing be,
Departing leave half things, which wee
For their *imperfectnesse* can call
But joyes i' th' fin, or in the scale.

Cartwright. A Dream Broke.

Then say not Man's *imperfect*, Heaven in fault;
Say rather, Man's as *perfect* as he ought:
His knowledge measur'd to his state and place;
His time a moment, and a point his space.

Pope. Essay on Man, epist. 1. l. 69.

Go, wiser thou! and in thy scale of sense,
Weigh thy opinion against Providence;
Call *imperfection* what thou fancy'st such;
Say, here he gives too little, there too much.

Id. Ib. l. 115.

I have more than once had thoughts of a kind of project for the advancement of experimental philosophy, consisting of such heads as these: A summary account of what is attained already. The *imperfectness* of our present attainments, &c.

Boyle. Works, vol. iii. p. 424. The Usefulness of Experimental Philosophy.

The rights called, in contradistinction to the former class, *imperfect*, are necessary to the happiness of Society, and in themselves most sacred, but cannot be vindicated by force or by legal prosecution. Such is a benefactor's right to the gratitude of the person to whom he has done good; the poor man's right to charity; and the right which all men have to the common offices of humanity.

Beattie. Moral Science, vol. ii. part iii. ch. i.

The Greek, Latin, and several other languages use declension. The English, French, and Italian do not; or, at most, use it very *imperfectly*.

Blair. Lecture 8.

IMPE'RFORATE, } In, and *perforare*, to bore
IMPE'RFORATED. } through.
Without, or not having, a hole.

As it happeneth sometimes in *imperfornated* persons.

Sir Thomas Brown. Vulgar Errours, book vii. ch. xvi.

Sometimes children are born *imperfornate*: in which case a small puncture, dressed with a tent, effects the cure.

Sharp. Operations in Surgery.

IMPERIL. See **EMPERIL.** Consequentially,
To risk, to hazard, to endanger.

Will I *imperil* the innocence and candour of the author, by this calumny?

Ben Jonson. Magnetic Lady.

IMPERISHABLE. See **EMPERISH**, ante. In, privative, and *perish*, q. v. Lat. *per-ire*; Fr. *imperissable*. That can or may not be *perished*, wasted, decayed or destroyed.

— Now we find this our empyreal form

Incapable of mortal injurie,
Imperishable, and though pierc'd with wound
Soon closing, and by native vigour heal'd.

Milton. Paradise Lost, book vi. l. 435.

IMPERMANENCE, in, privative, and *permanence*, from *permanere*, (*per*, and *manere*, to last, or stay,) to stay or continue, through or to the end.

Unsteadiness or instability.

We learn to draw the cure of the venome out of the bowels of the beast itself, distilling out of the serious contemplation of the mutability of all worldly happiness, a remedy against the evil of that fickleness and *impermanency*.

Mountague. Devoute Essayes, Treat. 6. sec. 2.

4 P

IMPERSE-VERANT. **IMPERSEVERANT.** *Imperseverant* may mean no more than *perseverant*, like imbosomed, impassioned, immasked. Steevens.

IMPERTINENT.

Not beneath him in fortunes, beyond him in the advantage of the time, above him in birth, alike conversant in general services, and more remarkable in single oppositions; yet this *imperseverant* thing loves him in my despatch. *Shakspeare. Cymbeline*, fol. 387.

IMPE'RSONATE, Lat. *in*, and *personatus*,
IMPE'RSONAL, from *persona*, a mask used by
IMPE'RSONALLY, actors or players; also applied
IMPERSONA'LITY, to the actor or player; to the
IMPERSONA'TION. character acted of man or woman; to the man or woman.

To *impersonate*, or *personify*; to invest with a *person*; with the corporal or bodily substance of a living creature; to ascribe the qualities of a *person*.

In *impersonal*, *ally*, and *ality*, the *im* is privative.

Where note that verbs *impersonalles* be oftentimes turned into *personalles*, and have a nominative case before them, as, *Hæccine te decent*. *Udall. Flowres*, fol. 11.

It is his *impersonality* that I complain of, and his invisible attacks. *Sir William Draper on Junius. Letter 4*.

The assertion you see is, that the Jews and Christians, as well as the Heathens, *impersonated* Chance under the name of Fortune. *Warburton. Works*, vol. xii. p. 203. *A View of Lord Bolingbroke's Philosophy*, let. 3.

Some of these masques were moral dramas in form, where the Virtues and Vices were *impersonated*.

Hurd. Works, vol. iii. p. 308. *On the Age of Queen Elizabeth*, Dialogue 3.

In this species of allegory we include the *impersonation* of Passions, Affections, Virtues, and Vices, &c. on account of which, principally, the following odes were properly termed by their author, allegorical.

Langhorne. Observations on the Odes of Collins.

IMPE'RTINENT, Fr. *impertinent*; It. and
IMPE'RTINENTLY, Sp. *impertinente*; Lat. *imper-*
IMPE'RTINENCE, *tinens*; (*in*, and *pertinens*, *per*,
IMPE'RTINENCY. and *tenere*, which Vossius derives from the Gr. *τείν-ειν*, to stretch or reach: and *pertinere*, to stretch or reach through.)

Not *pertinent* or *pertaining* to; nor reaching, touching, affecting, or belonging to; unimportant, irrelative, immaterial; consequentially, trifling, frivolous; unfit, unsuitable, unbecoming; acting unfitly, unsuitably, unbecomingly, and consequentially, unmannerly,—rude, pert, saucy.

An trewely, as to my judgement
Methinketh it a thing *impertinent*,
Save that he wol conveyen his matere.

Chaucer. The Clerkes Prologue, v. 7930.

Where it will not be *impertinent* to shewe the maner of their hunting the Seal which they make this oyle of.

Hakluyt. Voyages, &c. vol. i. fol. 478. *The Soile of Russia*.

But set the case, that the Romans would take no knowledge of his coming into Asia, as a matter *impertinent* unto them; can they dissimule also, that now he is come over into Europe with all his forces both for land and sea and little wanteth of making open warre upon the Romanes? *Holland. Livius*, fol. 847.

Quintius was thought by the Achæans to have spoken not *impertinently*, but to have answered them both fully.

Id. Ib. fol. 917.

If we engage into a large acquaintance and various familiarities, we set open our gates to the invaders of most of our time: we expose our life to a quotidian ague of frigid *impertinencies*, which would make a wise man tremble to think of.

Cowley. Essay 3. Of Obscurity.

Ans. Yes, the time is taken up with a tedious number of liturgical tautologies and *impertinencies*.

Milton. Works, vol. i. fol. 83. *Animad. upon Rem. Def.*

But he that hath been often told his fault,
And still persists, is as *impertinent*
As a musician that will always play,
And yet is always out at the same note.

Roscommon. Horace. Art of Poetry.

I'd have the expression of her thoughts be such,
She might not seem reserv'd, nor talk too much:
That shows a want of judgement, and of sense;
More than enough is but *impertinence*.

Pomfret. The Choice.

Wit and profaneness are infinitely different things, as likewise is wit and *impertinency*.

Sharpe. Works, vol. iv. p. 309. *Sermon 18*.

But what puts the satyric purpose of the Rime of Sir Topaz out of all question is, that this short Poem is so managed as, with infinite humour, to expose the leading *impertinencies* of books of chivalry.

Hurd. Works, vol. iv. p. 336. *Letters on Chivalry and Romance*, let. 11.

Let us examine one of the best of his Plays, I mean the *Hippolytus*; whose Chorus, throughout, bears a very idle and uninteresting part, hath no share in the action, and sings *impertinently*.

Id. Ib. vol. i. p. 149. *Notes on the Art of Poetry*.

IMPERTRANSIBILITY, *in*, *per*, *trans-ire*; *in*, privative, and *trans-ire*, to pass over or through.

Impossibility to be passed over or through.

[I have] willingly declined those many other ingenious reasons given by others (against the eternity of mankind,) as of the *impe-rtansibility* of eternity, and the impossibility therein to attain to the present term or limit of antecedent generations, or Ages, &c.)

Hale. Origin of Mankind, ch. v. sec. 1. fol. 110.

IMPERTURBATION, Lat. *imperturbatus*, *in*, *per*, and *turbatus*; *turbare*; Gr. *τὺρβη*; a mob, crowd, or multitude. See to **DISTURB**.

Indisturbance, and consequentially,

Quietude, tranquillity, calmness.

Wherefore in our copying of this equality and *imperturbation*, we must profess with the Apostle, we have not received the spirit of the World, but the spirit which is of God; not in the learned words of Man's wisdom, but the doctrine of the Holy Ghost.

Mountague. Devoute Essayes, vol. i. fol. 342. *Treat 19. sec. 2*.

IMPE'RVIOUS, Lat. *impervius*, *in*, privative,
IMPE'RVIOUSLY, and *pervius*, having a way
IMPE'RVIOUSNESS, through, passable; *per*, and *via*, a vehendo, *quâ ire potest vehiculum*.

That has no way through, impassable, that has no path or passage through; impenetrable.

The heart of man what art can e'er reveal?

A wall *impervious* between
Divides the very parts within,
And doth the heart of man ev'n from itself conceal.

Cowley. Ode upon Dr. Harvey.

But lest the difficulty of passing back
Stay his return, perhaps, over this gulfe
Impassable, *impervious*, let us try
Advent'rous work.

Milton. Paradise Lost, book x. l. 254.

Let them declare by what mysterious arts
He shot that body through th' opposing might
Of bolts and bars *impervious* to the light
And stood before His train confess'd in open sight.

Dryden. The Hind and the Panther.

He wants no mail of proof whose skin was made
Impervious to the javelin, dart, or blade.

Hoole. Orlando Furioso, book xii. l. 214.

IMPERY, See **EMPIRE**. Fr. *imperial*;
IMPE'RIAL, It. *imperiale*; Sp. *imperial*; Lat.
IMPE'RIOUS, *imperialis*, from *imperium*; that
IMPE'RIOUSLY, from *imper-are*, (*in*, and *parare*,
IMPE'RIOUSNESS, to make ready,) *i. e. ut paret*,
mandare, to command another to get ready.

Imperial; of or pertaining to an *empire* or *emperor*; holding or possessing dominion, rule or sovereignty, command or government.

IMPERTINENT
—
IMPERY

IMPERY. *Imperious*, (formerly used as equivalent to *imperial*,) ruling or commanding; ruling, commanding, haughtily; authoritatively: and, thus, haughty, authoritative, tyrannical, overbearing.

But all on hie about a dees
Satt in a see *imperiall*
That made was of rubie royall
Which that a carbuncle is ycalled
I saw perpetually ystalled
A femine creature.

Chaucer. *The third Booke of Fame*, fol. 281.

Dreameth these rulers rather to be beloued of God to whom He geueth victory) *impery* riches & rule.

Joye. *Exposition of Daniel. The Argument*, p. 8.

His hyghe arrogancye and pryde attributing to himselfe in his secute the glory of God, whose *imperie* is ouer heuen and y^e vniuersall erth.

Id. *Ib.* ch. iv.

For the whiche dede Lothayre, and dyuers of the barons of Fraunce, assemblyd theyr people and entendyd to depriue Lewys frome all *imperiall* & kingly dignytie.

Fabyan, ch. 160.

But as a riuer from a mountaine running,
The further he extends, the greater growes,
And by his thristie race strenthens his streame,
Euen to ioyne battell with th' *imperious* sea.

Hakluyt. *Voyages, &c.* vol. iii. fol. 669. M. G. C.

Harkē O ye Levites & prestes: be ye sanctified and make cleane the house of the Lorde the God of your fathers, and put awaie all vnclannes from the sanctuarie, &c. I prai you what could he speke more *imperiousli*.

Stephen, Bishop of Wynchester. *Of True Obedience*, fol. 29.

Most sacred vertue she of all the rest,
Resembling God in His *imperiall* might;
Whose soueraigne power is herein most exprest,
That both to good and bad He dealeth right,
And all His workes with justice doth bedight.

Spenser. *Faerie Queene*, book v. can. 1.

The greatest news I can write to you is, of a bloody banquet that was lately at Leige, where a great faction was a fomenting twixt the *imperialists* and those that were devoted to France.

Howell. *Letter* 30. book i. sec. 6.

His surname, so contemptible in English, sounds *imperially* and episcopally when Latinized.

Fuller. *Worthies. Durham*.

Next after her, the winged God himselfe
Came riding on a lion rauinous,
Taught to obey the menage of that elfe,
That man and beast with powre *imperious*
Subdueth to his kingdome tyrannous.

Spenser. *Faerie Queene*, book iii. can. 12.

From heart of very heart, great Hector, welcome.

HECT. I thanke thee, most *imperious* Agamemnon.

Shakspeare. *Troilus and Cressida*, fol. 98.

A place there is, where proudly rais'd there stands
A huge aspiring rock neighb'ring the skies,
Whose surly brow *imperiously* commands
The sea his bounds, that at his proud feet lies.

Daniel. *History of Civil Wars*, book ii.

We know how to bear humble minds in eminence of places, how to command without *imperiousnesse*, and to comply without exposing our places to contempt.

Hall. *Workes*, vol. iii. fol. 158. *Episcopacy by Divine Right*.

When *empire* first from families did spring,
Then every father govern'd as a king:
But you, that are a sovereign prince, allay
Imperial power with your paternal sway.

Dryden. *To his Sacred Majesty*.

Think not my judgement leads me to comply
With laws unjust, but hard necessity:
Imperious need, which cannot be withstood,
Makes ill authentic for a greater good.

Id. *The Hind and the Panther*.

The Earl of Strafford continued to press the States to come into the queen's measures, which it was said he managed with great *imperiousness*.

Burnet. *Own Times. Queen Anne, Anno 1712*.

Where is the glory of *imperial* sway,
If subjects none but just commands obey.

Churchill. *The Candidate*.

The unhappy Philosopher of Malmsbury, scorning to argue upon the matter, *imperiously* pronounced, that he who presumed to propagate Religion in a society without the leave of the magistrate, was guilty of the crime of *lese majesty*, as introducing a power superior to the leviathan's.

Warburton. *Works*, vol. i. p. 228. *The Divine Legation*, book i. sec. 3.

He [Swift] apparently flattered his own arrogance by an assumed *imperiousness*, in which he was ironical only to the resentful, and to the submissive sufficiently serious.

Johnson. *Works*, vol. ix. p. 38. *The Life of Swift*.

IMPEST, *in* and *pest*.

To fill with pestilence or plague, to infect.

So may your hours soft-sliding steal away,
Unknown to gnarring slander and to bale,
O'er seas of bliss Peace guide her gondelay,
Ne bitter dole *impest* the passing gale.

Pitt. *Epistles. Imitation of Spenser*.

IMPETRATE, *v.*

IMPETRATE, *adj.*

IMPETRATION,

IMPETRATIVE,

IMPETRATORY,

IMPETRE.

To obtain, procure, or acquire,—by prayer, entreaty, or request.

Fr. *impetrer*; It. *impetrare*;
Sp. *impetrar*, Lat. *impetrare*;
(*in*, and *patrare*, to consum-
mate,) to accomplish. By
usage

To obtain, procure, or ac-

quire,—by prayer, entreaty, or request.
For which it seemeth that men woll speake wyth God, and by reason of supplication, ben conioined to thilk clearnesse, that nis not approached no rather, or that men seken it and *impetren* it.

Chaucer. *The fifth Booke of Boecius*, fol. 239.

And for to *impetre* of her y^e grace and ayde of her moste mercyfull countynaunce to accomplishe this werke; begon, as before is shewed, vnder supporte of her moste bounteous grace; here wyll I w^t humble mynde salute her with the first ioye of the vii joyes.

Fabyan, vol. i. ch. xxvii.

Queene Margaret thus being in Fraunce, did obteyne & *impetrate* of the younge French kynge, that all fautors and louers of her husbände and the Lancastreall bande, might safely and surely haue resorte into any parte of the realme of Fraunce.

Hall. *Henry VI. The thirty-ninth Yere*.

Whiche desyre, *impetrated* and obteyned, the messenger shortly returned to his lorde and prince.

Id. *Richard III. The third Yere*.

And I shall always assign my prayers towards the *impetrating* that of God, that this penitential satisfaction may be so much blessed, as to restore some value of time thither, where I am to account for so much idle dissipation of it.

Mountague. *Devoute Essayes. Preface*, sig. b. 1.

I may better intitle this, an expiatory offering, than a propiciatory, the first being an order to the discharge of a debt, the last to the *impetration* of some favour.

Id. *Ib.* sig. c.

In those better blessings, earnestness of desire, and fervour of prosecution, was never but answered with a gracious *impetration*.

Hall. *Balm of Gilead*, ch. iv. sec. 6.

Thy prayers, which were most perfect and *impetrative*, are they by which our weak and unworthy prayers receive both life and favour.

Id. *Contemplations. The Walk upon the Waters*.

Now alms are therefore effective to the abolition and pardon of our sins, because they are preparatory to, and *impetratory* of, the grace of repentance, and are fruits of repentance.

Taylor. *Holy Dying*, ch. ii. sec. 3.

Which practice (earnest, assiduous prayer) is indeed doubly conducive to this purpose: both in way of *impetration*, and by real efficacy.

Barrow. *Sermon* 24. vol. i. *Of the Love of God*.

IMPE'TUOUS,

IMPETUOUSITY,

IMPE'TUOUSLY,

IMPE'TUOUSNESS,

IMPETUS, (Lat.)

Fr. *impetueux*; It. and Sp. *impetuoso*; Lat. *impetuosus*;
from *impetus*, violence: (*im-
petere*, *in*, and *petere*, to seek:
impetere, to seek with violence.)

IMPERY.

IMPE-
TUOUS.

IMPE-
TUOUS.
—
IM-
PIERCE.

Violent, precipitate, vehement, "sweeping away whatever is before it." Cotgrave.

Their steele-head speares they strongly couch't, and met
Together with *impetuous* rage and force;
That with the terrour of their fierce affret,
They rudely droue to ground both man and horse,
That each (awhile) lay like a senselesse corse.

Spenser. *Faerie Queene*, book iii. can. 9.

The swiftness and violence of motion is wont to inflame the aire that is within stones, yea, and in lead, as cold as it is: much more then that which is in fire, being whirled about, and turned with so great celerity and *impetuosity*. Holland. *Plutarch*, fol. 948.

And therewith all at once at him let fly
Their fluttering arrowes, thick as flakes of snowe,
And round about him flocke *impetuously*,
Like a great water flood.

Spenser. *Faerie Queene*, book ii. can. 11.

The magnanimous and warlick General Hannibal, of whom it is said, that he very well knew how to overcome and assuage the fury and *impetuosity* of an enemy, but that he made no good use of his victories suffering himself afterwards to be overtaken by carelessness and neglect.

The Life of John Guttemberg from Thevet, fol. 70.

Then, as a falcon from the rocky height,
Her quarry seen, *impetuous* at the sight,
Forth springing instant darts herself from high,
Shoots on the wings, and skims along the sky.

Pope. *Homer. Iliad*, book xiii.

He [Sir William Temple's son] who had no other visible cause of melancholy besides this, went in a boat on the Thames, near the bridge, where the river runs most *impetuously*, and leaped into the river, and was drowned.

Burnet. *Own Times. James II. Anno 1689*.

There being no kind of vice which men would not abandon themselves unto, considering the *impetuosity* of their own natural appetites, and the power of external temptations, were this restraint from Religion once removed or abolished.

Wilkins. *Of Natural Religion*, book ii. ch. i.

The quicksilver, by its sudden descent, acquires an *impetus* super-added to the pressure it has upon the score of its wonted gravity.

Boyle. *Works*, vol. i. p. 138. *Of the Spring and Weight of Air*.

Is there a passion, whose *impetuous* force
Disturbs the human breast, and breaking forth
With sad eruptions, deals destruction round,
Like flames convulsive from th' Etnean mole,
But by the magic strains of some soft air
Is harmoniz'd to peace?

Croper. *The Power of Harmony*, book i.

Beaten from these shores, the stream of their *impetuosity* bore towards the northern parts of France, which had been reduced to the most deplorable condition by their former ravages.

Burke. *Works*, vol. x. p. 317. *An Abridgement of English History*, book ii. ch. iii.

IMPICTURED. See, *ante*, DEPICTURED, IMPAINTED.

His pallid face *impictured* with death,
She bathed oft with teares and dried oft:
And with sweet kisses suckt the wasting breath
Out of his lips like lillies pale and soft.

Spenser. *The dolefull Lay of Clorinda*.

IMPIERCE, } Also written *Empierce*, q. v.
IMPIERCEABLE. }

Whilst in the beauty of those goodly dames,
Wherein wise nature her own skill admires,
He feeds those secret and *impiercing* flames,
Nurs'd in fresh youth, and gotten in desires.

Drayton. *Moses, his Birth and Miracles*, book i.

For neuer felt his *impearceable* brest
So wond'rous force from hand of living wight:
Yet had he prov'd the powre of many a puissant knight.

Spenser. *Faerie Queene*, book i. can. 11.

Saul did not lend David so *impearceable* an armour, when he should encounter Goliath, as David now lent him in this plea of his unction.

Hall. *Workes*, vol. i. fol. 1069. *Cont. Saul in David's Cave*.

IMPIETY, } Fr. *impiété*; It. *impietà*; Sp. IMPIETY.
IMPIOUS, } *impiedad*; Lat. *impietas*; (*impius*,
IMPIOUSLY, } *in*, privative, and *pious*, whence it
IMPIOUSNESS. } may be, I have not discovered, says
Vossius.) See EXPIATE. By common usage, *impiety* is,

Ungodliness, irreligion, profaneness, unrighteousness; wickedness; neglect, irreverence, contempt of God or of religious duties, of sacred observances.

The noblemen of Cyprus grew so insolent and proud, and withall so *impiously* wicked as that they would at their pleasure command both the wives and children of their poore tenants to serve their unclean lusts, & holding them in such slavery as though they had beene no better then dogges, would wage them against a grayhound or spaniel.

Hakluyt. *Voyages*, &c. vol. ii. fol. 309. M. Richard Wrag.

O War! begot in Pride and Luxury,
The child of Malice and revengeful Hate;
Thou *impious* good and good *impiety*,
Thou art the foul refiner of the State.

Daniel. *History of Civil Wars*, book iv.

Ungrateful times! that *impiously* neglect
That worth, that never times again shall show.
What! merits all our toil no more respect?

Id. *Ib.* book v.

Priestcraft grew to be another word in fashion, and the enemies of Religion vented all their *impieties* under the cover of these words.

Burnet. *Own Times. William III. Anno 1698*.

'Twas hence at length just vengeance thought it fit,
To speed their ruin by their *impious* wit.

Dryden. *Astræa Redux*.

In the year 1511, William Potier was indicted for saying, There were three Gods, and that he knew not for what Christ's passion, or Baptism, availed; and did abjure. Whether he only spoke these things *impiously*, or whether he held them in opinion, is not clear.

Burnet. *History of the Reformation*, vol. i. book i. part i. p. 53.

For so good a purpose as that of assisting in the common cause of *impiety*, he [Bolingbroke] thought fit to come out of the clouds, and to attempt a popular vein of writing, as the more likely to get himself read and talked of in the world.

Warburton. *Works*, vol. i. p. 65. Hurd's *Life of the Author*.

They [Job, ch. ii. v. 10.] were the words of Job, at a time when, to his other calamities, this domestic affliction was added, that one who ought to have assuaged and soothed his sorrows provoked his indignation by an *impious* speech.

Blair. *Sermon 16*. vol. iv. p. 222.

IMPINGE, Lat. *impingere*, (*in*, and *pang-ere*, to fix, infix, or drive in,) to strike or dash against.

To strike or dash against.

A second (hypothesis) is, that of the ingenious Sir K. Digby, a summary of which is, that things are reserved in the memory by some corporeal exuvia and material images; which having *impinged* on the common sense, rebound thence into some vacant cells of the brain, where they keep their ranks and postures in the same order that they entered, till they are again stirr'd up; and then they slide through the fancy, as when they were first presented.

Glanvil. *The Vanity of Dogmatizing*, ch. iv. sec. 7.

So cautious and tender was the magistrate (even under this horrid provocation) of violating the rights of Religion in this capital point of mysterious worship; nor did the heat of reformation carry him to *impinge* upon any other of the nocturnal rites, then celebrated in Rome; such as the mysteries of the *Bona Dea*.

Warburton. *Works*, vol. iv. p. 59. *Preface to the Edition of 1758*.

In the number of these superstitions is the popular opinion, That God, in the common government of the world, punisheth children for the crimes of their parents: a dispensation peculiar to the Jewish nation; and there indeed administered with the highest equity: but in the present order of things, not to be employed without *impinging* on God's justice.

Id. *Ib.* vol. ix. p. 291. *Sermon 15*.

IMPINGUATE, Lat. *in*, and *pinguis*, fat.
To fatten.

IMPIN-
GUATE.
—
IMPLANT.

Frictions also do more fill, and *impinguate* the body than exercise. The cause is, for that in frictions, the inward parts are at rest; which in exercise are beaten (many times) too much.
Bacon. Natural History. Cent. ix. sec. 877.

IMPITEOUS, Fr. *impiteux*, *pitiless*, merciless, cruel.

In mean shippes men scape best in a mean sea, soner than in great carrackes in the waues of the roryng and *impiteous* seas.
Golden Boke, ch. xliii. sig. U. 5.

IMPLA'CABLE, } Fr. *implacable*; It. *implacabile*; Sp. *implacable*; Lat. *implacabilis*, (in, privative, and *placabilis*, from *placare*, and this (Vossius) from *placere*, to please,) that cannot be appeased.

That cannot be appeased or pacified; not to be appeased, mitigated or assuaged; inexorable, irreconcilable.

Bering *implacable* anger where they pceue thēself not accepted & set by, after the worthines of theyr own estimaciō.
Sir Thomas More. Workes, fol. 83. A Treatise vppo Wordes of Scripture.

What calamitie hapned to that moste noble citie of Rome, by the *implacabilitie* or wrath insaciabie, of those two capytaynes, or (as I mought rather say) deuylls?

Sir Thomas Elyot. The Governour, book ii. ch. vi.

"I burne, I burne, I burne," then loud he cryde:

"O how I burne with *implacable* fire!"

Spenser. Faerie Queene, book ii. can. 6.

And meekely stoup vnto the victour strong:

Who, to auenge the *implacable* wrong,

Which he supposed donne to Florimell,

Sought by all meanes his dolour to prolong,

Sith dint of steele his carcass could not quell.

Id. Ib. book iii. can. 7.

There is most ordinarily much severity, and persecution, and *implacableness* and irreconcilableness.

Hale. Contemplations, vol. i. p. 473. A Discourse of Religion.

In friendship false, *implacable* in hate;

Resolv'd to ruin, or to rule the State.

Dryden. Absalom and Achitophel.

Want of natural affection, *implacableness*, unmercifulness, and the like.

South. Sermons, vol. ii. p. 165.

In my soul I loath

All affectation. 'Tis my perfect scorn!

Object of my *implacable* disgust.

Cowper. The Task, book ii.

It is no wonder that men of this temper should have worried one another so *implacably* for Nestorianism, Eutychianism, and such sort of metaphysical points, or blue and green theology.

Jortin. Works, vol. iii. p. 159. Remarks on Ecclesiastical History.

Fortitude, when injury is its object, is forbearance; the one extreme is *implacability*, an odious and inhuman vice; the other may be called stupidity.

Beattie. On Moral Science, vol. i. part iii. ch. ii.

Whoever takes up life beforehand by depriving himself of rest and refreshment, must not only pay back the hours, but pay them back with usury; and for the gain of a few months but half enjoyed, must give up years to the listlessness of languor, and the *implacability* of pain.

Johnson. The Rambler, No. 48.

IMPLANT, } Fr. *implanter*; It. *implantare*;
IMPLANTA'TION. } Lat. *in*, and *plantare*, from *planta*, of uncertain origin.

To fix or set into, (*sc.* the earth,) to infix, to insert, to place firmly, rootedly, deeply in.

Oh be Thou such to me, as thou appeardst unto Magdalene; break up the fallowes of my nature, *implant* me with grace, prune mee with meet corrections, bedew me with the former and latter raine, doe what Thou wilt to make me fruitfull.

Hall. Workes, vol. ii. fol. 282. Cont. The Resurrection.

Civility, prudence, love of the public good, more than of money or vain honour, are to this soil in a manner outlandish; grow not here, but in minds well *implanted* with solid and elaborate breeding.

Milton. Works, vol. ii. fol. 41. The History of England.

This [is] more especially by the expressed way of institution or *implantation*.

Sir Thomas Brown. Miscell. p. 48.

For Reason still is whispering in your ear,
Where you are sure to fail th' attempt forbear.

No need of public sanctions this to bind,

Which Nature has *implanted* in the mind.

Dryden. Persius. Satire 5.

To provide effectually for the maintenance of the social virtues, it hath pleased God to *implant* in Man, not only the power of Reason, which enables him to see the connexion between his own happiness and that of others, but also certain instincts and propensities which make him feel it.

Hurd. Works, vol. vi. p. 119. Sermon 8.

IMPLAUSIBLE, Lat. *in*, and *plausibilis*, that can or may be *applauded*. See **UNPLAUSIBLE**.

That cannot, may not be *applauded*, or approved; cannot gain approbation, or favour; not specious.

Above all, he ought strictly to look to it when men begin to form new combinations, to be distinguished by new names, and especially when they mingle a political system with their religious opinions, true or false, plausible or *implausible*.

Burke. Works, vol. x. p. 45. On the Petition of the Unitarians.

IMPLEACH, *in*, and *pleach*, *q. v.*; Fr. *plesser*.

To plait, to infold, to interweave.

And lo! behold these talents of their hair

With twisted metal amorously *impleach'd*,

I have receiv'd from many a several fair.

Shakspeare. A Lover's Complaint.

IMPLEAD, (sometimes written *Emplead*, *q. v.*) *in*, and *plead*, *q. v.*; Fr. *plaider*; It. *piadire*; Low Lat. *implacitare*; Fr. "*emplaider*, to sue, to bring an action against." Cotgrave. Generally, to accuse.

So that they shall not be bound to come before the justices aforesaid, except any of the same barons doe *implead* any man, or if any man be *impleaded*.

Hakluyt. Voyages, &c. vol. i. fol. 117. The Tartars.

Antiquity thought thunder the immediate voice of Jupiter, and *impleaded* them of impiety, that referr'd it to naturall causalities.

Glanvil. The Vanity of Dogmatizing, ch. xii.

Ye envious and deadly malicious, ye *impleaders* and action-threatners, how long shall the Lord suffer you in His house in which dwelleth nothing but peace and charity!

Harmer. Translation of Beza's Sermons, (1587,) p. 176.

O Pollio, thou the great defence

Of sail, *impleaded* innocence,

On whom, to weigh the grand debate,

In deep consult the Fathers wait.

Francis. Horace. Ode 1. book ii.

Such a *plea* being like a poor conquer'd captive's *impleading* a victorious sword, absolutely senseless and ridiculous; it being certainly absurd to resist where it is impossible to conquer or escape.

South. Sermon 5. vol. x. p. 129.

IMPLEMENT, *implement*, *q. d.* (says Skinner) *implementum, quia implet domum*, because it fills the house; or, according to Cowell, from the Fr. *employer*, *q. d. employemens, ea sc. quibus nos exercemus utensilia*.

Utensils; things used in labour, tools or instruments.

They that takes no hede to theyr houshold,

But lete theyr *implements* molde

Theyr hangyngs rot, theyr napery vnclene, &c.

Early Popular Poetry. The Hie Way to the Spital House, l. 741.

Dilated and infuriate shall send forth

From far with thund'ring noise among our foes

IMPLE-
MENT.

IMPLY.

Such *implements* of mischief as shall dash
To pieces, and overwhelm whatever stands
Adverse.

Milton. *Paradise Lost*, book vi. l. 488.

Tubal-Cain was an instructor of every artificer in brass and iron,
or the first that found the Art of melting and malleating metals, and
making them useful for tools, and other necessary *implements*.

Derham. *Physico-Theology*, book v. ch. i.

A golden bough, we see, was an important *implement*; and of very
complicated intention in the shows of the mysteries.

Warburton. *Works*, vol. ii. p. 108. *The Divine Legation*, book ii.
sec. 4.

IMPLETION, Lat. *implere*, to fill. See COMPLETE.
A filling.

Who though he [Theophrastus] denieth the exsion or forcing
through the belly [of vipers] conceiveth nevertheless that upon a
plentiful *implation* there may perhaps succeed a disruption of the
matrix, as it happeneth sometimes in the long and slender fish acus.

Sir Thomas Brown. *Vulgar Errors*, book iii. ch. xvi.

IMPLO'RE, v. } Fr. *implorer*; It. *implorare*;
IMPLO'RE, n. } Sp. *implorar*; Lat. *implorare*, (in,
IMPLORA'TION, } and *plorare*, distinguished from
IMPLO'RER. } *lacrymare*, in degree,) *plorans*
opem poscere, to beg or beseech aid with cries.

To beg or beseech aid; help or succour—with cries
—to entreat earnestly, to supplicate, to pray for.

For nothing so much pity doth *implore*
As gentle ladies helplesse misery.

Spenser. *Faerie Queene*, book iii. can. 11.

But he would not endure that wofull theme
For to dilate at large, but urged sore
With pearcing words, and pittifull *implore*,
Him hastie to arise.

Id. *Ib.* book ii. can. 5.

Wicked hearts know they deserve ill at God's hands, and therefore
they doe all they can to avoid the eyes of His displeased justice, and
if they cannot do it by colours of dissimulation, they will doe it by
imploration of shelter; they shall say to the rocks, fall on us, and
cover us.

Hall. *Workes*, vol. i. fol. 1183. *Contemplations. Jeroboam's Wife*.

My daily bread is literally *implor'd*;
I have no barns nor granaries to hoard.

Dryden. *The Hind and the Panther*, part iii.

The same kind of experience [personal] may assure him of the
practical possibility of performing the duties and functions of a
Christian, by the help of those assistances that God gives the faithful
implorers, to enable them to obey and please Him.

Boyle. *Works*, vol. vi. p. 717. *The Christian Virtuoso*, part ii.

Leaving others to be judged by Him who searcheth the heart, let
us *implore* His assistance for enabling us to act well our own part,
and to follow Christ.

Blair. *Sermon* 8. vol. iv. p. 117.

IMPLOY, anciently also, and now usually, written
Employ, q. v.; Fr. *employer*; It. *impiegare*; Sp. *em-
plear*, from the Lat. *implicare*, to infold. (See to
IMPLY.)

To infold, to enclose, to entangle, to engage, to
occupy, to busy, or be busy, to exercise.

Onely the use of armes, which most I ioy,
And fitteth most for noble swayne to know:
I have not tasted yet; yet past a boy,
And being now high time these strong ioynts to *employ*.

Spenser. *Faerie Queene*, book vi. can. 2.

The King much troubled with the French affair,
Which as a shapeless and unwieldy mass,
Wholly *employ'd* the utmost of his care.

Drayton. *The Barons' Wars*, book iii.

In his Dedication, or first Preface to his *Morals*, after some very
insipid rhetoric, and figurative dialect *employ'd* against the study
and Art of speech, he has another fling at the classic authors and
discipline.

Shaftesbury. *Works*, vol. iii. p. 239. *Miscellaneous Reflections*.
Misc. 5. ch. i. (note.)

IMPLUMED, Lat. *implumis*, in, privative, and
pluma, a feather.

Featherless.

The poor *implumed* birds that by offence,
Or some disgrace have lost pre-eminence,
Can point and say, This feather once was mine.

Drayton. *The Owl*.

At which sad sight, this poor *implumed* crew,
Stand faintly trembling in their sovereign's view.

Id. *Ib.*

IMPLY',
IMPLY'EDLY,
I'MPLICATE,
IMPLICA'TION,
IMPLY'CIT,
IMPLY'CITY,
IMPLY'CITLY,
I'MPLEX.

Fr. *impliquer*; It. *implicare*,
Sp. *implicar*; Lat. *implicare*, in,
and *plicare*; Gr. *πλέκ-ειν*, to knit,
to intertwine.

To *imply*;—to intertwine, to in-
terweave, to infold, to inwrap; to
involve, to include; to comprise.

Implicit; infolded, inwrapped;
met. my faith is *implicit* in him; my faith is *wrapped*
up in him: consequentially, entire, unlimited, unre-
stricted, wholly given up to.

It *implyeth* fyrst repugnance to my sight and reason, that all this
world should bee made of nothyng, and that a virgin should bring
forth a childe. But yet when I see it written w^e the wordes of my
faith, which God spake, & brought it to passe: then *implyeth* it no
repugnance to me at all.

Sir Thomas More. *Workes*, fol. 1127. *Answer to the Poysoned
Booke*, &c.

The true teachyng is that Christes very body is present vnder the
forme of bread, in as many hoostes as he cōsecrate, in how many
places soeuer the hoostes be cōsecrate, & is there really & substan-
cially, whiche wordes really & substācially be *implied*, whē we say
truly presēt.

Stephen. Bishop of Wynchester. *The Presence of Christe in the
Sacrament*, fol. 35.

And the Eutichians affyrmyng catholiquely to be but one person
in Christe, did perniciously saye ther was therfore but one nature in
Christe, accomptynge by *implication* the humane nature transfused
into the diuine nature and so confounded.

Id. *Of Transubstanciation*, fol. 120.

Ne doe they need with water of the ford,
Or of the clowdes, to moysten their roots dry;
For in themselues, eternall moysture they *imply*.

Spenser. *Faerie Queene*, book iii. can. 6.

There did appeare unto her heauenly spright
A wondrous vision which did close *imply*
The course of all her fortune and posteritie.

Id. *Ib.* book v. can. 7.

And as a poplar, shot aloft, set by a river side,
In moist edge of a mightie fenne his head in curls *implide*,
But all his body plaine and smooth.

Chapman. *Homer. Iliad*, book iv. fol. 61.

Then the much suffering man
(Diuine Vlysses) at next close; the Telamonian
A little rays'd from earth; not quite, but with his knee *implide*
Lockt legs; and down fell both on earth, close by each other's side.

Id. *Ib.* book xxiii. fol. 322.

These informers, in this frontispiece before their severall sugges-
tions *implied/y* undertake to make good three assertions.

Mountague. *Appeale to Cæsar*, ch. i.

Highways being without exception necessary, as well for peace as
war, have been defended in the Roman laws; they are taken in ours,
to be in that respect (as they are by *implication* of the name) the
king's highways, and *res sacræ*.

Drayton. *Poly-olbion*, song 16. *Selden's Illustrations*.

Nor is it seemly or piously attributed to the justice of God His
known hatred of sin, that such a heinous fault as this through all the
law should be only whip'd with an *implicit* and oblique touch.

Milton. *Works*, vol. i. fol. 196. *The Doctrine, &c. of Divorce*.

But soon the reasons why you're lov'd by all,
Grow infinite, and so pass Reason's reach,
Then back again t' *implicit* Faith I fall,
And rest on what the catholic voice doth teach.

Donne. *Letter to Mr. Rowland Woodward*.

IM-
PLUMED.

IMPLY

IMPLY. They pretend it is *implicitly* reprov'd in these words, *Deut.* xxiv. 4. after she is defiled.
IMPOISON *Milton. Works*, vol. i. fol. 196. *The Doctrine, &c. of Divorce.*

It is common, and indeed natural, with most people who are either averse to thinking for themselves, or are diffident of the rectitude of their own opinions, to adopt *implicitly*, and retain with zeal, the opinions of those who have acquired a character in the world for ingenuity or penetration.

P. Fletcher. Piscatory Eclogues. Introduction.

By another article, the militia was to remain in the parliament for ten years: thereby *implying*, if I mistake not, that the right of granting it was in the King, and consequently that we had done him wrong in contending with him for it.

Ludlow. Memoirs, vol. i. p. 231.

If the contexture of the corpuscles, whereof a body consists, be intricate, or the cohesion strong, their mutual *implication*, or their adherence to each other, will make one part hinder another from flying separately away.

Boyle. Works, vol. iv. p. 295. *Of the Mechanical Origin and Production of Volatility.*

The fable of every Poem is, according to Aristotle's division, either simple or *implex*. It is called simple when there is no change of fortune in it, *implex* when the fortune of the chief actor changes from bad to good, or from good to bad.

Spectator, No. 297.

Which [faith] they generally taught, consisted chiefly in an *implicit* believing whatever the Church proposed, without any *explicit* knowledge of particulars.

Burnet. History of the Reformation, vol. i. p. 519. Anno 1540.

Thus a good present behaviour is an *implicit* repentance for any miscarriage in what is past; but present slackness will not make up for past activity.

Spectator, No. 374.

Your smooth eulogium to one crown address'd,
 Seems to *imply* a censure on the rest.

Cowper. Table Talk.

Where leafy branches form'd a secret shade
 The painted birds their cunning fabrics made,
 Or on the oak, or *implicated* thorn,
 And wanton'd in the beauty of the morn.

Fawke. Description of May.

They believe *implicitly* whatever they are told, and receive with assurance the testimony of every one, without ever thinking of a reason why they should do so.

Reid. Essay 3. vol. iii. ch. ii. p. 137.

IMPOISON, also written *Empoison*, *q. v.* From the Lat. *potio*, a drink or draught; then applied to a medicated draught, and thence to one in which some venomous ingredient is mixed.

To give or administer such *potion* or *poison*.

To apply or in any way affect with any thing *poisonous* or venomous.

Thus, as before is shewyd, by the *impoysonynge* of his owne wyfe, dyed the King Brightticus.

Fabyan, vol. i. ch. 157.

In whose black bottom, long two serpents had remain'd
 (Bred in the common sewer that all the city drain'd)
Impoisoning with their smell; which seiz'd him for their prey.
Drayton. Poly-olbion, song 2.

Of this infection, that our peers
 And people had, and would
 Remedies *impoyson*, if
 Not med'cine it we should.

Warner. Albion's England, book x. ch. lvi.

— The *impoysoning* taint
 O'erspreads the building wrought with skill divine,
 And ruins the rich temple to the dust!

Watts. On the Death of Mrs. Anne Warner.

He told how to his cot the virgin brought
 Medoro wounded: how his cure she wrought,
 While in her bosom Love's *impoyson'd* dart
 With deeper wound transfix'd her bleeding heart.
Hoole. Orlando Furioso, book xxiv. l. 870.

IMPOLARILY, *in*, and *polar*, Lat. *polus*; Gr. *IMPOLARILY.*
πόλος, circuitus cæli, from *πολ-εῖν, vertere.*

For being *impolarily* adjoyned unto a more vigorous *loadstone*, it will in a short time exchange its *poles*.

Sir Thomas Brown. Vulgar Errours, book ii. ch. iii.

IMPO'LCY, *In*, and *policy*, Lat. *politia*; Gr. *IMPO'LCY.*
IMPO'LTICK, *πολιτεία*, a city or State, the go-
IMPO'LTICLY, vernment of a city or State: gene-
IMPOL'TICALLY. rally, government, management.

And *impolicy*,

Want of government or management; unskilful, imprudent, injudicious, indiscreet management; improvidence or imprudence.

But in pursuit of their own remedies and suits they [the merchants] do it so *impolitically*.

Bacon. Works, vol. ii. p. 199. *Petition of the Merchants.*

I could never yet find, that these men had any other reason or argument to defend themselves and their practices by, but that senseless and *impolitick* encouragement which has been all along given them.

South. Sermons, vol. iv. p. 412.

Those who governed Scotland under him, [Charles the Second,] with no less cruelty than *impolicy*, made the people of that Country desperate; and then plundered, imprisoned, or butchered them, for the natural effects of such despair.

Mallet. Amyntor and Theodora. Preface, can. 1.

In effect, it would be the most unjust and *impolitick* of all things, unequal taxation.

Burke. Works, vol. viii. p. 353. *Letters on a Regicide Peace.*

Yet however confidently Voltaire and others may please to talk, it will be no difficult matter to prove that the Crusades were neither so unjustifiable, so *impolitical*, nor so unhappy in their consequences, as the superficial readers of History are habituated to esteem them.

Mickle. The Lusiad, book vii.

And however *impolitically* despotic the Spanish Governments may be, still do these colonies enjoy the opportunities of improvement, which in every Age arise from the knowledge of Commerce and of Letters.

Id. Ib. Introduction.

The most admired women cannot have many Tunbridge, many Bath seasons to blaze in; since even fine faces, often seen, are less regarded than new faces, the proper punishment of showy girls, for rendering themselves so *impolitically* cheap.

Johnson. The Rambler, No. 97.

IMPO'LSHED, *In*, and *polished*, or *polite*;
IMPOL'TE. *unpolished* is more usual. *Polish*,
 from the Lat. *polire*, which some think from the Gr. *πόλιν*, as *urbanus* from *urbs*. Vossius prefers, with C. Scaliger, the Gr. *πολ-εῖν*, to turn; or that it may be from *φάλος*, splendid, bright.

Not brightened or smoothened; rough, rude, uncivilized.

A book once known ne'er quits the author; if
 Any lies yet *impolish'd*, any stiff,
 Wanting its bosses, and its cover, do
 Get that: I've such, and can be secret too.

Cartwright. Martial, lib. i. epig. 67.

This (not to read men, and converse with living libraries) is that deplorable effect which universally renders our bookish men so pedantically morose and *impolish'd*, and in a word, so very ridiculous.

Evelyn. Miscellaneous Writings, p. 537. *On Public Employment.*

In hopes also of a short vacation for the consummation of my Malayan grammar, I humbly beg the return of that *impolished* specimen.

Boyle. Works, vol. vi. p. 614. *Mr. William Mainston to Mr. R. Boyle*, December 19, 1682.

To your honour's hands, as the great patron of languages and Arts, this *impolite* grammatical tract of the Malayan dialect presumeth to make its submissive addresses, and to stand the fate of your judicious and impartial censure.

Id. Ib. May 15th, 1683.

IMPOLLUTED, *i. e.* unpolluted, *q. v.*

IMPOL-
LUTED.

IMPORT.

As I haue kept me safe and pure from the filthy *pollutions* of the world: so kepe thou these cleane and *impolluted* frō all cōtagious infeccions of the worlde.

Udall. *John*, ch. xvii.

IMPONDEROUS, *im*, and *ponderous*; the Lat. *ponderosus*, from *pondus*, a weight; *pend-ere*, to weigh. Not weighty, light.

If they produce visible and real effects by *imponderous* and invisible emissions, it may be uniuert to deny the possible efficacy of gold, in the nonomission of weight; or deperdition of any *ponderous* particles.

Sir Thomas Brown. *Vulgar Errours*, book ii. ch. v.

IMPONED is (says Ritson) from the Lat. *imponere*, and means to put down, to stake. The Quarto, 1604, reads *impawned*, q. v.

OSR. The king, sir, has wag'd with him six Barbary horses, against the which he *impon'd*, as I take it, six French rapiers and poniards.

Shakspeare. *Hamlet*, fol. 280.

IMPOROUS, *in*, privative, and *porous*, from *pore*; Fr. *pore*; It. *poro*; Sp. *poros*; Gr. *πόρος*, from *πέρι-ειν*, *transire*, quod per eos transeant sudores, sordes et pili. Minshew.

Having no pores, or small holes through which any thing can pass.

And the reason thereof is its [the crystal] continuity: as having its earthy and salinous parts so exactly resolved, that its body is left *imporous* and not discreted by atomical terminations.

Sir Thomas Brown. *Vulgar Errours*, book ii. ch. i.

If all these atoms should descend plum down with equal velocity, as according to their doctrine they ought to do, being all perfectly solid and *imporous*, and the vacuum not resisting their motion, they would never the one overtake the other, but like the drops of a shower would always keep the same distances.

Ray. *Of the Creation*, part i. p. 34.

IMPO'RT, v.

IMPO'RT, n.

IMPO'RTABLE,

IMPO'RTABLENESS,

IMPO'RTANCE,

IMPO'RTANCY,

IMPO'RTANT,

IMPO'RTANTLY,

IMPORTA'TION,

IMPO'RTER,

IMPO'RTLESS.

Fr. *importer*; It. *importare*; Sp. *importar*; Lat. *importare*, (*in*, and *portare*, to bear or carry; Gr. *φόρος*, a load, from *φέρ-ειν*, to bear,) to bear or carry in or into.

To bear or carry into, to convey into; met. to convey, to infer, to imply, to intend; to induce or introduce; consequentially, from the weight or bur-

then borne or carried, to be of weight; of great consequence or moment. And *importance*,

Weight, value, force, efficacy, great consequence, or moment.

Importable; we now use *insupportable*.

Importance, in the first Example from Shakspeare, *import*; in the second, *importunity*: *important*; *importunate*.

Imports, articles of Commerce carried into one place or Country; being first *exported* or carried out of another.

Burdens that ben *importable*

On folkes shoulders things they couchen

That they nill with their fingers touchen.

Chaucer. *The Romant of the Rose*, fol. 148.

Thise ligen on my backe so sore, that *importable* burden me seemeth on my backe to be charged.

Id. *The Testament of Loue*, fol. 286.

But yf ye fynde hym proude, beware of the *importable* burdens of the ligh mynded pharisees.

Bale. *English Votaries*, part i. p. 33.

And it doth maruellously *import* this realme to make naturall in this realme such thing as be special in the dying of our clothes.

Hakluyt. *Voyages*, &c. vol. ii. fol. 163. M. Ric. Hakluyt.

Now is there in the seconde not onely much more folly, but it *im-IMPORT.*
porteth also playne and open blasphemy.

Sir Thomas More. *Workes*, fol. 325. *The Supplication of Soules*.

And for that he shewed his seruantes that he hadde tidings of soo great *importaunce* that his maister gaue him in charge, not to forbear his reste, they letted not to wake hym, nor hee to admitte this messenger into his bedde syde.

Id. *Ib.* fol. 43. *Of Kyng Richarde the Thirde*.

Dear sov'raign lord, the cause in managing

Is more than yours: t' *import* the public rest.

We all have part; it toucheth all our good:

And life's ill-spar'd, that's spar'd to cost more blood.

Daniel. *History of Civil Wars*, book vi.

But herein Valerius left a noble example, showing how much it *importeth* a nobleman and magistrate, ruleing weightie causes, to have his ears open to hear, and willingly to receive free speech instead of flatteries, and plain troth in place of lies.

Sir Thomas North. *Plutarch*, fol. 86. *Publicola*.

Which president, of pestilent *import*

(Had not the heav'ns bless'd thy endeavourings)

Against thee, Henry, had been likewise brought,

Th' example made of thy example wrought.

Daniel. *History of Civil Wars*, book iii.

Now of all others the Rhodians were reputed of most *import* and consequence every way.

Holland. *Livius*, fol. 1141.

So both attonce him charge on either side,

With hideous stroakes, and *importable* powre,

That forced him his ground to trauerse wide

And wisely watch toward that deadly stowre.

Spenser. *Faerie Queene*, book ii. can. 8.

A notable passion of wonder appeared in them: but the wisest beholder, that knew no more but seeing, could not say if th' *importance* were ioy, or sorrow, but in the extremitie of the one, it must needs be.

Shakspeare. *Winter's Tale*, fol. 300.

But when, by time and continuance, the mind is accustomed to it, though the yoke be the same, yet it finds no such severity and *importableness* in it.

Hale. *Contemplations*, vol. ii. p. 129.

If any maruaile how a thing in itselfe so weak, could *import* any great danger, they must consider not so much how small the sparke is that flieth up, as how apt things about it are to take fire.

Hooker. *Ecclesiastical Politie*, book v. *Epistle Dedicatorie*.

Why my masters (quoth he) how is it, that you are so desirous that I should tel you a tale of the shadow of an ass, and wil not give me the hearing when I am to speak unto you of your affairs of great *importance*.

Holland. *Plutarch*, p. 767.

Maria writ

The letter, at Sir Toby's great *importance*,

In recompence whereof, he hath married her.

Shakspeare. *Twelfth Night*, fol. 275.

'Tis a pageant

To kepe vs in false gaze, when we consider

Th' *importancie* of Cyprus to the Turke.

Id. *Othello*, fol. 313.

ADR. May it please your grace, Antipholis my husbād

Whom I made lord of me, and all I had,

At your *important* letters this ill day,

A most outrageous fit of madnesse tooke him.

Id. *Comedy of Errours*, fol. 97.

Small are the seeds Fate does unheeded sow

Of slight beginnings to *important* ends;

Whilst wonder (which does best our rev'rence show

To heav'n) all reasons sight in gazing spends.

Davenant. *Gondibert*, book i. can. 2.

ARU. It is not likely

That when they heare their Roman horses neigh,

Behold their quarter'd fires, haue both their eyes

And eares so cloyd *importantly* as now,

That they will waste their time upon our note

To know from whence we are.

Shakspeare. *Cymbeline*, fol. 391.

It [this plot of licensing] hinders and retards the *importation* of our richest merchandize, truth.

Milton. *Works*, vol. i. fol. 155. *Of Unlicens'd Printing*.

IMPORT.
—
IMPOR-
TUNE.

AGA. Speak, Prince of Ithaca, and be't of lesse expect:
That matter needlesse of importlesse burthen
Diuide thy lips.
Shakspeare. Troilus and Cressida, fol. 83.

The only and certain scale of riches, arising from trade in a nation, is the proportion of what is exported for the consumption of others, to what is imported for their own.

Sir Wm. Temple. On the United Provinces, vol. i. ch. vi. p. 175.

The cause was not common and ordinary, such as were wont to be tried before the governours of provinces, but of an unusual and publick nature; not a question of words and names, as Gallio thought it, but a matter of the highest importance to the world.

Stillingfleet. Sermon 1. vol. ii. p. 2.

It was visible, that since there was to be a free trade opened between Scotland and England, after the first of May, and since the duties in Scotland, laid on trade, were much lower than in England, that there would be a great importation into Scotland, on the prospect of the advantage that might be made by sending it into England.

Burnet. Own Times. Queen Anne, Ann. 1707.

The restraints upon importation were of two kinds. First, restraints upon the importation of such foreign goods for home consumption as could be produced at home, from whatever Country they were imported: 2ndly, &c.

Smith. Wealth of Nations, book iv. ch. i.

On this statement the reader will observe, that I take the imports from, and not the exports to these conquests, as the measure of these advantages which we derived from them.

Burke. Works, vol. ii. p. 27. Observations on a late State of the Nation.

But O th' important budget! usher'd in
With such heart-shaking music, who can say
What are its tidings.

Cowper. The Task, book iv.

All these concurring parties do by no means love one another enough to agree in any point, which was not evidently, and importantly, right.

Burke. Works, vol. iii. p. 395. Speech at Bristol previous to the Election.

It was brought home in a cargo of new fashions: and worn for some time, with that levity by the importers, and treated with that contempt by the rest, as suited, and was due, to the apishness of foreign manners.

Warburton. Works, vol. ix. p. 328. Sermon 16.

IMPORTUNE, v. } Fr. importun; It. and Sp.
IMPORTUNE, adj. } importuno; Lat. importunus,
IMPORTUNELY, } (im, privative, and portus, a
IMPORTUNITY, } port or harbour,) literally,
IMPORTUNACY, } without or not having a port;
IMPO'RTUNATE, } locus portu carens; conse-
IMPO'RTUNATELY, } quentially, inquietus, quia non
IMPO'RTUNATENESS, } habet portum, hoc est, quie-
IMPO'RTUNATOR. } tem.—Unquiet, not having
rest or a resting place. He (says Vossius) is importune, who does not suffer others to rest.

To disquiet or disturb, to trouble or molest, sc. by incessant solicitation; to beg, beseech or solicit without ceasing, incessantly; tiresomely, vexatiously; unseasonably.

Importune, the adjective, is also used in old writers (as importunus in Lat.) more strongly; sc. distressing, relentless, cruel.

Spenser uses the verb importune, as equivalent to import.

He is apaide with his fortune
And for he will be importune.

Chaucer. The Romant of the Rose, fol. 142.

He syndeth hys hope moch therwith reuyed
He dare importune the Lorde on euery syde.

Wyat. Psalme 111. The Auctor.

More shall thy pennyteut sighes his endless mercy please
Then their importune suits, which dreame that words God's wrath appease.

Surrey. Ecclesiastes, ch. iv.

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I am importune on you that ye be not importunate on me. I pray you, that you praie not me. Or els I commaunde you, that you demaunde it no more of me. This harde answere of the father, ceased the importunitie and pitifull request of the mother.

Golden Boke, ch. x. sig. F. 6.

In generall he contrrowleth people inquisitiue, and importunable tatlers.

Drant. Horace. Argument to Satyre 9.

So true it is that he gate hym not out of the way, nor commaunded them to departe for theyr importunacy, that he came out of the secrete place, where he was, in maner to meete them.

Udall. Marke, ch. vi.

Who [Hymerus] forgetting bothe, his owne former lyfe, and whose persone he represented, through his tyrannous crueltie, vexed importunatie, bothe, Babyion and manie other cities.

Arthur Goldyng. Justine, book xlii. fol. 172.

Wout any fere of God, or respect of his honour, murmure or grudge of y^e worlde he would importunely pursue hys appetite.

Sir Thomas More. Workes, fol. 63. Richard III.

He made meanes to the maiden's father first by intercession of messengers and mediators, and after by importuning him in his owne person with earnest requests by word of mouth.

Holland. Livius, fol. 925.

All as blazing starre doth farre out-cast
His hairie beames, and flaming locks disspred
At sight whereof the people stand agast:
But the sage wisard telles (as he has read)
That it importunes death, and dolefull drerihead.

Spenser. Faerie Queene, book iii. can. 1. st. 16.

The musical airs, which one entertains with most delightful transports, to another are importune.

Glanvil. The Vanity of Dogmatizing, ch. xiii.

[For my mortall enemie hath] made importune labours to certaine seruants about my person, to murder or poyson mee, and others to forsake and leaue my righteous quarrell, and to depart from my seruice.

Bacon. Henry VII. fol. 151.

GOM. Do not I know

With thousand gifts, and importunacies,
Thou often hast sollicitated this lady.

Beaumont and Fletcher. The Knight of Malta, act i. sc. 3.

The other noblemen and captains of his own estate, came to him to his tent, and were so importunate of him by intreaty and perswasion, that they got him out of his tent to shew himself to his souldiers.

Sir Thomas North. Plutarch. Sertorius.

For long ago the calendar
Of women-saints was filde
Fewe not of opportunitie,
Importunated, yeald.

Warner. Albion's England, book xii. ch. lxxvi.

[Every man for himselfe] entreated and besought them importunately, that all things whatsoever they stood in need of, either for themselves or their beasts, they would receive at his hands especially.

Holland. Livius, fol. 662.

Yet shall he long time warre with happy speed,
And with great honour many battels try:

But at the last, to th' importunity

Of froward fortune shall be forc't to yeeld.

Spenser. Faerie Queene, book iii. can. 3.

But since substantial grief so soon destroys,
The gust of all imaginary joys,
Who would be too importunate to live,
Or more for life, than it can merit, give?

Pomfret. Cruelty and Lust.

Their proceedings therein were much obstructed by divers honest citizens, who importunately solicited them to treat with the army.

Ludlow. Memoirs, vol. i. p. 180.

But of all other passages of Scripture, the necessity and efficacy of this importunity in prayer that we speak of, is most lively set forth to us by our blessed Saviour, in that remarkable parable of his in the eleventh of St. Luke's Gospel.

Sharpe. Works, vol. iv. p. 64. Sermon 4.

There goes a report that Charles the Fifth, being importuned by Eccius, and other wretches like him, to arrest Luther, notwithstanding the safe-conduct granted to him, replied, 'I will not blush with my predecessor Sigismund.'

Jortin. Works, vol. iii. p. 424. Remarks on Ecclesiastical History.

IMPOR-
TUNE.
—
IMPOSE.

— Knaves in office, partial in the work
Of distribution, liberal of their aid
To clam'rous *importunity* in rags,
But oftentimes deaf to suppliants, who would blush
To wear a tatter'd garb however coarse.

Couper. *The Task*, book iv.

IMPO'SE, v. } Fr. *imposer*; It. *imporrer*;
IMPO'SE, n. } Lat. *imponere, impositum*, to put
IMPO'SER, } upon.
IMPOSITION, } To put, place, or set upon; to
IMPOST, } set or fix upon; (as a duty, pe-
IMPO'STOR, } nalty, tax;) to charge with, enjoin,
IMPO'STORIOUS, } or exact; whence *impost*;—To put
IMPO'STORSHIP, } upon, as a falsehood, fraud, cheat,
IMPO'STURE, } deception, or delusion; and, thus,
IMPO'STURED, } to cheat, deceive, or delude; and
IMPO'STURAGE, } hence *imposture* and *imposition*,
IMPO'STUROUS. } met.

The second cause of th' *imposicion*
Of this forsaide name was ielousie.

Chaucer. *The Remedie of Loue*, fol. 324.

Imposing greuous pecuniary mulets, besides the forfeiture of the
clothes so bought or sold, vpon them that would attempt the contrary.
Hakluyt. *Voyages*, &c. vol. i. fol. 174. Henry IV. Prussian
Ambassador.

He had taken to ferm for many years to come at a small pryce as
well the customs for all thingis that were conueyed in and out of the
realme, as all other taxes & *impositions* of the Heduanes.

Arthur Goldyng. *Cæsar. Commentaries*, fol. 14.

Wee plainly vnderstande that the states and gouernours of the
citie segniorie of Venice haue of late time set and rayseed a newe *im-
post* and charge ouer and besides their auncient *impost*, custome, and
charge.

Hakluyt. *Voyages*, &c. vol. ii. fol. 299. *Turkie Patents*.

By this praty cautele and sleighte *imposture*, was the toune of
Poütelarche takē and surprised.

Hall. *Henry VI. The twenty-sixth Yere*.

Vp to a chamber of most height she rose;
And cakes of salt and barley did *impose*
Within a wicker basket.

Chapman. *Homer. Odyssey*, book iv. fol. 67.

— All which, in he brought;
Laid downe in heape; and she *impos'd* a stone
Close to the cauernes mouth.

Id. *Ib.* book xiii. fol. 207.

There they do say, that she transformed was
Into a tigre, and that tigre scath
In cruelty and outrage she did pass,
To proue her surname true, that she *imposed* has.

Spenser. *Faerie Queene*, book v. can. 9.

According to your ladship's *impose*
I am thus early come, to know what seruice
It is your pleasure to command me in.

Shakspeare. *Two Gentlemen of Verona*, fol. 35.

If for some advantage of gain, or occasion of inconvenience and
punishment, any should forswear himself, they hold the *imposers* of
the oath to be accessory to the damnation of the perjur'd man.

Howell. *Letter* 10. book ii.

It is no small wonder to me, that amongst all those great Wits of
the latter times, that have so curiously pried into all the concerns
of the Apostolical institutions and practices, I could meet with no one
that hath so much as taken notice of this, of the *imposition* of hands.

Hall. *Works*, vol. iii. fol. 876. *Imposition of Hands*.

These sums his father had been levying long
By *impositions* for the war abroad.

Drayton. *The Legend of Pierce Gaveston*.

He [Ethelbald, King of Mercland] discharged all monasteries and
churches of all kind of taxes, works and *imposts*, excepting such as
were for building of forts and bridges.

Id. *Poly-olbion*, song 11. *Selden's Illustrations*.

— Which beheld, by Hector, he let goe
This bitter checke at him. Accurst, made but in beauties scorne;
Imposter, woman's man! O heaven, that thou hadst nere beene
borne.

Chapman. *Homer. Iliad*, book iii. fol. 38.

I was formerly acquainted with the *impostoribus* nuns of Loudune
in France, which made such noise amongst the papists.

Evelyn. *Memoirs*, vol. i. p. 430. Aug. 5, 1670.

Inclining rather to make this phantasm an expounder, or indeed a
depraver of Saint Paul, than Saint Paul an examiner, and discoverer
of this *impostership*.

Milton. *Works*, vol. i. fol. 38. *Of Prelatical Episcopacy*.

By superstition idly being led,
It an *imposture* after did thee make,
Whom for a goddess fools do only take.

Drayton. *The Legend of the Duke of Normandy*.

Many other practices of human art and invention, which help
crookedness, lameness, dimness of sight, &c. no man is so foolish as
to impute to the devil's invention, or to count them any hurtful *im-
posturage*.

Taylor. *Artif. Handsom*, p. 127.

What have vile I to do with noble Day
Which shews Earth Heav'n's bright face? that face which I
Wantonly scorn'd, and cast my love away
Upon *impostur'd* lust's foul mystery.

Beaumont. *Psyche*, can. 2. st. 136.

In Cœur de Lion's charge upon the Holy land,
Our Earl of Le'ster, next, to rank with them we bring:
And Turnham, he that took th' *impost'rous* Cyprian kyng.

Drayton. *Poly-olbion*, song 18

Some had their sense *impos'd* on by their fear,
But more for interest sake believe and swear.

Dryden. *Absalom and Achitophel*.

And [having] argued with great strength and conviction against
the *imposers* of the law; he betakes himself to the enforcing the
practice of the general and necessary duties of Christianity upon
these Galatians.

Stillingfleet. *Sermon* 7. vol. ii. p. 378.

This writer [Mandevil] was author of a famous book called the
Fable of the Bees; written to prove, that moral virtue is the inven-
tion of knaves, and Christian virtue the *imposition* of fools.

Pope. *The Dunciad*, book ii. Rem.

But now, when Time has made th' *imposture* plain,
(Late though he follow'd Truth, and limping held her train)
What new delusion charms your cheated eyes again?

Dryden. *The Hind and the Panther*.

Critics have been represented as the great abridgers of the native
liberty of genius; as the *imposers* of unnatural shackles and bonds
upon writers, from whose cruel persecution they must fly to the
public, and implore its protection.

Blair. *Lecture* 3.

Trade was restrained, or the privilege granted, on the payment of
tolls, passages, paages, pontages, and innumerable other vexatious
imposts, of which only the barbarous and almost unintelligible names
subsist at this day.

Burke. *Works*, vol. x. p. 400. *An Abridgement of English His-
tory*, book iii. ch. v.

They [the Apostles] declare that they had received their doctrines
not from men, but from Jesus Christ, and that every one who pre-
tended to inspiration must acknowledge this, or ought to pass for an
imposter, if he owned it not.

Jortin. *Discourse concerning the Christian Religion*, disc. 6. vol. i.
p. 137.

IMPO'SSIBLE, adj. } Fr. *impossible*; It. *impos-
IMPO'SSIBLE, n. } sibile*; Sp. *impossible*; Lat.
IMPOSSIB'LITY, } *impossibilis*, that cannot or
IMPO'SSIBLY. } may not be, (in, and possi-
bilis, from *posse*, i. e. *potis esse*, that can or may be.)

That cannot or may not be, or be done or practised;
impracticable.

For *impossible* is no hyng to him þat is al myghty.

Piers Plouhman. *Vision*, p. 364.

And it is *ympossible* to plese God withoute feith.

Wiclif. *Ebrewis*, ch. xi.

But without faith it is *vnpossible* to please him.

Bible, Anno 1551.

For trusteth wel, it is an *impossible*,
That any clerk wol speken good of wives.

Chaucer. *The Wif of Bathes Prologue*, v. 6270.

IMPOSE.
—
IMPOSSI-
BLE.

IMPOSSIBLE.

IMPOSTHUMATE.

For whan that he himself concluded had,
Him thought eche other mannes wit so bad,
That *impossible* it were to replie
Again his chois; this was his fantasie.
Chaucer. The Marchantes Tale, v. 9483.

Well (qd. she) if thilke *impossible* were away, the repugnance that
semeth to be therein, were vtterly remoued, Shew me the absence
of that *impossibility* (qd. I.) So (qd. she) I shall.
Id. The Testament of Loue, fol. 310. col. 4.

For tho she thought to begyn
Suche thyng, as semeth *impossible*,
And mad hir selfen inuisible,
As she that with the aire enclosed,
And might of no man be disclosed.
Gower. Conf. Am. boos 1 fol. 106.

Neyther doute they the *impossibilitie* of that whyche is to nature
vnpossible, as to lyue wythout sustenance of meate and of drynke,
or whan they haue eaten, neuer to auoyde the superfluous matter
Bale. Apology. Preface, fol. 12.

But neither god of loue, nor god of sky
Can doe (said she) that which cannot be donne.
Things oft *impossible* (quoth she) seeme ere begonne.
Spenser. Faerie Queene, book iii. can. 2.

To convert a Turk, or Jew, may be well a phrase for an attempt
impossible We look for it only from him, to whom our *impossibles*
are none.

Glanvil. The Vanity of Dogmatizing, ch. xiv. p. 127.

Then this desire of nature is not vain,
She covets not *impossibilities*;
Fond thoughts may fall into some idle brain,
But one assent of all is ever wise.
Davies. The Immortality of the Soul, sec. 31.

Yet they which do affirm, it was the image self that spake, do
favour this miracle, grounding their proof upon the opinion of the
fortune of Rome: the which, from so base and mean beginning had
impossibly attained unto so high glory and power, as it had without
the singular favour of the Gods: and that hath manifestly appeared
unto the world, by sundry great proofs and examples.
Sir Thomas North. Plutarch, fol. 116. Camillus.

With such a chief the meanest nation blest,
Might hope to lift her head above the rest:
What may be thought *impossible* to do
By us, embraced by the sea and you?
Waller. To my Lord Protector.

The motion of the Sun is plain and evident to some astronomers,
and of the Earth to others; yet we none of us know which of them
moves, and meet with many seeming *impossibilities* in both, and be-
yond the fathom of human reason or comprehension.
Sir Wm. Temple. Works, vol. iii. p. 475. Of Ancient and Modern Learning.

Setting aside the improbability, or rather *impossibility*, of such
huge masses floating out of rivers, in which there is hardly water for
a boat, none of the productions of the land were found incorporated,
or fixed in it; which must have unavoidably been the case, had it
been formed in rivers either great or small.
Cook. Voyages, vol. vi. book iv. ch. ix. p. 424.

IMPO'STHUMATE, v. or } Fr. *apostume*, apo-
IMPO'STUMATE, } steme; It. and Sp. apo-
IMPOSTHUMATION, } stema; Lat. *apostema*;
IMPO'STHUME. } Gr. *ἀπόστημα*, from
ἀφίστασθαι, *abscedere*, whence it is also called an
abscess.

A tumour, bag, or cyst formed from the humours *de-*
parted or *withdrawn* from the other parts of the body.

For if any haue an vnreasonable appetite, he is sooner recouered,
if he be poured by a boyle or *impostume* comen forthe & broken.
Sir Thomas Elyot. The Castel of Helth, book ii.

The inner flesh or pulpe cleansed from the seed, is passing good
for to be applyed to the agnells or cornes of the feet: also to be laid
into those *imposthumes* or swellings, that grow to an head or suppu-
ration (which the Greeks call *apostemata*.)
Holland. Plinie, vol. ii. fol. 38.

The leaves are singular good to be laid upon *impostumate* swell-
ings.
Holland. Plinie, vol. ii. fol. 273.

For he that turneth the humors backe, and maketh the wound
bleed inwards, endangereth maligne ulcers, and pernicious *impostu-*
mations.
Bacon. Essay 15. Of Seditions.

The inhabitants [of London] are never free from coughs and im-
portunate rheumatisms, spitting of *impostumated* and corrupt matter
Evelyn. Miscellaneous Writings, p. 228.

A Samian peer, more studious than the rest
Of vice, who teem'd with many a dead-born jest;
And urg'd, for title to a consort queen,
Unnumber'd acres arable and green,
(Ctesippus nam'd); this lord Ulysses ey'd,
And thus burst out th' *imposthume* with pride.
Pope. Homer. Odyssey, book xx.

An error in the judgment is like an *imposthume* in the head, which
is always noysom, and frequently mortal.
South. Sermons, vol. i. p. 99.

It being no more possible, that a nation should flourish, when the
wealth of it is grasped into a few hands; than that the body should
thrive, when the nutriment due to all the parts of it is gathered into
two or three swelling wens or *impostems*.
Id. Ib. vol. v. p. 359.

IMPOTENT, } Fr. *impotent*; It. and Sp. *impo-*
IMPOTENT, n. } tente; Lat. *impotens*, unable, (in,
IMPOTENTLY, } privative, and *potens*, able.)
IMPOTENCE. } Unable, powerless, imbecile; fee-
ble, weak; unable—sc. to bridle or restrain, (*impotens*
iræ.) Unbridled, unrestrained; unrestrainable, uncon-
troulable

Who list vnto these balades haue inspeccion
Thinke that loues lordship's excellent
Is remedy for disease and correction
To woful hart and body *impotent*.
Chaucer. Certaine Balades, fol. 341.

And also for my daies olde
That I am feble and *impotente*
I wote not howe the world is wente.
Gower. Conf. Am. book viii.

Yet once againe to make (as it were) a full show of their craftie
natures, and subtile sleighes, to the intent thereby to haue intrapped
and taken some of our men, one of them counterfeted himselfe *im-*
potent and lame of his legs, who seemed to descend to the water side
with great difficulty.
Hakluyt. Voyages, &c. vol. iii. fol. 36. M. Frobisher.

Our generall hauyng compassion of his *impotency*, thought good
(if it were possible) to cure him thereof: wherefore he caused a
souldier to shoote at him with his caleeuer, which grased before his
face.
Id. Ib.

And yet the one her other leg had lame
Which with a staffe all full of little snags
She did disport, and *impotence* her name.
Spenser. Faerie Queene, book ii. can. 11.

Such is the *impotence* of his affection!
Massinger. The Roman Actor, act v. sc. 1.

And if I professe I should be that I will not, I befoole myselfe, and
bewray miserable *impotency*.
Hall. Works, vol. i. fol. 74. Heaven upon Earth.

O sacred hunger of ambitious mindes
And *impotent* desire of men to raigne.
Spenser. Faerie Queene, book v. can. 12.

— An *impotent* lover
Of women for a flash, but, his fires quench'd,
Hating as deadly.
Massinger. The Unnatural Combat, act iii. sc. 2.

I told him all the truth: who made reply;
O deed of most abhor'd indecency!
A sort of *impotents* attempt his bed
Whose strength of minde hath cities leuelled?
Chapman. Homer. Odyssey, book xvii.

Good Lord, what fury, what frenzy distempers Christians; that they
should be so *impotently* malicious against those, who professe them-
selves to be redeemed by the ransome of the same most precious
blood.
Hall. Works, vol. i. fol. 517. Noah's Dove.

IMPOSTHUMATE.

IMPO-

TENT.

IMPO-
TENT.
—
IMPOUND

The truth is, I have loved this lady long,
And *impotently* with desire enough,
But no success: for I have still forborne
To express it, in my person to her.

Ben Jonson. *The New Inn*, act i. sc. 1.

None but the *impotent* or old would stay,
When Love invites, and Beauty calls away.

Pomfret. *Love Triumphant over Reason*.

With jealous eyes, at distance she had seen
Whispering with Jove, the silver-footed queen,
Then *impotent* of tongue (her silence broke)
Thus turbulent in rattling tone she spoke.

Dryden. *Homer. Iliad*, book i.

Is then the dire Achilles all your care?
That iron heart, inflexibly severe;
A lion not a man, who slaughters wide
In strength of rage and *impotence* of pride?

Pope. *Homer. Iliad*, book xxiv.

Small is your force; and, from your arm unstrung,
The harmless lance is *impotently* flung

Wilkie. *The Epigoniad*, book iii.

IMPO'VERISH, } Also anciently written *Em-*
IMPO'VERISHING, n. } *poverish*, q. v. Fr. *empauvrer*;
IMPO'VERISHMENT. } It. *impoverire*; Sp. *empobre-*
cer, q. d. *impauperare*; from the Lat. *pauper*, poor or
needy.

To reduce to *poverty* or need; to bring to want; to
deprive of wealth or fruitfulness.

They say, that a very good King, which took far more care for the
wealth and commodity of his country, than for the enriching of himself,
made this law to be a stop and bar to Kings from heaping and
hoarding up so much money as might *impoverish* their people.

Sir Thomas More. *Utopia*, book i. vol. i. p. 120.

Urging th' exactions raised by the King,
With whose full plenty he his minions fed,
Him and his subjects still *impoverishing*.

Drayton. *The Barons' Wars*, book v.

The strange examples of *impov'rishments*,
Of sacrilege, exaction, and of waste,
Shall not be made, nor held as presidents
For times to come: but end with th' ages past.

Daniel. *A Panegyrick. To the King's Majesty*.

It is no constant rule, that trade makes riches; for there may be
trade that *impoverishes* a nation: as it is not going often to market
that enriches the countryman.

Sir William Temple. *On the United Provinces*, vol. i. ch. vi. p. 175.

It is plain, that there are many kind of sins which have a direct
natural efficacy for the *impoverishing* of men; as all kind of sen-
suality and voluptuousness, idleness, prodigality, pride, envy, re-
venge, &c. of all which may be said what Solomon says of one of
them, that they bring a man to a morsel of bread, and cloath him
with rags.

Bishop Wilkins. *Of Natural Religion*, book ii. ch. iv.

The greatest broil he met with was, that he was reported to have
made a great waste of his woods, to the injury and *impoverishment*
of the see.

Strype. *Life of Aylmer*, ch. x. p. 129.

A. 1179. In a Council of Lateran, the fourth canon forbids Arch-
bishops and Bishops to *impoverish* and pillage the Clergy and the
Churches by their exactions at their visitations.

Jortin. *Works*, vol. iii. p. 321. *Remarks on Ecclesiastical History*.

When taxes without your consent are to be extorted from you, this
nation is represented as in the lowest state of *impoverishment* and
public distress; but when we are called upon to oppress you by force
of arms, it is painted as scarcely feeling its impositions, abounding
with wealth, and inexhaustible in its resources.

Burke. *Works*, vol. ix. p. 205. *Address to the British Colonists in
North America*.

IMPOUND, *in*, and *pound*, from the A. S. *pynd-an*,
includere, to enclose.

To enclose, shut up, or confine.

The great care was rather how to *impound* the rebels, that none
of them might escape, then that any doubt was made to vanquish
them.

Bacon. *Henry VII.* fol. 169.

IMPOUND
—
IMPRE-
CATE.

Then till the sun, which yet in fishes hasks,
Or wat'ry urn, *impounds* his fainting head,
'Twixt Taurus' horns his warmer beam unmasks,
And sooner rises, later goes to bed.

P. Fletcher. *Miscel. To my beloved Cousin W. R. Esq.*

The things distreined must in the first place be carried to some
pound, and there *impounded* by the taker.

Blackstone. *Commentaries*, book iii. ch. i.

IMPOWER, also written *Empower*, q. v. Fr. *pou-
voir*, the infinitive of the verb *puis*, *possum*, I am able.
To give, bestow, or invest with *power* or authority;
to authorize.

Thou hast atchieved our libertie, confin'd
Within Hell gates till now, thou us *impow'rd*
To fortifie thus farre, and overlay
With this portentous bridge and dark abyss.

Milton. *Paradise Lost*, book x. l. 369.

I, as I undertook, and with the vote
Consenting in full frequence was *impow'rd*;
Have found him, view'd him, tasted him, but find
Far other labour to be undergon
Than when I dealt with Adam first of men.

Id. *Paradise Regained*, book ii. l. 130.

If he [the Lord Chancellor] fail in his duty, he is declared guilty
of high treason, and a certain number of Lords *impowered* to summon
the said Parliament.

Ludlow. *Memoirs*, vol. i. p. 11.

I mean that fatal, unconstitutional law, which *impowered* the
Parliament to sit till it should be pleased to dissolve itself.

Warburton. *Works*, vol. x. p. 25. *Sermon* 19.

IMPRA'CTICABLE, } *In*, and *practicable*, from
IMPRA'CTICABLENESS, } *practise*. Fr. *practiquer*; It.
IMPRATICABI'LITY. } *praticcare*; Sp. *practicar*;
to do usually, or use to do; Low Lat. *practicari*; Gr.
πρακτικός, from *πράττειν*, to do.

That cannot be done, performed, managed, accom-
plished.

I have demonstrated, that Space is nothing else but an order of the
existence of things, observed as existing together; and therefore the
fiction of a material finite universe, moving forward in an infinite
empty space, cannot be admitted. It is altogether unreasonable and
impracticable.

Clarke. *Leibnitz Papers*, p. 181.

And indeed I do not know a greater mark of an able minister, than
that of rightly adapting the several faculties of men; nor is any thing
more to be lamented than the *impracticableness* of doing this in any
great degree under our present circumstances.

Swift. *Works*, vol. iii. p. 249. *Free Thoughts upon the Present
State of Affairs*.

The barons exercised the most despotic authority over their vassals,
and every scheme of public utility was rendered *impracticable* by
their continual petty wars with each other.

Mickle. *Introduction to the Lusiad*.

Jesus then may be supposed to have certainly foreseen the present
impracticability of converting these men, and to have restrained his
power before them, on that account.

Hurd. *Works*, vol. vii. p. 166. *Sermon* 39.

IMPRECATE, } Fr. *imprecation*; It. *impreca-*
IMPRECA'TION. } *tione*; Sp. *imprecation*; Lat. *im-*
precatio, from *imprecari*, (*in*, and *precari*, to pray (sc.
that evil may fall) upon (any one.)

To *pray*—that evil may fall, or be inflicted upon any
one.

Moreover, the *imprecation* of the vestall nun Tuccia, when shee
was put to prove her virginity, continueth extant upon record; by
virtue of which charme shee carried water in a seive without shed-
ding one drop.

Holland. *Plinie*, vol. ii. fol. 295.

Why lives the gamester, who doth blacke the night
With cheats and *imprecations*?

Habington. *Castara*, part ii. *Elegy upon Henry Cambell*.

IMPRE-
CATE.IMPREG-
NABLE.

In vain we blast the ministers of Fate,
And the forlorn physicians *imprecate*.
Rochester. On the Death of Mary, Princess of Orange.

With *imprecations* thus he fill'd the air,
And angry Neptune heard th' unrighteous prayer.
Pope. Homer. Odyssey, book x.

If Mexico is not so populous as it once was, neither is it so barbarous; the shrieks of the human victim do not now resound from temple to temple; nor does the human heart, held up reeking to the sun, *imprecate* the vengeance of heaven on the guilty empire.
Mickle. Introduction to the Lusiad.

The Pagans had also an opinion, that the good wishes and the *imprecations* of parents were often fulfilled, and had in them a kind of divination.
Jortin. Works, vol. i. p. 255. Remarks on Ecclesiastical History.

IMPRE'GN, } Lat. *in*, and *prægnans*, *q. d.*
IMPRE'GNANT, } *præ-genans*;—generating, filling,
IMPRE'GNATE, } or becoming full, or big with young.
IMPREGNA'TION. } It. *impregnare*; Sp. *emprenar*.

To generate or cause to generate, fill or become full or big with young; generally, to fill, to saturate.

For as the ocean, besides ebb and flood,
(Which Nature's greatest clerk ne'er understood,)
Is not for sail, if an *impregning* wind
Fill not the flagging canvas.

Howell. A Poem Royal presented to His Majesty.

He in delight
Both of her beauty and submissive charms
Smil'd with superior love, as Jupiter
On Juno smiles, when he *impregns* the clouds
That shed May flowers.

Milton. Paradise Lost, book iv. l. 500.

I' th' midst of this fair plain, the tumid earth
(As if *impregnate* with a fruitful birth)
Swells gently up into an easy hill.

Sherburne. Translations. Salmacis.

Let the friends that would communicate each take a dyal; and having appointed a time for their sympathetick conference; let one move his *impregnate* needle to any letter in the alphabet, and its affected fellow will precisely respect the same.

Glanvil. The Vanity of Dogmatizing, ch. xxi.

It [interest] is the pole to which we turn, and our sympathizing judgements seldom decline from the direction of this *impregnant*.
Id. Ib. ch. xiv.

Whether the single signature of one stone included in the matrix and belly of another, were not sufficient at first to derive this virtue of the pregnant stone, upon others in *impregnation*, may yet be farther considered.

Sir Thomas Brown. Vulgar Errours, book ii. ch. v.

For these, *impregnate* with celestial dew
On Simois' brink ambrosial herbage grew.
Pope. Homer. Iliad, book v.

That common mercury may indeed be spiritually *impregnated*, I have been persuaded by divers effects that I have tried of such *impregnations*.

Boyle. Works, vol. i. p. 647. The Producibleness of Mercury.

No wholesome scents *impregn* the western gale,
But noxious stench exhal'd by scorching heat,
Where gasping swains the pois'nous air inhale
That once diffus'd a medicinal sweet.

Cooper. Hymn to Health.

IMPRE'GNABLE, } Fr. *imprenable*, *in*, and *pre-*
IMPRE'GNABLY. } *nable*; from *prendre*, *capere*,
to take; Lat. *prehendere*, *prendere*.

That cannot be taken; cannot be forced, invincible, unconquerable, inaccessible.

A few Englyshe archers haue also wonne *impreignable* cities and strong holdes, and kept them in the middes of the strength of their enemies.

Sir Thomas Elyot. The Governour, book i. fol. 94.

And wee likewise keeping a tumult in the towne, the enemie supposing that our purpose was to assault the vpper fort (which God

knowes was most *impregnable* for vs) retyred from plotted purpose for the defence thereof.

Hakluyt. Voyages, &c. vol. iii. fol. 600. Sir Anthony Shirley.

Out of these [fortress] *impregnable* by siege, or in that case duly reliev'd, with continual irruptions he so prevail'd that the enemy, whose manner was in winter to regain what in summer he had lost, was now alike in both seasons kept short and straitned.

Milton. Works, vol. i. fol. 28. The History of England.

With him were the horse of Sir Arthur Haslerigge, so well armed that (if of proof as well within as without) each souldier seemed an *impregnable* fortification.

Fuller. Worthies. Wiltshire.

Glory, while the hero pursues great and noble enterprizes, is *impregnable*; and all the assailants of his renown do but show their pain and impatience of its brightness, without throwing the least shade upon it.

Spectator, No. 218.

For, on the prophecy concerning Antichrist, the Protestant churches were founded; and by the Apocalypse in general are they *impreg-*
nably upheld.

Warburton. Works, vol. x. p. 184. Discourse 28.

IMPREJUDICATE, Lat. *in*, privative, and *præjudicare*, (*præ*, and *judicare*, *atum*,) to judge before, (*sc.* knowledge.)

Not *judging* before, (knowledge;) not having the judgment previously biassed.

Whereas notwithstanding the solid reason of one man is as sufficient as the clamour of a whole nation, and with *imprejudicated* apprehensions begets as firm a belief as the authority or aggregated testimony of many hundreds.

Sir Thomas Brown. Vulgar Errours, book i. ch. vii.

IMPREPARATION, *in*, privative, and *preparation*, *q. v.* unreadiness; want of *preparation*; or of previously making or getting ready or fit.

It is our infidelity, our *impreparation* that makes death any other then advantage.

Hall. Works, vol. ii. fol. 228. Contemplations. Lazarus Dead.

IMPREScriptIBLE, "Fr. *imprescriptible*, without the compass of *prescription*, which by no length of time can be aliened or lost." Cotgrave. See to PRE-
SCRIBE.

This transaction is sometimes called the social compact, and these supposed original regulations compose what are meant by the constitution, the fundamental laws of the constitution; and form, on one side, the inherent indefeasible prerogative of the Crown; and, on the other, the unalienable, *imprescriptible* birthright of the subject.

Paley. Moral Philosophy, book vi. ch. iii.

IMPRESS, *v.*

IMPRESS, *n.*

IMPRESSIBLE,

IMPRESSIB'LITY,

IMPRESS'ION,

IMPRESS'IVE,

IMPRESS'IVENESS,

IMPRESS'OR,

IMPRESS'URE.

Fr. *imprimer*; It. *imprimere*;

Sp. *imprimer*; Lat. *imprimere*,

impressum, to press into, (*in*,

and *premere*, to press.) See

EXPRESS.

To *press* into; to mark, or

infix; to mark or fix deeply,

lastingly.

An *imprese* or *impress* on a shield. See Camden, and the Miscellaneous notice under DEVISE.

Impression is applied to the effect produced by *pressure*; by yielding or giving way to *pressure*; to forcible or weighty influence, or efficiency; destroying the fixed or settled state of the object acted upon:—the idea or thought *impressed* or infixed.

Impressive, that can or may *impress*; forceful; also that can or may be *impressed*; susceptible of *impressions*.

To *impress* seamen. Skinner says, to *press* or *impress*, (*i. e.*) *milites cogere*, to force or compel soldiers; from the verb to press, *premere*, *cogere*. Henshaw (he adds) derives (*favente Minervâ*) from the Fr. *prest*,

IMPREG-
NABLE.

IMPRESS.

IMPRESS. *paratus, tenir prest, paratos, inpromtu habere, apprestere, apparare, instruere*, to prepare, to provide. And Minshew says, *prest money* is so called of the Fr. word *prest*, i. e. *readie*, for that it bindeth all those that have received it to *be ready* at all times appointed. The Act of 2 Rich. II. c. 4. for the punishment of *fugitive* sailors, who may have been arrested and retained for the King's service, and thereof have *received their wages* pertaining, may seem to countenance the opinion of Minshew.

And in this thought, gan vp & down to wende
Her words al, and eury countenance
And fermely *impressen* in his minde
The last point.

Chaucer. *The third Booke of Troilus*, fol. 174.

Lo what a gret thing is affection,
Men may die of imagination
So depe may *impression* be take.

Id. *The Milleres Tale*, v. 3613.

Eke other sain, that through *impressions*
As if a wight hath fast a thing in minde
That thereof cometh such auisions.

Id. *The fifth Booke of Troilus*, fol. 187.

That purely her *impressions*
Causen hem to haue visions.

Id. *The first Booke of Fame*, fol. 275.

Wherof diuers fantasies
Vpon his great holinesse
Within his herte he gan *imprese*.

Gower. *Conf. Am.* book ii. fol. 44.

So that through pure *impression*
Of his imaginacion
With all the herte of his courage
His loue vpon this faire image
He set.

Id. book iv. fol. 65.

A hart, where drede was neuer so *imprest*,
To hide the thought, that might the trouth auance.

Surrey. *Of the Death of Sir T. W.*

Vnwares it strooke into her snowey chest,
That little drops empurpled her faire breast,
Exceeding wroth therewith the virgin grew,
Albe the wound were nothing deepe *imprest*.

Spenser. *Faerie Queene*, book iii. can. 12.

So deepe the deadly feare of that foul swaine
Was earst *impressed* in her gentle sprite.

Id. *Ib.* book iii. can. 4.

An *imprese* (as the Italians call it) is a device in *picture* with his motto, or word, borne by noble and learned personages, to notifie some particular conceit of their own.

Camden. *Remaines*, fol. 211 *Impresses*.

About the border, in a curious fret
Emblems, *impresses*, hieroglyphics set.

Drayton. *The Barons' Wars*, book vi.

Why such *imprese* of ship-wrights, whose sore taske
Do's not diuide the Sunday from the weeke.

Shakspeare. *Hamlet*, fol. 152.

From mine owne windowes torne my household coat,
Raz'd out my *imprese* leauing me no signe,
Saw men's opinions, and my liuing blood.
To show the world I am a gentleman.

Id. *Richard II.* fol. 33

'Twas not voluntary, no man is beaten voluntary: Ajax was heere the voluntary, and you as vnder an *imprese*.

Id. *Troilus and Cressida*, fol. 85.

ENOB. Your ships are not well mann'd,
Your marriners are mililers, reapers, people
Ingrost by swift *imprese*.

Id. *Antony and Cleopatra*, fol. 354.

Without doubt an heightned and obstinate fancy hath a great influence upon *impressible* spirits.

Glanvil. *Witchcraft*, fol. 36. sec. 7.

But Reason teacheth that the fruitful seedes
Of all things liuing, through *impression*
Of the sun-beames in moist complexion,
Doe life conceiue, and quicked are by kind.

Spenser. *Faerie Queene*, book iii. can. 5.

With such brave raptures from her words that rise,
She made a breach in his *impressive* breast,
And all his pow'rs so fully did surprise,
And seem'd to rock his senses to their rest.

Drayton. *The Barons' Wars*, book iii.

The perfect husband, whose *impressive* soul
Took true proportion of each pensive throe,
Yet had such power his passion to controul,
As not the same immediately to show.

Id. *Moses. His Birth and Miracles*, book i.

By Jove multipotent
Thou should'st not beare from me a Greekish member
Wherein my sword had not *impressure* made
Of our ranke feud.

Shakspeare. *Troilus and Cressida*, fol. 98.

By your leaue wax. Soft, and the *impressure* of Lucrece, with which she vses to seale.

Id. *Twelfth Night*, fol. 263.

Those natural notices we have for the distinguishing of truth and falsehood of things that are represented to us from him. They are the image of his own mind *impressed* upon our souls.

Sharpe. *Works*, vol. vii. p. 11. *Faith and Reason reconciled in Religion*.

A great deal more might be instanced in (things) of a like nature, and things that bear such plain *impresses* of the divine wisdom and care, that they manifest the superintendence of the infinite Creator.

Derham. *Physico-Theology*, book x. p. 434.

But the clergy were now so bathed in blood, that they seemed to have stript themselves of those *impressions* of pity and compassion which are natural to mankind.

Burnet. *History of the Reformation*, vol. i. p. 312. Anno 1534.

It is the first rule, that whatever is not offered to the memory upon very easy terms, is not duly tendered. For fancy is the receiver and *impressor*.

Boyle. *Works*, vol. vi. p. 333. *Letter*, Sept. 29th, 1663.

The power of *impressing* seafaring men for the sea service by the king's commission, has been a matter of some dispute, and submitted to with great reluctance.

Blackstone. *Commentaries*, vol. i. book i. ch. xiii. p. 419.

Our most important are our earliest years;
The mind *impressible* and soft with ease
Imbibes and copies what she hears and sees.

Cowper. *Progress of Errour*.

By his own manner of reciting verses, which was wonderfully *impressive*, he plainly showed that he thought there was too much of artificial tone and measured cadence in the declamation of the theatre.

Murphy. *Life and Genius of Dr. Johnson*.

We think a great deal more frequently about it [Religion,] we think of it for a longer continuance, and our thoughts of it have much more of vivacity and *impressiveness*.

Paley. *Sermon 4. Meditating upon Religion*.

IMPRESSING, or more correctly *Impresting*, i. e. paying earnest to seamen, by the King's commission to the Admiralty, is a right of very ancient date, and established by prescription, though not by Statute. Many Statutes, however, imply its existence, one as far back as 2 Richard II. c. 4.; and further authorities may be found in Barrington's *Obs. on Anc. Stat.* 334. The various exemptions are contained in 7 and 8 William III. c. 21.; 2 Anne, c. 6.; 4 and 5 Anne, c. 19.; 13 George II. c. 17.; 2 George III. c. 15.; 11 George III. c. 38.; 19 George III. c. 75., and others. There is a judgment by Lord Mansfield, given in Cowper, (517.) which in a few words places the practice, its grievances, and its advantages in a clear light. "The power of *Pressing* is founded upon immemorial usage allowed for Ages. If not, it can have no ground to stand upon, nor can it be vindicated or justified by any reason but the safety

IMPRESS. of the State. The practice is deduced from that trite maxim of the Constitutional Law of England, that private mischief had better be submitted to, than public detriment and inconvenience should ensue. Though it be a legal power, it may, like many others, be abused in the exercise of it."

IMPRIMATUR.

The legality of Impressment was very learnedly and nicely argued and determined in the affirmative, in 1743, by Mr. Justice Forster, at that time Sergeant, and Recorder of Bristol, when trying the case of Alexander Broadfoot, who, resisting a Press warrant, shot a sailor dead. The terms of the warrant not having been complied with, the Jury was directed to bring in a verdict of manslaughter, but the Judge at much length pronounced a strong opinion in favour of the legality of the practice. It is supported also in a Pamphlet (*Essay on the Legality of Impressment Seamen*) published in 1778 by Mr. Charles Butler, in which, as in all his other Works, the learned writer has concentrated great variety of useful and interesting information.

By 16 Charles I. c. 28. the custom of Impressment *Soldiers* is declared to be illegal. The preamble of an Act, empowering the King to levy troops by this compulsory method for the special exigency of the Irish Rebellion, declares that "by the laws of the Realm none of his Majesty's subjects ought to be Impressed or compelled to go out of his Country to serve as a

Soldier in the Wars except in case of necessity of the sudden coming in of strange enemies into the Kingdom, or except they be otherwise bound by the tenure of their lands or possessions." To what a frightful extent this prerogative (as it was supposed to be) had sometimes being carried, is plain from the case of Read, an Alderman of London, *temp.* Henry VIII. This man, having refused to contribute, or not coming up to the expectation of the Commissioners appointed to levy a Benevolence in the year 1544, although advanced in years, was Impressed as a foot-soldier for the Scottish wars, and therein taken prisoner.

IMPRESS. IMPRIMATUR.

IMPREVALENCY, *in*, privative, and *prevalence*; Lat. *prævalentia*, from *prævalere*, (*præ*, and *valere*,) to be strong, before or above others.

Want of superior strength; inefficacy.

That nothing can separate God's elect from his everlasting love, he proves it by induction of the most powerful agents, and triumphs in the impotence and *imprevalency* of them all.

Hale. *Remains*, p. 276.

IMPREVARICABLE, not to be *prevaricated*, *q. v.* not to be deviated or gone out of the way, or aside, from.

If then it be an *imprevaricable* law with all bodies, that none whatever can move, unless it be moved by another: it follows that the soul, which moves without being stirred or excited by any thing else, is of a higher race than they; and consequently is immaterial and void of quantity.

Digby. *Of Man's Soul*, ch. viii.

IMPRIMATUR.

IMPRIMATUR. Lat. *Let it be printed*. The word by which the Licensor allowed a book to be printed.

As if the learned grammatical pen that wrote it, would cast no ink without Latin; or perhaps, as they thought, because no vulgar tongue was worthy to express the pure conceit of an *imprimatur*.

Milton. *Works*, vol. i. fol. 145. *Of Unlicensed Printing*.

As if a letter'd dunce had said, "Tis right," And *imprimatur* usher'd it to light.

Young. *Satire 7*. To Sir Robert Walpole.

The odious word IMPRIMATUR has long since ceased to exist as a practical fetter upon English Literature; but the history of its use, abuse, and abolition is not a little curious, as furnishing an additional proof, if such were wanting, of the intolerance and despotism of the *soi-disans* Friends of Liberty. During the reign of Henry VII. Henry VIII. the control of the Press was absolutely submitted to the Royal will, and the prerogative was undisputed; so that the privilege of exclusively printing Bibles, Religious Books, and subsequently all others, was granted to individuals by Letters Patent. Under Mary these matters became subject to the jurisdiction of the Star Chamber; and by the Charter which she granted to the Company of Stationers, she entirely prohibited all Printing Presses but such as that Body should license. On the overthrow of the detestable Tribunal just mentioned, in 1641, it might have been hoped that this, one of its greatest usurpations, would have been buried in its ruins; but the Presbyterians had no sooner obtained power, than they manifested the imposture of their professions, by establishing a more grating tyranny than that which they affected to perceive in the Kingly Government. An Ordinance of the

Long Parliament, dated June 14, 1643, drew from the indignation of Milton the most fervent and eloquent of his Treatises. This Ordinance professes in the outset to protect the Stationers' Company. It then confines the printing of the Orders of Parliament to such persons as are appointed for the same; and continues that no "other Book, Pamphlet, Paper, nor part of any such Book, Pamphlet, or Paper, shall from henceforth be printed, bound, stitched, or put to sale by any person or persons whatsoever, unless the same be first approved of and licensed under the hands of such person or persons as both or either of the said Houses shall appoint for the licensing of the same." Unlicensed Presses and Books may be seized and destroyed. Authors and Printers of "scandalous and unlicensed" Books, (for they are classed together,) and all "other persons whatsoever employed in compiling, printing, stitching, binding, publishing, and dispersing them, may be apprehended and brought before either of the Houses or the Committee of Examinations, that so they may receive such further punishment as their offences shall merit, and not to be released until they have given satisfaction to the Parties employed in their apprehension for their pains and charges, and given sufficient caution not to offend in like sort for the future."

Another Ordinance, which appeared on September 28, 1647, exceeds the above in severity. "Ordained by the Lords and Commons in Parliament. That what Persons soever shall make, write, print, publish, sell, or utter, or cause to be made, printed, published, sold, or uttered, any Book, Pamphlet, Treatise, Ballad, Libell, Sheet, or Sheets of paper of News whatsoever, (except the same be licensed by both or either Houses of Parliament, or

Ordinance 1643.

Henry VII.

Star Chamber.

Long Parliament.

IMPRIMA-
TUR.

such persons as shall be thereunto authorized by one or both Houses of Parliament, with the name of the Author, Printer, or Licenser,) shall for every offence suffer, pay, and incur the punishment, fine, or penalty following; viz. the maker, writer, or composer, shall pay for every such unlicensed Book, &c. 40s., or be imprisoned in the Common Gaol for 40 daies untill he pay the same. The Printer to forfeit 20s. and to suffer imprisonment, not exceeding 20 daies, till he pay the same, and to have his Presse and Implements of Printing seised and broken. The Book-seller to pay 10s., or to be imprisoned 10 daies till he pay the same. The Hawker, Pedlar, or Ballad-singer, to lose all his Books, Pamphlets, and to be whipt as a common Rogue in the Parish where the offender shall be apprehended or the offence committed."

Ordinance
1649.

Again an Ordinance of Sept. 20, 1649, advances these penalties on the Author to £10, the Printer to £5, and the Bookseller to £2, renders void all former Licenses, and requires that all Books, &c. before publication be "first approved and licensed under the hand of the Clerk of Parliament, or person authorized by the Councill of State, or under the hand of the *Secretary of the Army*, (a very singular officer to be chosen for such a purpose,) and be entred in their several Registers, and in the Register Book of the Company of Stationers." The Company of Stationers is empowered to appoint persons to search for and seize Presses at which unlicensed Books are printed. No unlicensed Printer, unless in the City of London and its liberties, and in the Universities, is permitted to use Printing implements, under a penalty of £20, the defacement of his materials, and being declared incapable of being hereafter a Master Printer or owner of a Press. This clause does not extend to the Press at York, nor that in Finsbury Fields, employed in printing Bibles and Psalms. Every Printer in London is to enter into a Bond, and to give sureties of £300 that he will not print any seditious, scandalous, treasonable, unlicensed, or unregistered Book. If he omits to prefix in the title the Author's name and place of residence at full length, he is liable to a penalty of £10 and the defacement of his materials for the first offence; for the second he is to be disabled from any more exercise of his trade of Printing. The same clause extends to the Universities and to York. Any one who lets premises for a Printing Office must first give notice to the Stationers' Company under a penalty of £5, and the Company must register such Office under a like penalty. So, too, similar notice, under like penalties, must be given of the importation or manufacture of any Printing materials. Unlicensed Books may be seized and burned or otherwise disposed of, at the pleasure of the Council. This Act was to continue in force for two years.

1652.

Accordingly, on the 1st January, 1652, it was renewed with additional clauses, by which the Council was empowered to limit the number of Printing Presses, by suppressing such as they thought fit, and determining what number of Presses and Apprentices every Master Printer should have at one time. The whole government of the mystery of Printing was finally vested in the Council.

Mr. Hallam, who gives an abstract of an equally obnoxious Act, which we shall soon have occasion to mention, passed soon after the Restoration, omits the details of these tyrannical Ordinances, and seems, in degree at least to find excuses for the spirit which gave

birth to them. "Every Government," he says, "however popular in name or origin, must have some uneasiness from the great mass of the multitude, some vicissitudes of Public opinion to apprehend, and experience shows that Republics, especially in a revolutionary season, shrink as instinctively, and sometimes as reasonably, from an open license of the tongue and pen, as the most jealous Court." (*Const. Hist.* ch. xiii.) We believe that they do so to a much greater extent; for their dependence upon popular opinion for support is far more entire than that of Monarchies, which are hedged in by innumerable other safeguards; so that the Freedom of the Press is much less compatible with the one form of Government than with the other.

Milton, in his *Areopagitica*, adopts a widely different opinion and a far higher tone than the modern writer just named. He maintains that "a State governed by the rules of Justice and fortitude, or a Church built and founded upon the rock of Faith and true knowledge, cannot be so pusillanimous" as to dread the most unlimited freedom of discussion. He shows that the Press was first shackled by Papal Tyranny, (it was Sixtus IV. who forged its earliest fetters,) and that the Inquisition completed the work: that "it is of greatest concernment in the Church and Commonwealth to have a vigilant eye how Books demean themselves as well as men. . . . for Books are not absolutely dead things, but do contain a progeny of life in them to be as active as that soul was whose progeny they are. . . . they are as lively, and as vigorously productive as those fabulous dragon's teeth, and being sown up and down may chance to spring up armed men." Nevertheless, great wariness is requisite as to that which we suppress, "as good almost kill a man, as kill a good book. . . . for a good book is the precious life-blood of a master spirit embalmed and treasured up on purpose to a life beyond life;" he who destroys it commits a homicide, "sometimes a martyrdom; and if it extend to a whole impression a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at the æthereal and fifth essence, the breath of Reason itself; slays an immortality rather than a life."

He then exhibits what he terms a "quadruple exorcism;" an Imprimatur "approved and licensed under the hands of two or three glutton Friars."

"Let the Chancellor Cini be pleased to see if in this present Work be contained ought that may withstand the printing.

"Vincent Rabatta, Vicar of Florence."

"I have seen this present Work, and find nothing athwart the Catholic Faith and good manners; in witness whereof I have given, &c.

"Nicolo Cini, Chancellor of Florence."

"Attending the present relation it is allowed that this present Work of Davanzati may be printed.

"Vincent Rabatta," &c.

"It may be printed, July 15.

"Friar Simon Mompei d'Amelia, Chancellor of the Holy Office in Florence."

"Sometimes," he adds, "five Imprimaturs are seen together dialogue-wise in the piazza of one title-page, complimenting and ducking each to other with their shaven Reverences, whether the Author who stands by in perplexity at the foot of his Epistle shall to the Press or to the sponge." In a strain which we know not whether most to admire for the justness of its

IMPRIMA-
TUR.Milton's
Areopagitica.

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argument or the magnificence of its diction, he shows the manifold evils of this vexatious restraint, the impossibility of its effecting good. "What advantage is it to be a man, over it is to be a boy at school, if we have only escaped the ferula to come under the fescue of an Imprimatur? If serious and elaborate writings, as if they were no more than the theme of a grammar-lad under his pedagogue, must not be uttered without the cursory eyes of a temporizing and extemporizing Licensor? . . . Truth and understanding are not such wares as to be monopolized and traded in by tickets, and statutes, and standards. We must not think to make a staple commodity of all the knowledge in the land, to mark and license it, like our broad-cloth and wool-packs." And then follows the unrivalled passage which we need not here cite, so well known and so often repeated, likening a noble and puissant nation to a strong man rousing himself after sleep, and shaking his "invincible locks;" to an "Eagle muing her mighty youth."

But the crabbed Puritans were dead to this generous and eloquent appeal. They were timorous and suspicious, so "as to fear each book and the shaking of every leaf;" and a Licensor was appointed. One of these, Gilbert Mabbot, (to his honour be it recorded,) perceived the inutility, the injustice, and the illegality of his office, and having presented a strong protest against it, was discharged from its hateful duties in 1649. (Symmons's *Life of Milton*, 220. from Birch's *Life*, 27.)

The *Areopagitica* has been often reprinted. Once in 1738 by Thomson, the author of the *Seasons*, who furnished a somewhat dull Preface. This edition appeared not long after an Act had been passed for subjecting all dramatic writings, before representation in a Theatre, to the inspection and License of the Lord Chamberlain of the Royal Household; and there can be no doubt that Thomson undertook the task in consequence of public attention being attracted by that Statute. In 1772 some apprehension seems to have been entertained of a restrictive Act upon the Press, and the *Areopagitica* was re-published with a violent and ill-written Preface, which some have ascribed to Archdeacon Blackburne; the Archdeacon certainly reprinted it at the end of his *Remarks on Johnson's Life of Milton*. The great Poet's Treatise may be found in Baron Maseres's Tracts; it was again printed in 1792 by Mr. Losh; and lastly, with a ponderous and most disproportionate apparatus of Notes, Prefatory Remarks, Cursory Observations, and Excursive Illustrations, by Mr. Holt White in 1819. Mirabeau, in 1788, imitated, or rather translated, it in a Tract *Sur la Liberté de la Presse*.

After the Restoration, a Bill for the regulation of the Press was passed through both Houses in 1661; but on its return to the Commons with amendments, it was thrown out, because the Peers had inserted a clause exempting their own houses from search. Blackstone in a note (book iv. ch. ii. p. 152) says, that the Ordinances of the Long Parliament, which we have cited above, were principally founded on a Star Chamber decree of 1637, and that the Act of Parliament, which we are about to mention, was copied, with some few alterations, from these Ordinances. The very words of the above-named Act in most parts are, in fact, a transcript of the Star Chamber decree, which directs its thunder against "secret printing in corners without license;" and alludes, among other Ordinances, to one of the 28th of Elizabeth, which had been found to be

defective in many particulars. This decree of 1637, besides being printed separately, is given by Rushworth (*Hist. Coll.* iii. 306. *Appendix*) and by Hollis. (*Memoirs*, 64.) Lord Erskine, in his Speech in defence of Tom Paine, slightly alludes to Cromwell's restraint of the Press, and adds, that at the Restoration the Star Chamber decree was worked up into an Act of Parliament. The odium of adopting this decree, in fact, belongs equally to the Commonwealth and the restored Monarch; but it was the former which set the ill example. The Act under the latter (14 Charles II. c. 33.) prohibits the printing of Books without entry in the Register of the Stationers' Company; appoints the Lord Chancellor, the Lord Keeper, the Chief Justices, and the Chief Baron, or one or more of them, or their substitutes, Licensers for Books of Common Law. The Secretaries of State, or their substitutes, for Books of History and Politics; the Earl Marshal for Books of Heraldry, or, in case there should not be an Earl Marshal, the three Kings of Arms, or any two of them, provided Garter be one; the Archbishop of Canterbury and the Bishop of London, or either of them, or their substitutes, for Divinity, Physic, Philosophy, "or whatever other Science or Art;"* and, in the Universities only, for the last-named subjects, the Chancellors or Vice Chancellors. No Books are to be imported, except into the Port of London, without License from the Archbishop or the Bishop of London; and even in that Port every packet of Books is to be opened in the presence of some scholar or learned man appointed by the Licensers, and one or more of the Company of Stationers. Any dangerous or offensive Books must be brought to the Archbishop or Bishop, and the Importers must be proceeded against. Printers are to annex their names to Books, upon pain of forfeiture of all Books without them, and the defacement of all their Printing materials. No English Books printed beyond the Seas may be imported upon pain of forfeiture. Clauses are then inserted for regulating the Registry of Presses, the number of Master Printers, who were not to exceed twenty, their Presses and Apprentices; for reserving three copies of every printed Book, one for the King's Library, and one for each University; and a few others of little importance. This Bill contains also the clause for exempting Peers' houses from search, which had before occasioned its rejection. It was to continue in force for two years; accordingly it was renewed by 16 Charles II. c. 8., by 16-17 Charles II. c. 7., and by 17 Charles II. c. 4. In 1679 it expired; but at a less happy season, in 1685, it was renewed for seven years. (1 James II. c. 17. sec. 5.) Even subsequent to the Revolution, in 1692, it was continued till the end of the Session of the following year, (4 William and Mary, c. 24. sec. 14.) Three times afterwards, in February

IMPRIMA-
TUR.

1662.

Renewed.

Thrown out
in 1694.

* The words of the Statute stand as we have cited them above, and thus unfortunately destroy a witticism, founded on misquotation, and repeated with applause by Mr. Holt White. "Under the Licensing Act of the 13th and 14th of Charles II. c. 33. all Novels, Romances, and *Fairy Tales*, and all Books on Philosophy, Mathematics, Physic, Divinity, or *Love*, were to be licensed by the Archbishop of Canterbury or by the Bishop of London. 'The Framers of this curious Act of Parliament (observed the late Earl Stanhope *not unhappily*!) no doubt supposed that these Right Reverend Prelates were of all the men in the Kingdom the most conversant with all those subjects.' *The Rights of Juries Defended*, p. 65. 8vo. 1792." (*Areopagitica*, p. 43. note.) A reference to the *Statutes at large* will show that this sarcasm rests upon a falsehood, and, therefore, is stingless.

Later editions of the *Areopagitica*.

Acts after the Restoration.

IMPRIMA-
TUR.Sir Roger
L'Estrange.

1694, in April 1695, and in April 1697, attempts were made to frame similar Bills. The last, presented by Mr. Pulteney, was thrown out before a second reading. It gave rise to a Pamphlet, *A Letter to a Member of Parliament, &c.* scarcely worth preservation, and in no-wise differing from numerous similar productions from time to time, but which has been reprinted in the *Appendix* (xiii.) to the Vth volume of the *Parliamentary History*. Each of these Bills was rejected, and the Freedom of the English Press may be considered to date from 1694. Sir Roger L'Estrange was the pitiable wight upon whom much of the task of perusal before License devolved during the greatest part of the period of control. In the year 1663 he published a vehemently restrictive Tract, *Considerations and Proposals in order to the Regulation of the Press, together with diverse instances of treasonous and seditious Pamphlets proving the necessity of the same*. In the close of this little Treatise he enumerates the Penalties, offences, and delinquents connected with Literature. The penalties are "Death, mutilation, imprisonment, banishment, corporal peyns, disgrace, and pecuniary mulcts;" the offences, "Blasphemy, Heresie, Schism, Treason, Sedition, Scandal, and contempt of authority;" the delinquents, "Advisers, authors, compilers, writers, printers, correctors, stitchers, binders, publishers, dispersers, and concealers of unlawful Books in general; Stationers, Posts, Hackney-Coachmen, Carriers, Boatmen, Mariners, Hawkers, Mercury-women, Pedlers, and Ballad-singers, so offending, in particular." Penalties of disgrace are, "Pillory, stocks, whipping, carting, stigmatizing, disablement to bear office or testimony; publique recantation, standing under the Gallows with a rope about the neck at a publique execution; disfranchisement, (if freemen,) cashiering, (if souldiers,) degrading, (if persons of condition,) wearing some badge of infamy, condemnation to work either in mines, plantations, or houses of correction." All these fierce visitations are for Authors, for whom "nothing can be too severe, *that stands with humanity and conscience*." As for Printers and Stationers, in addition to such other punishments as the wisdom of the Magistrates may think fit to inflict, "they may be condemn'd to wear some visible badge or marque of ignominy, as a halter instead of a hatband, one stocking blew and another red, a blew bonnet with a red T or S upon it, to denote the crime to be either Treason or Sedition."

Thomas
Tomkyns.

These wise, lenient, and equitable proposals, no doubt mainly contributed to the sovereignty in which, for so many years, L'Estrange was established over the Realms of Wit. But it is never to be forgotten that it was the vigilant eye not of the good Knight, but of Thomas Tomkyns, one of Archbishop Sheldon's Chaplains, which suspected Treason in that noble simile in the 1st Book of *The Paradise Lost*, (594.) in which the Sun when in eclipse

with fear of change
Perplexes Monarchs.

Dr. Symmons, in his *Life of Milton*, (459.) has very amusingly pointed out the various allusions which may be supposed to have directed the judgment of this sagacious Licensor. Lord Erskine, also, in his Speech at the Bar of the House of Commons in 1779, in behalf

of Thomas Cowan, (a Speech which overthrew the monopoly of Almanacs by the Universities,) has rapidly glanced over the above History of Licensing, and exposed its follies and its evils with much wit and ability.

Beckmann (*Hist. of Inv.* iii. 93.) has collected some curious particulars relative to Book-censors. He shows that jealousy of publication on the part of Governments is by no means of modern origin; for that Books were committed to the flames many centuries before the invention of Printing. Thus the Works of Protagoras were burned by the common crier at Athens, and those of Numa at Rome. We need not cite examples to prove how common this practice became afterwards, both among Pagans and Christians. Instances are also to be found in much later days, yet still before the discovery of Letter Press, in which Authors voluntarily submitted their productions to the judgment of their superiors, before they dismissed them for public inspection. Ambrosius Autpert, a Benedictine Monk, A. D. 768, sent an Exposition of the *Revelations* to Pope Stephen III. for this purpose. He represents himself to be the first writer who has done so; affirms the general Liberty of the Pen, and expresses a hope that his freedom will not be curtailed, by the act of respect which of his own accord he has been induced to pay.

The first Book published with a License after the invention of Printing has been supposed to be a Tract *Nosce te ipsum*, which appeared at Heidelberg in 1480; but there are two others yet earlier at Cologne, both in 1479, one *Wilhelmi Episcopi Lugdunensis, Summa de virtutibus*, the other a *Bible*. In 1501, Alexander VI. promulgated a Bull, enjoining a previous License for Books, under pain of fine and excommunication; and in Roman Catholic Countries this odious authority has ever since been retained more or less in the hands of the Priests. For these and other facts, Beckmann gives ample authorities. He corrects a mistake into which Anderson has fallen respecting *exclusive* Printing in England. That writer says, that the first Patent granted for this purpose was in 1590. Beckmann shows one eighty years earlier; *The History of King Boccus, printed at London by Thomas Godfrey, cum privilegio Regali*, 1510; and numerous others before the date assigned by Anderson.

The extent to which the tyranny of Licensing was (perhaps still is) carried in Spain, is thus described in the middle of the last century. "A Book in Spain must pass through six Courts before it is published. 1. it is examined by the *Examinador Synodal* of the Archbishoprick, commissioned by the *Vicario*; 2. it goes to the Recorder of the Kingdom where it is to be published, *Chronista de Castilla, Arragon, Valencia, &c.*; 3. if approved by them it is licensed by the *Vicario* himself, attested by a *Notario*; 4. the privilege must be had from his Majesty, and a Secretary countersigns it; 5. after it is printed it goes to the Corrector General *por su Magestad*, who compares it with the Licensed copy, lest any thing be inserted or altered; and 6. the Lords of the Council tax it at so much a sheet. In Portugal a Book has seven reviews to pass before publication." Blackwell, *Enquiry into the Life and Writings of Homer*, p. 63.

Ancient
Book-cen-
sors.First Book
published
with a
License.Spanish Li-
censes.

IMPRIMINGS. **IMPRIMINGS**, *in*, and *prime*; Lat. *primus*, first; the *firstlings*, first actions, motions, effects.

IMPRI-SON. And these were both their springings and *imprimings*, as I may call them. *Reliquiæ Wottonianæ*, p. 164.

IMPRIMIS, Lat. In the *first* place.

In-primis, Grand, you owe me for a jest;
I lent you, on meere acquaintance, at a feast.
Ben Jonson. Epigramme 73.

Let me just tell you how my time is
Past in a country life. *Imprimis*.
As soon as Phœbus' rays inspect us,
First, sir, I read, and then I breakfast.
Prior. Epistle to Fleetwood Shephard.

Imprimis, pray observe his hat
Wings upon either side—mark that.
Well! what is it from thence we gather?
Why these denote a brain of feather.
Goldsmith. A New Simile.

IMPRINT, } Also anciently written *Emprint*,
IMPRI'NTING. } *q. v.* Fr. *imprimer*; It. *imprimere*;
Sp. *imprimir*; Lat. *imprimere*; to press into, (*in*, and
premere, to press.) See **IMPRESS**, *ante*.

To *print* or press into; to mark, stamp, or infix—
letters or characters; to infix (in the mind.)

The stap of Jhesu Criste, in a ston *imprinted*, was that tyme [A°. 32. Hen. III.] brought into Englonde by a friere of the ordre of prechours. *R. Gloucester*, p. 250, note.

[Some] haue with long and often thinking thereon, *imprinted* that feare so sore in theyr ymaginacion, that some of the haue not after cast it of without greate difficultie.
Sir Thomas More. Workes, fol. 1197. *A Dialogue of Comforte.*

Howbeit, two feats they may thank us for. That is the science of *imprinting*, and the craft of making paper.
Id. Utopia, book ii. ch. vi.

And near that tree's more spacious root,
Then looking on the ground,
The shape of her most dainty foot
Imprinted there I found.
Drayton. The Quest of Cynthia.

The speculation whereof, carrieth me away againe into a new discourse of living creatures, and their natures; and namely, to fetch from thence the medicines which nature hath *imprinted* in them.
Holland. Plinie, vol. ii. fol. 292.

It seeming to me a near contradiction, to say, that there are truths *imprinted* on the soul, which it perceives or understands not; *imprinting*, if it signify any thing, being nothing else, but the making certain truths to be perceived.
Locke. Of the Human Understanding, vol. i. book i. ch. ii. fol. 4.

— This, nor gems, nor stores of gold,
Nor purple state, nor culture can bestow;
But God alone, when first his active hand
Imprints the secret bias of the soul.
Akenside. Pleasures of Imagination, book iii. l. 523.

IMPRI'SON, } Also anciently written *Emprison*.
IMPRI'SONMENT. } *q. v.* Fr. *emprisonner*; It. *imprigionare*; Sp. *aprisonar*; *in*, and *prison*; (from *pris*, taken, participle of *prendre*, to take;) a place for those taken, for captives.

To put into, or keep in, *prison*, in captivity; to confine any one taken; generally, to confine or shut up.

The Kynge, foryetyng his royalle honeste, toke this Geffray, and *imprisoned* him.
R. Gloucester, p. 464, note.

The shrew is *imprisoned*, and this rightfull is coronned.
Chaucer. The Testament of Loue, fol. 309.

And with her came Jasper erle of Penbroke, and Jhon erle of Oxenford, whiche after diuerse long *imprisonmentes* lately escaped, fled out of England into Fraunce & came by fortune to this assemble.
Hall. Edward IV. The ninth Yere

Where she (affraid of nought)
By guilefull treason and by subtilt slight
Surprised was, and to Grantorto brought,
Who her *imprison'd* hath, and her life often sought.
Spenser. Faerie Queene, book v. cant. 11.

Exile renown'd and grac'd Rutilius:
Imprisonment and poison did reveal
The worth of Socrates.
Daniel. To Henry Wriothesly.

"Return?" (said Hector fir'd with stern disdain,) "What! coop whole armies in our walls again? Was't not enough, ye valiant warriors say, Nine years *imprison'd* in those towers ye lay?"
Pope. Homer. Iliad, book xviii.

It is but six or seven years since a clergyman of the name of Malony, a man of morals, neither guilty nor accused of any thing noxious to the State, was condemned to perpetual *imprisonment* for exercising the functions of his Religion; and after lying in jail two or three years, was relieved by the mercy of Government from perpetual *imprisonment*, on condition of perpetual banishment.
Burke. Works, vol. iii. p. 388. *Speech at Bristol previous to the Election.*

IMPRO'BABLE, } Fr. *improbable*; It. *improbabile*;
IMPRO'BABLY, } *bile*; Sp. *improbable*; Lat. *im-*
IMPROBABI'LITY. } *probabilis*; (*in*, privative, and
probabilis, from *prob-are*; A. S. *prof-ian*, to prove;) that cannot be *proved*.

That cannot be *proved*; consequently, that cannot be believed, incredible: not to be easily *proved*, not to be believed without further reason; unlikely.

He [Coilus the son of Marius] (if Beda err not, living near 500 years after, yet our ancientest Author of this report) sent to Elutherius, then bishop of Rome, an *improbable* letter, as some of the contents discover, desiring that by his appointment he and his people might receive Christianity.
Milton. Works, vol. ii. fol. 81.

Dioneth, an imaginary king of Britain, or duke of Cornwall, who *improbably* sided with them against his own Country, hardly escaping.
Id. Ib. fol. 43.

It is the praise of omnipotencie to worke by *improbabilities*; Elisha with salt, Moses with wood, shall sweeten the bitter waters; let no man despise the meanes, when he knowes the Author.
Hall. Workes, vol. i. fol. 847. *Contemplations. Of the Waters of Marah.*

And indeed it is very *improbable* that we, who by the strength of our faculties cannot enter into the knowledge of any being, not so much as of our own, should be able to find out by them that supreme nature, which we cannot otherwise define than by saying it is infinite.
Dryden. Preface to Religio Laici.

But there [are] degrees herein from the very neighbourhood of certainty and demonstration, quite down to *improbability* and unlikelihood, even to the confines of impossibility.
Locke. Of the Human Understanding, vol. i. book iv. ch. xv. p. 308.

The antients made Mnemosyne the mother of the Muses, supposing Memory the ground work and foundation of all skill and learning: nor is it *improbable* that the structure of a man's organs, which enables him to remember well, may render him equally capable of any other accomplishment with proper cultivation.

Search. The Light of Nature, vol. i. part i. ch. x. p. 255.

He [Mr. Gibbon] lived long enough to know that the most and best of his readers were much unsatisfied with him. And a few years more may, not *improbably*, leave him without one admirer.
Hurd. Works, vol. v. p. 401. *On the Prophecies. Appendix.*

IMPROBITY, Sp. *improbidad*; Lat. *improbitas*; (*in*, privative, and *probitas*, from *probus*; Gr. *πρόπον*, honourable.)

Dishonour or dishonesty.

Christians by externall profession they are all, whose marke of recognizance hath in it those thinges which wee haue mentioned, yea although they be impious idolaters, wicked heretiques, persons excommunicable, yea and cast out for notorious *improbities*.

Hooker. Ecclesiastical Polity, book iii. fol. 84.

IMPRI-SON.
IMPRO-BITY.

IMPROFI-
CIENCE.
—
IMPRO-
PRIATE.

IMPROFI'CIENCE, } In, privative, and *profi-*
IMPROFI'CIENCY. } *ciency*, from the Lat. *profi-*
ciens; present part. of *proficere*; (*pro*, and *facere*;) to
make progress or advancement.

Want of progress or advancement; want of im-
provement.

But this misplacing hath caused a deficiency, or at least a great
improvidence in the sciences themselves.

Bacon. *Works*, vol. i. p. 59. *Of the Advancement of Learning*,
book ii.

For my part, the excellency of the Ministry, since waited on by
such an *improvidence*, increases my presaging fears of the approaching
misery of the people.

Boyle. *Works*, vol. i. p. xxxv. *The Life*.

IMPROFITABLE, also anciently, and now usually
written, *Unprofitable*, *q. v.*

Perceyunge the *improfitable* weedes appering which wyll annoy
his corne or herbes, forthwith wedeth the clene out of his ground,
and wylle nat suffre them to growe or increase.

Sir Thomas Elyot. *The Governour*, book i. fol. 82.

How prouide ye that sectes arise not to polle the people and leade
them out of the way, vnder a colour of long praying and hypocritish
holynesse, liuying themselues idle and beyng vterly vnto the com-
mowthealth *improfitable*.

Tyndall. *Workes*, fol. 193. *Matthew*, ch. v.

IMPRO'PER, } Fr. *impropre*; It. *improprio*; Lat.
IMPRO'PERLY, } *improprius*; (*in*, and *proprius*,
IMPROPRI'ETY. } which Vossius thinks is from *propè*,
near;) not belonging to, unbecoming.

Unbecoming, unsuitable, unadapted to, unfit, erro-
neous.

The worlde, as of his *propre* kinde
Was euer vntrew, and as the blinde
Improperly he demeth fame.

Gower. *Conf. Am.* Prologue, fol. 4.

Modestie: which worde not being knowen in the Englyshe tongue,
ne of all them whiche vnderstode Latine, except they had red good
auctours, they *improperly* named this vertue dyscrecion.

Sir Thomas Elyot. *The Governour*, book i. fol. 88.

ALB. ————— But who is this?

Edg. Kent, sir, the banish'd Kent; who in disguise
Followed his enemy King, and did him service
Improper for a slave.

Shakspeare. *Lear*, act v. sc. 3.

Stonehenge and it [Wansdike or Woden's dike] not *improperly*
contend, being several works of two several nations anciently hateful
to each other, Britons and Saxons.

Drayton. *Poly-olbion*, song 3. *Selden's Illustrations*.

The plain truth (as words may certify your eyes, saving all *improp-*
priety of object) is that in the pool are seated three isles, Bruuksey,
Furse, and St. Helen's.

Drayton. *Poly-olbion*, song 2. *Selden's Illustrations*.

The Convocation of the Province of York demurred about the
same petition, and sent their reasons to the King, why they could not
acknowledge him supreme head, (as appears by the King's answer to
them,) were chiefly founded on this, that the term head was *improper*,
and did not agree to any under Christ.

Burnet. *Reformation*, Anno 1531.

I shall, by God's assistance, from these words debate the case of a
weak, or (as some *improperly* enough call it) a tender conscience.

South. *Sermons*, vol. iii. p. 171.

It is not lest you should censure me *improperly*, but lest you should
form *improper* opinions on matters of some moment to you, that I
trouble you at all upon the subject.

Burke. *Works*, vol. iii. p. 362. *Speech at Bristol previous to the*
Election.

He was read, admired, studied, and imitated, while he was yet de-
formed with all the *improprieties* which ignorance and neglect could
accumulate upon him; while the reading was yet not rectified, nor
his allusions understood.

Johnson. *Works*, vol. ii. p. 170. *Preface to Shakspeare*.

IMPROPITIUS, in, privative, and *propitius*;
Lat. *propitius*, from *propè*, says Vossius; *quia, qui*
propinqui sunt, auxilium ferre possunt.

Unkind; unfavourable.

I am sorry to hear in the mean time that your dreams were *impro-*
pitious.

Reliquiæ Wottonianæ, fol. 574.

IMPROPORTION, } In, privative, and *propor-*
IMPROPORTIONABLE, } *tion*; Lat. *proportio*; *pro*, and
IMPROPORTIONATE. } *portio, quasi partio*, from
pars, a part or share. See DISPROPORTION, *ante*.

Want of *proportion*, of due division into *parts* or
shares.

Amo. I am a rhinoceros if I had thought a creature of her sym-
metry could have dar'd so *improportionable* and abrupt a digression.

Ben Jonson. *Cynthia's Revels*, act i. sc. 3.

If a man be inclined to a lesser good, more than to a greater, he
will, in action, betake himself to the lesser good, and desert the
greater merely out of the *improportion* of the two inclinations or
judgments to their objects.

Digby. *Of Man's Soul*, ch. xi.

The cavity is *improportionate* to the head.

Smith. *On Old Age*, p. 59.

IMPROPRIATE.

IMPROPRIATE, } See IMPROPER, *supra*; also
IMPROPRIATION, } APPROPRIATE and DISAPPRO-
IMPROPRIATOR. } PRIATE.

To assign, or allot, or assume to a peculiar or parti-
cular purpose, person or thing.

Skinner notices that *appropriation* (of an Ecclesiasti-
cal Benefice) and *impropriation* are distinguished; the
latter term being used of those in the possession of
laymen by the gift of the King, the former of those
annexed to some Ecclesiastical Corporation.

Canst thou *impropriate* to the
Augustus worthy praise?

Drant. *Horace. Epistle to Quintius*.

To impose them [forms] upon ministers lawfully call'd, and suffi-
ciently try'd, as all ought to be ere they be admitted, is a superci-
lous tyranny, *impropriating* the Spirit of God to themselves.

Milton. *Works*, vol. i. fol. 85. *Animad. upon Rem. Def. &c.*

Lastly, he has resolv'd that neither person nor cause shall *impro-*
per him. I may mistake his meaning, for the word ye hear is *im-*
proper. But whether if not a person, yet a good parsonage or *im-*
propriation bought out for him would not *improper* him, because
there may be a quirk in the word, I leave it for a canonist to resolve.

Milton. *Works*, fol. 118. *An Apology for Smectymnus*.

After this there followed many other Bulls for other Religious
Houses and Rectories that were *impropriated*.

Burnet. *History of the Reformation*, vol. i. book i. p. 40.

All the *impropriations* might easily have been purchased in those
days, when the national funds were all clear, and such vast arrears in
all Bishoprics, as if laid out to that use, would very much have less-
ened the number of them.

Bishop Bull. *Works*, vol. iii. p. 347. *The Life*.

This design he thought would be more easily carried on, if some
rich *impropriators* could be prevailed upon to restore to the Church
some part of her revenues, which they had too long retained.

Id. *Id.*

IM-PROPRIATIONS. Spelman, who has inveighed with great vehemence against the tenure of IMPROPRIATIONS, very carefully distinguishes them (as Skinner has done) from APPROPRIATIONS, with which they are usually identified. After showing in what manner Religious Bodies obtained a perpetual incumbency on Benefices, he adds, "in old times, whilst these churches were in the Clergy-hand, they were called *Appropriations*, because they were *appropriate* to a particular succession of Churchmen; now they are called *Impropriations*, for they are *improperly* in the hands of Laymen." (*Larger Work of Tythes*, c. 20.) Minshew, in like manner, observes, that Impropriations are "when Spiritual Livings come to Temporall men, as *improper* to them." Mr. Coleridge upon Blackstone, (I. 2.) remarks, that "in a note upon the term *Improprie*, to be found in 1 Haggard's Rep. 162. *Duke of Portland v. Bingham*, several instances are given of its being used synonymously with *Appropriate*, not only since but before the dissolution of the Religious Houses."

Blackstone's account of them. It is scarcely possible to abridge the language of Blackstone (*loc. cit.*) without rendering his meaning less distinct; and we prefer therefore to give in his own words, rather than in our own, his very clear and lucid account of the origin and nature of Impropriations. "Benefices," he says, "are sometimes *appropriated*; that is to say, the Benefice is perpetually annexed to some spiritual Corporation, either sole or aggregate, being the patron of the Living; which the Law esteems equally capable of providing for the service of the church, as any single private clergyman. This contrivance seems to have sprung from the policy of the Monastic Orders, who have never been deficient in subtle inventions for the increase of their own power and emoluments. At the first establishment of Parochial clergy, the tithes of the Parish were distributed in a fourfold division; one for the use of the Bishop, another for maintaining the fabric of the church, a third for the poor, and the fourth to provide for the incumbent. When the sees of the Bishops became otherwise amply endowed, they were prohibited from demanding their usual share of these tithes, and the division was into three parts only. And hence it was inferred by the Monasteries, that a small part was sufficient for the officiating priest; and that the remainder might well be applied to the use of their own fraternities, (the endowment of which was construed to be a work of the most exalted piety,) subject to the burthen of repairing the church, and providing for its constant supply. And therefore they begged and bought, for masses and obits, and sometimes even for money, all the advowsons within their reach, and then appropriated the Benefices to the use of their own Corporation. But, in order to complete such appropriation effectually, the King's licence, and consent of the Bishop, must first be obtained: because both the King and the Bishop may some time or other have an interest, by lapse, in the presentation to the Benefice; which can never happen if it be appropriated to the use of a Corporation, which never dies: and also because the Law reposes a confidence in them, that they will not consent to any thing that shall be to the prejudice of the Church. The consent of the patron also is necessarily implied: because (as was before observed) the appropriation can be originally made to none, but to such Spiritual Corporation, as is also the patron of the church; the whole being indeed nothing else but an allowance for the

patrons to retain the tithes and glebe in their own hands, without presenting any clerk, they themselves undertaking to provide for the service of the church. When the appropriation is thus made, the appropriators and their successors are perpetual parsons of the church; and must sue and be sued, in all matters concerning the rights of the church, by the name of parsons.

"This appropriation may be severed, and the church become disappropriate, two ways; as, first, if the patron or appropriator presents a clerk, who is instituted and inducted to the parsonage: for the incumbent so instituted and inducted is to all intents and purposes complete parson: and the appropriation, being once severed, can never be reunited again, unless by a repetition of the same solemnities. And, when the clerk so presented is distinct from the vicar, the rectory thus vested in him becomes what is called a *sinecure*; because he hath no cure of souls, having a vicar under him to whom that cure is committed. Also, if the Corporation which has the appropriation is dissolved, the parsonage becomes disappropriate at Common law; because the perpetuity of person is gone, which is necessary to support the appropriation.

"In this manner, and subject to these conditions, may appropriations be made at this day:* and thus were most, if not all, of the appropriations at present existing originally made: being annexed to Bishopricks, Prebends, Religious Houses, nay even to Nunneries and certain Military Orders, all of which were Spiritual Corporations. At the dissolution of Monasteries by statutes 27 Hen. VIII. c. 28. and 31 Hen. VIII. c. 13., the appropriations of the several parsonages, which belonged to those respective Religious houses, (amounting to more than one-third of all the Parishes in England,) would have been by the rules of the Common law disappropriated, had not a clause in those statutes intervened, to give them to the King in as ample a manner as the Abbots, &c. formerly held the same, at the time of their dissolution. This, though perhaps scarcely defensible, was not without example; for the same was done in former reigns, when the alien Priories (that is, such as were filled by foreigners only) were dissolved and given to the Crown. And from these two roots have sprung all the lay appropriations of secular parsonages which we now see in the Kingdom; they having been afterwards granted out from time to time by the Crown.

"These appropriating Corporations, or Religious Houses, were wont to depute one of their own Body to perform divine service, and administer the sacraments, in those Parishes of which the Society was thus the parson. This officiating minister was in reality no more than a curate, deputy, or vicergerent of the appropriator, and therefore called *vicarius* or *vicar*. His stipend was at the discretion of the appropriator, who was however bound of common right to find somebody, *qui illi de temporalibus, Episcopo de spiritualibus, debeat respondere*. But this was done in so scandalous a manner, and the Parishes suffered so much by the neglect of the appropriators, that the legislature was forced to inter-

* "The truth of this position has been questioned, and the doubt is not likely to be solved by any judicial decision. But I am not aware of any principle which should prevent an appropriation from being now legally made, supposing the Spiritual Corporation already seised of the advowson of the church, or enabled to take it by grant. The power of the King and the Bishop remain undiminished."

IM-PROPRIATIONS.

IM-
PROPRIA-
TIONS.

pose; and accordingly it is enacted by statute 15 Rich. II. c. 6., that in all appropriations of churches, the diocesan Bishop shall ordain (in proportion to the value of the church) a competent sum to be distributed among the poor parishioners annually; and that the vicarage shall be *sufficiently* endowed. It seems the Parishes were frequently sufferers, not only by the want of divine service, but also by withholding those alms for which, among other purposes, the payment of tithes was originally imposed; and therefore in this Act a pension is directed to be distributed among the poor parochians, as well as a sufficient stipend to the vicar. But he, being liable to be removed at the pleasure of the appropriator, was not likely to insist too rigidly on the legal sufficiency of the stipend; and therefore by statute 4 Hen. IV. c. 12. it is ordained, that the vicar shall be a secular person, not a member of any Religious House; that he shall be vicar perpetual, not removable at the caprice of the Monastery; and that he shall be canonically instituted and inducted, and be sufficiently endowed, at the discretion of the Ordinary, for these three express purposes, to do divine service, to inform the people, and to keep hospitality. The endowments, in consequence of these statutes, have usually been by a portion of the glebe or land belonging to the parsonage, and a particular share of the tithes which the appropriators found it most troublesome to collect, and which are therefore generally called privy or small tithes; the greater, or predial tithes being still reserved to their own use. But one and the same rule was not observed in the endowment of all vicarages. Hence some are more liberally, and some more scantily, endowed: and hence, the tithes of many things, as wood in particular, are in some parishes rectorial, and in some vicarial tithes.

"The distinction therefore of a parson and vicar is this: the parson has, for the most part, the whole right to all the Ecclesiastical dues in his Parish; but a vicar has generally an appropriator over him, entitled to the best part of the profits, to whom he is in effect perpetual curate, with a standing salary. Though in some places the vicarage has been considerably augmented by a large share of the great tithes; which augmentations were greatly assisted by the statute 29 Car. II. c. 8. enacted in favour of poor vicars and curates, which rendered such temporary augmentations (when made by the appropriators) perpetual."

Spelman's
opinion.

Spelman (*ut supra*) lays down as principles—1. That, after the appropriation, the Parsonage still continueth spiritual, a position not likely to be disputed; and 2. That no man properly is capable of an appropriation but spiritual men, a doctrine which, however just in itself, will not meet equally ready admission. It was the Dissolution, he says, that twilight of both Religions, which first violated the holy marriage of spiritual things

* "In the case of the *Duke of Portland v. Bingham*, 1 Haggard's Rep. 157., Sir W. Scott, after observing that the term 'appropriation' is almost entirely confined to the English Church and English Canon law, says, that there were two kinds of it, the one *pleno jure, sive utroque jure tam in spiritualibus, quam in temporalibus*; the other *in temporalibus* only, the want of distinguishing between which had led to great confusion. In the first, that in which both the spiritual and temporal interests of the Church were annexed to the house, it had the cure of souls, and performed the duties by its own members or merely stipendiary curates, from whence probably sprang the perpetual curacies of the present day. In the second kind, the cure of souls resided in an endowed perpetual vicar, who was instituted by the Bishop."

and spiritual men, which are correlatives and cannot in reason be divorced: but the Dissolution, "like Abimelech, (*Gen. xx. 2.*) took the wife from the husband, and made laymen, which before were the children of the Church, now become spiritual fathers." He then proceeds to affirm on Scriptural arguments that the King had not lawfully the power which he then exercised of seizing God's portion to himself and diverting it from its rightful possession to other channels. The consequence which he deduces follows very naturally, if his premisses be once granted. "It appears how unjust it is to tolerate appropriations, and how miserable their condition is who hold them. O, how lamentable is the case of a poor appropriatory, that, dying, thinketh of no account but of that touching his Lay-vocation! and then coming before the Judgment-seat of Almighty God, must answer also for the spiritual function; first why he meddled with it not being called unto it; then why (meddling with it) he did not the duty that belongeth unto it, in seeing the Church carefully served, the Minister thereof sufficiently maintained, and the Poor of the Parish faithfully relieved... Look how many of the Parishioners are cast away for want of teaching; he is guilty of their blood; at his hand it shall be required, because he hath taken upon him the charge... It is not, therefore, a work of bounty or benevolence to restore these appropriations to the Churches, but of duty and necessity so to do. It is a work of duty to give that unto God that is God's, (*Matt. xxii. 21.*) and a work of necessity towards the obtaining remission of these sins." (145.)

In another place, *De non Temerandis Ecclesiis*, he has adopted a similar line of argument, and his son, Clement Spelman, in a Preface to that Tract, has given a series of fearful examples from English History, occupying seven folio pages, of the "insuccess" of sacrilegious persons who have rioted upon the plunder of the Church, and fed themselves with "oblations and tythes, the fat of Impropropriations." The instances, no doubt, are remarkable, and the well-meaning writer sums them up with a pithy address to his reader. "Do thou, and let every man observe, how often Impropropriations and Religious Houses in a short time change and shift their owners, like the Ark not resting with the men of Ashdod, Gath, nor Eckron, but wearies them out with Emrods and Mice, curses upon their persons and estates; but returned to Bethshemeth and Kiriathjearim, to its own place, to the Priest and Levite, not only Obed Edom, but even all Israel is blessed." We fear this remonstrance has not often, of late, met with any very practical application. But it was not wholly unsuccessful. In Spelman's *Life* it is mentioned that several gentlemen were induced by reading this Work to restore their Impropropriations to the Church; and in Camden's *Britannia* (*Ed. 1695, p. 724.*) we are told, "Scarce two miles from Arksey, in the West-riding of Yorkshire, lies Adwick in the Street, memorable on this account, that Mrs. Ann Savill, (a virgin benefactress yet living,) daughter of John Savill, of Medly, Esq., purchased the Rectory thereof, for which she gave 900*l.*, and has settled it in the hands of Trustees for the use of the Church for ever; and this from a generous and pious principle, upon the reading of Sir Henry Spelman's noted Treatise *De non Temerandis Ecclesiis.*" But a fuller account of these matters is given by Jeremiah Stephens, who edited the *Larger Work on Tythes*, in his Preface; and it is but a tribute due to the memory of the excellent

IM-
PROPRIA-
TIONS.Impro-
priations re-
stored.

IM- and single-minded men whom he notices, once more to
 PROPRIA- connect their names with their good deeds. Spelman
 TIONS. him self disposed of the proceeds of Middleton, in Nor-
 IMPROVE. folk, an Impropriation upon his own Estate, for the aug-
 mentation of that Vicarage, and of Congham, a small
 Living near it. Sir Ralph Hare, of the same County,
 gave the perpetual advowson of a good Impropriation
 to St. John's College, Cambridge. Sir Roger Towns-
 end restored three Impropriations to the Church, and
 other gentlemen of Norfolk are said to have acted
 similarly. Sir William Dodington of Hampshire sur-
 rendered six Impropriations to the full value of 600*l.* a
 year and more. Richard Knightley, Esq. of Northamp-
 tonshire gave up Fausley and Preston Baptist. Lord
 Hicks, Viscount Campden, restored one in Pembroke-
 shire, which cost 460*l.*, one in Northumberland 760*l.*,
 one in Durham 366*l.*, another in Dorsetshire 760*l.*:
 he redeemed Chantry lands for 240*l.*, and gave pensions
 and left legacies to several Ministers. Mrs. Ellen
 Goulston annexed the Impropriation of Bardwell in
 Suffolk to the Vicarage, and then gave the advowson to
 St. John's College, Oxford. Besides these, "while Sir
 Henry Spelman lived, there came some unto him
 almost every Term in London, to consult with him how
 they might legally restore and dispose of their Impro-
 priations to the benefit of the Church; to whom he gave
 advice, as he was best able, according to their particular

cases and inquiries; and there wanted not others that
 thanked him for his Book, promising that they would
 never purchase any such appropriate Parsonages to
 augment their Estates."

Selden, as may be imagined, considers the subject
 very differently; in his *History of Tythes* (*Works*, vol.
 iii. 1227.) he gives an account of the nature of appro-
 priations, and afterwards, in the *Review* of that Work,
 (1322.) he makes their existence an argument against
 the origin of tythes, *jure divino morali*.

Perhaps no plainer example can be offered of one
 among the many abuses to which Impropriations have
 given rise, than a fact stated in the title-page of Spel-
 man's Tract before mentioned, *De non Temerandis*
Ecclesiis, that it was written "for the sake of a Gentle-
 man, who, having an appropriate Parsonage, employed
 the Church to prophane uses, and left the Parishioners
 uncertainly provided of Divine Service in a Parish there
 adjoining." The whole subject of Impropriations is
 treated very copiously and with great learning by White
 Kennett (afterwards Bishop of Peterborough) in his *Case*
of Impropriations, 1704. And there is a curious list
 of *Impropriations purchased* by means of *compositions*
with Delinquents, which shows the sums extorted, from
 1640 to 1648, by the Long Parliament, for *augmenta-*
tion of the maintenance of Preaching Ministers.

IM-
 PROPRIA-
 TIONS.

IMPROVE.

Selden.

Bishop
 Kennett.

IMPRO'SPEROUS, } Lat. *improsper*, in, priva-
 IMPRO'SPEROUSLY, } tive, and *prosper*; from *πρόσ-*
 IMPRO'SPEROUSNESS, } *φωρος*, that is, *commodus*,
 IMPROSPE'RITY. } *utilis*, convenient, useful, ἀπό
 τῆ προσφέρειν, to bring forward.
 Useless, luckless, unfortunate, unhappy.

Or falsed matches, finished
 In wrong of others, might,
 By still *improsperous* presidents,
 Deterre from wronging right.

Warner. *Albion's England*, book xii. ch. lxxvi.

Thus like a rose by some unkindly blast,
 'Mongst many buds that round about it grow,
 The with'ring leaves *improsp'rously* doth cast,
 Whilst all the rest their sovereign beauties show.

Drayton. *The Legend of Matilda the Fair*.

The *improsperousness*, ruin perhaps, ἀνολίθρια, of a whole king-
 dom should be imputable to one such sin, and all our prayers to
 Heaven for you, be out sounded and drown'd with that most contrary
 eloquence.

Hammond. *Sermon* 7. vol. iv.

Now seven revolving years are wholly run,
 Since this *improsperous* voyage we begun.

Dryden. *Virgil. Æneid*, book v.

Shouldst thou, O monarch! follow to our cost
 Th' *improsperous* war, soon death may level all,
 And chiefs and people share one common fall!

Hoole. *Orlando Furioso*, book xxxviii. l. 412.

For the prosperity or *improsperity* of a man, or his fate here, does
 not entirely depend upon his own prudence or imprudence, but in a
 great measure upon his situation among the rest of mankind, and
 what they do.

Jortin. *Works*, vol. ii. p. 26. *Remarks on Ecclesiastical History*.

IMPROVE, Fr. *improver*; Lat. *improbare*, (in,
 privative, and *probare*, to prove,) to disprove, disapprove,
 reprove. See UNIMPROVED.

To censure; to impeach, to blame, to reprove.

And because when he rehearsed his preaching and hys doynge
 vnto the hygh Apostles, they could *improue* nothyng, therefore will
 he be equall with the best.

Tyndall. *Workes*, fol. 177. *The Obedience of a Christian Man*.

Their rayling upon the open and manifest truth which they could
 not *improue*, and resysting the Holy Ghost, &c.

Id. *Ib.* fol. 340. *To the Christian Reader*.

It is maruell but here be somewhat that they *improue*, for their
 myndis is so intoxicate that there is nothing, but they will note it
 with a blacke coale, and yet all may be established by the testimony
 of Scripture.

Frith. *Workes*, fol. 77. *John Frith's Iudgement vpon Master Wm*
Tracyes Testament.

And this is the Catholique faith, against the which, how thauctor
 wil fortify, that he would haue called Catholique, and confute that he
improueth, I intend hereafter more particularly to touch.

Stephen, Bishop of Wynchester. *Explication of the True Catho-*
lique Fayth, ch. iv. fol. 15.

Whiche booke this auctor doth after especially allow, how so euer
 all the summe of his teaching doth *improue* it in that point.

Id. *Ib.* fol. 18.

Which open speche cānot stande, and is *improved* by this opē
 speche of his owne likewise.

Id. *Ib.* fol. 114.

IMPRO'VE,

IMPRO'VEMENT,

IMPRO'VER,

IMPRO'VABLE,

IMPRO'VABLENESS.

Approve and improve, approve-
 ment and improvement, are used
 in our old Law as respectively
 equivalent. By Statute of Mer-
 ton (see in Rastall) the great

men of England, leaving sufficient pasture, are allowed
 to make the profit or *approvement* of the residue, &c.
 and lords of waste woods and pastures are allowed to
improve the said woods, &c. or make *improvement* of
 them; the tenants having sufficient pasture to their
 hold. Hence Skinner derives the verb from the Lat.
in, and *probus*; *q. d. probum seu bonum facere vel fieri*,
 to make or become useful or good. But an *approver*,

IMPROVE. or a *prover*, *probat*or, is in Law also;—one, who being indicted of treason or felony, and arraigned for the same, doth confess the fact before plea pleaded, and appeals or accuses others his accomplices in the same crime, in order to obtain his pardon. Such *approval*, Blackstone adds, can only be in capital offences. And it is not at all probable that these words differ in any thing except their application: in the latter usage, to *approve* is simply to *prove* or make *proof* of; in the former, to make *proof* or trial of, to make experiment upon; and, consequentially,

To meliorate, to better, to correct, to amend; to enhance, to increase.

Manure thyself then, to thyself b' *improv'd*,
And with vain outward things be no more mov'd,
But to know that I love thee, and would be lov'd.

Donne. To Mr. Rowland Woodward.

The *improvement* of the ground is the most naturall obtaining of riches; for it is our great mother's blessing, the earth's; but it is slow.

Bacon. Of Riches. *Essaie* 34.

Because there is a perfection of degrees, as well as kinds, eminent *improvers* of any art may be allowed for the co-inventors thereof, being founders of that accession which they add thereunto.

Fuller. *Worthies. General*, vol. i. ch. xii. p. 39.

We might be engaged to enter on the examination of the Romish doctrines of the *improvableness* of attrition into contrition, by the priest's aid, without the sinner's change of life.

Hammond. *Works*, vol. i. fol. 479. Of *Fundamentals*, ch. xii.

You have advanc'd to wonder their renown,
And no less virtuously *improv'd* your own.

Waller. To a Person of Honour.

Did God vouchsafe such transcendent blessings either to them or us only to be *improved* into the food and fewel of intemperance.

South. *Sermons*, vol. v. p. 361.

Their scholars, as Aristotle excellently describes them, thought themselves greatly *improved* in Philosophy, and that they were become gallant men, if they did but hear and understand and learn to dispute about morality; though it had no effect at all, nor influence upon their manners.

Clarke. On the *Attributes*, p. 289.

Let us suppose a man according to his natural frame and temper, addicted to modesty and temperance, to virtuous and sober courses. Here is indeed something *improvable* into a bright and a noble perfection.

South. *Sermons*, vol. iv. p. 81.

When the corruption of men's manners by the habitual *improvement* of this vicious principle comes from personal to be general and universal, so as to diffuse and spread itself over a whole community; it naturally and directly tends to the ruin and subversion of the government, where it so prevails.

Id. *Ib.* vol. v. On the *Education of Youth*.

As the noble founder of the Lectures I have had the honour of preaching, was a great *improver* of natural knowledge, so in all probability he did it out of a pious end, as well as in pursuit of his genius.

Derham. *Physico-Theology. To the Reader*, sig. A. 4.

While in the bosom of this deep recess,
The voice of war has lost its madding shouts,
Let us *improve* the transient hour of peace,
And calm our troubled minds with mutual songs.

Warton. *Eclogue* 2. *Acis and Alcyon*.

Reflect upon that great law of our nature, that exercise is the chief source of *improvement* in all our faculties.

Blair. *Lecture* 2.

IMPROVIDE, } Fr. *improveu*; Sp. *impro-*
IMPROVIDENT, } *vido*; Lat. *improvidus*; in, pri-
IMPROVIDENTLY, } vative, and *providus*, from *pro-*
IMPROVIDENCE, } *videre*, (*pro*, and *videre*, Gr. ἐὶδ-
IMPROVISION. } εἶν,) to foresee.

Not to foresee, not to forecast, and consequently, not to prepare.

Improvident, (or *imprudent*,) not foreseeing or forecasting; careless, regardless of the future; incautious, heedless.

He was in jeopardy of his life, and all *improvid*ed for dread of death, coacted to take a small balynger, and to sayle into Fraunce.

Hall. *Edward IV. The twenty-third Yere*.

The English Ambassadors returned out of Flanders from Maximilian, and certified the King, that he was not to hope for any aide from Maximilian, for that hee was altogether *improvid*ed.

Bacon. *King Henry VII.* fol. 109.

As they, to rid an inconvenience,
Stick not to raise a mischief in the stead,
Which after mocks their weak *improvidence*.

Daniel. *Musophilus*.

Nor never dost thou any thing forecast,
But as thou art *improvident*, so light.

Drayton. *The Legend of Robert Duke of Normandy*.

Distracted in her course, *improvidently* rash,
She oft against the cleefs her crystal front doth dash.

Id. *Poly-olbion*, song 12.

Wherein nevertheless there would be a main defect, and her [Nature] *improvision* justly accusable.

Sir Thomas Brown. *Vulgar Errours*, book iii. ch. ii.

No laws, no manners form'd the barbarous race:
But wild, the natives rov'd from place to place;
Untaught and rough, *improvident* of gain,
They heap'd no wealth, nor turn'd the fruitful plain.

Pitt. *Virgil. Æneid*, book viii.

I shall propose to you to suppress the board of trade and plantations; and to recommit all its business to the council from whence it was very *improvidently* taken.

Burke. *Works*, vol. iii. p. 333. *Speech on the Economical Reform*.

By other his perfidious, unjust, and tyrannical acts by him perpetrated and done, and by his total *improvidence* in not taking any one rational security whatsoever against the inevitable consequences of those acts, did make himself guilty of all the mutual slaughter and devastation which ensued.

Id. vol. xi. p. 446. *Articles of Charge against Warren Hastings*.

IMPROVISATORE.

IMPROVISATORE, a name attributed by the Italians to one who composes and recites extempore verses on a given subject. The talent, perhaps, has existed, more or less, in all Countries, and at all times; (for Homer has been considered as an Improvisatore, and the American Savages during their festivals chant extempore songs to their barbaric music;) but the name is more peculiarly restricted to Italy, where the language, from its great flexibility, affords unusual facilities for impromptu versification. Without inquiring, therefore, into matters of lesser and obscurer note, we

shall confine ourselves to a few particulars of the most celebrated Improvisatori who have distinguished themselves within the pale of the Alps.

Crescimbeni, in his *Commentarij all' Istoria della volgare Poesia*, (vol. i. l. iii. 12.) expresses an opinion, that the power of Improvising in Italian was coeval with the Poetry of that language; nevertheless, that no memorials of it are preserved anterior to the XVth century. The metre at that time is believed to have been on all occasions the *ottava rima*. He then mentions some of the names which we are about to notice;

IMPROVE.

IMPROV-
VISA-
TORE.

IMPROV-
VISA-
TORE.

and adds, somewhat whimsically, that in his own days the Art had attained far higher value than it held in former times, not only because it had been limited by Rules of much greater strictness, but because it had become a fashion to Improvvisare in Prose, on matters of deep learning and Science. Thus it seems, *il glorioso Principe Cardinal Pietro Ottoboni, Vicecancelliere di Santa Chiesa, il cui ingegno e la cui prontezza è mirabile in ogni cosa, e particolarmente nelle materie letterarie*, had established a Monday evening *Conversazione*, in which *eruditi discorsi, poesie d'ogni genere*, accompanied and unaccompanied, *poemetti d'ottave capitolì, catene di sonetti, di canzoni, di canzonette* were Improvvised for six hours together with the utmost *prontezza, vivacità, scellezza, e felicità* by all the company; but, as might reasonably be expected from a Prince, a Cardinal, and a Vice-Chancellor, *sopra il tutto era la nobiltà, robustezza, fecondità, e grazia di chi lor presideva*. In the end this *maraviglioso istituto* of chattering charlatans formed itself into an *Accademia*, under the direction of Corelli as master-fiddler.

Serafino
d'Aquila
and Bernar-
do Accolti.

Among the earliest names which we find recorded, occur those of Serafino d'Aquila and Bernardo Accolti, both of whom flourished at the close of the XVth century. Of the latter, Paolo Cortese, a contemporary, who from the refinement of his own style most probably was a fastidious Critic respecting that of others, has pronounced a judgment which may be received as conclusive of his great merit. *Bernardus Accoltus, qui quanquam versus extempore dicat, ita tamen aptis sententiis verba concinnè jungit, ut cum celeritati semper parata sit venia, magis in eo sunt laudanda quæ fundat, quam ignoscendum quod ex tempore et partu repentino dicat. (de Cardinalatu.)* Accolti, who was born at Arezzo, was distinguished as *l'unico Aretino*; and one of the most pleasing traits in his character is exhibited in the affection which he cherished for Serafino, who emulated him in his peculiar course without any of the bitterness of rivalry. Mazzuchelli (*ad Aquila*) has preserved an Epitaph, which Accolti is said to have engraved on the tomb of his friend in *Sta. Maria del Popolo*, but which does not exist there at present.

*Qui giace Serafin: partirti or puoi:
Sol d'aver visto il sasso che lo serra
Assai sei debitore agli occhi tuoi.*

Nor was Accolti himself without his poetical eulogists. The following lines, addressed to him by Grammatico Toscano, are sufficiently elegant to deserve transcription:

*Carmina quæ subito tibi sunt effusa calore,
Vel quæ sunt limâ saepe polita tuâ,
Qui legit, haud cernit quid differat impetus arte,
Et procusa pari cuncta labore putat.
Atque ait, "hæc si est ars, nihil hæc est cultius arte,
Si furor, est ars hoc culta furore minus."*

Serafino is said by Tiraboschi (iii. 3. 10.) to have balanced even the fame of Petrarch. He was an admirable musician, and his verses owed no small portion of their celebrity to the skill wherewith they were accompanied. We are told that during the recitations of Accolti in Rome the shops were shut, all business was suspended, guards were placed at the doors, and long and loud acclamations from the most learned and illustrious Prelates and Scholars repaid his exertions. He is commended in high terms by Cardinal Bembo. Ariosto speaks of him as a person of consideration during his own time at the Court of Urbino; and Leo X. honoured him

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with the post of Apostolic Secretary. His Poems, including a Comedy, *Virginia*, named after his natural daughter, have been often reprinted, and a favourable estimate of his powers may reasonably be founded on them.

IMPROV-
VISA-
TORE.

Aurelio Brandolini, who died of the plague at Rome in 1497, was blind or nearly so, and in consequence is known as *il lippo*, a name which, by a Latinized *erratum* in one of the editions of Moreri, has been whimsically transformed into *Lupus*. He was a Florentine, and at first taught Oratory at Buda, under the patronage of Matthias Corvinus, King of Hungary. Bosso, (*Ep. Fam.* ii. 75.) his contemporary, compares him to Plato and Aristotle, and to a third, who might be surprised at finding himself in such company, Theophrastus; and we believe it is to the same writer that we are indebted for the relation of a marvel, which, provided it be true, does more credit to the retentive memory than to the poetical taste of his Hero; namely, that he one day Improvvised all the subjects in the XXXVII Books of Pliny's *Natural History*, without the omission of a single important particular. How would an English ear tolerate the excellent Philemon Holland, to whom our pages are so often indebted, if clothed in the embroidery of rhyme! The printed Works of Brandolini are chiefly on Moral and Religious subjects, for he was a Preacher as well as a Poet, and an Augustin Friar to boot. Two of his brothers, Cristoforo and Raffaele, partook both of his Poetical talents and of his defect in sight.

The Bran-
dolini.

Besides these, Giammario Filelfo, who preceded them some few years in time, (the son of Francesco, who is known to Literature by better things than his extempore verses,) is classed among the Improvvisatori, and of his promptitude we read as follows in Tiraboschi. *Ne dæe tacersi un raro pregio di questo scrittore, di cui ci ha lasciato memoria Giglio Gregorio Giraldis, il qual dice di averlo udito da Ciro, fratello di Giammario: cioè che trovandosi egli talvolta in un consesso di ben cento persone, e venendogli da ciascheduno proposto un argomento su cui verseggiare, egli rispondeva a tutti sul campo, con quell'ordine stesso con cui era stato interrogato. (iii. 5. 27.)* He died in 1480, one year before his father.

Giammario
Filelfo.

Nicolo Leonicensi, a Physician, born at Lunigo, (*Leonicum*), relieved his graver studies, and amused his leisure, during a protracted life of ninety-six years, by cultivating this talent. It is probable that he would not have harmonized with Brandolini, for one of his Works which is left to us is an attack upon Pliny. *Plinii et aliorum plurium auctorum qui de simplicibus medicaminibus scripserunt errores notati.* He died in 1534. The Strozzi of Ferrara, celebrated in so many of their branches, are numbered in some of them among the Improvvisatori, and if we were content to transcribe a barren list of names, our catalogue might be very largely increased: among them must not be forgotten that of the great Architect Bramante. (Tiraboschi, iii. 8. 6.)

Nicolo
Leonicensi.

The Strozzi.

Bramante.

The magnificent Patronage extended to men of Letters by Leo X. attracted some of the above named and many others to his Court, and gave birth to a class of Poets, who Improvvised not in the *lingua volgare*, but in Latin. Among these the chief place seems accorded by the general voice to Andrea Marone, concerning whom many particulars may be found in Paulus Jovius, (*Elog. Doct. vir.*) Giraldis, (100.) and Valerianus. (*de Liter. infel.* 26.) He was a native of Brescia, and notwithstanding his great powers he profited but little by

Latin Im-
provvisatori.Andrea
Marone.

IMPROV-
VISA-
TORE.

them. A small benefice in Capua was his sole reward, and this he owed to the bounty of the Pope, in return for a splendid public exhibition of his genius at a solemn banquet given to some ambassadors, at which he delivered a long extempore Latin Poem on a Crusade which was proposed against the Turks. Leo also gave him apartments in the Vatican, from which his detestable successor, who considered Poets as so many noxious vermin, expelled him. He was reinstated by the better taste of Clement VII., but on the sack of Rome in 1527, he lost all his little property—*perdidit infelix totum nihil*—and what to one of his habits and pursuits was of infinitely deeper moment, his MSS. After a short retirement to Capua he returned to the devoted City, and commenced an ineffectual search for them. The bitterness of this disappointment preyed upon his mind, and soon afterwards he died miserably in a wretched hovel, neglected, forgotten, and broken-hearted. Tiraboschi has given the following picture of his manner of Improvvising, which is almost literally translated from Paulus Jovius. *Al suono della viola ch' egli stesso toccava, cominciava a verseggiare, e quanto più avanzavasi, tanto più pareva crescergli la facondia, la facilità, l'estro, e l'eleganza. Lo scintillar degli occhi, il sudore che gli piovea dal volto, il gonfiarsegli delle vene, facea fede del fuoco che internamente lo ardeva, e teneva sospesi e attoniti gli uditori, a quali sembrava che il Marone dicesse cose da lungo tempo premeditate.* (iii. 4. 9.)

Camillo
Querno.

But the festive hours of Leo X. were not always dedicated to such elegant relaxation as Marone afforded. His Court, as is well known, was thronged with buffoons, the chief of whom was Camillo Querno; a wag who, in many particulars, has often been confounded with some of his fellows. His History is thus told by Tiraboschi, again borrowing from Paulus Jovius. Querno brought to Rome a Poem, the *Alexias*, consisting of 20,000 verses, *e presentatossi agli Accademiche colla Improvisatrice sua cetra; essi al vederlo pingue in volto e ben zazzaruto, pensarono ch' ei fosse opportuno a farne una piacevole scena. Raccollisi dunque a un solenne convito in un' Isoletta del Tevere, sacra già ad Esculapio, ivi mentre il Querno mostravasi valoroso egualmente nel poetar che nel bere, gli poser lietamente sul capo una corona di nuovo genere, tessuta di pampini, di cavoli, e di alloro, e con replicate viva lo acclamavano Arcipoeta.* (iii. 4. 11.) Not long afterwards he was presented to Leo, and soon became the favourite companion of the Holy Father's lighter moments. He was allowed to pick choice morsels from the Pontifical dish, and even to taste of the same cup; under this condition, that each draught was to be purchased by a Latin distich, and that the wine was to be *longè dilutissimum*, provided the lines were bad. Querno, as may readily be supposed, under this hard bargain sacrificed much more frequently to the Nymphs than to Bacchus. Had he always poured forth such verses as are recorded in the following Leonine couplet, he would have deserved a better fate; but it should be remembered, that the subject of them was one which deeply occupied his thoughts, and doubtless filled him with more than ordinary inspiration. It was after quaffing a potation of unusual tenuity, that he addressed the Pontiff,

*In cratere meo Thetis est conjuncta Lyæo;
Est Dea juncta Deo, sed Dea major eo.*

A mock combat of wit between Leo and his zany is

brought forward whenever the name of Querno is mentioned, and though most readers, probably, have often encountered it elsewhere, it must not be omitted here. The Bard, perhaps being dry, commenced with the line below:

Archipoeta facit versus pro mille Poetis,

a hint which the Pope dexterously parried, by replying after Querno's own manner,

Et pro mille aliis Archipoeta bibit.

Thus far there is only simple affirmation on either side, and each, we doubt not, equally in accordance with fact; but Leo has the most point. Paulus Jovius, who relates the anecdote, says, that Querno, somewhat startled, yet not abashed, at the Pontiff's quickness—*stupens at interritus*—rejoined with a more direct approach to the object of his desire,

Porrige, quod faciat mihi carmina docta, Falernum,

and that Leo finished the battle, and *floored* his antagonist, by a double allusion to the effects of wine both on his bodily and his mental feet, the one lame from the gout, the other from inebriety,

Hoc etiam enervat debilitatque pedes.

The fate of Querno was not less wretched than that of the more refined Marone. On the death of Leo his favour declined, and of the new possessors of the Vatican he remarked, not without humour, that he had exchanged *pro uno benigno Leone multos feros Lupos*. The invasion of the Constable Bourbon and the assault of Rome drove him into exile to Naples; there, disease forced him to an hospital, and in a paroxysm of despair, perhaps of delirium, he tore open his own bowels, and destroyed himself with a pair of scissors. A Poem from his pen, with which we have not happened to meet, and which most likely would not repay the trouble of searching for it, *sulla guerra di Napoli*, was printed at that city in 1529.

It has very frequently been stated that Querno was crowned in the Capitol. Mr. Roscoe (*Leo X.* ch. xvii.) has noticed, as countenancing this error, Bottari, Lancelotti, Angeli, and Colocci; the first-named boldly cites Paulus Jovius as an authority that the Pontiff *fece la funzione di incoronarlo*. Bayle also has spoken to like purpose. (*ad Leo X.*) But no one has given larger currency to this mistake than Pope in some highly finished lines in his *Dunciad*. Cibber, on his inthronization by Dulness, is thus likened to the Improvvisatore of Leo:

Not with more glee by hands Pontific crown'd,
With scarlet hats wide-waving circled round,
Rome in her Capitol saw Querno sit,
Thron'd on sev'n hills, the Antichrist of wit. (ii. 13.)

The original note is an egregious specimen of blundering. "He (Querno) was introduced as a Buffoon to Leo, and promoted to the honour of the Laurel, a jest which the Court of Rome and the Pope himself entered into so far, as to cause him to ride on an Elephant to the Capitol, and to hold a solemn festival on his Coronation;" and for this statement, as before, Paulus Jovius (*Elog. vir. doct.* xxxii.) is cited. The course of Warburton's studies (extensive as it was) did not lead him into the fields of modern Italy; but we are surprised to find the above error repeated, without comment or correction, in the edition of Warton, who, *siquis alius*, might be expected to have known

IMPROV-
VISA-
TORE.Mistake con-
cerning his
Coronation

IMPROV-
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TORE.

better: neither does Mr. Roscoe notice the sanction which it has received from our great Poet.

Strada's
account of
Querno.

The mistake, we doubt not, has arisen from two sources, partly from an invention of Strada, who introduces Querno into the Assembly of Poets, which he supposes to have been convened by Sadoletus, in so graphic a manner, that we shall venture to cite the passage at length, not only in illustration of our position, but for the excellence of the portrait. *Hæc dum Sadoletus favente mirum in modum concione diceret, insistere continuo cogitur, excitato in viciniâ ingenti hominum clamore, incertum plaudentium an exsibitantium. Scilicet ad Senatum in tempore accedebat Poetarum additamentum Camillus Quernus Monopolitanus, is quem Roma, Principi blandita, Archipoetam paulo ante salutaverat. Cum enim audisset eo die conventum haberi maximum Poetarum, ratus absque se Patrum numerum haud legitimum fore, properavit quantum per quadrupedem licuit ad vulgi clamores subindè restitantiem. Nec aliam induit speciem ab eâ quâ pridem Tiberinâ in insulâ, plaudente Populo Romano triumphaverat. Elephantum conscendit tapete Babylonico instratum, sparsimque argenteis crepitaculis circumsonantem: ipse segmentatâ veste conspicuus, rejectâ in humeris versicolore chlamydulâ, manu lyram tangebatur, obviosque Romanos Proceres carmine compellabat. Capiti illa eadem corona inerat, perplexa pampino, lauro, brassicâque quâ, super Tiberim, publico exceptus epulo, inter immania pocula donatus est. Circum ingens hominum plausus tanquam in Theatro identidem acclamantium.*

*Salve brassicâ virens coronâ,
Et lauro, Archipoeta, pampinoque,
Dignus Principis auribus Leonis.*

Prolus. ii. 5.

Here we have the Elephant, which, perhaps, may be the property of Querno, but which, as we shall see presently, belongs also to a competitor; but even here the Coronation in the Capitol is wanting. Strada, in the same *Prolusio*, (6. *ad fin.*) has put into the mouth of Querno some hexameters, which there can be little doubt are a grave imitation of his style. They do not bear the slightest appearance of burlesque or caricature, and as they abound in *concetti* and playings upon words, or rather upon syllables, a very brief specimen will suffice. The subject is a thunderstorm, which accidentally kindled some fire-works prepared on the Castle of St. Angelo for the celebration of a festival. The Poem opens with the following very forced description of nightfall,

*Nox aderat tandem, et cælum ex Cyclope diurno
Nocturnus tunc Argus erat.*

The storm rattles among the rockets, and the rockets reply to the storm, in the lines below:

*Hæc inter cæpit obnubi nubibus æther,
Orbari stellis orbes, veroque tonitru
Cælum indignari, Romæque indicare bellum.
Roma nec absistit. Dumque hinc atque inde tonabat,
Alternisque choris cælumque solumque canebant;
Falsèbat spectatores gratissimus error,
Anne darent plausum nubes, anne æra tonarent?
Cælesti clausum fureret sub nube metallum,
An nubes fureret Romano inclusa metallo?*

Well indeed may Strada characterise such strains, though received with acclamation, as *portentosa illa Poesis, quæ postea familiam duxit eorum, qui Camilliano exemplo Archipoeticè dicere instituerunt.*

Another cause which has occasioned a belief in the Coronation of Querno in the Capitol, is the real Coronation which Leo X. designed for a Poet of the same class, Baraballi of Gaieta, and which was frustrated only by the superior sagacity of an Elephant, upon which the buffoon was mounted. The story is thus related by Paulus Jovius, who was an eye-witness, and affords a very lively description of the manners of the Papal Court in the XVIth century. *Baraballi quoque Caietani eximie stoliditati procacius quam sacrosantum Pontificem deceret, illusit: quum ille insulsissimos versus, ab omni vocum et numerorum enormitate ridendos, facere et palam recitare soleret, seque alterum Petrarcham in Hetruscis rhythmis esse prædicaret: eò enim perpetuis adulationibus inflammatus gloriæ cupiditate perpulit, ut meritum gestandæ laureæ honorem postularit, ac subindè ut insigni pompâ in Capitolium duceretur, quod in Capitolio Petrarcham coronatum quondam fuisse audivisset. Tanta vero vis insanie fuit, ut quum ad famam publici apparatus legatio amicorum et affinium Caietanorum properè in Urbem convolasset, ut hominem a concepto furore deterrerent, acerbissimis verbis eos repulerit, tanquam malignè benignitatem Pontificis interpretantes, ac rarissimi honoris immortalis gloriæ suæ prorsus invidentes. Ergo, quod vix credibile foret nisi ea nos mirâ cum voluptate vidissemus, sexagenarius senex honestâ ortus familiâ, proceritate, vultu et canitie venerabilis, togâ palmatâ, et lato clavo, auro purpurâque nitenti, cæterisque Triumphum sumptuosius insignibus exornatus, in convivium, præcinentibus tibiis, deducitur, quum de more Pontifex diem festum Cosmæ et Damiani, Medicæ Familiæ Divis tutelaribus, dedicatum hilariter celebravit. Ibi, quum diu, ad ostentationem absolutæ artis, ineptissimè multa carmina decantasset, omnibus jam in ipsâ risus compressione defatigatis, ad extremum, in Aræ Vaticanâ despectante Pontifice elephantem adscendit, aureo ephippio superstante triumphali sellâ instratum. Cæterum inter tympana, et tubas et voces acclamantis populi consternatâ belluâ, ultra pontem Hadriani deduci pompa non potuit; cujus Triumphum memoriam lignarii cælatores, quum tessellato opere lascivirent, in interioris Pontificii cubiculi foribus scitissimè inscriptam reliquerunt. (Vita Leon. X. l. iv. p. 85. Ed. 1577.)*

Varillas in his *Anecd. de Florence*, has added a few particulars which are not found in Paulus Jovius; and which, no doubt, belong solely to the imagination of that very amusing, but not very authentic writer; who lost no opportunity of touching and refreshing such original pictures as he thought deficient in colouring; and whose claim upon belief may be very fairly estimated by his own spontaneous declaration to Menage, that "out of ten things which he knew he had learned nine from conversation." Thus he makes the Elephant not only restively decline the passage of the Bridge, but also throw his unhappy rider, and turning back again upon the procession, disperse and knock down the troop of Poets who swelled the Triumph. As a concluding marvel, the animal, after having occasioned all this mischief, returned into the court of the Vatican with his customary docility.

Baraballi was not the only one of this band of brothers who paid the price of his reception at Court by undergoing occasional contumely. We read in Gyraldi of frequent heavy inflictions upon Gazoldo, another Latin Improvisatore; and one yet more severe upon the Archipoeta himself. *An nescitis Gazoldum sæpius, ob*

IMPROV-
VISA-
TORE.Coronation
of Baraballi.Fictions of
Varillas.

Gazoldo.

IMPROV-
VISA-
TORE.

ineptos versus et claudicantes, male mulctatum a Leone flagris. Archipoetam verò, immania ingurgitantem pocula, a ganeone Alexandro auribus et pæne naribus deformatum. (Dial. de Poet. suorum temp. ad fin.) So dangerous is it to minister even to the amusements of heartless despotism.

Silvio An-
toniano.

Tiraboschi continues a list of celebrated Improvvisatori of the XVIth century, during which Italian superseded Latin as the vehicle of their inspiration. But a simple catalogue of names is scarcely worth copying. Among them are some ladies, Cecilia Micheli, a Venetian, Giovanna de' Santi, and Barbara di Correggio, the last of whom was a nun. But no one of these times appears to have attained equal eminence with Silvio Antoniano. He was born of an obscure family in Rome, in the year 1540, and very early manifested so extraordinary a taste for Improvvising that he obtained the name of *Poetino*. His education was completed in the family of Cardinal Ottone Truces; at one of whose banquets, when exhibiting a specimen of his talents, he predicted the future possession of the Triple Crown to Cardinal Giannangelo de' Medici, one of the guests present, who was afterwards better known as Pius IV. He next attached himself to the Court of Hercules II. of Ferrara; and there he cultivated the friendship of Ricci, who, in one of his Letters to Giambatista Pigna, has given a lively picture of the powers which his friend manifested during a summer evening party. *Sylvius post prandium ad Lyræ cecinit primùm. Ut se de Amicitia dicturum non paucioribus versibus proposuit, convertit tantùm in meum villicum, quem ab optimâ agri colendi ratione maximè commendavit. Forte meus Architriclinus sponsæ desiderio tractus, quæ eum non longè ad suam villam expectabat, mirè properabat. Hujus desiderii Sylvium clanculum in auribus certiorum ut feci, tum is, nosti quam promptus sit, in hujus discessum versus suos convertit, atque amatorium ejus desiderium ita expressit ut nihil melius... sed rem miram audi. Dum canit Syloius, advolat Philumena avicula, in propriori ædibus muro consistit, cæpit et ipse illo suo vario gutture ad Lyræ sonum respondere, atque ita variè, itaque artificiosè ut dicere eam deditâ operâ in certamen cum Sylvio venisse. Animadvertit ille, atque ad eam aviculam aliquot versus, ut cæteros omnes, optimè compegit.* There can be little doubt that this very singular and agreeable incident gave rise to the well-known imitation of Claudian, which Strada (*Prolusio*, vi.) has attributed to Castiglione, in the very exquisite lines *Philomelæ ac Citharædi concertatio*. On the elevation of Pius IV. to the Papal Throne, Silvio was summoned to Rome and appointed Secretary to the Pope's Nephew, the Cardinal Borromeo. His talents, his virtues, and his diligence were finally rewarded by the purple itself from the hands of Clement VIII. in 1598, and he died full of honours in 1603, aged sixty-three. (Tiraboschi, iii. 4. 11.)

Origin of
Strada's
Philomela.Bernardino
Perfetti.

The diligence of Fabroni has intimately acquainted us with the personal history of Bernardino Perfetti, who was born at Sienna in 1680, a scion of a noble race. His education was very carefully superintended, and at so early an age as seven years he gave distinguished proofs of the direction of his genius, and his ungovernable passion for the Muses. The Latin Poets were his favourite study in youth, and his emulation as an Improvvisatore was awakened by listening to Giambatista Bindi, a celebrated contemporary artist,

and the prodigal applause by which his exhibitions were accompanied. Perfetti's first attempts were made in privacy among a few friends. Their encouragement increased his ardour, and his course was decided by a favourable accident. One day while amusing himself in the streets of Sienna, by singing extempore verses in praise of her illustrious citizens, the fury of inspiration overpowered him, and he burst forth in such a fervid torrent of Poetry that the astonished crowds which gathered round him, in the end, conducted him home in triumph.

Perfetti was now a professed Improvvisatore; but though reciting extemporaneously, and trusting to his divine orgasm for the apparel in which his conceptions should be invested, he by no means neglected that previous furniture of the mind, without which he would be most likely to vent a fluent succession of emptinesses. He read profoundly and extensively; and occupied his leisure not less in the cultivation of Science than in a diligent study of History. Those who heard him Improvise, spoke with astonishment both of the wide range of his knowledge and the promptitude with which it was poured out. He never hesitated; his enunciation was clear and distinct, though his delivery was often so rapid, that the musician who, for the most part, accompanied him on a guitar, not unfrequently found it difficult to keep pace with him. The Pythoness herself, if we credit the account of Fabroni, seems to have been scarcely less agitated under the influence of her prophetic transports than Perfetti was while in the act of Improvvising. The symptoms before described of Marone were exhibited in him; from time to time he swallowed a few drops of water; less, as we are told, for refreshment than to cool the burning thirst of his soul. At the conclusion he fell back motionless and almost lifeless. The night following was passed without sleep; and many days were necessary to cool his blood, to tranquillize his pulse, and to reestablish his ordinary calmness.

He visited Rome more than once. On the second occasion, while forming one of the suite of the Princess Violante of Bavaria, Benedict XIII., a Pontiff chary in the distribution of literary rewards, conferred upon him that distinguished honour which had been accorded to Petrarch, had been designed for Tasso, and which, as we have just seen, had been so nearly profaned by the mockery of Baraballi's admission to it. Perfetti underwent a rigid examination before Judges who were bound by oath to strict impartiality. Twelve subjects were proposed to him, embracing the whole cycle of Philosophy; and he was required to Improvise on Theology, on Natural Philosophy, on Mathematics, on Jurisprudence, on Morals, on Medicine, on Gymnastics, and on Poetry; matters which, with the exception of the last, it may be supposed were purposely chosen as so many stumbling blocks for the discomfiture of his genius. But Perfetti triumphed in them all, and the Judges pronounced sentence of Coronation. The day was fixed. In a car splendidly gilt and drawn by fiery horses, he was borne to the Capitol, amid the shouts and gratulations of a countless multitude. There, kneeling before the Senator, Maria Frangipani, he received the Laurel from his hands; he was permitted to add it to his armorial bearings; he was dignified with the title of Citizen of Rome, and medals, bearing his crowned impress, were struck in his honour. Sienna in a solemn Assembly returned thanks to the Pontiff for

IMPROV-
VISA-
TORE.His Coro-
nation.

IMPROV-
VISA-
TORE.

the favour thus granted to one of her sons. Perfetti amid all his glories retained the most amiable modesty; and long after, when another Pope, Clement XI., was extolling his powers, he returned the following memorable and simple answer. "These powers, be they what they may, flow from the blessing of God, who has gifted me with the spirit of Poetry, even as he lent speech to the Ass which Balaam bestrode. We must not pride ourselves too much upon that for which we are indebted to the bounty of another." He never published, and he even disavowed the few fragments which copyists took down from his lips. His death, which occurred in July 1747, was the result of Apoplexy; his remains were attended to the grave by all Orders of his fellow-citizens; and according to his own request his Laurel Crown was suspended on his Monument in the Church of *Sta. Maria de' Martiri*.

Metastasio.

Metastasio must not be omitted among the Improvisatori. His friend and original patron, Gravina, (by whom his family name Trapassi was changed, by Græco-Italian metamorphosis, into that under which alone he is now recognised,) was first accidentally attracted by hearing the Poet, at ten years of age, sing his own extemporaneous verses in the streets of Rome. The effects produced upon his constitution by indulgence in the fervour necessary to animate him to the full height of this physically dangerous enthusiasm, were so violent, that, by medical advice, he most reluctantly abandoned it. He is said to have swooned after the exertion, to have been carried senseless to his bed, to have been reanimated only by cordials, and not to have recovered self-possession before the lapse of at least four and twenty hours.

Zucco.

Laurenzi.

Corilla
Olympica.

Tuscany and the Venetian States, more especially Sienna and Verona, have always been the great nurseries of Improvisatori; at the last-named city an Ecclesiastic, Zucco, acquired great reputation about seventy years since, and he was succeeded in his honours by the Abbate Laurenzi. Both of these, however, were eclipsed by a native of Pistoia, whose name has become, as it were, proverbially connected with the Art, and who is, perhaps, far better known than any of her predecessors whom we have already mentioned. Maria Maddelena Fernandez was born in 1740. Like Perfetti, she very early manifested great precocity of genius, and no ordinary mastery of song. But it was not until she attained her twentieth year that she publicly exhibited as an Improvisatrice. She married Signor Morelli of Leghorn; but if we trust the scandalous Chronicle of her days, she paid her devotions quite as frequently in Paphos as on Parnassus. Maria Theresa invited her to Vienna in 1765, and there, as female Laureate, she published some Lyrical Pieces and an Epic Poem. In 1771 she fixed her abode at Rome, and was enrolled among the *Arcadi* as *Corilla Olympica*, the name by which she is most familiarly and generally recollected. Pius VI. was precisely a Sovereign whom the display of a Coronation in the Capitol was likely to please; and, rejoicing in the opportunity afforded him, he determined to renew, in the person of Corilla, the ceremonial which had been enacted for Petrarch and Perfetti. Her examination took place in 1779, and full particulars of it, and of her subsequent Coronation,* with all the *Sonetti, Canzoni, Can-*

zonette, &c. to which it gave birth were printed by Bodoni at Parma in 1779, under the title of *Atti della solenne Coronazione fatta in Campidoglio della insegna Poetessa Donna Maria Maddelena Morelli Fernandez Pistoiese, tra gli Arcadi Corilla Olimpica*. It may suffice to say, in brief, that, after three days' submission to the scrutiny of twelve Judges selected from the *Arcadi*, (all of whom are represented to have been eminent in Literature and Criticism, and whom it would be a breach of courtesy to suppose otherwise, for among them they counted a *Principe*, an *Archivescovo*, three *Monsignori*, the Pope's own *Medico*, and the rest were all *Abbati* or *Avocati*.) Corilla was drawn in triumph to the Capitol, accompanied by a troop of illustrious Ladies; that she kneeled there to the *Conservatore*, who was seated under a canopy, that the Cavaliere Paolo de' Cinci placed a Laurel crown on her brows, and that his kinsman Giovanibattista Cinci registered the Act amid the discharge of a hundred cannon. Corilla retired from Rome in 1780; and prudently aware how much of her reputation must be ascribed to the glow which youth and beauty shed over her performances, she declined them when these attractions were in their wane. Her skill as a Musician was scarcely less than as a Poetess, and she not only sang her own verses simply and in good taste, but she was distinguished as a performer on the violin. She died at Florence in November, 1800.

The Art, however, by no means expired with Corilla. Forsyth, who visited Florence in 1802, commemorates *La Fantastici*, an Improvisatrice, whose rapidity and command of numbers disarmed his usual causticity. She had a rival, *La Bandettini*, and among her admirers she had once enrolled a crooked stay-maker, Gianni, who was reputed to be unequalled in impromptu. *La Fantastici* herself, however, "set an old Tuscan peasant above all the tribe, as first in original and poetic thinking." The reflections to which her exhibitions gave rise in Forsyth are most just; and he has probably found the key by which the secret of Improvising is unlocked. "Such strains pronounced and sung unmeditated, such prompt eloquence, such sentiment and imagery flowing in rich diction, in measure, in rhyme, and in music, without interruption and on subjects unforeseen, all this must evince in *La Fantastici* a wonderful command of powers; yet, judging from her studied and published compositions, which are dull enough, I should suspect that this impromptu exercise seldom leads to poetical excellence. Serafino the first Improvisatore that appeared in the language, was gazed at in the Italian Courts as a divine and inspired being, till he published his verses and dispelled the illusion.* An Italian Improvisatore has the benefit of a language rich in echoes. He generally calls in the accompaniment of song, a lute or a guitar, to set off his verses and conceal any failures. If his theme be difficult, he runs from that into the nearest commonplace, or takes refuge in loose Lyric measures. Thus

IMPROV-
VISA-
TORE.Her Coro-
nation.La Fantas-
tici.

* The difficulty of obtaining a correct date, even in so recent a transaction, is remarkable. The writer of a very short notice of Corilla in Rees's *Cyclopædia*, who professes to have heard her play and sing at Florence in 1770, fixes the Coronation on Feb. 16, 1776.

The *Gentleman's Magazine* for that year first names Sept. 3, and afterwards July 31. The compilers of the French *Dict. Historique*, under *Morelli*, say Aug. 31, 1771; under *Pizzi*, (the Director of the *Arcadi* during the ceremony, who distinguished himself by a very irreverent witticism,) the same day, 1766. And lastly, in the XIVth Volume of the *Annual Register* (175) we find Aug. 30, 1776, which we believe to be right.

* We have ventured above, p. 609, to express a different opinion from that of Mr. Forsyth, on Serafino's Poetical merits.

IMPROV-
VISA-
TORE.

he may be always fluent, and sometimes, by accident, be bright." (51.)

Sgricci.

The facility of the Italian language frequently produces very laughable effects. M. Simond describes pleasantly enough the natural alarm which a lady once felt at hearing her husband burst into a fit of Improvvising, "being suddenly inspired one day whilst at dinner with his friends, no circumstance during many years of his society having ever led her to suppose that he was so gifted." (*Tour in Italy*, 126.) The great Improvvisatore during M. Simond's visit in Rome (1817, 1818) was Tommaso Sgricci, the son of an advocate of Arezzo, educated at a branch of the University of Pisa established at Florence, and intended for the Law. In his dress and manners he was a most egregious and effeminate coxcomb, "a well-made little man about twenty-five years old, with the shuffling gait and mincing step of a woman in man's clothes, wearing nice yellow morocco shoes, with white pantaloons and waistcoat; showing a lily-white hand, with diamonds sparkling on all his fingers, and an embroidered shirt-collar falling over his shoulders, and leaving his neck bare. His handsome, expressive face was shaded with an abundance of black hair and luxuriant whiskers." He would not exhibit on the stage, but borrowed a room in a Palace, to which the audience was admitted by purchased tickets. Before his appearance a number of subjects were written on pieces of paper, and thrown indiscriminately into a box; four of these were drawn out in a manner which effectually prevented any suspicion of imposture: upon three of them were "the dispute about the armour of Achilles," "the Creation," and "Sophonisba;" and M. Simond thus relates the Poet's treatment of them. "He paused, and then began without recitative, singing, or musical accompaniment of any sort, and went on without hesitation or seeming effort, only occasionally repeating the same verse twice over. I lost too much to give any opinion on what he said, the manner taking my attention at first more than the matter, and that manner was admirable: his voice, action, and expression of countenance were those of a good actor, knowing his part thoroughly, and full of its spirit. I felt uneasy a long while, thinking he could not go on thus fluently and easily, and must come to a full stop, be lost in difficulties, and tumble down from his giddy height. Sometimes I surmised that this must be a studied part, and an imposition upon our credulity, yet when I recollected how the subjects had been given and submitted to chance, afterwards I was satisfied that collusion was impossible. If we had been astonished at Sgricci's first two extempore Poems, how much more so were we when he gave us a Tragedy in three Acts, on the story of Sophonisba, stating first his *Dramatis Personæ*: viz. Sophonisba, and Syphax her husband, Massinissa and Scipio, Sophonisba's female attendant Barca, and a Roman soldier. The Improvvisatore never mentioned the name of the interlocutors; but the change of tone, and frequently also the change of place, rendered such announcements unnecessary. He used the heroic Italian blank verse of eleven syllables; but in the Chorus, which recurred several times, he used all sorts of measure from four to twelve syllables. The Tragedy lasted two hours and a half; he died twice in the course of it; once on the floor, to suit the English taste I presume, and once in an arm-chair in the French decorous manner; both times with appropriate action, very energetic, but very natural and graceful, and never

outré. His fine tones were quite free from the guttural *r. r. r.* with which the Italians are apt to spoil their sweet harmonious language. He forgot the coxcomb in the transports of the Poet, and never once, I really believe, thought of his rings or watch-chain during the whole time. His great fault was abundance. Had he had a little time to consider, I have no doubt he would have been much more terse and effective. Yet this very abundance excites astonishment: for who would undertake to construct verses, even nonsense verses, in correct measure during two hours and a half? and when it is considered, that instead of nonsense, a regular plot was contrived and carried through, although, perhaps, with the help of recollections as well as invention, and that the story was, in this instance, not only plain and intelligible, but often told with great force and eloquence, so as to draw sudden bursts of applause from an audience generally cool and silent, the thing appears almost miraculous. At the conclusion there was a rush of a number of admirers towards the Poet, and he was carried off among them in a sort of spontaneous triumph." (267—272.)

The effect produced on M. Simond by Sgricci was not removed by a repetition of the experiment, even when he heard him on a bad subject for a Tragedy, the *Death of Socrates*. It must be confessed, however, that on this occasion most of the audience fell asleep. He will not write; wisely answering, that he is the first in his own line, and he does not know what he may be in any other. "In fact," adds M. Simond, "I have a sonnet of his on Ney, or rather on Ney's widow, which is mere ranting common-place."

A very similar account of Signor Sgricci may be found from the pen of the lively writer of *Rome in the XIXth Century*, (*Letter 83.*) who differs nevertheless from Simond respecting one point, upon which disagreement was very little to be expected; "the harsh Tuscan accent is very distinguishable in his enunciation." This Lady heard him Improvvisare a Tragedy on *Medea*. One of the audience, not long before, had been present when the same theme had been given to the Poet at Florence; but, on the repetition, two new characters were introduced, the action was opened at a different part of the story, and neither a single scene, nor even speech, resembled any of those in the former Play.

A young Neapolitan Improvvisatrice, Rosa Taddei, and another, Signore Biondi, are mentioned by the same writer as sharing Sgricci's fame during 1817, 1818. She believes that the accompaniment of music is used less to conceal any irregularity of metre, than to kindle the inspiration of the performer,—probably it assists both purposes. "They often compose with *rime obbligate*, that is, the rhymes and measure, as well as subject, are assigned them. This, to my great astonishment, one of them assured me, he found even easier than unshackled composition, because the rhymes being chosen, saved him the necessity of searching for them; so that it is plain he adapted the sense to the sound, not the sound to the sense. It is very common, too, to have a *verso obbligato*, a distich taken from any popular poet, assigned them, which they must introduce at the end of every eight-line stanza.

"It is scarcely possible that verses so composed should ever be very fine, and sometimes they are very bad; but they are occasionally wonderfully pretty, and adorned with images and allusions which it is amazing they should have been able to conjure up in the moment.

IMPROV-
VISA-
TORE.Rosa Taddei
and Biondi.

IMPROV- But the truth is, they have similes and thoughts ready
VISA- prepared; they are versed in all the common-place
TORE. of Poetry, have all its hackneyed images at com-
— mand, and bring in, on all occasions, the Gods and
IMPRU- Goddesses, and Muses, as auxiliaries. Still, when
DENT. themes are given on which these useful personages
cannot be brought to their assistance, and on which,
from their oddity, they could not be prepared, they
sometimes hit off very happily-turned verses. I gave a
Cat as a subject one night to a Roman Improvvisatrice,
who instantly composed some very pretty lines upon it;
and a *Pen*, upon another occasion, called forth a still
more ingenious Poem from a gentleman.

"By far the most interesting performance of the kind is, when two sing together, or rather against each other, in alternate stanzas; something like the contests in Virgil's *Eclogues*, or the trials of skill between ancient bards. The *Improvvisatori*, fired by each other's strains, by rivalry, and emulation,—pour out their Strophe and Antistrophe with a degree of increasing fervour and animation, that carries away their audience, as well as themselves."

Anna Louisa
Karch.

A single Improvvisatrice has acquired celebrity in modern Europe, without being a native of Italy. Anna Louisa Karch, the daughter of a peasant, who kept a small brewery and public-house in an obscure village of Lower Silesia, was born in 1732. She was taught reading and writing; but the chief employment of her childhood was tending her father's cows. At seventeen she married a mechanic in her own class, and shared his toils. A second marriage, when he died nine years after, contributed neither to her elevation nor her happiness. It was while engaged with her father's herds that her peculiar talent developed itself. She was fond of singing, and she adapted extemporaneous words to such popular airs with which she was acquainted. Her reading was confined to a few common Romances, which accidentally fell into her hands. Her powers were not exercised, like those of the Italian

Improvvisatori, in composing long Poems on subjects unconsidered beforehand; but the few short pieces which have been printed from her dictation, are said not only to abound in fervid Poetry, but to be framed with precision and correctness seldom belonging to extemporaneous verse. Some Fragments of her compositions may be seen in the *Gazette Littéraire*, ii. 369.

That the rapid production of at least harmonious verse is of no difficult acquirement, is plain enough from the deluge of such song with which we in England are at present inundated, in our Annuals, our Quarterlies, our Monthlies, our Hebdomadals, and even our Journals. The *Carcanets*, the *Amulets*, the *Forget-me-not's*, the *Souvenirs*, and the *Bijoux*, are little more than channels for Improvvisation, and that, probably, not inferior in quality to the boasted effusions of Perfetti, Corilla, and Sgricci. It is one of the effects resulting from an acquaintance with Letters widely diffused, but not profoundly rooted. We need not remark that Verse is often far removed from Poetry; and to those who, not content with ephemeral applause, seek "to make another Age their own," we should recommend the severe but salutary discipline of nine years' repression and castigation, rather than the light and hasty effusion of the moment. The beverages which are rich, racy, and generous, the zest of which lingers on the palate, and above all, which possess sufficient body to endure *keeping*, must undergo many slow and successive processes before they acquire their fulness of flavour and aroma. They must submit to a first and second fermentation; they must precipitate and deposit all grosser matter, and become inspissated solely with that which is pure; they must be fined, clarified, and racked, till they are matured and mellowed into perfection. On the other hand, such as are thin and frothy, though perhaps sweet and sparkling, are transferred in all their unripe crudeness from the wine-press or the cask; they effervesce for a moment, and are then exhaled in bubbles.

IMPROV-
VISA-
TORE.
—
IMPU-
BERTY.

IMPRUDENT, } Fr. *imprudent*; It. and Sp.
IMPRUDENTLY, } *imprudente*; Lat. *imprudens*, in-
IMPRUDENCE. } privative, and *prudens*, from *pro-*
videns, foreseeing. See IMPROVIDE, ante.

Not foreseeing or forecasting; careless, (of consequences,) regardless, incautious, heedless; indiscreet, injudicious.

And thus by the *imprudent* and foolish hardiness of the French earle, the Frenchmen were discomfited, and that valiant English knight overmatched.

Hakluyt. *Voyages*, &c. vol. ii. fol. 35. Will. Longespe.

But whether it were his destinye or hys folye, he so *imprudently* demeaned hymselfe, that within shorte space, he came into the handes of his mortall enemies.

Hall. *Henry VI. The thirty-ninthe Yere.*

To whom thus Michael. These are the product
Of those ill-mated marriages thou sawst;
Where good with bad were matcht, who of themselves
Abhor to joyn; and by *imprudence* mixt,
Produce prodigious births of bodie or mind.

Milton. *Paradise Lost*, book xi. l. 686.

Her Majesty took a great dislike at the *imprudent* behaviour of many of the ministers and readers; there being many weak ones among them, and little or no order observed in the public service, and few or none wearing the surplice.

Strype. *Life of Archbishop Parker*, vol. i. p. 212. book ii. ch. viii.

A fight by Adm^l Herbert with the French, he *imprudently* setting on them in a creek as they were landing men in Ireland, by which we came off with greates slaughter and little honour.

Evelyn. *Memoirs*, vol. ii. p. 12. April 26, 1689.

By which he manifested his *imprudence*, in this so early violation of the privileges of the Parliament, by taking notice of what was depending in the two houses, before it came to be judicially presented to him.

Ludlow. *Memoirs*, vol. iii. p. 31.

Generation continues to produce bodies resembling the two first, the souls which flutter in the air, and are dispersed every where in these lower regions, *imprudently* enter into the corporeal prisons which concupiscence continually produces and prepares for their reception; there they willingly continue, enamoured with their habitation.

Jortin. *Works*, vol. ii. p. 117. *Remarks on Ecclesiastical History.*

When he returned to Goa, he enjoyed a tranquillity which enabled him to bestow his attention on his epic poem. But this serenity was interrupted, perhaps by his own *imprudence*. He wrote some Satires which gave offence.

Mickle. *The Life of Camoens.*

IMPUBERTY, Lat. *impubes*, in and *pubes*, *pubertas*; the vigour of youth, first appearance of manhood. It is applied by Paley to

The want of age; at which the contract of marriage may be legally entered into.

Sentences of the Ecclesiastical courts, which release the parties a *vinculo matrimonii* by reason of *impuberty*, frigidity, consan-

IMPU-
BERTY
—
IMPUGN.

guinity within the prohibited degrees, prior marriage, or want of requisite consent of parents or guardians, are not dissolutions of the marriage contract but judicial declarations, that there never was any marriage. *Paley. Moral Philosophy*, book iii. ch. vii. p. 3.

IMPUDENT, } Fr. *impudent*; It. and Sp. *im-*
IMPUDENTLY, } *pudente*; Lat. *impudens*; (in, pri-
IMPUDENCE, } vative, and *pudere*, to be ashamed;)
IMPUDENCY. } shameless.

•Shameless, unblushing, barefaced; immodest, indecent.

Canis (saieth Donate) is a worde that menne vse to obiecte vnto suche as be *impudent* and shamelesse felowes, or to any others in dispite and for a great contumely or checke.

Udall. Flowres, fol. 90.

And where he not of so drie and cholerick a complexion, as commonly Spaniards are, he would blush for verry shame in publishing so *impudently* such manifest vntuthes.

Hakluyt. Voyages, &c. vol. iii. fol. 596. *Spanish Lies confuted*.

And that the *impudencie* of the Spanish generalls may more plainly appeare, the sayde Henrie Sauile doth answere particularly to euery vntreuth in the same letter containyd, as hereafter followeth.

Id. Ib. fol. 593.

With that, a joyous fellowship issewde
Of minstrals, making goodly meriment,
With wanton bards, and rymers *impudent*.

Spenser. Faerie Queene, book iii. can. 12.

His father once (as Heath'nish, did pretend,
That in his campe no Christian more should dwell,
And numbers (straight lest him they should offend)
From their profession *impudently* fell.

Stirling. Doomes-Day. The Ninth Houre.

Come, leave the loathed stage,
And the more loathsome Age:
Where pride and *impudence* (in fashion knit)
Usurp the chair of wit!

Ben Jonson. The just Indignation the Author took at his Play. New Inn.

But yet they themselves whom he [Cleon] thus flattered, knowing his extreme covetousness, *impudency* and boldness, preferred Nicias before him. *Sir Thomas North. Plutarch*, fol. 451. *Nicias*.

They [the Monks] became lewd and dissolute, and so *impudent* in it, that some of their farms were let for bringing in a yearly tribute to their lusts.

Burnet. History of the Reformation, Anno 1535.

If, after all, you think it a disgrace,
That Edward's Miss thus perks it in your face;
To see a piece of failing flesh and blood,
In all the rest so *impudently* good;
Faith let the modest matrons of the town
Come here in crowds, and stare the strumpet down.

Pope. Epilogue to Jane Shore.

Can any one reflect for a moment on all those claims of debt, which the minister exhausts himself in contrivances to augment with new usuries without lifting up his hands and eyes with astonishment of the *impudence*, both of the claim and of the adjudication?

Burke. Works, vol. iv. p. 289. *Speech on the Nabob of Arcot's Debts*.

IMPUGN, } Also anciently written *Empugn*,
IMPUGNATION, } *q. v.*; Fr. *impugner*; It. *impugnare*;
IMPUGNER. } Sp. *impugnar*; Lat. *impugnare*;
(in, and *pugnare*, to fight.)

To fight against, to oppose or contend against, to resist, to withstand; to attack or assail.

And alle men that herden hym woundriden, and seiden, wher this is not he that *ynpugnyde* in Ierusalem hem that clepiden to help this name. *Wiclif. The Dedis of Apostlis*, ch. ix.

But as for Simkin, except he better *impugned* the prooffe, if the wager wer but a butterflye, I wold neuer awarde hym one wing. *Sir Thomas More. Workes*, fol. 216. *A Dialogue concerning Heresies*.

My sermon made before the Kynges moost excellent Maiestye, touchynge partly the Catholique faith of the moost precious sacramēt of thaltare, I see now *impugned*, by a booke set furth, vnder the name of my lord of Caunterburies grace.

Stephen, Bishop of Wynchester. Explication of the true Catholique Rayth. Preface.

That is to wit the *impugnatio* of that vncharitable heresye where- with he would make you to owre great harme & muche more your own, believe y^e we nede none helpe and that there were no purgatory. *Sir Thomas More. Workes*, fol. 313. *The Supplication of Soules*.

His very words truly alleaged, ouerthrowe this authour in the *impugnatio* of Christes reale presence in the sacramente.

Stephen, Bishop of Wynchester. Explication of the true Catholique Fayth, fol. 107.

He could clear himself from some matters laid to his charge; as his good will to the old superstitions, and particularly relieving some Papists, *impugners* of the King's authority, that were prisoners for it. *Strype. Memorials*, Anno 1538.

What means this, gentle swaine?

Why hath thy hand too bold itself embrew'd
In bloud of knight, the which by thee is slaine
By thee no knight; which armes *impugneth* plaine.

Spenser. Faerie Queene, book vi. can. 2.

No one can object any thing to purpose against præexistence from the unconceivableness of it, until he know the particular frame of the hypothesis, without which, all *impugnations* relating to the manner of the thing will be wide of the mark, and but little to the business. *Glanvil. Preexistence of Souls*, ch. iv.

The gross errors of doctrine came to be both discovered by one side and impetuously defended by the other, and the *impugners* cruelly persecuted to bonds and death.

Hall. Works, vol. iii. fol. 106. *Episcopacy by Divine Right*.

Unless you grant some fundamental and eternal truths, I see not how it is possible for us to confute divers theological errors of Pagans and other infidels, whose rejection of the authority of the Scriptures does not allow us, without indiscretion, to *impugn* them with arguments from thence.

Boyle. Works, vol. vi. p. 711. *Appendix to the First Part of the Christian Virtuoso*.

IMPUISSANT, } "Fr. *impuissant*; impotent,
IMPUISSANCE. } unpowerful, infirm, ability-want-
ing." Cotgrave. See PUISSANCE.

Craving your honour's pardon for so long a letter, carrying so empty an offer of so *impuissant* a service but yet a true and unfeigned signification of an honest and vowed duty; I cease.

Bacon. Works, vol. iii. p. 181. *To the Lord Treasurer Burghley*.

Both the one and the other is transported out of order, yea and indisposed or diseased alike, laying the weight upon the force and power of love, not upon their own *impuissance* and weakness.

Holland. Plutarch, fol. 938.

The Jewish prophets (whose writings, indeed, abound with exclamations and denunciations on the folly of idolatry, the *impuissance* of idols, and the destruction to which both were devoted.)

Warburton. Works, vol. viii. p. 82. *Of Julian's attempt to rebuild the Temple*, book i. ch. iv.

IMPULSE. See IMPEL.

IMPUNITY, } Fr. *impunite*; It. *impunità*; Sp.
IMPUNIBLY. } *impunidad*; Lat. *impunitas*; (in,
privative, and *punire*, to inflict pain, to punish.)

Freedom, security, or exemption from *punishment*, from chastisement.

Finally, as touching both the *impunitie* and also the recompense of other the informers, it was referred to the discretion of the consuls.

Holland. Livius, fol. 1035.

It was bold unquestionably for a man in defiance of all human and divine laws (and with so little probability of a long *impunity*) so publicly and so outrageously to murder his master.

Cowley. On the Government of Oliver Cromwell.

Every honest man sets as high a value upon a good name, as upon life itself; and I cannot but think that those who privily assault the one, would destroy the other, might they do it with the same secrecy and *impunity*.

Spectator, No. 451.

Xenophon represents the opinion of Socrates, that no man *impunibly* violates a law established by the Gods.

Ellis. Knowledge of Divine Things, p. 65.

His hour was come.
The impious challenger of pow'r divine
Was now to learn, that Heav'n, though slow to wrath,
Is never with *impunity* defied.

Cowper. The Task, book vi.

IMPUGN.
—
IMPU-
NITY.

IMPURE.
—
IMPUTE.

IMPURE, *v.* } Fr. *impure*; It. and Sp. *impuro*;
IMPURE, *adj.* } Lat. *impurus*; unclean; (*in*, and
IMPURELY, } *purus*, from *πῦρ*, fire, cleansed or
IMPURENESS, } cleared by fire.)
IMPUERATION, } To be or cause to be unclean or
IMPUERITY, } uncleansed, foul or filthy. To file
or defile.

Impure and *unclean* then are all they that study to breake God's commandements. *Impure harted* are all that beleue not in Christ to be iustified by him. *Impure harted* are all hypocrites y^t do their worke for a false purpose.

Tyndall. *Workes*, fol. 193. *Exposition of Matthew*, ch. v.

Excepte hys feete, that is to saie, the affections of his minde, be often purged from all *impuritee* of this worlde.

Udall. *John*, ch. xiii.

One drop of that wicked blood was enough, both to *impure* and spill all the rest, which affinity had mixed with it.

Hall. *Contemplations*. *Athaliah and Joash*.

And yron sides that sighing may endure
Two waile the wretchednes of world *impure*.

Spenser. *The Teares of the Muses*. *Melpomene*.

And for these happy regions, which are comfortably illumined with the saving doctrine of Jesus Christ, may it please you to forbid their *impuration* by the noysome fogges and mists of those mis-opinions, whose very principles are professedly rebellious.

Hall. *Works*, vol. ii. fol. 417. *Christ and Caesar*.

How unjust also inflicting death and extirpation for the mark of circumstantial pureness omitted, and proclaiming all honest and liberal indemnity to the act of substantial *impureness* committed, making void the covenant that was made against it.

Milton. *Works*, vol. i. fol. 191. *The Doctrine and Discipline of Divorce*.

Never wish longer to enjoy the air,
Than that thou breath'st the breath of chastity:
Longer than thou preserv'st thy soul as fair
As is thy face, free from *impurity*.

Daniel. *The Complaint of Rosamond*.

The fountain was opened in the Apostles, but the streams of those rivers of living water have run down to our age: not confined within the banks of Tiber, nor mixing with the *impure* waters of it; but preserved pure and unmixed in that sacred doctrine contained in the Holy Scripture.

Stillingsfleet. *Sermon 9*, vol. i. p. 382.

"Let no visible or audible *impurity*," says Juvenal, "enter the apartment of a child; for to children the greatest reverence is due."

Beattie. *On Moral Science*, vol. i. part i. ch. ii. sec. 6.

IMPURPLE, also written *Empurple*, *q. v. in*, and *purple*; Lat. *purpura*; Gr. *πορφύρα*.

To die, stain, or imbue, tinge, or steep, in *purple*.

The bright
Pavement that like a sea of jasper shon
Impurpled with celestial roses smil'd.

Milton. *Paradise Lost*, book iii. l. 364.

The silken fleece *impurpled* for the loom,
Rivall'd the hyacinth in vernal bloom.

Pope. *Homer*. *Odyssey*, book iv.

Supine he fell: and, welling from the wound,
A tide of gore *impurpled* all the ground.

Wilkie. *The Epigoniad*, book vii.

IMPUTE, *v.* } Fr. *imputer*; Sp. *imputar*;
IMPUTABLE, } It. *imputare*; Lat. *imputare*;
IMPUTABLENESS, } (*in*, and *putare*, of unsettled
IMPUTATION, } origin.) *Imputare* (says Mar-
IMPUTATIVE, } tinus) *est adscribere in rationi-*
bus, quæ dicuntur putari; cum conferuntur et liquidæ
fiunt: to write into the accounts, which are said
putari, when they are examined, and made clear, liqui-
dated, or cleared.

To ascribe or place to the account, or reckoning, or charge; to ascribe, to attribute, to charge, to lay to the charge.

The day is come when as a woman's armour shall refute
Your boasting braggies, yet no small fame to this thou mayst *impute*.

Phaer. *Æneidos*, book xi. sig. l. i. 4.

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Nyther shall sinne be *imputed* to him that hath faith, nor yet damna-
cyon to them whiche are in Christ Jesu.

Bale. *Image*, part i. sig. D. 6.

For in the remission of synnes and in the *imputation* of rightwys-
nes and lyfe eternall God hath expressed his will, to be asked without
any condicion.

Joye. *Exposicion of Daniel*, ch. iii.

Nathlesse, he shortly shall againe be tryde,
And fairely quite him of th' *imputed* blame:
Else be ye sure, he dearely shall abide,
Or make you good amendment for the same.

Spenser. *Faerie Queene*, book ii. can. I.

Thus we participate Christ partly by *imputation*, as when those
things which he did and suffered for us are *imputed* unto us for
righteousnesse: partly by habituall and reall infusion.

Hooker. *Ecclesiastical Politie*, book v. sec. 56.

Thus if a prince pardons a thief, or a friend begs his pardon,
that kill'd a man, although he could not have stol'n any more without
that pardon, yet that after theft or murder is not *imputable* to him
that gave or to him that begg'd the pardon, unless they did it with
that very intention.

Taylor. *Rule of Conscience*, fol. 771. *Of the Efficient Causes of*
Humane Actions.

Perhaps, by Julius, he meant Agricola, (then lieutenant here),
so named, and then is the *imputation* laid on the best of monks
unjust.

Selden. *Illustrations of Drayton's Poly-olbion*, song 11.

Defer not to wipe off instantly these *imputative* blurrs and staines
cast by rude fancies upon the throne and beauty itself of inviolable
holiness.

Milton. *Works*, vol. i. fol. 165. *To the Parliament of England, &c.*

Sarah made choice of a slave rather than a free woman, to bring to
her husband's bed, that the child which the slave might happen to
bear, might *imputatively*, at least, be accounted hers.

Stackhouse. *History of the Bible*, book iii. ch. i.

And first for that sort of foolishness *imputable* to them; namely,
That a man by following such principles, pitches upon that for his
end, which no way suits his condition.

South. *Sermons*, vol. i. p. 379.

Heaven be praised, our common libellers are as free from the *im-*
putation of wit, as of morality; and therefore whatever mischief they
have designed, they have performed but little of it.

Dryden. *Dedication to Juvenal*.

It may be sufficient to mention the form of justifying faith, the
imputative righteousness of the Mosaical law, and the nature of the
first covenant with man in his state of integrity.

Bishop Bull. *Works*, vol. iii. p. 186. *The Life*.

Nor you, ye proud, *impute* to these the fault,
If memory o'er their tomb no trophies raise,
Where through the long drawn aisle and fretted vault
The pealing anthem swells the note of praise.

Gray. *Elegy written in a Country Church-yard*.

See the Benedictine editor, fighting for a theological system which
has nothing at all to do with an edition of Justin; and taking great
pains to clear the good father (Justin) from the shameful *imputation* of
supposing that a virtuous pagan might be saved as well as a monk.

Jortin. *Works*, vol. i. p. 353. *Remarks on Ecclesiastical History*.

In a word, this important representation instructs us in these two
points of doctrine: first, that the kingdom, whose blessings were
produced by the death and passion of Christ, was secured to us even
from the foundation of the world: and secondly, that it was actual
righteousness, as well as *imputative*, which made those who had
never heard explicitly of Christ, to become partakers of his merits.

Warburton. *Works*, vol. vi. p. 316. *The Divine Legation*, book ix.
ch. iv.

IN, *prep.* Goth. *in*; A. S. *in*, *on*; Ger. D. and Sw.
in; Fr. and Sp. *en*; Lat. and It. *in*; Gr. *ἐν*. See
INN.

1. Tooke observes upon this word: "In the Gothic
and Anglo-Saxon, *inna*, *inna* means *uterus*, *viscera*,
venter, *interior pars corporis*. (*Inna*, *inne* is also, in
a secondary sense, used for *cave*, *cell*, *cavern*.) And
there are some Etymological reasons which make it not
improbable that *out* derives from a word originally
meaning *skin*. I am inclined to believe that *in* and
out come originally from two nouns meaning those

4 K

IMPUTE.
—
IN.

IN.
—
INABLE.

parts of the body." *Diversions of Purley*, vol. i. p. 457, note. *In* is not included *by name* in the Diagram of Wilkins for the explication of what he calls the local prepositions; but he seems to consider it as equivalent in usage, when expressing motion,—to the compound *into*, and,—when expressing rest,—to the compound *within*. The former he represents upon the edge of a globe in motion of *ingress*; the latter near the centre in a state of rest.

In composition it has either the effect of giving force or emphasis to the word to which it is prefixed; or of merely adding its own signification.

In is sometimes written by old writers for *on* or *upon*. As in Chaucer,—

And *in* an hill how wretchedley he deid.
The Monkes Tale, v. 14500.

He starfe full wretchedly *in* a mountaine.
Id. v. 14545.

2. *IN*, privative, must be another word, or a corruption of other words; perhaps *sin*, or *sine*, *i. e.* *sit ne*; thus *sinplex*, or *simplex*, is *sine plicâ*; *sincerus*, *sine cerâ*. And Minshew interprets the compounds of *in*, privative, (upon this presumption, perhaps,) thus, *incorporalis*, *q. sincorporalis*, *i. e. sine corpore*: *indecorum*, *q. indecorum*, *i. e. sine decore*. This negative is in English also, and in the A. S. and Gothic always, written *un*, *q. v.*

Many words formerly written *en* or *em*, are now usually written *in* or *im*, and the contrary; many were written capriciously either *en* or *in*; and many still continue to be so.

Examples sufficiently numerous will be found in the past and following pages. See *EN*.

INABILITY, *in*, privative, (see *IN*, *prep.* 2.) and *ability*, *q. v.* We write the adjective *un-able*.

Want of *ability*; want of force, power, strength; impotence.

I haue besaught my ladies sapience
Of thy behalfe, to accept in game
Thine *inability*.

Chaucer. *A Goodlye Balade*, fol. 211.

Not forgetting that the same title of Lancaster had formerly main-
tained a possession of three discent in the crowne, and might haue
proued a perpetuitie, had it not ended in the weaknesse and *inability*
of the last prince.
Bacon. *King Henry VII.*

And from this sense of his own utter *inability* to stand before the
power of the Almighty, he elsewhere argues thus with him; Wilt
thou break a leaf driven to and fro? And wilt thou pursue the dry
stubble?

Stillingfleet. *Works*, vol. ii. p. 490. *Sermon* 9.

Such errors as I have pointed out, always have their source in
some corruption of the heart: it is not from *inability* to discover
what they ought to do, that men err in practice.

Blair. *Sermon* 13. vol. v.

INA'BLE, } *i. e. enable*, *q. v.*

INA'LEMENT. } To give *ability*, force, power, or
strength; to empower, to strengthen.

And since the ouersight of my youth had brought me far behinde
hand and indebted vnto the worlde, I thought good in the meane time
to paie as much as I had, vntill it might please God better to *inable*
me.
Gascoigne. *To the Reuerende Deuines*.

We may acknowledge these retributions, not to be tythes or first-
fruits of that treasure which is dispensed to us for our *inabilities* to
this discharge.

Mountague. *Devoute Essayes*, *Treat.* 15. vol. i. sec. 1.

'Tis by religion that men are *inabled* to prevent all such excesses
as are prejudicial to nature.

Bishop Wilkins. *Of Natural Religion*, book ii. ch. ii.

Yet thereby an angel would be *inabled* to do all that invisibly, which a man can do visibly.

Clarke. *On the Attributes*, p. 376. INABLE.
INACCU-
RATE.

INABSTINENCE, *in*, privative, and *abstinence*.
Lat. *abstinentia*, from *abstin-ere*, to hold or keep from;
(*ab*, and *tenere*, to hold or keep.)

Want of *abstinence*, want of forbearance or temperance; incontinence, intemperance.

Which [intemperance] on the earth shall bring
Diseases dire, of which a monstrous crew
Before thee shall appear, that thou mayst know
What miserie th' *inabstinence* of Eve
Shall bring on men.

Milton. *Paradise Lost*, book xi. l. 476.

INABUSIVELY, *in*, privative, and *abusively*. Lat.
abuti, to ill use. See ABUSE.

Without *abuse* or ill use.

A state of morality shall always want that infinite wisdom and
purity of intention which resideth in the Deity, and which makes
power to consist *inabusively* only there, as in its proper sphere.

Lord North. *Light in the Way to Paradise*, (1682,) p. 91.

INACCE'SSIBLE, } Fr. and Sp. *inaccessible*; It.
INACCE'SSIBLENESS, } *inaccessibile*; Lat. *inaccessus*.
INACCE'SSIBLY, } Lower Ages, *inaccessibilis*, *in*,
INACCESSIBI'LITY. } privative, *ad*, and *cessibilis*,
from *ced-ere*.

'That may not be gone or come to; attained to, or
arrived at; unattainable.

This Heraclea is seated at the foote of the mountaine Oeta: and
though the towne it selfe standeth in a plaine, yet a fortresse it hath
built upon an high ground, which as it overlooketh the citie, so it is
so steepe on every side, that it is altogether *inaccessible*.

Holland. *Livius*, fol. 932.

We will come to you, was a threat of resolution; Come you to us,
was a challenge of fear; or perhaps come up to us, was a word of
insultation, from them, that trusted to the *inaccessibleness* of the
place, and multitudes of men.

Hall. *Works*. *Contemplations*, vol. i. fol. 1035. *Jonathan's Victory*
and *Saul's Oath*.

Their towns, by their maritime situation, and the low flatness of
their country, can with their sluices overflow all the ground about
them at such distances, as to become *inaccessible* to any land forces.

Sir Wm. Temple. *Works*, vol. i. p. 168. *Observations upon the*
United Provinces.

That side which flanks on the sea and haven, needs no art to fortify
it, nature having supplied that with the *inaccessibility* of the precipice.

Butler. *Rem.* vol. i. p. 417.

Ev'n in the absence of Emathia's prince
At Athens, friendship's unremitted care
Still in Sandauche's chamber held the queen
Sequester'd, *inaccessibly* immur'd.

Glover. *The Athenaid*, book xxi.

INA'CCURATE, } Words of modern conforma-
INA'CCURATELY, } tion. *In*, privative, *ad*, and
INA'CCURACY. } *cura*, care, or carefulness.

Without *care* or *carefulness*, *careless*; and, conse-
quently, without correctness; incorrect.

Whenever, therefore, the reader perceives an *inaccuracy* of this
kind, he should turn to the passage in the original, and not throw the
blame on the translator, before there is conviction that he deserves
it.

Lewis. *Statius*. *Preface*.

But men going into antiquity under the impression of modern ideas,
must needs form very *inaccurate* judgments of what they find.
Warburton. *Works*, vol. ii. p. 302. *The Divine Legation*, book ii.
sec. 6.

Nay, 'tis true there is no denying, but that speaking by compari-
son is comparatively speaking; and, if men will put another sense
upon it, who can help that? they say, comparatively speaking sig-
nifies the speaking loosely, *inaccurately*, and incorrectly.

Id. *Ib.* vol. vi. p. 177. notes.

INACCU-
RATE.
—
INADE-
QUATE.

Many of uncommon refinements have, by their abstractions, spun them into a sense not naturally belonging to them, and introduced a confusion unto their ideas, by an *inaccuracy* of language.

Search. *Light of Nature*, vol. ii. part iii. ch. xxvi.

INACHUS, in *Zoology*, a genus of short-tailed *Crustacea*, established by Fabricius.

Generic character. *Thorax* triangular, pointed before; tail in both sexes with six fins; the second joint of the outer jaw-like feet longer than it is broad, obliquely truncated near their inner and upper end, the following joint inserted near its summit; eyes lateral, prominent; pedicel contracted in the middle, curved, and lodged in a groove; the *antennæ* setaceous on each side of the produced muzzle; claw strong, two-toed, and curved, especially in the males; body long; feet very long, filiform, simple.

The type of this genus is *I. scorpio*, the *I. dorsaltensis* of Dr. Leach's *British Crabs*, pl. xxii. fig. 1, 6.

INA'CT, v. } In, and act, q. v. from *actum*, past
INA'CTUATE, } participle of *ag-ere*, to do. See
INACTUA'TION. } ENACT.

To cause to *act*, or do, to put into *act* or *action*, into a state of *action* or *activity*.

The soul in this condition was united with the most subtle and ethereal matter that it was capable of *inacting*.

Glanvil. *Preexistence of Souls*, ch. xiv.

For the plastick in them is too highly awakened, to *inactuate* only an aerial body.

Id. *Ib.* ch. xiv.

That those powers should each of them have a tendency to *action*, and in their turns be exercised, is but rational to conceive, since otherwise they had been superfluous. And 2. that they should be inconsistent in the supremest exercise and *inactuation*, is to me as probable.

Id. *Ib.* ch. xiii.

INA'CTION, } In, privative, and *action*, Lat.
INA'CTIVE, } *actio*, from *ag-ere*, *actum*, to do.
INA'CTIVELY, } Want of *action*, rest, repose, cessa-
INACTI'VITY. } tion, from *action*; from *activity*; from
labour or exertion; rest, quietness.

If the higher powers might have lessen'd, and sayld without a proportionable increase of the lower, and they likewise have been remitted without any advantage to the other faculties, the soul might then at length fall into an irrecoverable recess and *inactivity*.

Glanvil. *Preexistence of Souls*, ch. xiii.

The same ideas may be continued without the existence of the same objects, and new ones, and simple ones too, produced by the abatement or alteration of the force impressed, or even by the absence or *inaction* of these objects, as well as by their actual presence and operation.

Law. *Enquiry. Of Space*, ch. i. p. 43.

Such for instance are these advices: not to intrude one's self into the mysteries of government, which the prince keeps secret; not to suffer one's self to be led away by the seeming charms of an idle and *inactive* life,—to which the Syrens' song invited.

Pope. *The Fable of the Odyssey*, sec. 3.

Virtue conceal'd within our breast
Is *inactivity* at best.

Swift. *Horace*, book iv. Ode 9.

If, dead to these calls, you already languish in slothful *inaction*, what will be able to quicken the more sluggish current of advancing years?

Blair. *Sermon* 11. vol. i. p. 224.

I never saw any thing so weak and *inactive* as the poor horses were; they had not agility enough to avoid one stroke.

Swinburne. *Spain*, let. 40. p. 367.

Every one exerted himself to the uttermost, with a quiet and patient perseverance, equally distant from the tumultuous violence of terror, and the gloomy *inactivity* of despair.

Cook. *Voyages*, vol. ii. book iii. ch. iii. p. 130.

INA'DEQUATE, } Lat. *in*, privative, *ad*, *æquare*,
INA'DEQUATELY, } to be even or *equal*.
INA'DEQUATENESS. } Not even or *equal* to; un-
equal, insufficient, disproportionate, incommensurate.

If His attributes and perfections be not fully comprehensible to our reason, we can have but *inadequate* conceptions of them.

Boyle. *Works*, vol. iv. p. 159. *Considerations about the Reconcilableness of Reason and Religion*.

Those [ideas] I call *adequate*, which perfectly represent those archetypes which the mind supposes them taken from; which it intends them to stand for, and to which it refers them. *Inadequate* ideas are such, which are but a partial or incomplete representation of those archetypes to which they are refer'd.

Locke. *Of Human Understanding*, book ii. ch. xxxi.

That may be collected generally from the *inadequateness* of the visible means to most notable productions.

Goodman. *Winter Evening Conferences*, p. 11.

It will be proper to shew that a distribution of parts has been attempted, which, though rude and *inadequate*, will at least preserve some order, and enable the mind to take a methodical and successive view of this design.

Johnson. *Works*, vol. ii. p. 279. *Preface to Rolt's Dictionary*.

We must accept them, [translations] with all their unavoidable imperfections, as, in general, sufficiently representative of the sense of their originals, though in some particulars that sense be *inadequately* conveyed to us.

Hurd. *Works*, vol. viii. p. 320. *Letter to Dr. Leland*.

INADMISSIBLE. Fr. "*inadmissible*; unadmittible, unreceivable, unacceptable, unallowable." Cotgrave. See To ADMIT.

The word appears to be of very modern introduction into our language.

The *inadmissible* pretension is there avowed of appropriating to France all that the laws existing may have comprised under the denomination of French territory.

Burke. *Works*, vol. viii. p. 120. *On a Regicide Peace*, note.

He, the said Warren Hastings, did, on pretence of certain political dangers, declare the relief desired to be without hesitation totally *inadmissible*.

Id. *Ib.* vol. xii. p. 239. *Charge against Warren Hastings*.

INADVE'RTENT, } Fr. *inadvertence*; It. *inad-*
INADVE'RTENTLY, } *vertenza*; Sp. *inadvertencia*;
INADVE'RTENCE, } Lat. *in*, privative, and *adver-*
INADVE'RTENCY. } *tens*, from *advertere*, to turn to,
(*ad*, and *vertere*, to turn,) to turn the mind to, to attend to.

Inattentive, inconsiderate, incautious, careless, negligent, improvident.

For *inadvertency*, or want of attendance to the sense and intention of our prayers, is certainly an effect of lukewarmness, and a certain companion and appendage to humane infirmity; and is only so remedied, as our prayers are made zealous, and our infirmities pass into the strengths of the Spirit.

Taylor. *Sermon* 5. fol. 49.

Oft *inadvertent*, from the milky stream

They met their fate; or, weltering in the bowl,

With powerless wings around them wrapt, expire.

Thomson. *Summer*.

And as for the wall it was alledged, That he had taken it *inadvertently*, to save himself from a shower of rain which was then falling.

Tatler, No. 256.

He [my father] was a person of that rare conversation that upon frequent recollection, and calling to mind passages of his life and discourse, I could never charge him with the least passion or *inadvertence*.

Evelyn. *Memoirs*, vol. i. p. 2.

Such little blemishes as these, when the thought is great and natural, we should, with Horace, impute to a pardonable *inadvertency*, or to the weakness of human nature.

Spectator, No. 285.

However, he allows at length, that men may be dishonest in obtruding circumstances foreign to the object; and we may be *inadvertent* in allowing those circumstances to impose upon us.

Warburton. *Works*, vol. i. p. 187. *Postscript to the Dedication to the Free-thinkers*.

If, after descending a flight of stairs, we attempt *inadvertently* to take another step in the manner of the former ones, the shock is extremely rude and disagreeable; and by no art can we cause such a shock by the same means when we expect and prepare for it.

Burke. *Works*, vol. i. p. 282. *On the Sublime and Beautiful*.

INADE-
QUATE.

—
INAD-
VERTENT.

INAD- VERTENT. When the intention seems upright, and the end proposed is to make men better and wiser, what is not ill executed should be received with approbation, with good words and good wishes, and small faults and *inadvertencies* should be candidly excused.
Jortin. Discourses, vol. i. p. 2. Discourse on the Christian Religion. Preface.

INAIDABLE, *in*, privative, and *aid*, *q. v.* Fr. *aider*; It. *ajutare*; Lat. *adjuvare, adjutum*, to help.

Aidless, or helpless; that cannot be *aided*, helped, or assisted.

The congregated colledge haue concluded,
 That labouring Art can neuer ransome Nature
 From her *inaydible* estate.

Shakspeare. All's Well that Ends Well, fol. 235.

INALIMENTAL, *in*, privative, and *alimental*, *q. v.* Lat. *alimentum*, from *al-ere, alitum*, to nourish.

Not able to nourish; or give or supply nourishment.

The dulcoration of things is worthy to be tried to the full; for that dulcoration importeth a degree to nourishment: and making of things *inalimental* to become *alimental*, may be an experiment of great profit, for making new victual.

Bacon. Natural History, Cent. vii. sec. 649.

INALTERABLE, *in*, privative, and *alterable*, *q. v.* now written *un-alterable*.

That cannot be *altered* or changed.

As the throne is majesticall and permanent, so is his residence in it; He sate in the throne. S. Stephen saw him standing, as it were ready for his defence and protection: S. John sees him setting (as our Creed also runnes) in regard of his *inalterable* glory.

Hall. Works, vol. i. fol. 427. A Farewell Sermon, &c.

INAMELL, also anciently, and now usually, written *Enamel*, *q. v.*

To fix colour, or a variety of colours by *melting* in the fire; to diversify, to variegate, to spot, to deck with spots or variations of colour.

The tombe is so high, that it farre exceedeth in heighth the mosquita, being couered with lead, and the top all *inamelled* with golde, with an halfe moone vpon the top.

Hakluyt. Voyages, &c. vol. ii. fol. 211. The Pilgrimage to Mecca.

Or rather as *inamillers*, guilders, and painters of images following after.

Holland. Plutarch, fol. 807.

INAMISSIBLE, *in*, privative, and *amissible*, from Lat. *amittere, amissum*, to lose.

That cannot be lost.

Had we been so fixt in an *inamissible* happinesse from the beginning, there had then been no vertue in the world; nor any of that matchlesse pleasure which attends the exercise thereof.

Glanvil. Preexistence of Souls, ch. viii.

God loveth to blesse one degree of grace with another, till it comes to a confirmation in grace, which is a state of salvation directly opposite to obduration; and as this is irremediable and irrecoverable, so is the other *inamissible*.

Taylor. The Great Exemplar, part iii. sec. 13. p. 424.

INAMOUR, } More usually written *en-amour*.
INAMORA'TA, } Lat. *amor*, from *am-are*, to love.
INAMORA'TO. } To cause to love, to inspire or inflame with love.

Theare, after prayers, church-times, sights,
 And stories sometimes read,
 Amongst their merrie tales was this,
 How one *inamour'd*, spread.

Warner. Albion's England, book xii. ch. lxxv.

The fair *inamorata* (who from far
 Had spy'd the ship which her heart's treasure bare
 Put off from land;)
 With frantic speed from the detested town
 To the deserted shore comes hurrying down.

Sherburne. Forsaken Lydia.

In that file stands another of your *inamoratoes*.

Beaumont and Fletcher. The Fair Maid of the Inn, act iii. sc. 1.

As for my dear, never man was so *inamour'd* as I was of her fair forehead, neck and arms, as well as the bright jett of her hair; but to my great astonishment, I find they were all the effect of art.

Spectator, No. 41.

These gentlemen are of that sort of *inamoratoes*, who are not so very much lost to common sense, but that they understand the folly they are guilty of.

Id. No. 30.

INA'NE, } Fr. *inanité, inanition*; Sp. *inani-*
INANI'TION, } *cion*; Lat. *inanitas, inanis*, from the
INA'NITY. } Gr. *iveiv, vacuare*, to empty, to throw, cast or clear out.

Emptiness, (or an emptying, Cotgrave,) vacuity, voidness.

'Tis easie to draw a parallelism between that ancient, and this more modern nothing: and in all things to make good its resemblance to that commentitious *inanity*.

Glanvil. The Vanity of Dogmatizing.

And as he must not eat overmuch, so he may not absolutely fast; for as Celsus contends, repletion and *inanition* may both doe harme in two contrary extreames.

Burton. Anatomy of Melancholy, fol. 235.

We sometimes speak of place, distance, or bulk in the great *inane*, beyond the confines of the world.

Locke. On Human Understanding, book ii. ch. xv. sec. 7.

When one can find out, and frame in his mind clearly and distinctly the place of the universe, he will be able to tell us, whether it moves or stands still in the undistinguishable *inane* of infinite space.

Id. Ib. book ii. ch. xiii. sec. 10.

But nothing still from nothing would proceed:

Raise or depress—or magnify—or blame,

Inanity will ever be the same.

Smart. The Hilliad.

INA'NIMATE, *v.* } Fr. *inanimé*; It. *inanimato*;
INA'NIMATE, *adj.* } Sp. *inanimado*; Lat. *inanima-*
INA'NIMATENESS, } *tus*; *in*, privative, and *animatus*,
INANIMA'TION. } from *animus*; Gr. *ἀνεμος*, breath, spirit. See **ANIMATE**.

Without, not having, life, breath, spirit; lifeless, breathless, spiritless, soulless.

Inanimate, the verb, in Donne, to *animate*, to inspire or inspirit. See also the noun *inanimation* from Hall.

Though she, which did *inanimate* and fill
 The world, be gone, yet in this last long night
 Her ghost doth walk, that is, a glimmering light,
 A faint weak love of virtue and of good
 Reflects from her on them, which understood
 Her worth.

Donne. The Anatomy of the World. The First Anniversary.

We see what great and admirable things Nature herself effects in things that are *inanimate* and void of sense, rather than lose her end.

Milton. Works, vol. i. fol. 497. A Defence of the People of England.

Albeit the mover had been more excellent, might not the motion have been accounted less perfect, by reason of the deadness and *inanimateness* of the subject mov'd.

Mountague. Devoute Essayes, Treat. 2. vol. ii. sec. 3.

Satan accounts it no small mastery, if he can prevail with us so far as to bereave us of this habitual joy in the Holy Ghost, arising from the *inanimation* of Christ living and breathing within us.

Hall. Works, vol. iii. fol. 599. Christ Mystical.

O fatal change! become in one sad day
 A senseless corpse! *inanimated* clay!

Pope. Homer. Iliad, book xxii.

There are several kinds of creatures in the world, and several degrees of dignity amongst them, some being more excellent than others, *animate* more than *inanimate*, sensitives more than vegetives, and men more than brutes.

Bishop Wilkins. Natural Religion, book i. ch. ii. p. 15.

Galen says, "Plato declares that animals have constantly a soul, which serves to *animate* and inform their bodies: as for stones, wood, and what we commonly call the *inanimate* parts of the creation; all these, he says, are quite destitute of soul.

Warburton. Works, vol. iii. p. 22. The Divine Legation, book iii. sec. 2.

INAPPE-
TENCE.
—
INAPTI-
TUDE.

INAPPETENCE, } It. *inappetenza*; Sp. *inap-*
INAPPETENCY. } *petencia*; in, privative, and
appetence; Lat. *appetens*, present participle of *appetere*,
to seek after, (*ad*, and *petere*.) See APPETE.
Want of *appetence*, or *appetite*; of desire; of desire
to eat.

When some squeamish and disrelished person takes a long walk to
the physician's lodging, to beg some remedy for his *inappetence*, his
very walking thither does, in some measure, give him that good
stomach he hopes to regain by the medicines he shall get there.
Boyle. Works, vol. vi. p. 23. *A Discourse against Customary*
Swearing.

Which immature death my relator judged to be caused by their
having no *appetite* to eat, which *inappetency* made them (swallows)
die starved.

Id. Ib. vol. vi. p. 607. *Strange Reports*, relation vi.

She (as all antique parents, wondrous sage,
For youth project th' *inappetence* of age,
Each sense endearing and humane despise
And on the mammon feast their downcast eyes.)

Brookes. Constantia.

INAPPLICABLE, } In, privative, and *applica-*
INAPPLICABILITY. } *ble*, from *apply*, *q. v.* Lat.
applicare. And see UN-APPLICABLE.

That cannot be *applied* to; used for; rendered use-
ful or serviceable to; referred to.

I have only to add, (lest European critics should consider a few of
the images as *inapplicable* to Indian manners,) that the ideas of snow
and ice are familiar to the Hindus.

Jones. Hymns to Præciti. The Argument.

I cannot help observing, however, that you have said rather less
upon the *inapplicability* of your own old principles to the circum-
stances that are likely to influence your conduct against these princi-
ples, than of the general maxims of state.

Burke. Works, vol. vi. p. 301. *Letter to Sir H. Langrishe, M. P.*

INAPPREHENSIBLE, } Also written *Un-ap-*
INAPPREHENSION, } *prehensible*, *q. v.* In, pri-
INAPPREHENSIVE. } vative, and *apprehend*,
q. v. Lat. *apprehendere*; *ad*, *præ*, and *hend-ere*, (used
only in composition,) to seize.

Not to be *apprehended*; not to be taken, *sc.* by the
mind or understanding; not to be understood or con-
ceived; inconceivable.

Nor did I slumber over that place, expressing such high rewards
of ever accompanying the Lamb, with those celestial songs to others
inapprehensible, but not to those who were not defiled with women.

Milton. Works, vol. i. fol. 112. *An Apology for Smectymnus*.

Neither are they hungry for God, nor satisfied with the world, but
remain stupid and *inapprehensive*, without resolution and deter-
mination, never chusing clearly, nor pursuing earnestly.

Taylor. Sermon 5. fol. 47.

From these so pernicious vices of the spirit, then, that is, from a
fluctuating faith, an inconsiderate levity, an *inapprehensive* deadness of
heart, and a perverse sophistical abuse of the understanding, let us
emancipate ourselves by a firm, attentive, vigorous, and ingenuous
dependance on the promises of the gospel.

Hurd. Works, vol. iii. p. 60. *Sermon 32.*

The wise in their own conceits, not being able to clear up many
parts of the divine dispensations, whether of nature or grace, to their
satisfaction, hastily conclude that there is no fitness or wisdom, where
they see none, and make their *inapprehension* an argument for their
rejection of both.

Id. Ib. vol. viii. p. 99. *Charge to the Clergy of the Diocese of*
Worcester.

It is not envy, but *inapprehension*, which sets them on work.

Id. Ib. *Sermon 21.* vol. vi. p. 306.

INAPTITUDE, Fr. *inaptitude*; in, privative, and
aptitude, from *apt*, *q. v.* Lat. *aptare*; Gr. *ἄπτειν*, to
bind; and, consequentially, to fit or suit. See INEPT.
Unfitness, unsuitableness; want of readiness.

INAPTI-
TUDE.
—
INARTI-
FICIAL.

And hereby one may give a strong conjecture of the aptness or
inaptitude of one's capacity to that study and profession.

Howell. Letter 9. book i. sect. 1.

From diffidence, and perhaps from a certain degree of *inaptitude*
for extemporary speaking, he took a less public part in the contests
of ecclesiastical politics than some of his contemporaries.

Blair. Sermons. The Life of Dr. Hugh Blair.

INAQUATE, } In, and *aqua*, water. As Cran-
INAQUATION. } mer interprets it, Made water.

The solution to the seconde reason is almost soundely handled,
alludynge from impanaciō to *inaquation*, although it was neuer sayde
in Scripture, this water is the Holy Ghost.

Stephen, Bishop of Wynchester. Of Transubstantiation, fol. 127.

For as muche as he is joined to the bread but sacramentally, there
followeth no *impanation* thereof, no more than the Holy Ghost is *in-*
aquate, that is to say, *made water*, beyng sacramentally joynd to the
water in baptism.

Archbishop Cranmer. Answer to Bishop Gardiner, p. 368.

INARTICULATE, } Fr. *inarticulé*; in, priva-
INARTICULATELY. } tive, and *articulate*, from *arti-*
cle, *q. v.* Lat. *articulus*; a small joint, from *artus*, a
joint.

Literally, not jointed:—consequentially, not uttered
or emitted distinctly, as separated sounds.

In Derham, the *in* is prefixed emphatically.

Who ever doubted, but that poets infused the very soul into the
inarticulate sounds of music? that without Pindar and Horace, the
lyrics had been silenced for ever?

G. Fletcher. Poems. Preface to the Reader.

As a turtle's mate,

With lamentations *inarticulate*

The neere departure from her love bemones.

Browne. Britannia's Pastorals, book ii. song 5.

The divine admonitions and holy laws whispered *inarticulately* in
our hearts, which the Heathen Porphyry tells of.

Hammond. Works, vol. iv. p. 497. *Sermon 5.*

In man, and quadrupeds, they are four, curiously *inarticulated*
with one another; with an external and internal muscle to draw, or
work them, in extending, or relaxing the drum.

Derham. Physico-Theology, book iv. ch. iii. note 19.

By the harmony of words we elevate the mind to a sense of devo-
tion, as our solemn musick, which is *inarticulate* poesy, does in
Churches.

Dryden. Prose Works, vol. i. part ii. p. 348. *Preface to Tyrannic*
Love.

Inarticulate sounds may be divided into musical sound and noise.

Beattie. Moral Science, part i. ch. i. sec. 4.

INARTIFICIAL, } In, privative, and *artificial*.
INARTIFICIALLY. } See ART. Lat. *artifex*; from
ars, art, skill.

Without *art*, skill or science; without the rules of
art; skillless, rude, simple.

To speak generally, an argument from authority to wiser examina-
tions, is but a weaker kind of proof; it being but a topical probation,
and, as we term it, an *inartificial* argument, depending upon a naked
asseveration.

Sir Thomas Brown. Vulgar Errours, book i. ch. vii.

For these and many other concurrent causes, the proceeding is *in-*
artificial and casual, and fit to lead the ignorant, but not the learned.

Taylor. Rule of Conscience, book i. ch. iv. fol. 120.

If in the definition of meditation, I should call it an unaccustomed
and unpractised duty, I should speak a truth, though somewhat *in-*
artificially.

Id. The Great Exemplar, part i. disc. 4.

My Lord, pardon againe this excesse, which, I sweare to you,
proceeds from the honest and *inartificial* gratitude of, &c.

Evelyn. Memoirs, vol. ii. p. 145. *Letter to Lord Cornebery*, Feb.
1664-65.

If custom did not take away the strangeness of it, it would to us
also appear very wonderful, that so great a change of texture should
be so easily and *inartificially* produced.

Boyle. Works, vol. ii. p. 573. *History of Cold*, tit. 15.

INARTI-
FICIAL.
—
NAUGU-
RATE.

It would, Sir, be most dishonourable for a faithful representative of the commons, to take advantage of any *inartificial* expression of the people's wishes, in order to frustrate their attainment of what they have an undoubted right to expect.

Burke. *Works*, vol. iii. p. 249. *On the Œconomical Reform*.

INATTE'NTION, } *In*, privative, and *attention*,
INATTE'NTIVE, } from *attend*, *q. v.* Lat. *attend-*
INATTE'NTIVELY. } *ere*; to stretch to or towards,
(from *ad*, and *tend-ere*, to stretch,) to stretch or reach
(*sc.* the mind) to or towards, to mind.

Want of *attention*; heedlessness, thoughtlessness, disregard.

The universal indolence and *inattention* among us to things that concern the publick, made me look back with the highest reverence on the glorious instances in antiquity, of a contrary behaviour in the like circumstances.

Tatler, No. 187.

What prodigies can pow'r divine perform
More grand than it produces year by year,
And all in sight of *inattentive* man?

Cowper. *The Task*, book vi.

In a letter to Addison, he expresses some consciousness of behaviour *inattentively* deficient in respect.

Johnson. *Works*, vol. xi. p. 86. *Life of Pope*.

INAUDIBLE, *It.* and *Sp.* *inaudibile*; (Lat. *inauditus*; *in*, privative, and *auditus*, from *aud-ire*, to hear.) That cannot be heard; not sensible to the ear

For we are old, and on our quick'st decrees
Th' *inaudible*, and noiselesse foot of time
Steales, ere we can effect them.

Shakspeare. *All's Well that Ends Well*, fol. 251.

Ye, that inform the tuneful spheres,
Inaudible to mortal ears,
While each orb in ether swims
Accordant to th' inspiring hymns.

Smart. *Ode for Music on St. Cecilia's Day*.

INAUGURATE, *v.* } Fr. *inaugurer*; *It.* *inaugur-*
INAUGURATE, *adj.* } *rare*; *Sp.* *inaugurar*; Lat.
INAUGURA'TION, } *inaugurare*; (*in*, and *augur*,
INAUGURATORY. } *q. v.*) to admit to the office,
invest with the functions, also to perform the functions
or duties, of an *augur*; and, then, generally,

To admit to, to install, to enter upon office; to consecrate; to invest by solemn rites; to enter upon, to begin or commence; *sc.* with good omens.

From the beginning therefore of our *inauguration* our imperiall highnesse hath maintained most deadly feod and hostility against God's enemies, the Persians.

Hakluyt. *Voyages, &c.* vol. ii. fol. 19. *Manuel*.

The seat on which her kings *inaugurated* were.

Drayton. *Poly-olbion*, song 17.

In this manner being *inaugurate* and invested in the kingdom, hee (Numa) provideth by good orders, lawes, and customes, to reedifie as it were that citie.

Holland. *Livius*, fol. 14.

This discovery of the origination of their Heathen Deities hath been endeavoured by two methods: first, by following the ancient histories of the Phenicians, Egyptians, Grecians, and Romans; by which means they have traced up most, if not all, their Heathenish Deities to their original, and their first *inauguration* into Deities.

Hale. *Origin of Mankind*, ch. v. sec. 2. fol. 166.

The prince of Syracuse, whose destin'd fate
It was to keep a school and rule a state,
Found that his sceptre never was so aw'd,
As when it was translated to a rod;
And that his subjects ne'er were so obedient
As when he was *inaugurated* pedant.

Butler. *Miscellaneous Thoughts*.

With this *inauguration* of Philips, his rival Pope was not much delighted.

Johnson. *Works*, vol. xi. p. 220. *Life of Philips*.

But being addressed only as Mr. Rector in an *inauguratory* speech by the present chancellor, he has fallen from his former dignity of style (Lord Rector.)

Johnson. *Works*, vol. viii. p. 189. *Journey to the Western Islands*.

INAURATION, Lat. *inaurare*, to put gold (*aurum*) upon; to gild.

The Romans had the art of gilding after our manner; but some sort of their *inauration*, or gilding, must have been much dearer than ours.

Arbuthnot. *On Coins*.

INAUSPICATE, } Lat. *inauspiciatus*; *in*, priva-
INAUSPICIOUS, } tive, and *auspicatus*, from *auspi-*
INAUSPICIOUSLY. } *cari*, (*avis*, a bird, and *specere*, to observe,) to *auspicate*, *q. v.* to observe birds, to watch for tokens from the actions of birds; consequentially, to presage, the event, the success, good fortune, good luck.

Unlucky, unhappy, unfortunate; ominous of ill.

Where hovering still, with *inauspicious* wings,
About the verge of these distemper'd climes,
Returning now, new error hither brings,
To stir us up to these disast'rous crimes.

Drayton. *The Barons' Wars*, book i.

Though it bore an *inauspicate* face, it proved of a friendly event.

Sir G. Buck. *History of Richard III.* p. 43.

Augur of ills, (for never good to me
Did that most *inauspicious* voice decree)
For ever ready to denounce my woes.

Tickell. *Homer. Iliad*, book i.

What then must he attempt, whom niggard fate
Has fix'd in such an *inauspicious* spot
As bears no trace of beauty?

Mason. *The English Garden*, book i.

And to crown the whole, a fair account of the atrocious manner in which the regicide enemies had broken up what had been so *inauspiciously* begun and so feebly carried on, by finally, and with all scorn driving our suppliant ambassador out of the limits of their usurpation.

Burke. *Works*, vol. viii. p. 268. *On a Regicide Peace*.

INBARGE, to go into a *bark* or *barge*; to *embarge* or *embark*, *q. v.*

Which being done, the next especial thing,
She doth the Duke of Somerset enlarge,
And him of Calais gives the governing,
Whither his friends she caused him to *inbarge*.

Drayton. *The Miseries of Queen Margaret*.

INBEAMINGS, *in*, and *beam*, *q. v.* A. S. *beamean*.

The ingress of a *beam*, or ray of light; irradiation.

And for all these boastings of new lights, *inbeamings*, and inspirations; that man that follows his reason, both in the choice and defence of his religion, will find himself better led and directed by this one guide, than by an hundred Directories.

South. *Sermons*, vol. iv. p. 293.

INBEING, *in*, and *being*. See **TO BE**. Apparently intended by Watts as more emphatical than *Being*; *q. d.* inherent, inseparable, *being*.

But when we say, the bowl is swift or round, when we say, the boy is strong or witty, these are proper or inherent modes, for they have a sort of *in-being* in the substance itself, and do not arise from the addition of any other substance to it.

Watts. *Logic*, part i. ch. ii. p. 22.

INBORN, *in*, and *born*, *q. v.* past participle of the verb *to bear*.

Native or innate; infixed or implanted at the *birth*, or earliest moment of life or existence, by nature.

The sacred poets first shall hear the sound,
For they are cover'd with the lightest ground;

INBORN.
—
INCAGE.

And straight, with *inborn* vigour, on the wing,
Like mounting larks, to the new morning sing.

Dryden. Ode 2. To the Memory of Mrs. Anne Killigrew.

When men have been so long settled in a place, that the majority of the inhabitants are become natives of the soil, the *inborn* love of a country has, by that time, struck such deep roots into it, that nothing but extreme violence can draw them out.

Warburton. The Divine Legation, book iv. sec. 3.

INBREATHE, *in*, and *breathe*, *q. v.*

Breathed into; inspired.

Blest pair of Sirens, pledges of heav'n's joy,
Sphere-born harmonious sisters, Voice and Verse,
Wed your divine sounds, and mix'd pow'r employ,
Dead things with *inbreath'd* sense able to pierce.

Milton. Ode. At a solemn Music.

— That paternal, tender love and grace,
Which at man's fall immediately took place;
That inward, holy thing, *inbreathed* then,
Which would rekindle heav'n in him again.

Byrom. Fragment.

INBRE'ED, *v.* } *In*, and *breed*, *q. v.* A. S. *bred-*
I'NBRED. } *an*; D. *broeden*; Ger. *bruten*, to

nourish, to cherish; to give birth, life, or existence to.

To *breed* within; to give birth or life to, to ingender, or generate within.

These abilities, wheresoever they be found, are the inspired gift of God rarely bestow'd, but yet to some (though most abuse) in every nation: and are of power, beside the office of a pulpit, to *inbreed* and cherish in a great people the seeds of virtue, and public civility, to allay the perturbations of the mind, and set the affections in right tune.

Milton. Works, vol. i. fol. 60. The Reason of Church Govern-
ment.

Those different and perpetual carriages of state-government, haste and delay, as *inbred* qualities, were remarkable in the two most martial people in Greece.

Selden. Illustrations of Drayton's Poly-olbion, song 1.

Where, Judah where, is now thy lion's roar?
Thou only couldst the captive lands restore:
But thou, with *inbred* broils and faction prest,
From Egypt needst a guardian with the rest.

Dryden. Absalom and Achitophel.

In England we have not yet been completely embowelled of our natural entrails; we still feel within us, and we cherish and cultivate, those *inbred* sentiments which are the faithful guardians, the active monitors of our duty, the true supporters of all liberal and manly morals.

Burke. Works, vol. v. p. 166. On the Revolution in France.

I'NBURNING, } *i. e.* *Burning* within.
I'NBURNT.

Which sorry words, her mightie hart did mate
With mild regard, to see his ruefull plight,
That her *in-burning* wrath she gan abate,
And him receiv'd againe to former fauours state.

Spenser. Faerie Queene, book iv. can. 8.

Upon her steps a virgin page attended,
Fair Erythre, whose often blushing face
Sweetly her *in-burn(t)* shame-fac'd thoughts commended.

P. Fletcher. The Purple Island, can. 10.

INCA'GE, } Also written *Encage*, *q. v.* *in*, and
INCA'GEMENT. } *cage*; A. S. *cægg-ian*, *obserare*, to
shut up.

To shut in, to fasten in, to confine, as in a *cage*.

And now when they had fully girt in the village with a strong and exquisite seige, they make themselves sure of Elisha, and please themselves to think how they have *incaged* the miserable Prophet, how they should take him at unawares in his bed, in midst of a secure dreame.

Hæd. Works, vol. i. fol. 1247. Contemplations. Elisha raising the iron, &c.

do, with all respect, demand whether your worship, since your *incagement*, and, as you imagine, *inchantment* in that coop, have not had a desire to make greater or lee water, as men are wont to say?

Shelton. Don Quixote, vol. ii. ch. xxi.

INCALCULABLE, *in*, privative, and *calculable*. *INCALCU-*
Lat. *calculus*, a stone; (used in counting.) *LABLE.*

That cannot be *calculated*, counted, reckoned, computed.

They may even in one year of such false policy, do mischiefs *incalculable*; because the trade of a farmer is, as I have before explained, one of the most precarious in its advantages, the most liable to losses, and the least profitable of any that is carried on.

Burke. Works, vol. vii. p. 398. On Scarcity.

INCALE/SCENCE, } Lat. *incalescens*, present
INCALE/SCENCY, } participle of *incalescere*; *in*,
INCALE/SCENT. } and *calescere*, to grow warm;
calere, to be warm.

The growth or growing of warmth; progressive increase of warmth.

But Averroes, a man of his own faith, was of another belief; restraining his ebriety into hilarity, and in effect making no more thereof than Seneca commendeth, and was allowable in Cato; that is, a sober *incalescence* and regulated æstuation from wine.

Sir Thomas Brown. Vulgar Errours, book v. ch. xxi.

If there had not been a provision in the joints against such a preternatural *incalescence* upon their violent motion, this would have made a slothful world, and confined us to leisurely and deliberate movements, when there were the most urgent and hasty occasions to quicken us.

Ray. Of the Creation, part ii.

This inunction is useful, indeed necessary for preserving the ends of the bones from *incalescency*, which they, being solid bodies, would necessarily contract from a swift motion.

Id. Ib. part ix.

The two ingredients were easily mingled, and grew not only sensibly but considerably hot, and that so nimbly, that the *incalescence* sometimes came to its highth in about a minute of an hour by a minute clock.

Boyle. Works, vol. i. p. civ. The Life.

How much a greater interest salts may have in such *incalescencies*, than cold, I have also taken pleasure to try, by pouring acid spirits, and particularly spirit of salt, upon good quick lime.

Id. Ib. vol. ii. p. 665. An Examen of Antiperistasis.

My way of obtaining *incalescent* mercury is quite differing from any of those.

Id. Ib. vol. i. p. 634. The Producibleness of Mercury, part iv.

INCAMP, anciently also, and now more usually, written *Encamp*, *q. v.*

To place or lodge, to fix, to station or form into, *camps*, (or lodgments for an army,) to lodge, or dwell in *camps*.

And the theeues also *incamped* within an arrowe shotte of vs, but they were betwixt vs and the water, which was to our great discomfort.

Hakluyt. Voyages, &c. vol. i. fol. 330. M. Anth. Jenkinson.

When as the legions of the Volsciens under the conduct of Coriolanus Martius *incamped* within five miles of Rome, were they not the matrones of the citie that turned backe this armie, which doubtlesse would have forced our citie and put it to ransacke?

Holland. Livius, fol. 856.

The roving Gaul, to his own bounds restrain'd,
Learns to *incamp* within his native land.

Addison. The Campaign.

There should be some distinction made between the spreading of a victory, a march, or an *incampment*, a Dutch, a Portugal, or a Spanish mail.

Spectator, No. 251.

INCANTATION, } See ENCHANT, and INCHANT.
INCA'NTATORY. } Fr. *incantation*; It. *incantazione*; Lat. *incantatio*, from *incantare*, to sing, *sc. magicum carmen*, a magic song; and thus to act upon, to influence by charms or magical songs.

Magical songs, or charms, magical ceremonies; charms or ceremonies of witchcraft.

From which abominable herisie and all his other, our Lorde for his great mercy deliuer him, & helpe to stop euery good man's eares from such vngracious *incantations* as this man's.

Sir Thomas More. Workes, fol. 843. The Answer to Frithes Letter.

INCANTATION.
—
INCAPABLE.

Of the mystes and other impedymētes whiche fyll vpon the iordes partye, by reason of the *incantacyons* wrought by fryer Bungey, as the fame went, me lyst nat to wryte.

Fabyan, Anno 1471.

For those first simple, that my [the Moon] face did mark
In the full brightness suddenly made dark,
Ere knowledge did the cause thereof disclose,
To be *enchanted* long did me suppose:
With sounding brass and all the while did ply,
The *incantation* thereby to untie.

Drayton. The Man in the Moon.

Fortune-tellers, juglers, geomancers, and the like *incantatory* impostors, though commonly men of inferiour rank, and from whom without illumination they can expect no more then from themselves, do daily and professedly delude them.

Sir Thomas Brown. Vulgar Errours, book i. ch. iii.

Hereupon also are grounded the gross mistakes, in the cure of many diseases; not onely from the last medicine, and sympathetical receipts, but amulets, charmes, and all *incantatory* applications.

Id. Ib. book i. ch. iii.

The Gothic Runers, to gain and establish the credit and admiration of their rhymes, turned the use of them very much to *incantations* and charms.

Sir Wm. Temple. Works, vol. iii. p. 430. Of Poetry.

Medicine was always joined with magick; no remedy was administered without mysterious ceremony and *incantation*.

Burke. Works, vol. x. p. 196. An Abridgement of English History.

INCANTONING, *n.* See CANTON.

The incorporation into *canton*; the formation or constitution of a *canton*.

When the *cantons* of Bern and Zurich proposed, at a general diet, the incorporating Geneva in the number of the *cantons*, the Roman Catholick party, fearing the Protestant interest might receive by it too great a strengthening, proposed at the same time the *incantoning* of Constance, as a counterpoise; to which the Protestants not consenting, the whole project fell to the ground.

Addison. Travels in Italy. Switzerland.

INCA/PABLE, { Fr. *incapable*; It. *incapace*;
INCAPABILITY, { *in*, privative, and *capable*, from the
INCAPACIOUS, { Lat. *cap-ere*, to take. Unable or
INCAPACITATE, { not able, to take, hold, receive or
INCAPACITY, { contain; comprise or comprehend.

Not sufficiently able, not able enough; not able; *sc.* to perform or execute; to receive into the mind, to comprehend, to understand; to feel or be sensible of.

Yet all this while full quietly it slept,
(Poor little brat *incapable* of care)
Which by that powerful providence is kept,
Who doth this child for better days prepare.

Drayton. Moses, his Birth and Miracles, book i.

If the persons find in themselves beforehand such remediless *incapability* of a marriage estate, they shall be highly injurious to each other, and shall foully abuse the ordinance of God, in their entering into such a condition.

Hall. Works, vol. iii. fol. 863. Resolutions, decade 4. case 10.

All *incapacities* imposed upon the natives of this kingdom or any of them, as natives, by any Act of Parliament, provisions in patents or otherwise, (are to) be taken away by Act to be passed in the said Parliament.

Milton. Works, vol. i. fol. 329. Observations on Peace between the Earl of Ormond and the Irish.

Rather than to thunder and lighten in your pulpits with them *καὶ κυκλῶν τὴν Ἑλλάδα*, by buzzing them into popular ears and capacities *incapacious* of them, unable to comprehend them.

Mountague. Appale to Cæsar, ch. ix. p. 80.

Decrepit age;
Incapable of pleasures youth abuse,
In others blames what age does him refuse.

Dryden. The Art of Poetry.

This act hurt no man, that was in the present possession of an estate, it only *incapacitated* his next heir to succeed to that estate if he continued a papist.

Burnet. Own Times. Wilham III. Anno 1699.

The third and last shift, is an endless succession of causes and effects, where all the subtilty consists in the word endless; for whatever is *incapable* of being a cause in any time, ever was, and ever will, through eternity, continue equally *incapable*.

Brookes. Universal Beauty, book ii. v. 271. note.

If we consider lavish men carefully, we shall find it always proceeds from a certain *incapacity* of possessing themselves, and finding enjoyment in their own minds.

Spectator, No. 222.

If they suffer this power of arbitrary *incapacitation* to stand, they have utterly perverted every other power of the House of Commons.

Burke. Works, vol. ii. p. 302. On the Cause of the Present Discontents.

Whatever may be objected to the *incapacity* of this Age in other respects, youth is out of question the time for acquiring right propensities and virtuous habits.

Hurd. Works, vol. iv. p. 113. On the Uses of Foreign Travel.

INCA'RCERATE, } See CARCERAL. Lat. *carcer*,
INCARCERATION, } a prison; a coercendo, quod
exire prohibet. Varro. The Goth. *karker*; A. S. *car-*
cern; D. and Ger. *kerker*; Wachter thinks may be de-
rived from the A. S. *cark, cura, care*; (of which prisons
are full.)

To imprison; to confine, as in a prison; to confine or shut up.

He can them so enlarge and elevate
And spreaden out, that they can compasse all,
When they no longer be *incarcerate*
In this dark dungeon, this foul fleshy wall.

More. Song of the Soul, book i. can. 2. st. 20. (1642.)

Since it [the doctrine of preexistence] supposeth the descent into these bodies to be a culpable lapse from an higher and better state of life, and this to be a state of *incarceration* for former delinquencies.

Glanvil. Preexistence of Souls, ch. iv.

From Nature's continent, immensely wide,
Immensely blest, this little isle of life,
This dark, *incarcerated* colony
Divides us.

Young. The Complaint. Night 4.

INCA'RNADINE, *v.* } Lat. *caro, carnis, flesh*.
INCA'RNADINE, *adj.* } To *incarnadine* (Steevens)
is to stain any thing of a *flesh* colour or red.

Will the great Neptune's ocean wash this blood
Cleane from my hand? no: this my hand will rather
The multitudinous seas *incarnadine*,
Making the greene one red.

Shakspeare. Macbeth, fol. 137.

One [virgin] shall ensphere thine eyes, another shall
Impearl thy teeth, a third thy white and small
Hand shall besnow, a fourth *incarnadine*
Thy rosy cheek.

Carew. Obsequies. To the Lady Anne Hay.

Such whose white satin upper coat of skin,
Cut upon velvet rich *incarnadine*,
Has yet a body (and of flesh) within.

Lovelace. La Bella Bona Roba. To my Lady H.

INCA'RN, *v.* } Fr. *incarner*; It. *incar-*
INCA'RNATE, *v.* } *nare*; Sp. *encarnar*; Low Lat.
INCA'RNATE, *adj.* } *incarnare, in, and caro, car-*
INCARNATION, } *nis, flesh, κατὰ metathesis,*
INCA'RNATIVE, *n.* } from *κρέας*, and not a *ca-*
INCA'RNATIVE, *adj.* } *rendo*. Vossius. See CAR-

NAL.
To cover, clothe, or invest with *flesh*; to heal over with *flesh*; to assume or put on a *fleshy*, human, mortal body.

Incarnate is also having the colour of *flesh, flesh-coloured*. See CARNATION, and INCARNADINE.

And he [Luyke] thorough styryng of the Hooli Goost in the coostis of Acaye wroot the Gospell to feithful Greekis, and schewide the *incarnacioun* of the Lord bi a trewe tellynge, schewide also that he was come of the kynrede of Dauid.

Wiclif. Dedis. Prologe.

INCAPABLE.
—
INCARN.

INCARN.

INCASE.

The yere of the *incarnacyon*

A thousand and two hundred yere.

Chaucer. The Romant of the Rose, fol. 149.

We be assewered) Cryste our Redemer to haue had ben comen & incarnated these 1545 yeres ago.

Joye. Exposition of Daniel, ch. xii.

For we do not take these for common breade or dryncke, but like as Jesus Christe our Sauyours *incarnate* by the worde of God, had fleshe and bloud for our saluacion, euen so we be taught the fode (wherewith our fleshe and bloud be nourished by alteracion) when it is consecrate by the prayour of his worde, to be the flesh and bloud of the same Jesus *incarnate*.

Stephen, Bishop of Wynchester. Of Transubstantiation, fol. 106.

To this was it aunswered that those textes and al other alledged for that purpose signifie none other but that after y^e faith of Christ brought into the worlde by the *incarnacion* and passion of oure blessed Sauyours, men are no longer bouiden to the obseruance of Mosyes lawe.

Sir Thomas More. Workes, fol. 268. A Dialogue concerning Heresies.

It entreth into those medicines which are appropriat for the eyes, yea and into *incarnatives*, such especially as be fit to *incarnat* those ulcers which are in the most tender and delicat parts of the bodie.

Holland. Plinie, vol. ii. fol. 285.

Nay this is, which I tremble in uttering, to *incarnate* sin into the unpunishing and well pleas'd will of God.

Milton. Works, vol. i. fol. 189. The Doctrine and Discipline of Divorce.

For the childe of a virgin is the reimprovement of that power, which created the world: but that God should be *incarnate* of a virgin was an abasement of His maiestie, and an exaltation of the creature beyond all example.

Hall. Works, vol. ii. fol. 8. Contemplations. The Birth of Christ.

In one place they are of a fresh and bright purple, in another of a glittering, *incarnate*, and rosate colour.

Holland. Plinie, vol. i. fol. 405.

This is generally observed, that all sorts of wax be emollitive, heating, and *incarnative*.

Id. Ib. vol. ii. fol. 137.

So that, upon the whole matter he [man] stept forth, not only the work of God's hands, but also the copy of his perfections; a kind of image, or representation of the Deity in small, infinitely contracted into flesh and blood; and (as I may so speak) the prelude, and first essay towards the *incarnation* of the Divine nature.

South. Sermons, vol. ii. p. 44.

I deterg'd the abscess more powerfully by the use of vitriol-stone and precipitate, and afterwards *incarned* by the common *incarnative* used in such cases, and cicatrized it smooth without any remaining hardness.

Wiseman. Surgery, vol. i. book i. ch. ix. p. 84.

In his secret history he unsays many things that he had said in favour of Justinian, Theodora, and Belisarius, in his other histories: and represents the emperour and his wife as two devils *incarnate*, sent into the world for the destruction of mankind.

Jortin. Works, vol. iii. p. 141. Remarks on Ecclesiastical History.

The doctrine of the *incarnation* in its whole amount is this: That one of the three persons of the God was united to a man, i. e. to a human body and a human soul, in the person of Jesus, in order to expiate the guilt of the whole human race, original and actual, by the merit, death and sufferings of the man so united to the Godhead.

Horsley. Sermon 9. vol. i. p. 178.

INCARVILLEA, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*. Generic character: calyx five-cleft, bracteate; corolla tubular, throat ventricose, five-cleft, unequal; anthers two awned, two awnless; pod two-celled; seeds membranaceously winged.

One species, *I. Sinensis*, native of China.

INCASE, *in*, and *case*, *q. v.* To cover or enclose, (as in a *case*.)

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Oh! in that portal should the chief appear,
Each hand tremendous with a brazen spear,
In radiant panoply his limbs *incas'd*.—

Pope. Homer. Odyssey, book i.

INCASE.

INCEND.

INCASK, *in*, and *cask*, *q. v.* To cover or enclose or shut up (as in a *cask*.)

Then did he *incask* his pate in his hat, which was so broad, as it might serve him excellently for a quitasol.

Shelton. Don Quixote, vol. i. book i. ch. xiii.

INCAVERN, *in*, and *cavern*, *q. v.* To enclose or shut up (as in a *cavern*.)

Then Lid creeps on along, and taking Thrushel throws
Herself amongst the rocks; and so *incavern'd* goes,
That of the blessed light (from other floods) debarr'd,
To bellow underneath she only can be heard.

Drayton. Poly-olbion, song 1.

INCAUTIOUS, } Lat. *incautus*, *in* and *cautus*,
INCAUTIOUSLY, } from *cavere*, to be ware, or be
INCAUTION, } wary. See CAUTION, and CAU-
INCAUTELOUSLY. } TEL.

Improvident, incircumspect, inconsiderate unadvised, heedless, careless, negligent.

For we grow sick many times by *incautiously* conversing with the diseases'd: but no man grows well by accompanying the healthy.

Hales. Remains, part i. p. 45.

Of mighty legions late subdu'd
And arms with Latian blood imbru'd,
You treat adventurous, and *incautious* tread
On fires with faithless embers overspread.

Francis. Horace, book ii. Ode 1.

Yet (not to break the car, or lame the horse)
Clear of the stony heap direct the course;
Lest, through *incaution* failing, thou may'st be
A joy to others, a reproach to me.

Pope. Homer. Iliad, book xxiii.

What he says on this head is not only too severe upon the Jews, but *incautious* and injudicious; and, if it proved any thing, would prove more than he intended and was aware of, and bear hard upon the Mosaic law.

Jortin. Works, vol. i. p. 349. Remarks on Ecclesiastical History.

Yet if examin'd by severest test,
It is, at least, *incautiously* exprest.

Byrom. A Friendly Expostulation.

There most direct were seeming most inflex'd
Most regular when seeming most perplex'd,
As though perfection on disorder hung,
And perfect order from *incaution* sprung.

Brookes. Universal Beauty, book ii. l. 268.

INCE'ND, *v.* } Sp. *incender*; It. *incendere*;
INCE'NDIARY, *n.* } Lat. *incendere*, *incensum*, to kin-
INCE'NDIARY, *adj.* } dle, *in*, and *cand-ere*. See CAN-
INCE'NSE, *v.* } DLE.
I'NCENSE, *n.* } To kindle, to heat, to inflame;
INCE'NSION, } met. to inflame, to heat; *sc.* with
INCE'NSIVE, } passion; to provoke, to irritate,
INCE'NSOR, } to enrage; to instigate, to in-
INCE'NTIVE, *n.* } cite.
INCE'NTIVE, *adj.* } Incense;—Fr. *encens*; It. *in-*
censo; Sp. *encienso*; any thing (*incens-um*) burned,
applied to any thing, perfumed or odoriferous, *burned*,
sc. in divine honour; generally, an honorary offering.

Naturall heate, by withdrawinge of moysture, is to mocne *incended*.
Sir Thomas Elyot. The Castel of Helth, book iii. ch. iii.

And by these crafty perswasions they *incense* emprour & kinges craftely) to persecute and sley cruelly the professors and prechers of God's worde.

Joye. Exposition of Daniel, ch. viii.

4 L

INCEND.

Verely I snal then spake vnto you huishtlie and without woordes, but I shall speake assured and manifest thinges if so be ye ask them, yea and then also the Holy Goste shal *incence* you what to aske & how to aske in my name.
Udall. John, ch. xvi.

And Salomon loued the Lorde, and walked in the ordinaunces of Daudid his father, saue only that he sacrificed, & offered *incense* vpon aulters in hylles.
Bible, Anno 1551. Kings, book iii. ch. iii.

Some pelted him with dung and dirtie mire, others called him with open mouth *incendiarie*.
Holland. Suetonius, fol. 238. Aulus Vitellius.

Certainly, vertue is like pretious odours, most fragrant, when they are *incensed*, or crush'd: for prosperity doth best discover vice; but aduersity doth best discover vertue.
Bacon. Essay 6. Of Simulation.

Much was the knight *incenst* with his lewd word,
To haue reuenged that his villany:
And thrice did lay his hand vpon his sword,
To haue him slaine.

Spenser. Faerie Queene, book v. can. 3.

When they saw they were openly accused, they *incensed* both the kings, that joining together, they should make the Ephores ordinances of no effect.

Sir Thomas North. Plutarch, fol. 665. Agis and Cleomenes.

"The sorrow of his saints doth move God much:
No sweeter *incence* then the sighs of such."

Stirling. Doomes-day. The seconde Houre.

And his *incensement* at this moment is so implacable, that satisfaction can be none, but by pangs of death and sepulcher.

Shakspeare. Twelfth Night, fol. 269

————— To the king
We gage our owne deere loue 'twixt his *incensement*
And your presumptions—you are pardon'd both.

Heywood. The Rape of Lucrece, sig. D. 2.

Seneca understanding by the report of those that yet somewhat regarded virtue and honour, how these lewd *incensers* did accuse him.

Sir Thomas North. Plutarch, fol. 1005. Seneca.

But how agreeth this with that in Tacitus, which calls a musical *incentive* to war among the Germans, *Barditus*?

Selden. Illustrations of Drayton's Poly-olbion, song 6.

————— Part *incentive* reed
Provide, pernicious with one touch to fire.

Milton. Paradise Lost, book vi. l. 519.

Semblably Pythia the priestess of Apollo being once come down from her three-footed fabrick, upon which she receiveth that *incentive* spirit of fury, remaineth quiet and in calm tranquillity.

Holland. Plutarch, fol. 932.

Sean [sena] leeseth somewhat of his windiness by decocting: and (generally) subtile or windy spirits are taken off by *incension* or evaporation.

Bacon. Natural History, Cent. i. sec. 23.

Now belches molten stones and ruddy flame
Incenst, or tears up mountains by the roots,
Or flings a broken rock aloft in air.

Addison. Milton imitated, out of the third Æneid

Then rising in his wrath, the monarch storm'd;
Incens'd he threaten'd and his threats perform'd:
The fair Chryseis to her sire was sent,
With offer'd gifts to make the God relent

Pope. Homer. Iliad, book 1.

Now like a maiden queen she will behold,
From her high turrets, hourly suitors come;
The East with *incense*, and the West with gold,
Will stand like suppliants to receive her doom.

Dryden. Annus Mirabilis.

To be extremely hated, and inhumanely persecuted without any fault committed, or just occasion offered, is greatly *incensive* of humane passion.

Barrow. Works, vol. iii. fol. 118. Sermon 10.

Other Saints lie here decorated with splendid ornaments, lamps, and *incensories* of great cost.

Evelyn. Memoirs, vol. i. p. 115. Rome, February 17, 1645

The greatest obstacles, the greatest terrors that come in their way, are so far from making them quit the work they had begun, that they rather prove *incentives* to them to go on in it.

South. Works, vol. ii. p. 71. Sermon 3.

————— Whilst the cavern'd ground,
With grain *incentive* stor'd, by sudden blaze
Bursts fatal, and involves the hopes of war,
In fiery whirls.

J. Philips. Cider, book i.

The calumny is fitter to be scrawled with the midnight chalk of *incendiaries*, with "No Popery," on walls and doors of devoted houses, than to be mentioned in any civilized company.

Burke. Works, vol. iii. p. 381. Speech at Bristol.

Thus the writing of *incendiary* letters, though in itself a pernicious and alarming injury, calls for a more condign and exemplary punishment, by the very obscurity with which the crime is committed.

Paley. Moral Philosophy, vol. ii. ch. ix. p. 177. Of Crimes and Punishments.

Or heap the shrine of luxury and pride
With *incense* kindled at the muse's flame.

Gray. Elegy written in a Country Church-Yard.

They, whose conduct is not animated by religious principle, are deprived of the most powerful *incentive* to worthy and honourable deeds.

Blair. Sermon 14. vol. iii. p. 310.

INCE'PTION, } Lat. *incipere, inceptum*, to
INCE'PTIVE, n. } begin, (*in*, and *cap-ere*, to take.)
INCE'PTIVE, adj. } A beginning, a commencement.
INCE'PTOR.

Religion, therefore, seems as ancient as humanity itself, at least of some kind of dress or fashion or other: therefore, if we can arrive at the *inception* of religion, veneration of a deity, and those rites, adorations, and services that result from thence, we have reason to conjecture that the *inception* of mankind was not long before.

Hale. Origin of Mankind. ch. v. sec. 3. fol. 166.

In the year 1576, February 23, Mr. Hooker's grace was given him for *inceptor* of arts; doctor Herbert Westphaling, a man of noted learning, being then vice-chancellor.

Walton. Life of Mr. Richard Hooker.

You see, in speaking, or by sound, or ink,
The grand *inceptive* caution is to think.

Byrom. Art of English Poetry.

IV. *Inceptive* and desitive propositions, (will form a complex argument,) as the fogs vanish as the sun rises; but the fogs have not yet begun to vanish; therefore the sun is not yet risen.

Watts. Logic, part iii. ch. ii. sec. 4.

4. *Inceptives* and desitives, which relate to the beginning or ending of any thing; as, the Latin tongue is not yet forgotten. No man before Orpheus wrote Greek verse. Peter, czar of Muscovy, began to civilize his nation.

Id. Ib. part ii. ch. ii. sec. 6.

INCEREMONIOUS, now written *Unceremonious*,
q. v.

Without *ceremony*; without a regular, orderly, fixed or settled form or manner of doing or acting.

One holds it best to set forth God's service in a solemn state and magnificence; another approves better of a simple and *inceremonious* devotion.

Hall. Works, vol. iii. fol. 429. Soliloquie 17.

INCE'RTAIN, } Now more usually written *Un-*
INCE'RTAINLY, } *certain*: (*in*, and *certain*, q. v.)
INCE'RTAINTY, } Fr. *incertaine*; Lat. *incertus*, *in*,
INCE'RTITUDE. } and *certus*, from *cretus*; the past
participle of *cernere*; *certum proprie idem sit, quod decretum et proinde firmum*. Vossius.

Infirm, unsteady, insecure, indetermined; wavering, unsettled.

Thys is a thinge moste *incertayne*, how long they shall lyue, and a thinge moste certain that they shall not liue long.

Udall. James, ch. iv.

INCER-
TAIN.
—
INCESSA-
BLE.

Now they that with so great studie forecast those thinges that are of the worlde, hauyng neglected heauenly goodes, ought at least to be monyshed, by the *incertayntie* and shortnes of this life, that it is a folie to set a mannes ioye in those maner of goodes, whiche, how so euer they chaunce, yet they are sometyme sodaynely taken away by fortune.

Udall. *James*, ch. iv.

Which notwithstanding is very questionable, and of *incertain* truth.
Sir Thomas Brown. *Vulgar Errours*, book vii. ch. vii.

The Romans using then the ancient computation of the year, had such *incertainty* and alteration of the moneth and times, that the sacrifices and yearly Feasts came, by little and little, to seasons contrary for the purpose they were ordained for.

Sir Thomas North. *Plutarch*, fol. 612. *Julius Cæsar*.

Or, because this custome, (of wearing little moones upon their shooes,) as many others, admonisheth those who are lifted up too high and take so great pride in themselves, of the *incertitude* and instability of this life, and of humane affaires, even by the example of the moone.

Holland. *Plutarch*, fol. 716.

But above all, the cause of this *incertitude* and difficultie, is partly the convexitie of the cope of heaven, and partly the diverse climates observed in the globe of the earth.

Id. *Plinie*, vol. i. fol. 586.

Those men, when they saw that popery could not be honestly defended, nor entirely retained, would use all artifices to have the outward face of religion to remain mixed, *incertain*, and doubtful.

Burnet. *History of the Reformation*, Anno 1559.

When Æsculapius had finish'd his complaint, Pacolet went on in deep morals on the *incertainty* of riches, with this remarkable exclamation; O wealth! how impotent art thou.

Tatler, No. 44.

This organization in the present flux and *incertain* state of matter, must be supported, continued, and supplied by proper and equivalent means.

Brookes. *Universal Beauty*, book iv. p. 121. note.

Thus we were brought back to our old *incertitude*.

Burke. *Works*, vol. i. p. 63. *A Vindication of Natural Society*.

INCE'SSABLE, } Fr. *incessible*, *incessamment*;
INCE'SSANT, } It. *incessantemente*; Sp. *incessable*;
INCE'SSANTLY, } from Lat. *in*, and *cessare*, i. e.
INCE'SSANCY. } *ced-ere a labore*, to go away

from, to leave, labour.

Without leaving, quitting, stopping, discontinuing, or desisting; continual, uninterrupted; ceaseless; unceasing.

Mine hert is wounded with thy charite,
It brenneth, it flameth *incessantly*.

Chaucer. *The Lamentation of Marie Magdaleine*, fol. 321

A wondrous thing to speake, this laurel bushe ful thick of browse,
From skies descending down, a swarme of bees beset the bowes,
Incessant thick with noise.

Phaer. *Æneidos*, book vii. sig. S. iii.

The king of Illyria also his next neighbour, bordering vpon the one side of Macedon, made *incessant* sute that he should performe his promise.

Arthur Goldyng. *Justine*, book xxix.

When king Edward knewe of the Erles landyng, and of the great repayre of people, that to hym *incessantly* without intermission dyd resorte, he then began to thynke on his business.

Hall. *Edward IV. The ninth Yere*.

Seuen of the same against the castle gate,
In strong enchantments he did closely place,
Which with *incessant* force and endless hate,
They batter'd day and night, and entrance did awate.

Spenser. *Faerie Queene*, book ii. can. 11.

— The frosty north wind blowes a cold thicke sleete,
That dazzles eyes; flakes after flakes, *incessantly* descending.

Chapman. *Homer. Iliad*, book xix. fol. 274

— Whose white bones wasting lie
In some farre region, with th' *incessancie*
Of showres powrd downe vpon them.

Id. *Ib. Odyssey*, book i. fol. 7.

The life of man is the *incessable* walk of time; wherein every moment is a step and pace to death.

Feltham. *Resolve* 5. part. ii.

He heard likewise those *incessable* strokes, but could not espy the cause of them.

Shelton. *Don Quixote*, vol. i. book iii. ch. vi.

And now four days the sun had seen our woes:
Four nights the moon beheld th' *incessant* fire:
It seem'd as if the stars more sickly rose,
And further from the feverish North retire.

Dryden. *Annus Mirabilis*.

I am the person that lately advertized I would give ten shillings more than the current price for the ticket No. 132 in the lottery now drawing, which is a secret I have communicated to some friends, who rally me *incessantly* upon that account.

Spectator, No 191.

Thee, Pallas, skill'd in every work divine,
Foolish Arachne at the loom defied;
Incessant thence she draws the filmy twine
Memorial of her fond presumptuous pride.

West. *Triumphs of the Gout*.

INCEST, } Fr. *inceste*; It. and Sp. *incesto*;
INCE'STUOUS, } Lat. *incestus*; in, priva-
INCE'STUOUSLY, } tive, and *castus*. (See CHASTE.)
INCE'STUOUSNESS. } *Incestum* (says Vossius) is ap-
plied to any illicit concubinage.

Unchaste, impure, corrupt; applied to the concubinage of persons within certain degrees of kindred.

Thys holy man coulde not abide such *incest* and vnnaturalnesse of mariage in a king's house, from whence especiallye aboue all other places, it was conuenient that exaample of keeping the lawes should procede.

Udall. *Luke*, ch. iii.

For these *incestuous* beastly bloody cruelties) the monarchye of the Persians begane to shake and fall) and Xerxes himself was miserably slayne of Artabanus the last kinge of the Parthens.

Joye. *Exposicion of Daniel*, ch. xi.

Yf this were not so, theyr children, as borne *incestuously* and by vnlawfull meanes, should be computed prophane and vncleane.

Udall. *1 Corinthians*, ch. vii.

These two sons of David met with pestilent counsell; Amnon is advised to *incest* with his sister; Absalom is advised to *incest* with his father's concubines: that by Jonadab, this by Achitophel: both prevaill.

Hall. *Works*, vol. i. fol. 1126. *Contemplations. Achitophel*.

Great Brontes, and Astræus, that did shame
Himselfe with *incest* of his kin vnkend;
And huge Orion, that doth tempests still portend.

Spenser. *Faerie Queene*, book iv. can. 11.

— These my complaints may come
Whilst thou in th' arms of that *incestuous* queen,
The stain of Egypt, and the shame of Rome,
Shalt dallying sit, and blush to have them seen.

Daniel. *Letter from Octavia to Marcus Antonius*.

The Britains altogether as licentious, but more absurd and preposterous in their licence, had one or many wives in common among ten or twelve husbands; and those for the most part *incestuously*.

Milton. *Works*, vol. ii. fol. 33. *The History of England*.

That the knowledge of the horrible *incestuousness* of this match, should still and ever be concealed from the young couple, who thought of nothing but a fair and honest legality in this their conjunction.

Hall. *Works*, vol. iii. fol. 870. *Cases of Conscience*.

Incest! Oh name it not! —
The very mention shakes my inmost soul:
The gods are startled in their peaceful mansions,
And nature sickens at the shocking sound.

Smith. *Phædra and Hippolitus*, act v.

For have we not as natural a sense or feeling of the voluptuous? yes, he will say, but this sense has its proper object, virtuous love, not adulterous or *incestuous*: and does he think I will not say the same of his sense of the ridiculous?

Warburton. *Works*, vol. i. p. 182. *Postscript to the Dedication to the Freethinkers*.

INCH.
—
INCHANT.

INCH, v. } A.S. *indsa, yndsa* : *ince, ynce*.
INCH, n. } *Uncia* ; an ounce in weight, and an
INCH-BOARD, } *inch* in measure also ; being the twelf
INCH-MEALE, } part of a foot, as the ounce is the twelf
INCH-THICK. } part of a pound. Somner. The verb is,
To move or proceed by *inches* ; by little and little ;
by small degrees.

But thou art not an *inch* the nerre.

Chaucer. *The Romant of the Rose*, fol. 140.

If all the world were thyne thou couldest not make thyselfe one
inche léger, nor that thy stomache shall disgeste the meate that thou
puttest into it.

Tyndall. *Workes*, fol. 234. *Matthew*, ch. vi.

The foule fiend hath made him proud of heart,
To ride on a bay trotting horse, ouer four-*incht*
Bridges, to course his owne shadow for a traitor.

Shakspeare. *King Lear*, fol. 297.

Like men that scorned death, with most resolved hearts,
Give not an *inch* of ground, but all in pieces hewn,
Where first they fought, they fell.

Drayton. *Poly-olbion*, song 22.

A candle out of a musket will pierce through an *inch-board*.

Sir Thomas Brown. *Vulgar Erroures*, book vii. ch. xviii.

CAL. All the infections that the sunne sucks vp
From bogs, fens, flats, on Prosper fall, and make him
By *ynch-meale* a disease.

Shakspeare. *Tempest*, fol. 9.

Gone already

Ynch-thick, knee-deepe ; ore head and ears a fork'd one.

Id. *Winter's Tale*, fol. 279.

Now Turnus doubts, and yet disdains to yield ;
But with slow paces measures back the field.
And *inches* to the walls, where Tyber's tide,
Washing the camp, defends the weaker side.

Dryden. *Virgil. Æneid*, book ix.

SOSYB. My king has in the camp a younger brother,
Valiant they say, but very popular :
He gets too far into the souldier's grace ;
And *inches* out my master.

Id. *Cleomenes*, act ii. sc. 2.

One of our men in the midst of these hardships was found guilty of
theft, and condemned for the same, to have three blows from each man
in the ship, with a two-*inch* and a half rope on his bare back.

Dampier. *Voyages*, Anno 1686.

We can, by art, make a small object appear distinct, when it is in
reality not above half an *inch* from the eye ; either by using a single
microscope, or by looking through a small pin-hole in a card.

Reid. *Enquiry. Of the Human Mind*, ch. vi. sect. 22.

INCHAFE, to warm, to heat. See ENCHAFE.

If the aire in which the vessell hangeth be cold, how doth it
inchafe the water?

Holland. *Plutarch*, fol. 602.

INCHAIN, more commonly written *Enchain*, q. v.
To fasten, bind, or confine (as with a *chain*.)

Whereat she, sweetly angry, with her laces
Binds up the wonton loekes in curious traces,
Whilst (twisting with her ioynts) each haire long lingers,
As loth to be *inchain'd*, but with her fingers.

Browne. *Britannia's Pastorals*, book i. song 5.

INCHA'NT, } More commonly *Enchant*, q. v.
INCHA'NTER, } and see ante INCANTATION.

INCHA'NTMENT, } To act upon, to influence, by
INCHA'NTRESS. } charms or *incantations* : conse-
quentially,

To delight, or please, in a high degree ; to charm, to
enrapture ; to enslave or enthrall the affections, sc. with
delight, with any subduing, overpowering influence, so
as to stun, or palsy, the faculties of the mind ; to deprive
them of action, of discrimination, of discernment.

Yea, and wyth thy preuie legardimaine, with the iuglinge castes,
with the craftes, & *inchantments* of thi subtille charmers were al
nacions of the world deceiued.

Bale. *Image*, part iii. fol. 25. sig. D. d. iii.

For with out shal be dogges and *inchaunters*, and whoremongers, INCHANT
and murtherers, and ydolaters, and whosoeuer loueth or maketh
leasynges. Bible, Anno 1551. *Reuelacion*, ch. xxii. INCHAS-
TITY.

But comes vnto the place, where th' heathen knight
In slumbring swoune nigh void of vitall spright,
Lay couer'd with *inchaunted* clowde all day.

Spenser. *Faerie Queene*, book i. can. 5.

This, Goltho, is *inchantment*, and so strange,

So subtly false, that, whilst I tell it you,

I fear the spell will my opinion change

And make me think the pleasant vision true.

Davenant. *Gondibert*, book iii. can. 6.

The understanding not being able to discern the fucus which these
inchantresses with such cunning have laid upon the feature some-
times of truth, sometimes of falshood interchangeably, sentences for
the most part one for the other at the first blush.

Milton. *Works*, vol. i. fol. 65. *The Reason of Church Government*.

Yet still persist the memory to love

Of that great Mercury of our mighty Jove :

Who by the power of his *inchanting* tongue,

Swords from the hands of threat'ning monarchs wrung.

Waller. *To the Countess of Carlisle in Mourning*.

The eighth represents unlawful ways of procuring love by *inchant-
ments*, and introduces a shepherd whom an inviting precipice tempts
to self-murder. Guardian, No. 40.

A certain Jew, that by order of the Jews called him into Italy,
tells us, that upon conversing with him, he found him to be an
inchanter, and very silly.

Jortin. *Works*, vol. ii. p. 322. *Remarks on Ecclesiastical History*.

Fotis, the inferior priestess in the magic rites of the *inchantress*,
Pamphile, enjoining him silence, says, &c.

Warburton. *Works*, vol. ii. p. 183. *The Divine Legation*, book iii. sec. 4.

INCHARGE. See ENCHARGE.

To load ; to place, put or lay, to impose, a load,
weight, or burthen : met. to impose the weight or bur-
then of a commission, trust, or duty.

For humane nature (which the angels are better acquainted with
then we, as being *incharged* with the conducting it to spiritual
improvements) is well charactered in the stiffness and indocility of
the pharisees.

Mountague. *Devoute Essayes. Address to the Court*.

INCHARITY, in, and charity, q. v. and unchari-
table.

Want of *charity* ; want of feeling for the wants or suf-
ferings of others ; or of a desire to relieve : want of love
for our fellow-creatures, of goodwill, or benevolence.

Some charg'd the Popes

Of meere *incharitie*, for that

To wreake their priuate spight

Gainst kingdoms kingdoms they incense.

Warner. *Albion's England*, book v. ch. xxiv.

But suppose him in a papist countrey, constrained thereto by your
incharity to his soul as well as body.

Evelyn. *Miscellaneous Writings*, p. 186. *An Apology for the
Royal Party*.

Is not the whole nation become sullen and proud, ignorant and
suspicious, *incharitable*, curst, and in fine, the most depraved and
perfidious under heaven?

Id. *Ib.* p. 176.

INCHASE, more commonly *Enchase*, q. v.

To encase, to enclose, to insert (sc. in a *case*,) and, as
these *cases* were usually much ornamented, to *enchase* is
consequentially, to adorn or embellish, to set off, to
show off, sc. in an ornamental style or manner.

Her chin, like to a stone in gold *inched*,

Seem'd a fair *iewell* wrought with cunning hand.

Spenser. *Brittain's Ida*, can. 3.

Myrmecides devised to *in chase* in marble, a charriot with foure
norses, and a man to drive the same, in so small a rουμε, that a
poore flie might cover all with her little wings.

Holland. *Plinie*, vol. ii. fol. 570.

INCHASTITY, Gifford produces the example be-
low in a note on *Every Man in his Humour*. See UN-
CHASTE.

Want of *chastity* ; incontinence.

INCHAS-
TITY.INCH-
KEITH.

Tis not the act that ties the marriage knot,
It is the will: then must I all my life,
Be stained with *inchastitie's* foul blot.
Hannay. Sheretine and Mariana.

INCHEER. See ENCHEER, and CKEER.

To enliven, gladden, exhilarate, hearten, encourage.

Whereby the all-*incheering* majesty
Shall come to shine at full in all her parts,
And spread her beams of comfort equally
As being all alike to like deserts.
Daniel. A Panegyrick to the King's Majesty.

INCHKEITH, the Island or *Innis* of the Family of *Keith*, to which it was granted early in the XIth century by Malcom II. for eminent services performed against the Danes at the battle of Barry, in which one Robert killed with his own hand Camus, the King and champion of the enemy. We know not, however, whether the family took the name of the island, or the island that of the family, but Robert Keith was created Hereditary Mareschal of Scotland. At a subsequent date it passed, as part of the dowry of one of the daughters of Robert II., to the Lords of Glamis, afterwards Earls of Strathmore. In the Rebellion of 1715 it was forfeited; and it is now the property of the Duke of Buccleuch.

This small island lies nearly midway in the Frith of Forth, between Leith and Kinghorn, about four miles distant from each, though rather nearer to the coast of Fife. It is about a mile in length, and less than a quarter of a mile in breadth, of an irregular shape, and comprising about seventy acres of surface of rich pasture, or, where under cultivation, of excellent arable land; such at least is the statement of recent Scottish authorities. Johnson, on the contrary, describes it as "nothing more than a rock covered with a thin layer of earth, not wholly bare of grass, and very fertile of thistles." He thought that it never had "afforded to man or beast a permanent habitation," and was forcibly struck by the indolence and want of emulation which rendered a spot of ground so neglected, which lay so near a large Capital, and presented such facility of approach.

Sir R. Sibbald in his *History of the Sheriffdom of Fife*, confirms the opposite account of its fertility. "The soil," he says, "is fat and fertile of grass, which is found to fatten soon the beasts which pasture in it, and upon that account the Butchers ordinarily farm it. The French while they were here, for its fitness to fatten horses, called it *L'Isle des Chevaux*."

The shores are rocky and precipitous, especially on the Eastern and Western sides. Its rocks are of the coal formation, and their stratification appears to be continued with a similar direction, and dip on the shores of Fife.

A sort of Lock Hospital was established at Inchkeith in the reign of James IV. in 1499; and the situation was chosen, probably, from its loneliness and desertion, at a time when the disease for the reception of which it was set apart, "the Grandgere," was believed to be a "contagious plague." For similar reasons, no doubt, the same sagacious Monarch selected it as a fit place for renewing the experiment of Psammetichus relative to the primitive language of mankind, upon which Lindesay of Pitscottie, to whom we are indebted for the account, expresses himself with very becoming hesitation: "And also the King gart take a dumb woman, and put her into Inch Keith, and gave her two young

bairns in company with her, and gart furnish them with all necessaries, that is to say, meat, drink, fire, and clothes, with all other kind of necessaries which are required to man or woman, desiring to understand the language these bairns could speak when they came to lawful age. Some say they spake Good Hebrew; but as to myself I know not but by the author's report." (162. *Ed.* 1778.)

Inchkeith was occupied by the English in 1549, at the request of the Lords of the Congregation, who were anxious to throw off the authority of Mary of Guise, the Queen Dowager. A temporary defence was raised by the garrison, from which, however, their scanty force (four ensignes of Englishmen, and one ensigne of Italians. Holinshed, v. 563. *Ed.* 1808.) was dislodged, after sixteen days' possession, by 6000 French veterans, under the command of M. Desse, assisted by some of the best officers who had been trained in the wars of Francis I. Nevertheless Lindesay of Pitscottie says they "did little good in Scotland, but spent the King of France's money." (p. 307. *Ed.* 1778.) The defence of the English was most gallant and honourable. A strong fort was now erected; but ere long the Scotch became jealous of their auxiliaries, who abandoned the island, and the works were destroyed by an Act of Parliament. Their remains betoken the great labour and expense which were employed in their erection, and in one of the walls the Royal Initials M. R., and a date, 1556, are still to be found. Here, again, Johnson differs widely from the native estimate. The fort, he says, never seems to have been intended as a place of strength, nor was built to endure a siege, but merely to afford cover to a few soldiers, who, perhaps, had the charge of a battery, or were stationed to give signals of approaching danger. He gives the inscription, *Maria Reg.* 1564. Sibbald, however, who is, perhaps, more to be trusted on such a point as this, states the height of the walls, which were of hewn stone, at 19½ feet, their thickness at 9. "The arms of the Queen," he adds, "are seen graven on stone in the wall with this motto *Sa Vertue me attire*."

Of late years the importance of the island to the navigation of the Frith of Forth has led to the erection of a Light-house on the Southern extremity at an elevation of about 180 feet above high-water mark; into this were worked the stones of the old fortress. It was first lighted in 1804. In order to distinguish it from others, it carries a revolving light, and this is so powerful, that although one reflector only is visible at a time, it is distinctly seen at a distance of between five and six leagues.

INCHOATE, v. Lat. *inchoare*; whether to be
INCHOATE, adj. written *inchoare*, or *inchoare*:
INCHOATELY, the advocates for the latter, de-
INCHOATION, rive from *chaos*, the beginning of
INCHOATIVE. all things; for the former, from
the ancient *cohum*, *chaos aut mundus*. See Vossius.

To begin, to commence, to make a beginning or commencement; to make a first attempt or effort.

For verbes in *sco*, dooe not signifie beginnyng, nor shoulde not be called *inchoatiues* (as Priscianus and other grammarians wolde haue them called) but rather continuatives, as the whiche betoken increasement.
Udall. Flores, fol. 144.

But all natural causes failing here, since their bodies are not pure enough to waft them up the quiet regions of the uninfested ether; and the higher congruity of life, being yet but imperfectly *inchoated*, they would be detained prisoners here below by the

INCH-
KEITH.
—
INCHO-
ATE.

INCHO- chains of their unhappy natures, were there not some extraordinary
ATE. interposure for their rescue and enlargement.

Glanvil. Preexistence of Souls, ch. xiv.

INCIDE.

Who, but thou onely can make our souls sensible of thy unspeakable mercy, in applying to us the wonderful benefit of this our dear redemption in the great work of our *inchoate* regeneration.

Hall. Works, vol. iii. fol. 73. The Remedy of Prophanesne.

Whether as fully just by thy gracious imputation, or as *inchoately* just by thy inoperation.

Id. Ib. vol. ii. p. 305.

Finding therefore the inconueniencies and difficulties in the prosecution of a warre, he cast with himselfe how to compasse two things, The one, how by the declaration, and *inchoation* of a warre, to make his profit. The other, &c.

Bacon. King Henry VII.

Notwithstanding this, the Queens of France are usually admitted to the Regency during the minority of the King, which is at the age of fourteen years, *inchoative*; untill which term they with their counsell administer the public affairs of state without equall or controule.

Evelyn. Miscellaneous Writings, p. 54. The State of France.

We must here distinguish of a two-fold destruction of sin; 1. In respect of a total abolition: 2. In respect to a sincere, though imperfect *inchoation*.

South. Sermons, vol. ii. p. 34.

INCIDE,

INCI'SE,

INCI'SION,

INCI'SIVE,

INCI'SOR,

INCI'SURE,

INCI'SION-KNIFE.

Fr. *inciser, incision*; It. *incidere, incisione*; Sp. *incision*; Lat. *incidere, incisum*, to cut into, *in*, and *cædere*, which Julius Scaliger derives from the Gr. *καίειν*, to cut down.

To cut into; to carve, to engrave, to inscribe.

But I must be *incis'd* first, cut and open'd,
My heart, and handsomely, ta'n from me.

Beaumont and Fletcher. The Mad Lover, act ii. sc. 1.

MEN. Put to the doors awhile there; ye can *incise*
To a hair's breadth without defacing.

Id. Ib. act iii. sc. 1.

Those [perfections] are too numerous for one elegy,
And 'tis too great to be express'd by me;
Let others carve the rest; it shall suffice,
I on thy grave this epitaph *incise*.

Carew. On the Death of Dr. Donne.

When as Nature teaches us to divide any limb from the body to the saving of its fellows, though it be the maiming and deformity of the whole; how much more is it her doctrine to sever by *incision*, not a true limb so much, though that be lawful, but an adherent, a sore, the gangreen of a limb, to the recovery of a whole man?

Milton. Works, vol. i. fol. 224. Tetrachordon.

The fig-tree sendeth from it a sharpe, piercing, and *incisive* spirit.

Holland. Plutarch, fol. 608.

They put into the stomak those things that be attenuant, *incisive*, and sharp to provoke and stir up the appetite.

Id. Ib. fol. 642.

There be of them, that have not the bodie divided entire, one part from the other by these *incisures*, cuts, and wrinkles.

Id. Plinie, vol. i. fol. 311.

Some bodies taken into that of a man are deoppilating, others *inciding*, resolving.

Boyle. Works, vol. iii. p. 293. The History of Particular Qualities.

— The strong table groans
Beneath the smoaking surloin, stretch'd immense
From side to side; in which, with desperate knife,
They deep *incision* make, and talk the while
Of England's glory, ne'er to be defac'd
While hence they borrow vigour.

Thomson. Autumn.

Around the centre Fate's bright trophies lay,
Probes, saws, *incision-knives*, and tools to slay.

Garth. The Dispensary, can. 5.

He puts the case, that suppose the order of the teeth should have been inverted, the grinders set in the room of the *incisors*, &c. (which

might as well have been, had not the teeth been placed by a wise Agent,) in this case, what use would the teeth have been of?

Derham. Physico-Theology, book iv. ch. xi. note 33.

In some creatures it [the mouth] is wide and large, in some little and narrow: in some with a deep *incisure* up into the head, for the better catching and holding of prey, and more easy comminution of hard, large, and troublesome food; in others with a much shorter *incisure*, for the gathering and holding of herbaceous food.

Id. Ib. book iv. ch. xi.

It [endive] is naturally cold, profitable for hot stomachs; *incisive*, and opening obstructions of the liver.

Evelyn. Miscellaneous Writings, p. 741. Acetaria, (25.)

Cutting or *inciding* the fore-skin should be mentioned here as a practice adopted amongst them, from a notion of cleanliness.

Cook. Voyages, vol. vi. ch. ii.

With nice *incision* of her guided steel
She ploughs a brazen field, and clothes a soil
So sterile with what charms soe'er she will,
The richest scen'ry, and the loveliest forms.

Cowper. The Task, book i.

INCIDENT, n.

INCIDENT, adj.

INCIDENCE,

INCIDENTLY,

INCIDENTAL,

INCIDENTALLY.

Fr. and Sp. *incident*; It. *incidente*; Lat. *incidens*, present participle of *incidere*, (*in*, and *cad-ere*, to fall,) to fall into or upon.

Any thing falling or happening; as a chance, or a casualty; a casual or fortuitous circumstance or event; generally, a circumstance or event, sc. in a story or drama.

To gyeue ensample to all maner of people, I wyll speke therof as it was don, as I was informed, and of the *incidentes* therof.

Lord Berners. Froissart. Cronycle, vol. i. ch. 381.

I haue made as nowe relacyon of all these matters, bycause of the *incydentes* that folowed after.

Id. Ib. vol. ii. ch. lxxxii.

Howe it behoueth the dauncers, and also the beholders of them, to knowe al qualities *incident* to a man, and also all qualities to a woman lykewise appertainynge.

Sir Thomas Elyot. The Governour, book i. fol. 78.

And *incidently* it is by the messenger moued, y^t there shoulde seme no necessitie for christen folke to resorte to any churches, but y^t all were one to pray thens or there.

Sir Thomas More. Workes, fol. 119. A Dialogue concernynge Heresies.

And i this chapter *incidētly* the messenger muche reproueth the liuing of y^e clergy.

Id. Ib. fol. 224.

It is not like, the prince's [Salomon] eare was the first that heard this complaint; there was a subordinate course of justice for the determination of these meaner *incidences*.

Hall. Works, vol. i. fol. 1145. Contemplations. Salomon's Choise, &c.

But wise men, philosophers and private judges, take in the accounts of accidental moments and *incidences* to the action, said Cicero.

Taylor. Polemical Discourses, fol. 615. Of Repentance, ch. iii. sec. 3.

So then, it is not meere time that is here set to sale, which were odious in any Christian to bargain for; but there are two *incidents* into this practice which may render it not unwarrantable.

Hall. Works, vol. iii. fol. 789. Resolutions, decade 1. case 4.

And this disease is held most *incident*

To the best natures, and most innocent.

Daniel. To the Reverend James Montague.

For that fault committed argues not always a hatred either natural or *incidental* against whom it is committed.

Milton. Works, vol. i. fol. 203. The Doctrine and Discipline of Divorce.

Into my thoughts that *incidently* brings

Th' inconstant passage of all worldly things.

Drayton. The Owl.

Those bodies which give light by reflexion, can there only be perceived where the angle of reflexion is equal to the angle of *incidence*.

Wilkins. Works, vol. i. p. 33. That the Moon may be a World.

The more we consider all the wilfull errors, and involuntary mistakes, vicious inclinations, violent passions, foolish opinions, strange

INCIDE.

INCIDENT.

INCI-
DENT.
—
INCI-
PIENT.

prejudices, superficial reasonings, and obstinate resolutions which are *incident* to mankind, we shall see greater reason to wonder, that there is so much true religion in the world, than that there is no more.
Stillfleet. Sermon 9, vol. ii.

Thy *incidents*, perhaps, too thick are sown:
But too much plenty is thy fault alone.

Dryden. Epistle 12.

Wherein also the Constantinopolitan Confession concerning the Holy Ghost, is *incidently* confirmed by the testimonies likewise of the ancients.
Nelson. Life of Bishop Bull, sec. 50.

And my *incidental* explications of the rarefaction and condensation of the air, together with my comparing it to a fleece of wool, sufficiently declare, that I take it not to be a homogeneous body.
Boyle. Works, vol. i. p. 196. An Examen of Mr. Hobbes's Dialogues, &c. ch. ii.

I have occasion more than once in my several writings to treat either purposely or *incidentally* of matters relating to colours.

Id. Ib. vol. i. p. 665. Touching Colours. Preface.

Here it might be thought, that a sense of the Divine presence could operate upon him only, or chiefly, for promoting temperance, and restraining the disorders *incident* to a prosperous state.

Blair. Sermon 10, vol. iii.

A writer of lives may descend, with propriety, to minute circumstances and familiar *incidents*.

Id. Lecture 36.

But there is a wide difference between supposing the violence, offered to them, to be the direct and proper purpose of the act, and the *incidental* effect of it.

Hurd. Works, vol. vii. p. 422. Christ driving the Buyers and Sellers out of the Temple.

Because they are *incidentally* placed up and down in the Gospels, by way of parable.

Jortin. Works, vol. i. p. 223. Remarks on Ecclesiastical History.

INCI'NERATE, } Lat. *in*, and *cinis*, ashes, which
INCINERA'TION, } Vossius, and after him Scheidius,
INCI'NERABLE. } derives from *κόινος*, applied not only to dust, but to ashes; and the latter adds, it is perhaps so called, *a levitate quâ moventur*, from *κένω, moveo*.

To cause to be, to make, to reduce to, *ashes*; to burn to *ashes*.

Plinni sheweth
What he doth finde
Of the phenix kinde
Of whose *incineration*
There riseth a new creation.

Skelton. The Boke of Philip Sparow.

Near the same plot of ground, for about six yards compasse, were digged up coals and *incinerated* substances.

Sir Thomas Brown. Urn Burial, ch. ii.

For that penitent reflexion devotion makes upon our vaine and fowl passions and affections (which is the consumption and *incineration* of them) becomes purgative by sincere contrition.

Mountague. Devoute Essayes, Treat. 4, vol. i. sec. 1.

But other *incinerable* substances were found so fresh, that they could feel no sinder from fire.

Sir Thomas Brown. Urn Burial, ch. iii.

Yet it is the fire only that *incinerates* bodies, and reduces the fixed part of them into the salt and earth, whereof ashes are made up.

Boyle. Works, vol. i. p. 486. The Sceptical Chymist.

The fixed alcalizate salt, for ought I remember, is not producible by any known way, without *incineration*.

Id. Ib. p. 529.

INCIPIENT, Lat. *incipiens*, from *incipere*, to begin, (*in*, and *cap-ere*, to take.)

Beginning, commencing.

Upon that account [it] is like to be very proper in fits of the mother (as they are called,) convulsions, some sorts of head-achs, palsies, *incipient* apoplexies, some sort of asthmas, &c.

Boyle. Works, vol. iv. p. 641. The Natural History of Human Blood.

The juice of the leaves drop'd into the eye will remove *incipient* films. The botanic name is *cytissus*.

Grainger. The Sugar Cane, book iv. note to v. 454.

INCI'RCLE, } More commonly written *Encircle*,
INCI'RCLET. } *q. v.* and *Circle*.

To move or go around, to surround, to encompass.

In whose *incirclets* if ye gaze,
Your eyes may tread a lover's maze.

Sidney. Arcadia, book ii. p. 249.

The orifice is *incircled* with a lip of glass, almost an inch high.
Boyle. Works, vol. i. p. 7. New Experiments touching the Spring of Air.

And what could be conceived so proper to close this tremendous scene, or to celebrate this decisive victory, as the cross triumphant *incircled* with the heroic symbol of conquest?

Warburton. Works, vol. viii. p. 138. Julian's Attempt to rebuild the Temple, book ii. ch. iii.

INCIRCUMSCRIPTIBLE, from *in*, and *circum-scribere*, *q. v.* Lat. *circum-scribere*, to grave or write around, *sc.* certain lines, limits, or bounds. Consequentially,

Illimitable, boundless; that cannot or may not be limited or bounded.

This was the bodie which was given for them, betrayed, crucified, humbled to the death; not the glorious bodie of Christ, which should bee capable of ten thousand places at once, both in heaven, and earth, invisible, *incircumscribable*.

Hall. Works, vol. ii. part ii. fol. 16. The Old Religion, sec. 2.

INCIRCUMSPE'CT, } From *in*, and *circumspect*,
INCIRCUMSPE'CTION. } *q. v.* Lat. *circum-spectrum*, the past participle of *specere*, to see, to look.

Not having looked around or about; not having observed or regarded; incautious, improvident.

Our fashions of eating make vs slouthfull and vnlusty to labour & study: vnstable, inconstant, and lyght manered: full of wittes, after witted (as we call it,) *incircumspect*, inconsiderate, heady, rash, hasty to begyn vnadvisedly, and without castyng of perils.

Tyndall. Workes, fol. 227. Matthew, ch. vi.

Inasmuch as they are raungers about, and folow not constantly that which is streighte, but are led awaye by theyr owne affectes now hither now thither, they carye those that bee simple and *incircumspecte* into shipwrake.

Udall. Jude, 10. Epistle.

An unexpected way of delusion, and whereby he more easily led away the *incircumspection* of their belief.

Sir Thomas Brown. Vulgar Errours, book i. ch. xi.

INCITE, } Fr. *inciter*; It. *incitare*; Sp. *inci-*
INCITA'TION, } *tar*; Lat. *incitare*, to move or urge
INCITE'MENT. } to, (*in*, and *citare*, *idem quod movere*, Festus; perhaps from the Gr. *κί-ειν*, to move.)

To move or urge to or towards, to stir, to rouse, to animate, to encourage, to inspirit, to instigate, to provoke.

Insomuch that what noble art soeuer hee [Martius Corilian] did in the common wealth, either at home or from home, he was euer *incited* with this thing that he might doe so, that it might be allowable to his mother, that had brought him vp.

Vives. The Instruction of a Christian Woman, sig. C. c. 8.

Tindall taketh Saint Paules wordes spokē of himselfe, to signifie not only styryng and *incitations* toward deadly sinfull dedes, but also the very dedes cōmitted and done as he calleth it of frayltye, by the violence of those mocions.

Sir Thomas More. Workes, fol. 551. The Second Part of the Con- futation of Tyndall.

And she [Nature] must neede *incitementes* to her good,
Euen from that part she hurtes!

Hakluyt. Voyages, &c. vol. iii. fol. 670. M. G. C.

INCI-
PIENT.
—
INCITE.

INCITE.

INCLASP.

What if the sun
Be center to the world, and other starrs
By his attractive vertue and their own
Incited, dance about him various rounds.
Milton. Paradise Lost, book viii. l. 123.

These incitements
Made me not shew so clear a countenance
Upon the Lord Euphanes as I would.
Beaumont and Fletcher. The Queen of Corinth, act iii. sc. 1.

So trusted they shall be and so regarded, as by kings are wont re-
concil'd enemies; neglected, and soon after discarded, if not prose-
cuted for old traytors; the first *inciters*, beginners, and more than to
the third part actors of all that follow'd.

Milton. Works, vol. i. fol. 597. *A Free Commonwealth*.

Quickened thyself what thou maist with all gracious incitations in
that holy course.

Hall. Works, vol. iii. fol. 549. *The Balm of Gilead*.

Each host now joins, and each a God inspires,
These Mars *incites*, and those Minerva fires.

Pope. Homer. Iliad, book iv.

The whole race of men have this passion in some degree implanted
in their bosoms, which is the strongest and noblest *incitation* to honest
attempts.

Taller, No. 23.

The absence of Duke Robert, and the concurrence of many cir-
cumstances, altogether resembling those which had been so favour-
able to the late monarch, *incited* him to a similar attempt.

Burke. Works, vol. x. p. 428. *An Abridgement of English History*,
Anno 1100.

Indeed no man knows, when he cuts off the *incitements* to a vir-
tuous ambition, and the just rewards of public service, what infinite
mischief he may do his country, through all generations.

Id. Ib. vol. iii. p. 311. *On the Economical Reform*.

INCI'VIL, } Fr. *incivil*; It. *incivile*; Sp. *incivil*;
INCIVI'LITY. } Lat. *incivilis*. The adjective more
usually written *un*; the noun *in*; *in*, and *civilis*, from
civis. See CITY.

Not having the habits, or manners, or dispositions,
acquired by living together in the same *city* or State;
consequently, rude, uncourteous, unmannerly, clown-
ish; unpolished, barbarous.

CYM. He was a prince.

GUL. A most *incivill* one. The wrongs he did mee
Were nothing prince-like; for he did prouoke me
With language that would make me spurn the sea,
If it could so roare to me.

Shakspeare. Cymbeline, fol. 397.

All nobilitie
(But pride, that schisme of *incivilitie*)
She had, and it became her.

Jonson. Vnder-woods. Elegie on my Muse.

The next day we went to Salisbury; where, though multitudes of
people were in the streets, and in the inn where I was lodged, no
person offered me the least *incivility*, though I took the liberty in
my chamber to maintain the justice of our cause, in the presence of
forty of the town.

Ludlow. Memoirs, vol. i. p. 88.

The viceroy, in his answer to my remonstrance against seizing my
men and detaining the boat, acknowledged that I had been treated
with some *incivility*.

Cook. Voyages, vol. iv. book i. ch. ii.

INCLAMATION, Lat. *inclamare*, to call aloud to.
See EXCLAIM.

A calling or crying aloud to, a noisy call or cry.

When the king of Israel is in all the hight both of his state and
superstition, honouring his solemne day with his richest devotion,
steps forth a prophet of God, and interrupts that glorious service, with
a loud *inclamation* of judgement.

Hall. Works, vol. i. fol. 1177. *Contemplations. Jeroboam*.

These idolatrous prophets now rend their throats with *inclamations*.
Id. Ib. fol. 1196. *Elijah with the Baalites*.

INCLASP, *in*, and *clasp*, *q. v.* perhaps from A. S.
clyppan, to clip, to embrace.

To embrace, to encircle, to surround, in fast embrace.

The flatt'ring ivy who did ever see
Inclasp the huge trunk of an aged tree,
Let him behold the young boy as he stands
Inclasp't in wanton Salmacis' pure hands.

F. Beaumont. The Hermaphrodite.

INCLE'MENT, } Fr. *inclemence*; It. *inclemen-*
INCLE'MENCY. } *tia*; Sp. *inclemencia*; Lat. *incle-*
mentia, *in*, and *clementia*. See CLEMENCY.

Ungentle, ungracious, harsh, severe, pitiless, merci-
less.

A boundless continent
Dark, waste, and wild, under the frown of night
Starless expos'd, and ever-threat'ning storms
Of Chaos blust'ring round, *inclement* skie.

Milton. Paradise Lost, book iii. l. 426.

The *inclemencie* of the late pope labouring to forestall him in his
just throne.

Hall. Works, vol. i. fol. 415. *The Imprese of God*, part

Secure they dwell,
Nor feel th' eternal snows that clothe their cliffs:
Nor curse th' *inclement* air, whose horrid face
Scowls like the arctic heaven, that drizzling sheds
Perpetual winter on the frozen skirts
Of Scandinavia and the Baltic main.

J. Philips. Cerealia.

Adieu! but since this ragged garb can bear
So ill th' *inclemencies* of morning air,
A few hours' space permit me here to stay.

Pope. Homer. Odyssey, book xvii.

Inclement drought the hard'ning soil would drain,
And streams no longer murmur o'er the plain.

Beattie. Pastoral 7.

This aqueduct is not only an admirable monument of antiquity for
its solidity and good mason's work, which have withstood the violence
of so many barbarians, and the *inclemencies* of the seasons during so
many ages, but also wonderfully beautiful and light in its design.

Swinburne. Travels in Spain, Letter 44.

INCLI'NE, } Also anciently written *Encline*,
INCLI'NABLE, } *q. v.* Fr. *encliner*, or *incliner*;
INCLINA'TION, } Sp. *inclinare*; It. *inclinare*; Gr.
INCLI'NATORY, } *ἐγ-κλίν-ειν*, *ἐν*, and *κλίν-ειν*, to
INCLI'NATORILY, } bend or lean. As the Fr.
INCLI'NING. } *Incliner*, "To bend, bow, lean
towards; to have a leaning or tendency towards; a
humour or disposition, to bear good will, or carry
an affection unto." See Cotgrave.

Whan that I knowe it is the same,
Whiche to my ladie stant *inclined*,
And hath his loue not terminated,
I am right ioyful in my thought.

Gower. Conf. Am. book ii. fol. 29.

It is as much in our power to vowe chastitie, and to keep it, if wee
haue not the gift of God, as it is to vowe that wee wyll neyther hun-
ger nor thyrst; for they are both *inclinations* of nature, implanted of
God. For, as Cicero sayth, and also the emperour in hys lawe: wee
are naturally *inclined* vnto the coniunction that is in matrimony for
cause of propagation.

Barnes. Workes, fol. 323. *Priests that hath not the Gifte of Chas-*
titie may lawfully marry.

I thinke there is no politike man of the spiritualtie that will make
that noyse, whereby the heretikes might be the more bolde, & the
catholiques more *inclynable* to the woorse parte, and the more faint
and frible in the faith.

Sir Thomas More. Workes, fol. 920. *The Apology*.

Alexander then y^t had in him more *inclination* of heat then of pa-
tience, saide; Why do we not thā reuenge Greece, and set this citte
on fyre?

Brende. Quintus Curtius, book v. fol. 123.

Then oft himselfe *inclining* on his knee
Downe to that well, did in the water weene
(So loue does loath disdainfull nicetee)
His guilty hands from bloudy gore to cleene.

Spenser. Faerie Queene, book ii. can. 2

INCLASP

INCLINE.

INCLINE.

INCLOIS-
TER.

All which he did, to doe him deadly fall
In frayle intemperance through sinfull bait ;
To which if he *inclined* had at all,
That dreadfull feend, which did behind him wait,
Would him haue rent in thousand peeces strait.
Spenser. Faerie Queene, book ii. can. 7.

First, all endeavours speedily to be us'd that the ensuing election be of such as are already firm, or *inclinable* to constitute a free commonwealth (according to the former qualifications decreed in parliament, and not yet repeal'd, as I hear) without single person, or house of lords.

Milton. Works, vol. i. fol. 585. *Of a Free Commonwealth*.

And in the thickest covert of that shade
There was a pleasaunt arber, not by art
But of the trees owne *inclination* made.
Spenser. Faerie Queene, book iii. can. 6.

But Calidore, of courteous *inclination*,
Took Coridon, and set him in his place,
That he should lead the dance, as was his fashion.
Id. Ib. book vi. can. 9.

If likewise that *inclinatory* vertue (of the needle) be destroyed by a touch from the contrary pole, that end which before was elevated will then decline.

Sir Thomas Brown. Vulgar Errours, book ii. ch. ii.

For whether they be refrigerated *inclinatory* or somewhat æquinoxially, that is toward the eastern or western points; though in a lesser degree, they discover some verticity. *Id. Ib.*

OTH. Hold your hands
Both you of my *inclining* and the rest.
Shakspeare. Othello, fol. 312.

Power finds its balance, giddy motions cease
In both the scales, and each *inclines* to peace.
Parnell. On Queen Anne's Peace.

No sober, temperate person in the world (whatsoever other sins he may be *inclinable* to and guilty of) can look with any complacency upon the drunkenness and sottishness of his neighbours.

South. Sermons, vol. ii. p. 172.

Some seemed to have informed the king of her *inclinableness* to conform to the late establishment of it.

Strype. Memorials. Edward IV. Anno 1551.

The diurnal course of it lying west and east, parallel to the equator; but the other lying in the broad path of the zodiack at an *inclination* of twenty-three and a half degrees.

Derham. Astro-Theology, book iv. ch. iv.

The most knowing patrons of it [an experiment] confess, that in some men's hands it will not at all succeed, some hidden property in him that uses the wand being able, as they say, to overpower and hinder its *inclinatory* virtue.

Boyle. Works, vol. i. p. 343. *The Second Essay of Unsuccessful Experiments*.

Shall I venture to say, my Lord, that in our late conversation, you were *inclined* to the party which you adopted rather by the feelings of your good nature, than by the conviction of your judgment?
Burke. Works, vol. i. p. 9. *Letter to Lord ****. A Vindication of Natural Society*.

It does not, however, appear that in things so intimately connected with the happiness of life as marriage, and the choice of an employment, parents have any right to force the *inclinations* of their children.

Beattie. Moral Science, part ii. p. 19. *Of Economics*.

And I have often experienced, and so have a thousand others, that on the first *inclining* towards sleep, we have been suddenly awakened with a most violent start.

Burke. Works, vol. i. p. 283. *On the Sublime and Beautiful*.

INCLIP, *in*, and *clip*, *q. v.* to embrace, to surround, to encircle.

Whate'er the ocean pales, or skie *inclippes*,
Is thine, if thou wilt ha't.
Shakspeare. Antony and Cleopatra, fol. 351.

INCLOISTER, also written *Encloister*, *q. v. en*, and *cloister*; *claustrum*, in which any thing is closed or shut up.

To shut up or *enclose*.

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Such an everlasting grace,
Such a beatific face
Incloisters here this narrow floor
That possess'd all hearts before.

Lovelace. Lucasta, part i. *On the Death of Mrs. Elizabeth Filmer*.

INCLO'SE, } Also written *Enclose*, *q. v.*; *in*, and
INCLO'SER, } *close*, *q. v.* See also INCLUDE, *in*-
INCLO'SING, } *fra.* *Fr. enclorre*; *It. inchiudere*; *Sp.*
INCLO'SURE. } *incluire*; *Lat. includere, inclusum, in*,
and *clausum*, the past participle of *claud-ere*, to be or cause to be *close* or so near as to touch.

To *close in*; to *close* on all sides, to *close* round; to surround, to encircle, to encompass, to environ, to shut in.

They determynedde, if they could take the place before the succours came, for to *inclose* the entrie of the hauon, in suche manner that the sayd Athenyans shippes shulde not enter therein.

Nicoll. Thucydides, fol. 99.

Likewise if we preached not agaynst pride, couetousness, lechery, extortion, vsury, symony, and against the euill lyuing both of the spiritualitie as well as of the temporalitie, and against *inclosings* of parkes, raising of rent and fines, and of the carying out of wolfe out of the realme, we might endure long enough.

Tyndall. Workes, fol. 142. *The Obedience of a Christian Man*.

A turcas, an onix, & a jaspis closed in ouches of gold in their *inclosers*.
Bible, Anno 1551. Exodus, ch. xxxix.

For they said vnto me that within the *inclosure* there was a great store of houses which were built very high.

Hakluyt. Voyages, &c. vol. iii. fol. 311. *The First Voyage to Florida*.

For, not of nought these suddaine ghastly feares
All night afflict thy naturall repose;
And all the day, when as thine equall peares
Their fit disports with faire delight doe chose,
Thou in dull corners dost thyself *inclose*.
Spenser. Faerie Queene, book iii. can. 2.

Yo. Lo. Thanks to my dear *incloser*, master Morecraft.
Beaumont and Fletcher. The Scornful Lady, act ii. sc. 1.

Is it not lawfull we should chase the deere
That breaking our *inclosures* every morne,
Are found at feede upon our crop of corne?
Browne. Britannia's Pastorals, book i. song 3.

I now dispatch the *inclosed* copies of the treaty, in order to his Majesty's ratification, which it is generally desired may be returned as sudden as possibly.

Sir Wm. Temple. Works, vol. i. p. 307. *Letter to Lord Arlington*.

The two fountains are disposed very remarkably. They rose within the *inclosure*, and were brought by conduits or ducts, one of them to water all parts of the gardens, and the other underneath the palace into the town, for the service of the public.

Guardian, No. 173.

"And where?" (great Mnestheus rais'd his voice on high)
"Where, to what other ramparts would you fly?
Shall one, and he *inclos'd* within your wall,
One rash, imprison'd warrior vanquish all?"

Pitt. Virgil. Æneid, book ix.

I propose to have those rights of the Crown valued as manorial rights are valued on an *inclosure*.

Burke. Works, vol. iii. p. 272. *On Economical Reform*.

INCLU'DE, } *Lat. includere*. See to ENCLOSE,
INCLU'SION, } *ante*: the words vary a little in their
INCLU'SIVE, } application
INCLU'SIVELY. } To *close in*; to hold or contain
within, to embrace, to comprehend or comprise.

Thus may ye see well by that *inclusion*
That youth vertulesse doeth much tene.

Chaucer, fol. 336. *Scogan unto the Lords and Gentilmen*.

Anchises prince, that time in pleasant vale surueyeng was
The souies *included* there that to the world agayne shall passe.
Phaer. Æneidos, book vi.

Our mayster Christ sheweth that in fulfilling ii. of these commaundementes, bee all workes *included*.

Barnes. Workes, fol. 228. *Faith onely justifieth before God*.

4 M

INCLOIS-
TER.

INCLUDE.

INCLUDE. This man is so cunning in his *inclusives* & *exclusives*, that he discerneth nothing between copulatives and disjunctives.
INCOGITANT. Sir Thomas More. *Workes*, fol. 943. *The Debellation of Salem & Byzance.*

For now and since first break of dawne the fiend,
 Meer serpent in appearance, forth was come
 And on his quest, where likeliest he might finde
 The onely two of mankinde, but in them
 The whole *included* race, his purpos'd prey.
 Milton. *Paradise Lost*, book ix. l. 416.

In this kingdom the name of Frenchman hath by *inclusion* comprehended all kind of aliens.

Selden. *Illustrations of Drayton's Poly-olbion*, song 9.

He will'd me
 In heedfull'st reseruation to bestow them,
 As notes, whose faculties *inclusive* were,
 More then they were in note.

Shakspeare. *All's Well that End's Well*, fol. 234.

O would to God, that the *inclusive* verge
 Of golden mettall, that must round my brow,
 Were red hot steele, to seare me to the braines.

Id. *Richard III.* fol. 193.

He [John Winscombe] built the church of Newberry from the pulpit westward to the tower *inclusively*.

Fuller. *Worthies. Barksire.*

I cannot affirm whether it [Flanders] only bordered upon, or *included* the lower parts of the vast woods of Ardenne, which in Charlemagne's time was all forest as high as Aix, and the rough country for some leagues beyond it.

Sir Wm. Temple. *Workes*, vol. i. p. 44. *Observations upon the United Provinces.*

It is very unlikely that upon the late conjunction between Holland and Spain, the Dutch should have obliged themselves to make no peace without the *inclusion* of their allies.

Id. *Ib.* vol. ii. p. 235. *To the Duke of Ormond*, (1673.)

I'll search where every virtue dwells
 From Courts *inclusive* down to cells.

Swift. *Cadenus and Vanessa*, (1713.)

In the second chapter of that book, [The Wisdom of Solomon] from the first to the twentieth verse *inclusively*, the author elegantly represents the base and vile sentiments of ungodly infidels concerning the life to come.

Bishop Bull, vol. i. p. 208. *Sermon 8.*

Each note *inclusive* melody reveals,
 Soft'ning within th' eternal finger dwells,
 Now sweetly melts, and now sublimely swells.

Brookes. *Universal Beauty*, book ii.

And here permit me to call that language of ours classical English, which is to be found in a few chosen writers *inclusively*, from the times of Spenser till the death of Mr. Pope.

Hart. *Religious Melancholy. Advertisement.*

INCOEXISTENCE, *in, co, existence.* See **COEXISTENCE**. The word appears to have been coined by Locke to suit his particular purpose: as a term opposed to *coexistence*.

Besides this ignorance of the primary qualities of the insensible parts of bodies, on which depend all their secondary qualities, there is yet another and more incurable part of ignorance which sets us more remote from a certain knowledge of the coexistence, or *incoexistence* (if I may so say) of different ideas, in the same subject; and that is, that there is no discoverable connexion between any secondary quality and those primary qualities that it depends on.

Locke. *On Human Understanding*, book iv. ch. iii. sec. 12.

INCOGITANT, Lat. *incogitans*; *in*, privative,
INCOGITANTLY, and *cogitare*, to think, a *cogendo*
INCOGITANCY, *dictum.* See **COGITATE**.
INCOGITABLE, Unthinking, thoughtless, unad-
INCOGITATIVE, vising, inconsiderate.

Incogitable, that cannot be thought of; *incogitative*, that cannot think.

Hee whan wee drawe to deathe, dooeth hys vttermoste deuoyre to brynge vs to damnacion: neuer ceasyng to mynyster by subtylle and *incogitable* meanes, firste vnlawfull longyng to lyue, horroure to goe gladly to God at his callyng.

Sir Thomas More. *Workes*, fol. 78. *A Treatyce vpon Woordes of Scripture.*

'Tis folly and *incogitancy* to argue any thing one way or the other from the designs of a sort of beings, with whom we so little communicate.
 Glanvil. *On Witchcraft*, p. 41.

Does this law attain to no good end? The bar will blush at this most *incogitant* woodcock.

Milton. *Workes*, vol. i. fol. 307. *The Doctrine and Discipline of Divorce.*

The height of the mercurial cylinder is not wont to be found altogether so great as really it might prove, by reason of the negligence or *incogitancy* of the most that make the experiment.

Boyle. *Workes*, vol. i. p. 38. *New Experiments, &c. touching the Spring of the Air.*

I did not *incogitantly* speak of irregularities, as if they might sometimes be but seeming ones.

Id. *Ib.* vol. v. p. 217. *A Free Inquiry into the received Notion of Nature.*

§ 9. There are but two sorts of beings in the world, that man knows or conceives.

First. Such as are purely material, without sense, perception, or thought, as the clippings of our beards, and paring of our nails.

Secondly. Sensible, thinking, perceiving beings, such as we find ourselves to be, which if you please, we will hereafter call *cogitative* and *incogitative* beings; which to our present purpose, if for nothing else, are, perhaps, better terms than material and immaterial.

Locke. *On Human Understanding*, book iv. ch. x. sec. 9.

From my using the word mere Matter, he concludes that I imagine there is another sort of Matter, which is not a mere, bare, pure, *incogitative* Matter.

Clarke. *Evidences of Natural and Revealed Religion. Preface.*

INCO'G, } Fr. *incogneu*; It. *incognito*; Lat.
INCO'GNITO, } *incognitus*.

Unknown; disguised so as to be unknown.

Let it be confess'd, the Court is a stage of continual masquerade, and where most men walk *incognito*.

Evelyn. *Miscellaneous Writings*, p. 524. *Public Employment preferred to Solitude.*

He has lain *incog* ever since.

Tatler, No. 230.

Venus this while was in the chamber

Incognito: for Susan said,
 It smelt so strong of myrrh and amber—
 And Susan is no lying maid.

Prior. *The Dove.*

I have been assured by persons of undoubted credit, that a Jew may travel *incognito* from Perpignan to Lisbon, and sleep every night at the house of a Jew, being recommended one to another.

Swinburne. *Travels in Spain. Letter 9.*

INCOHERENT, } *In*, and *coherent*; Lat. *con*,
INCOHERENTLY, } and *hærens*, from *hære*, to hold
INCOHERENCE, } close to; Gr. *αἰρ-εἶν*, to take or
INCOHERENCY, } seize.
INCOHERING, } Not holding or keeping close,
 or in close connection or dependency; unconnected,
 rambling, inconsequential, incongruous, inconsistent,
 unsuited, disagreeing.

What can be a fouler incongruity, a greater violence to the reverend secret of nature, than to force a mixture of minds that cannot unite, and to sow the sorrow of man's nativity with seed of two *incoherent* and *incombining* dispositions.

Milton. *Workes*, vol. i. fol. 108. *The Doctrine and Discipline of Divorce.*

Besides the *incoherence* of such a doctrine, cannot, must not be thus interrupted.

Id. *Ib.* vol. i. fol. 185.

They entirely, or for the most part, consist of lax *incohering* earth

Derham. *Physico-Theology*, book iii. ch. ii.

Trust me, that book is as ridiculous,
 Whose *incoherent* style (like sick men's dreams)
 Varies all shapes, and mixes all extremes.

Roscommon. *Horace. Art of Poetry.*

He is an humble member of the little club, and a passionate man, which makes him tell the disasters which he met with on his road hither, a little too *incoherently* to be rightly understood.

Guardian, No. 56

INCOGITANT.
INCOHERENT.

INCOHE-
RENT.

INCOME.

This powder, when it is poured out, will emulate a liquor, by reason that the smallness and *incoherence* of the parts do make them easy to be put into motion, and make the pores they intercept so small, that they seem not at a distance to interrupt the unity or continuity of the mass or body.

Boyle. *Works*, vol. i. p. 388. *The History of Fluidity*.

They charge all their crude *incoherencies*, saucy familiarities with God, and nauseous tautologies, upon the Spirit prompting such things upon them.

South. *Sermons*, vol. iv. p. 48.

But this historian of men and manners goes on in the same rambling *incoherent* manner, and so he can but discredit the Jewish history he cares little for the rest.

Warburton. *Works*, vol. iv. p. 389. *The Divine Legation*, notes, book v. (x.) p. 132.

In the language of passion too, which the poet must sometimes imitate, we do not expect great perspicuity; it being the nature of violent passion to unsettle the mind and make men speak *incoherently*.

Beattie. *Moral Science*, part iv. ch. i. sec. 3.

Observe the *incoherence* of the things here joined together, making "a view extinguish," and "extinguish seeds."

Blair. *Lecture* 15. vol. i. p. 389.

INCOLUMITY, Fr. *incolumité*; Lat. *incolumitas*, *in-*, and *columis*, *i. e.* *sanus*, sound, safe.

Safety, healthfulness.

The Parliament is necessary to assert and preserve the national rights of a People, with the *incolumity* and welfare of a Country.

Howell. *Letters*.

And whereas the doctor tells us, that the cause of the *incolumity* of the tadpole is, that the pressure or contusion of the particles of the water against one another is hindered or frustrated by the *principium hylarchium*.

Boyle. *Works*, vol. iii. p. 617. *An Hydrostatical Discourse*, &c.

INCOMBINING. See COMBINE, (*bina jungere*.)

Not joining, or connecting, disuniting; disagreeing. See the Quotation from Milton in *v. incoherent*, ante.

INCOMBU'STIBLE, } Fr. and Sp. *incombustible*;
INCOMBUSTIBILITY, } *ble*; It. *incombustibile*, *in-*,
and *combustibile*; Lat. *com-burere*, *con-*, and *burere*, or
urere, to burn.

That cannot or may not be burned.

[Pliny] affirms that in some part of Tartarie, there were mines of iron whose filaments were weaved into *incombustible* cloth.

Sir Thomas Brown. *Vulgar Errors*, book iii. ch. xiv.

Besides, that the spirits seeming to be but the most subtle and unctuous particles of the blood, appear to be a very differing nature from that of the lean and *incombustible* corpuscles of air.

Boyle. *Works*, vol. i. p. 103. *Experiments touching the Spring of the Air*.

The amianthus [is remarkable] for its *incombustibility*.

Dr. Tancred Robinson, in Ray, *On the Creation*, part ii.

In Eubœa's isle
A wonderful rock is found, of which are woven
Vests *incombustible*.

Dyer. *The Fleece*, book ii.

I'NCOME, *v.* } *In*, and *come*, *q. v.* A. S. *coman*;
I'NCOME, } D. *komen*; Ger. *kommen*; Sw.
INCO'MING. } *komma*.

To *come in* or *into*:—the noun was formerly much used met. as in the Quotation from Glanvil. It is now usually applied to

The profit, or emolument, the revenue, *coming in*; payment for labour, wages,—*coming in*.

þere þe kyng & ys power such counseil to gedere nome,
To kepe þe emperoure's folc er heo to fer *income*.

R. Gloucester, p. 48.

First Virgil's voyce, then Varies prayse
your presence dyd procure:
At mine *income*, I lowted lowe,
and muttred full demure.

Drant. *Horace. Satyre* 6.

Hee at his first *incomming*, charg'd his speare

At him, that first appeared in his sight.

Spenser. *Faerie Queene*, book iv. can. 5.

So that a sincere and lowly-minded Christian talks of no immediate *incomes*, or communications; and perhaps durst not, out of reverence, trust to his own present conceptions in a work so solemn.

Glanvil. *Sermon* 1. p. 41.

His majesty, the most knowing judge of men, and the best master, has acknowledged the ease and benefit he receives in the *incomes* of his treasury, which you found not only disordered, but exhausted.

Dryden. *Prose Works*, vol. ii. p. 3. *All for Love. Dedication*.

Friend Jerkin had an *income* clear,
Some fifteen pounds, or more, a year,
And rented, on the farming plan,
Grounds at much greater sums per ann.

Lloyd. *The Spirit of Contradiction*.

It is therefore the first and fundamental interest of the labourer, that the farmer should have a full *incoming* profit on the product of his labour.

Burke. *Works*, vol. vii. p. 384. *On Scarcity*.

INCOMME'NSURABLE, } Fr. and Sp. *incom-*
INCOMME'NSURABLENESS, } *mensurable*; It. *incom-*
INCOMMENSURABILITY, } *mensurable*; *in*, *con*,
INCOMME'NSURATE. } and Lat. *mensura*, a
measure.

Not to be *measured* by one and the same *measure*; (Cotgrave;) not to be brought or reduced to the same *dimensions* or capacity.

Wherein also is involved the impossibility and *incommensurability* of things.

More. *The Philosophic Cabbala*, ch. i. fol. 16.

The demonstration of the one hundred and seventeenth proposition of Euclid's tenth book, proves the side and diagonal of a square to be *incommensurable*.

Boyle. *Works*, vol. iv. p. 418. *A Discourse of Things above Reason*.

But contents himself to demonstrate the *incommensurableness* of the side and diagonal of a square without troubling himself to take notice of the difficulties that attend the endless divisibility of a line, which would follow from what he demonstrated.

Id. *Ib.* p. 468. *Advice in judging of Things*, &c.

Though they invade it not in the form of a liquor, but of dry exhalations, so they be not *incommensurate* to its pores.

Id. *Ib.* p. 780. *Of the Pourousness of Solid Bodies*.

Aristotle mentions the *incommensurability* of the diagonal of a square to its side, and gives a hint of the manner in which it was demonstrated.

Reid. *Essay* 6. *Of the Human Mind*, ch. vii.

Between money and such services, if done by abler men than I am, there is no common principle of comparison; they are quantities *incommensurable*.

Burke. *Works*, vol. viii. p. 10. *Letter to a Noble Lord*.

He who stops at any point of excellence is every day sinking in estimation, because his improvement grows continually more *incommensurate* to his life.

Johnson. *The Rambler*, No. 127.

INCOMMIXTURE, *in*, *con*, *mixture*, from *mix*; A. S. *misc-an*, to mix or mingle.

Want of, freedom from, *mixture*, or being mixed or mingled; severalty or separateness.

In what parity and *incommixture* the language of that people stood, which were casually discovered in the heart of Spain, between the mountains of Castile, no longer ago than in the time of Duke D'Alva, we have not met with a good account farther than that their words were Basquish or Cantabrian.

Sir Thomas Brown. *Miscellanies*, p. 135.

INCOMMO'DE, *v.* } See ACCOMMODATE, and
INCOMMO'DE, *n.* } DISCOMMODATE. Fr. *incom-*
INCO'MMODATE, } *moder*; It. *incomodare*;
INCOMMO'DIOUS, } Sp. *incomodar*; Lat. *in-*
INCOMMO'DIOUSLY, } *commodus*, *in*, and *commo-*
INCOMMO'DIOUSNESS, } *dum*, *i. e.* *cum modo*, with
INCOMMO'DITY. } measure, with moderation;

INCOME.

INCOM-
MODE.

INCOM-
MODE.

consequently, convenient or suitable, useful; and thus *incommodious* is

Inconvenient, unsuited, unfitting, uneasy; disadvantageous. To *incommode*, or *incommode*,

To act to the inconvenience or uneasiness, to the trouble or disquiet, of; to hinder, to trouble, to disquiet, to disease, to embarrass.

Praying you effectually to follow the same, always foreseeing, that the number be not too great, in avoiding sundry *incommodes* and inconveniences that might follow thereof.

Strype. Memorials. Henry VIII. Anno 1518. The Cardinal to the Ambassadors in France.

Beside their daily labour, their life is nothing hard or *incommo-
dious*. *More. Utopia, vol. i. book i. p. 83.*

Cornelius Celsus sayeth that sluggishness dulthe the body, labour doth strength it, the first bringeth the *incommunities* of age shortly, the last maketh a man long tyme lusty.

Sir Thomas Elyot. The Castel of Helth, book ii. ch. xxxi.

Yet layeth he another *incommunitie* y^t the infidels wil mock vs and abhorre vs, in that thei se nothing but such apes playe amonge vs wherof no man can geue a reason.

*Sir Thomas More. Workes, fol. 390. The First Part of the Con-
futation of Tyndall.*

Here the soul is discomposed and hindred; it is not as it shall be, as it ought to be, as it was intended to be; it is not permitted to its own freedom, and proper operation; so that all we can understand of it here is, that it is so *incommoded* with a troubled and abated instrument, that the object we are to consider cannot be offered to us in a right line, in just and equal propositions.

Taylor. Sermons, fol. 163. Funeral Sermon on Lady Carbery.

For besides they [the fig-tree and olive-tree] draw away the sap that doth nourish the other trees, they cast also a certain moisture and steam upon them, that is very hurtfull and *incommodious*.

Sir Thomas North. Plutarch. Solon.

I may safely say, that all the ostentation of our grandees is, just like a traine of no use in the world, but horribly cumbersome and *incommodious*.

Cowley. Essay 6. Of Greatness.

He [Montagne] enjoyed so plentiful and honourable a fortune in a most excellent country, as allowed him all the real conveniences of it, separated and purged from the *incommunities*.

Id. Ib.

They would have all flocked to one or a few places, taken up their rest in the temperate zones only, and coveted one food, the easiest to be come at, and most specious in shew; and so would have poisoned, starved, or greatly *incommoded* one another.

Derham. Physico-Theology, book iv. ch. ix.

These little creatures continued to swim up and down for some few days, without seeming to be much *incommoded* by so unusual an habitation.

*Boyle. Works, vol. iii. p. 378. Pneumatical Experiments about
Respiration.*

Were the earth an angular body, and not round, all the whole earth would be nothing else but vast mountains, and so—*incommodious* for animals to live upon.

Ray. Of the Creation, part ii. p. 222.

Without this erect posture his eyes would have been the most prone, and *incommodiously* situated of all animals.

Derham. Physico-Theology, book v. ch. ii.

[The hospital at Enchuysen] is contrived, finished, and ordered, as if it were done with a kind intention of some well-natured man, that those, who had passed their whole lives in the hardships and *incommunities* of the sea, should find a retreat stored with all the eases and conveniences that old age is capable of feeling and enjoying.

Sir Wm. Temple. Works, vol. i. p. 140. Upon the United Provinces.

When Marcus Aurelius was at war with the Quadi, A. D. 174, and in the utmost distress and danger, his army was relieved by a plentiful shower of rain, together with hail, thunder, and lightning, which so *incommoded* his enemies, that the elements seemed to fight for him.

Jortin. Works, vol. i. p. 76. Remarks on Ecclesiastical History.

Long time elapsed or e'er our rugged sires
Complain'd, though *incommodiously* pent in,
And ill at ease behind.

Cowper. The Task, book i.

The *incommodiousness* of the Scotch windows keeps them very closely shut.

*Johnson. Works, vol. viii. p. 204. A Journey to the Western
Islands.*

In the estimate which you have made of the two states, it appears that the *incommunities* of a single life are, in a great measure, necessary and certain, but those of the conjugal state accidental and avoidable.

Id. Ib. vol. iii. p. 634. Rasselas, ch. xxix.

INCOMMUNICABLE,
INCOMMUNICABLENESS,
INCOMMUNICABLY,
INCOMMUNICABILITY,
INCOMMUNICATED,
INCOMMUNICATING.

Fr. and Sp. *incom-
municable*; It. *incom-
municabile*. See COM-
MUNE, and UNCOMMUNI-
CATED.

That cannot be *com-
municated* or made *common* to others, that cannot be conferred, bestowed, shared, or participated; imparted, disclosed, or revealed.

The *incommunicable* jewell of his conscience he will not give, but reserve to himself. It seems that his conscience was none of the crown-jewels; for those we knew were in Holland, not *incommunica-
ble* to buy arms against subjects.

Milton. Works, vol. i. fol. 398. An Answer to Eikon Basilike.

The infiniteness of his duration is a part of the divine perfection (in my judgment) *incommunicable* to any created being.

Hale. Origin of Mankind, ch. vi. sec. 1. fol. 117.

The result of which is, that this absolution of penitents in the court christian, was not an act of priestly power *incommunicably*.

Taylor. Of Repentance, ch. x. sec. 4. fol. 859.

The *incommunicability* of this peace with many out of his church.

Hales. Remains, p. 181.

For although in that indistinguish'd mass, all things seemed one, yet separated by the voice of God, according to their species, they came out in *incommunicated* varieties, and irrelative seminality, as well as divided places.

Sir Thomas Brown. Vulgar Errours, book iii. ch. xxiv.

The Gentiles might be called God's own, as a man calls his hall or his parlour his own, which yet others pass through and make use of it; but the Jews were so, as a man accounts his closet, or his cabinet his own; that is, by a peculiar, *incommunicable* destination of it to his own use.

South. Sermons, vol. iii. p. 306.

I observe, that when we ask the prayers of men, we know that they hear our address to them: we cannot even suppose thus much of saints and angels, without ascribing to them the *incommunicable* attributes of the Almighty.

Hurd. Works, vol. v. p. 323. Sermon 11.

INCOMPACTED, Lat. *in*, and *compactum*, from *compingere*, to put or fix together; *cum*, and *pangere*, to fix. See COMPACT.

For salt (say they) is the basis of solidity and permanency in compound bodies, without which the other four elements might indeed be variously and loosely blended together, but would remain *incompacted*.

Boyle. Works, vol. i. p. 546. The Sceptical Chymist.

INCOMPARABLE,
INCOMPARABLY,
INCOMPARABLE.

Fr. and Sp. *incomparable*;
It. *incomparabile*. In, pri-
vative, and *comparable*, from

compare, q. v. comparare, perhaps from *compar*; *con*, and *par*.

That cannot be compared,—peerless, matchless.

O merciful and o merciable

King of kings, and father of pitee

Whose might and mercie is *incomparable*.

Chaucer. Balades, fol. 344.

And in mine opinion none may be compared with shootynge in the longe bowe, and that for sondrye vtylyties that come therof; wherin it *incomparably* excelleth all other exercise.

Sir Thomas Elyot. The Governour, fol. 93.

INCOM-
MODE.INCOM-
PARABLE.

INCOM-
PARABLE.INCOM-
PATIBLE.

That Mantuane poet's *incompar'd* spirit,
Whose girland now is set in highest place,
Had not Mæcenas for his worthy merit,
It first aduans't to great Augustus' grace,
Might long (perhaps) haue lien in silence bace,
Ne been so much admir'd of later age.

Spenser. *To Sir Francis Walsingham, Knight.*

At this answer Scipio tooke delight and pleasure, to see how suttely and cautelously he had like a cunning Carthagenian, couched his words in a certain kind of flatterie, as if he had sequestred him from out of the raunge and ranke of all other captaines, as being by many degrees *incomparable*, and farre beyond all others.

Holland. *Livius*, fol. 897.

Thrice humbly beseech the most deare and divine mercy (ever most *incomparably* preferring the great light of his truth in his direct and infallible scriptures.)

Chapman. *Postscript to Homer's Iliad*, fol. 341.

So Seneca; *Deus colitur propter majestatem eximiam, singularemq; naturam*. "God is therefore worshipped, because of his excellent majesty and *incomparable* nature.

Wilkins. *Natural Religion*, book i. ch. xii. p. 157.

By what has been said, it appears that religion is a natural cause of promoting these sensible pleasures; besides that it affords delights *incomparably* beyond all these corporeal things, such as those who are strangers to religion cannot understand, and do not intermeddle with.

Id. *Ib.* book ii. ch. v. p. 303.

The course of my argument now brings me to examine a new hypothesis against the high antiquity of Egypt, which hath the *incomparable* Sir Isaac Newton for its patron; a man, for whose fame science and virtue seemed to be at strife.

Warburton. *Works*, vol. iv. p. 215. *The Divine Legation*, book iv. sec. 5.

The stomach, the lungs, the liver, as well as other parts, are *incomparably* well adapted to their purposes; yet they are far from having any beauty.

Burke. *Works*, vol. i. p. 226. *On the Sublime and Beautiful*.

INCOMPASS, more usually *Encompass*, q. v. *passibus circuire, circumcingere*.

To move or go round; to surround or encircle; to gird round; to environ.

The harbour where we careen'd was *incompassed* by three islands, and our ships rode in the middle.

Dampier. *Voyages*, Anno 1685.

Here Neptune and the Gods of Greece repair,
With clouds *incompass'd*, and a veil of air:
The adverse powers, around Apollo laid,
Crown the fair hills that silver Simois shade.

Pope. *Homer. Iliad*, book xx.

INCOMPATIBLE, } Fr. and Sp. *incompatible*;
INCOMPATIBLENESS, } It. *incompatibile*; in, and
INCOMPATIBILITY. } *compatible*, q. v.; Mid. Lat.
compatiri, used as equivalent to *convenire*. Vossius.
Sometimes written *Incompetible*.

That cannot be or exist together, cannot be made convenient; that cannot be suited or adapted; agreed or accorded; unsuitable, inconsistent, incongruous.

Since therefore the very lowest degree of perception, single and simple sence, is *incompatible* to meer body or matter, we may safely conclude that the higher and noble operations of imagining, remembering, reasoning, and willing, must have a cause and source that is not corporeal.

Glanvil. *Precexistence of Souls*, ch. iii.

But since your love
Made poor *incompatible* me the parent,
(Being we are not married) your dear blood
Falls under the same cruel penalty.

Beaumont and Fletcher. *Four Playes*, &c. vol. ii. fol. 543.

And therefore whatsoever is impossible to be attributed to Peter or John, or any other individual man, is *incompatible* to every man in all this infinite collection within the unlimited extent of eternity.

Hale. *Origin of Mankind*, ch. iv. sec. 1.

I say that this answers not at all the reason given, the stress whereof rests not upon the *incompatibility* of an excess of one infinitude above another, either in intension or extension, but the *incompatibility* of any multitude to be infinite.

Id. *Ib.* ch. vi. sec. 1.

I affirm, that from our knowledge of any being's having certain properties *incompatible* with the essential properties of matter, we may certainly infer, that the substance of that being and the substance of matter are not the same, though we have no idea of the substances themselves.

Clarke. *Works*, vol. iii. fol. 907. *Fourth Defence of the Immateriality, &c. of the Soul*.

The same medium which we made use of to shew the impossibility of conceiving infinite space and time, viz. from their consisting of parts, may be applied in proof of the *incompatibleness* of space and spirit, or the absolute inconsistency of extension and thought in the same being.

Law. *Enquiry*, ch. iv. p. 104. *Of Immensity and Eternity*.

Arms, through the vanity and brainless rage
Of those that bear them, in whatever cause,
Seem most at variance with all moral good,
And *incompatible* with serious thought.

Cowper. *The Task*, book iv.

It is not the *incompatibility* or agreeableness of incidents, characters, or sentiments with the probable in fact, but with propriety in design, that admits or excludes them from a place in any composition.

Burke. *Works*, vol. x. p. 159. *Hints for an Essay on the Drama*.

INCO'MPETENT, } Fr. *incompetent*; Sp. and
INCO'MPETENT, } It. *incompetente*; in, and com-
INCO'MPETENCY. } *petent*, q. v.; Lat. *competere*,
i. e. *una petere, simul petere*; and hence, also, *concurrere, convenire*, to run, to come together, to concur, to be convenient, fit, or suitable.

Unfit, unsuited, disproportioned, inadequate, insufficient; not having sufficient; sc. ability, power, or authority.

Never shall this poor breath of mine consent
That he, that two and twenty years had reign'd
As lawfull lord, and king by just descent,
Should here be judg'd, unheard and unarraign'd;
By subjects too, judges *incompetent*
To judge their king, unlawfully detain'd.

Daniel. *History of Civil Wars*, book iii.

For I lie open to two exceptions, one of an *incompetent*, the other of a corrupted witness. *Incompetent*, because I am not a poet; and corrupted, with the honour done me by your preface.

Hobbes. *Answer to Sir W. Davenant's Preface before Gondibert*.

Having thus (I hope) avoided the first exception, against the *incompetency* of my judgment, I am but little moved with the second, which is, of being bribed by the honour you have done me, by attributing in your preface somewhat to my judgment.

Id. *Ib.*

I could answer, that perhaps laymen, with equal advantages of parts and knowledge, are not the most *incompetent* judges of sacred things.

Dryden. *Religio Laici. Preface*.

Now that *incompetence* arises from this: That no man can judge rightly of two things, but by comparing them together; and compare them he cannot, unless he exactly knew them both.

South. *Sermons*, vol. vii. p. 302.

Our not being able to discern the motion of a shadow of a dial-plate, or that of the index upon a clock or watch, ought to make us sensible of the *incompetency* of our eyes to discern the motions of natural bodies, which reason tells us ought to be incomparably slower than these.

Boyle. *Works*, vol. i. p. 447. *Of the Intestine Motions of the Particles of Quiescent Solids*.

Let us attend to those peculiar circumstances in our state, which render us such *incompetent* judges of future good or evil in this life.

Blair. *Sermon 8*, vol. i.

You cannot propose a remedy for the *incompetence* of the crown without displaying the debility of the assembly.

Burke. *Works*, vol. v. p. 385. *On the Revolution in France*.

INCOMPLETE, } Also written *Uncomplete*, q. v.;
INCOMPLETELY, } in and *complete*, q. v.; Lat.
IMCOMPLETE'NESS. } *completum*, past participle of
complere, to fill up, to fulfil, to perfect.

Imperfect, unfinished, deficient.

Much more must we think him a most imperfect and *incomplete* divine, who is so far from being a contemner of filthy lucre, that his whole divinity is moulded and bred up in beggerly and brutish hopes of a fat prebendary, deanery, or bishopric.

Milton. *Works*, vol. i. fol. 96. *Animad. upon Rem. Def.*

INCOM-
PATIBLE.INCOM-
PLETE.

INCOM-
PLETE.
—
INCOM-
POSED.

Custom being but a meer face, as echo is a meer voice, rests not in ner unaccomplishment, untill by secret inclination she accorporate herself with error, who being a blind and serpentine body without a head, willingly accepts what he wants, and supplies what her *incompleatness* went seeking.

Milton. *Works*, fol. 162. *To the Parliament of England*.

The vulgar fancy such things, because they content themselves with *incompleat* notions.

Clarke. *Leibnitz. Fifth Paper*, p. 175.

The 14th title was about purgation upon common fame, or when one was accused of any crime which was proved *incompletely*, and only by presumptions.

Burnet. *History of the Reformation, Anno 1552*.

For confirmation of what I was lately noting, about the *incompleteness* of the theory of cold, (and because the evincement thereof may give rise to many trials, that may enrich the history of cold,) I will here subjoin a discourse formally written on another occasion.

Boyle. *Works*, vol. ii. p. 499. *New Thermometrical Experiments and Thoughts*, dis. 3.

If there were any one moment in which God quitted the reins of the universe, and suffered any power to interfere with his administration, it is evident, that from that moment the measures of his government must become disjointed and *incomplete*.

Blair. *Sermon 14*. vol. iv.

INCOMPLEX, *in*, privative, and *complex*, *q. v.*; Lat. *con*, and *plectere*, to knit or intertwine. *Complexus*, opposed to *simplex*. *Incomplex*, or *Un-complex*. Not *complex*; and, therefore, simple.

As the ear is in birds the most simple and *incomplex* of any animal's ear; so we may from it make an easy and rational judgment how hearing is performed.

Derham. *Physico-Theology*, book vii. ch. ii. note 4.

It [the representation of some person or single thing as the object of faith] is only a figurative manner of speaking, whereby is always meant the being persuaded concerning the truth of some proposition (or propositions) relating to that person; for otherwise it is unintelligible how any *incomplex* thing (as they speak) can be the complete or immediate object of belief.

Barrow. *Works*, vol. ii. fol. 55. *Sermon 4*.

INCOMPLIANT, } *In*, privative, and *com-*
INCOMPLIANCE. } *pliant*, from *comply*, *q. v.*

Not bending, leaning, or inclining to, not yielding or assenting, not giving up, granting, or conceding; (*sc.* to the wishes of another.)

We find three *incompliant* prelates more this year under confinement in the Tower: Gardiner, bishop of Winchester; Heath, of Worcester; and Day, of Chichester.

Strype. *Memorials. Edward VII. Anno 1550*.

This diligence in the good archbishop, of reducing the ministers of the church to an uniform observance of rules, created about this time a great deal of disturbance, by means of a zealous taker of their parts, and so a great friend to these *incompliant* ministers.

Id. *Life of Archbishop Whitgift, Anno 1584*.

Reasons of state, and their *incompliance* with the laws now established, made it necessary to take them up and lay divers of them in the Tower.

Id. *Life of Parker, Anno 1563*.

I hinted before, that the chancellor of the university had this year sent down his orders for the rectifying of several things amiss there, chiefly caused by the *incompliance* of such as opposed the rights.

Id. *Ib. Anno 1565*.

INCOMPOSED, Lat. *incompositus*; *in*, and *compositus*, past participle of *componere*, to put, place, or set together; (*cum* and *pon-ere*, to put or place.)

Put out of place or order, disordered; disarranged, unsettled, disquieted, disturbed. See **DISCOMPOSE**.

Thus Satan; and him thus the Anarch old,
With fault'ring speech and visage *incompos'd*,
Answer'd.

Milton. *Paradise Lost*, book ii. l. 989.

If she had spoken too loud and *incomposedly*, he might have had some iust colour for his conceit; but now to accuse her silence (notwithstanding all her teares which he saw) of drunkenness, it was a zealous breach of charity.

Hall. *Works*, vol. i. fol. 1000. *Contemplations. Eli and Anna*.

Lo! pushing through the croud, a meagre form,
With hasty step, and visage *incompos'd*.

Somerville. *Hobbinol*, can. 3.

— In the middle droops
The strong laborious ox, of honest front,
Which, *incompos'd*, he shakes.

Thomson. *Summer*.

INCOMPOS'SIBLE, } *In*, and *compossible*, *q. v.*
IMPOSSIBILITY. } Not consisting of united or concordant *possibilities*; or of parts each of which can or may be or exist unitedly; *impossible* to be or exist together.

Internal acts of the will are then multiplied, when they proceed after an express revocation, or a deliberate intermission, or a considerable physical interruption, or by an actual attendance to things *impossible* and inconsistent with the first resolution.

Taylor. *Rule of Conscience*, fol. 787. *Of the Efficient Causes of all Humane Actions*, book iv. ch. i.

Ambition and faith; believing God and seeking of our selves are incompetent and *impossible*.

Id. *Great Exemplar*, part ii. ad sec. 12.

However, you grant there is not an *impossibility* betwixt large renews and an humble sociableness; yet you say it is rare.

Hall. *Works*, vol. iii. fol. 240. *A Defence of the Humble Remonstrance*, sec. 13.

The *impossibility* of infinitude with multitude, or the impossibility that any multitude should be infinite, doth not arise either upon the existence or non-existence of the subjects of that multitude together at this or any determinate time, but from the very nature of multitude itself.

Hale. *Origin of Mankind*, ch. iv. sec. 1. fol. 109.

I have now done with these evidences, that, in my understanding, seem, *quasi ab intrinseco*, to evince the inception of mankind from that intrinsecal *impossibility* and inconsistency that the supposition of the eternal existence thereof bears with his nature.

Id. *Ib.* ch. i. sec. 2. fol. 128.

INCOMPOUNDED, also written *Uncompounded*, *q. v.*; *in*, and *compound*, *q. v.* Lat. *componere*, to put or place together, to combine.

Uncombined, unmixed or unmingled.

Thus may a man soon perceive, if he observe and mark, one very well, who playeth upon the pipe after the old manner. For by his good will, the hemitone in the mese will be *incompounded*.

Holland. *Plutarch*, fol. 1020.

Angelic shapes, that wing th' ethereal space,
And scarce inferior to the heavenly race;
An *incompounded* radiant form they claim,
Nor spirit all, nor yet corporeal frame.

Brookes. *Universal Beauty*, l. 199.

INCOMPREHE'NSIBLE, } Fr. and Sp. *incom-*
INCOMPREHE'NSIBLY, } *prehensible*; It. *in-*
INCOMPREHE'NSIBLENESS, } *comprehensibile*. See
INCOMPREHE'NSION, } **COMPREHEND**. Lat.
INCOMPREHE'NSIVE. } *comprehendere*; (*simu-*
capere;) *com*, *pre*, and *hendere*, from the A. S. *hent-an*, *capere*, to take hold of.

That cannot be taken or held within; met. within the mind; that cannot be conceived or understood; *inconceivable*, unintelligible.

O the depth of the riches and wisdom of the knowledge of God, howe vnsearchable are hys iudgements, and how *incomprehensible* are his waies.

Frith. *Workes*, fol. 84. *A Mirroure to know thyself*.

Unprocreate Father, ever procreate Son,
Ghost breath'd from both, you were, are still, shall be,
(Most blessed) three in one, and one in three,
Incomprehensible by reachless height,
And unperceived by excessive light.
Drummond. *Flowers in Sion, an Hymn on the Fairest Fair*.

INCOM-
POSED.
—
INCOM-
PREHEN-
SIBLE.

INCOMPREHENSIBLE. — Seeing, therefore, that presence every-where is the sequel of an infinite and *incomprehensible* substance, (for what can be every-where, but that which can be *no where comprehended*?) to inquire whether Christ be every-where, is to inquire of a natural propertie, a propertie that cleaveth to the Deitie of Christ.
INCONCEIVABLE. — So much strange *incomprehensibleness* followes upon God's incarnation, as our nature is dignified above what it hath a faculty to conceive, for the soul of man shall not rightly apprehend the honour of this union with our flesh, till she be sever'd her selfe from this connexion.
Hooker. Ecclesiastical Politie, book v. sec. 55.

Mountague. Devoute Essayes, vol. i. p. 13. *Treat. ii. sec. 1.*
 Thou art that *incomprehensibly* glorious and infinite self-existing Spirit, from eternity to eternity, in and from whom all things are.
Hall. Works, vol. iii. fol. 621. *A Pathetical Meditation of the Love of Christ.*

So that it is not the insufficiency or incapacity of man's mind, but it is the remote standing or placing thereof that breedeth these mazes and *incomprehensions*.
Bacon. Works, vol. i. p. 67. *Of Learning*, book ii.

Let us make all the fair and reasonable allowances that may be, as to our inclinations, and appetites, and circumstances in this world; as to the distance, obscurity, *incomprehensibleness* of the joys of another world; yet every considering man that regards true happiness will be sure to chuse that which is to come.
Stillington. Sermon 4. vol. iv. p. 149.

Which at most is concluding a thing to be real, purely because 'tis *inconceivable*; or alledging *incomprehensibility* for one of its properties, (as the same author has done under the third argument,) and thence deducing its reality.
Law. Enquiry, ch. i. p. 60. *Of Space.*

One great difference must be confessed between the ancient and modern learning: theirs led them to a sense and acknowledgment of their own ignorance, and imbecility of human understanding, the *incomprehension* even of things about us, as well as those above us.
Sir Wm. Temple. Works, vol. iii. p. 517. *Of Antient and Modern Learning.*

The first cause was, in their ideas, a God whose essence indeed was *incomprehensible*, but his attributes, as well moral as natural, discoverable by human reason.
Warburton. Works, vol. ii. p. 211. *The Divine Legation. Appendix to book ii.*

— Within, while wisdom dwells replete,
Incomprehensive through his sacred seat.

Brookes. Universal Beauty, book iii. l. 217.

A most *incomprehensive* and inaccurate title. (See to Hall's *Satyres*, 1599.)

Warton. History of English Poetry, vol. iv. p. 4.

INCONCEALABLE, *in*, privative, and *concealable*; see **CONCEAL**; *con*, and *celare*, to hide.

That cannot be hidden or kept secret.

For the *inconcealable* imperfections of ourselves, or their daily examples in others, will hourly prompt us our corruption, and loudly tell us we are the sons of earth.

Sir Thomas Brown. Vulgar Errours, book vii. ch. x.

INCONCEIVABLE, } Also written *Unconceiv-*
INCONCEIVABLY, } *able*, *q. v.*; *in*, privative, and
INCONCEIVABLENESS. } *conceivable*, *q. v.* Lat. *con-*
cipere, (*con*, and *capere*, to take,) *simul, totum vel intra se capere*.

That cannot be taken or held within; cannot be contained or comprehended, (met. within the mind;) *incomprehensible*, unintelligible.

So that it seems *inconceivable* that A. should move until B. hath left its place.

Glanvil. The Vanity of Dogmatizing, ch. vi.

Wee need go no further for an evidence of its *inconceivableness*.

Id. Ib. ch. vi.

They scruple not to run too far to the other side, and have their recourse to agents that are not only invisible but *inconceivable*, at least to men that cannot admit any save rational and consistent notions.
Boyle. Works, vol. iii. p. 278. *Of the Atmospheres of Consistent Bodies.*

What shall we then say of the power of God himself to dispose of men? little, finite, obnoxious things of his own making? Is not his right over them *inconceivably* greater?

South. Sermons, vol. viii. p. 315.

I further proposed to shew the insufficiency of that plea or apology which the papists usually make for this doctrine from the unaccountableness and *inconceivableness* of other gospel-doctrines; as that of the trinity and incarnation.

Sharpe. Works, vol. vii. p. 228. *Sermon 13.*

When I had tired myself with gazing upon its height, I turned my eyes towards its foot, which I could easily discover, but was amazed to find it without foundation, and placed *inconceivably* in emptiness and darkness.

Johnson. Works, vol. ii. p. 410. *The Vision of Theodore.*

For not to insist upon the *inconceivableness* of a quality existing without any subject to possess it, or of their being beauty before there was any thing beautiful, we have found that objects, however qualified, please us or not according to the disposition of our organs.

Search. Light of Nature, vol. i. part ii. ch. xxii. p. 111. *Pleasure.*

INCONCEPTIBLE, equivalent to *inconceivable*, *q. v. supra*.

Nay it is *inconceivable* how any such man, that hath stood the shock of an eternal duration without corruption or alteration, should after be corrupted or altered.

Hale. Origin of Mankind, ch. iii. sec. I. fol. 86.

And as it is utterly impossible that mankind should be without a beginning, so it is utterly *inconceivable* that he should have any other original but this.

Id. Ib. ch. i. sec. 4. fol. 289.

INCONCINN, Lat. *inconcinnus*; *in*, and *concin-*
nus, (see **CONCINNATE**), fit, suitable, becoming.

Unsuitable, incongruous.

Asclepiades supposed all the corporeal world to be made not of similar parts, (as Anaxagoras) but of dissimilar and *inconcinn* molecularæ, i. e. atoms of different magnitude and figures.

Cudworth. Intellectual System, book i. ch. i. sec. 16.

INCONCLUSIVE, } Also written *Unconclusive*,
INCONCLUSIVENESS. } *q. v.*; *in*, and *conclusive*. See
CONCLUDE. Lat. *conclusum*, past participle of *con-*
cludere, to bring close together.

Not able to bring to the same point or end; not able to end, finish, or determine; to determine or decide; indeterminate, indecisive.

And consequently, that all arguments against it [his resurrection] taken from these measures, (they themselves being judges) are to be rejected, as *inconclusive* and impertinent.

South. Sermons, vol. v. p. 166.

The author of the objection to that argument [Dr. Clarke's] still thinks it *inconclusive*, and proposes to show its *inconclusiveness* in the following papers, and thereby to contribute towards the establishment of the immortality of man on that evidence only that God has thought fit to afford us of it.

Clarke. Works, vol. iii. fol. 764. *A Reply to Mr. Clarke's Defence, &c.*

The constitutions confirm many frivolous precepts by texts of scripture, which in these critical days would be thought *inconclusive*. For example: "A vintner's money must not be accepted by the bishop." Why? Because Isaiah, i. 22. according to the LXX, says, "Thy vintners mix wine with water." iv. 6.

Jortin. Works, vol. i. p. 297. *Remarks on Ecclesiastical History.*

INCONCOCT, } Also written *Unconcocted*, *q. v.*
INCONCOCTED, } *in*, and *concoct*, *q. v.* Lat. *concoctus*,
INCONCOCTION. } past participle of *concoquere*, (*con*,
 and *coquere*), to boil together. *Concoction* is applied to the boiling or seething of meat in the stomach; to the digestion of it. Hence, *inconcoct* is
 Indigested, raw, crude.

I understand, remember, and reason better in my health, than in my sickness; better in my riper years, than when I was a child and had my organical parts less digested and *inconcocted*.

Hale. Origin of Mankind, ch. i. fol. 23.

INCONCEIVABLE. —
INCONCOCT.

INCON-
COCT.
—
INCON-
FUSED.

And while the body to be converted and altered, is too strong for the efficient, that should convert or alter it, it is (all that while) crude and *inconcoct*; and the process is to be called cruditty and *inconcoction*.

Bacon. *Natural History*, Cent. ix. sec. 838.

INCONCURRING, *in*, privative, and *concur*, *q. v.* Not running or moving together, or in unison. Disagreeing, discordant.

Deriving effects not only from *inconcurring* causes, but things devoid of all efficiency whatever.

Sir Thomas Brown. *Vulgar Errours*, book i. ch. iv.

INCONDITE, Lat. *inconditus*, *in*, and *conditus*, from *condere*, to put or lay together, to store up.

Unstored; disarranged, disordered, confused, discomposed, ill-composed, rude.

The second is, *falso cogitata loqui*, or to talk to themselves, or to use unarticulate, *incondite* voices, speeches, obsolete gestures.

Burton. *Anatomy of Melancholy*, fol. 196.

Now sportive youth
Carol *incondite* rhymes, with suiting notes,
And quiver unharmonious.

J. Philips. *Cider*, book ii.

Nor can the Muse, while she these scenes surveys,
Forget her Shenstone, in the youthful toil
Associate; whose bright dawn of genius oft
Smooth'd my *incondite* verse.

Jago. *Hedge Hill*, book iii.

INCONDI'TIONAL, } Also written *Uncondi-*
INCONDI'TIONATE. } *tional*, *q. v.*; *in*, privative,
and *conditional*, *q. v.* Lat. *conditio*, from *condere*, *conditum*, (*con*, and *do*.)

Without *condition*; unlimited, unrestricted; *sc.* by any terms, imposed, exacted, or required; by any terms of covenant or agreement.

From that which is but true in a qualified sense, an *inconditional* and absolute variety is inferred.

Sir Thomas Brown. *Vulgar Errours*.

Perhaps I need not mind you, Lindamor, that divers passages of the foregoing discourse suppose the truth of their doctrine, who ascribe to God, in relation to every man, an eternal, unchangeable, and *inconditionate* decree of election, or reprobation.

Boyle. *Works*, vol. i. p. 277. *Seraphic Love*.

INCONFORMITY, also written *Unconformity*, *q. v.*; *in*, privative, and *conformity*. See **CONFORM**. Lat. *conformare*, (*con*, and *formare*), *q. eandem formam rei alicui imponere*. Minshew.

Want of *conformity*; want of adaptation to, or compliance with, (a set *form* of words, or actions.)

Neither did he, I believe, ever endeavour for it, knowing his own *inconformity*.

Strype. *Life of Parker*. Anno 1573.

Contrary to the dictates of his own reason, and the checks of his own conscience, he goes on to put wicked intentions into act, and to fulfil his own will notwithstanding the apparent *inconformity* thereof to the will of God.

Sharpe. *Works*, vol. iii. p. 160. *Sermon* 9.

INCONFU'SED, } Also written *Unconfused*, *q. v.*
INCONFU'SION. } Lat. *inconfusus*; *in*, privative,
and *confusus*, past participle of *confundere*, to pour together, (*con*, and *fundere*.) See **CONFUSE**.

Not mixed, mingled, or blended; unmixed, unmingled; consequentially, distinct; clear.

So that all the curious diversitie of articulate sounds of the voice of man, or birds, will enter into a small crany, *inconfused*.

Bacon. *Natural History*, Cent. ii. sec. 192.

But the cause of the confusion in sounds, and the *inconfusion* in species visible, is, for that the sight worketh in right lines, and maketh several cones; and so there can be no coincidence in the eye, or visuelle point: but sounds that move in oblique and arcuate lines, must needs encounter, and disturb the one the other.

Id. *Ib.* Cent. iii. sec. 225.

INCONFUTABLY, see to **CONFUTE**, which signifies, metaphorically, to abate the force of argument, to show or prove its weakness, its fallacy. Hence *inconfutably*.

Unanswerably.

The writings of the fathers were vast and voluminous, full of controversy, and ambiguous senses, fitted to their own times and questions, full of proper opinions and such variety of sayings, that both sides eternally and *inconfutably* shall bring sayings for themselves respectively.

Taylor. *Polemical Discourses*, fol. 286. *A Dissuasive from Popery*, ch. i. sec. 1.

INCONGELABLE, Fr. *incongelable*. See **CONGEAL**. Lat. *congelare*, to bind together by frost: (*con*, and *gelare*, to freeze.)

Not to be bound together by frost.

This train oil, swimming upon the surface of the water, and being *incongealable* by the cold, protects the subjacent water from the freezing violence of the cold, and keeps the moats unpassable.

Boyle. *Works*, vol. ii. p. 517. *Experimental History of Cold*, tit. iii.

After we had placed marks, where the *incongealable* liquor reached into the pipe, that when the internal air was exposed abroad to the cold, we caused servants to watch, and from time to time to take notice (by placing marks) of the various ascents of the liquor.

Id. *Ib.* tit. xviii. fol. 601.

INCO'NGRUE'NT, } Fr. *incongrue*; It. *incon-*
INCO'NGRUE'NCE, } *gruo*; Sp. *incongruo*, *incon-*
INCONGRU'ITY, } *gruente*; Lat. *incongruens*, (*in*,
INCO'NGRUOUS, } privative, and *congruere*, to
INCO'NGRUOUSLY. } flock or come together, a *grui-*
bus, from cranes, which never separate either when feeding or flying.)

Not convenient or concurring; inconvenient, inconcurring, inconsistent; not suiting, unfit.

This werke who so shal see or rede

Of any *incongruitie* doe me not impeche.

Chaucer. *The Remedie of Loue*, fol. 323.

But sens we be now occupied in the defence of poetes it shall not be *incongruent* to our matter, to shewe what profytte maye be taken by the dyligente redynge of auncient poetes.

Sir Thomas Elyot. *The Governour*, book i. ch. xiii.

She, after whom what form soe'er we see,

Is discord and rude *incongruity*;

She, she is dead.

Donne. *Funeral Elegies*. *An Anatomy of the World*.

God commands not impossibilities; and all the ecclesiastical glue the liturgy or laymen can compound, is not able to solder up two such *incongruous* natures into the one flesh of a true beseeeming marriage.

Milton. *Works*, vol. i. fol. 226. *Of Nullities in Marriage*.

According to this notion, methinks, it may be conceived, that the humidity of a body is but a relative thing, and depends chiefly upon the congruity or *incongruence* of the component particles of the liquor in reference to the pores of those particular bodies, that it touches.

Boyle. *Works*, vol. i. p. 391. *The History of Fluidity*.

That kind of evidence may be said to arise from the nature of things, when there is such a congruity or *incongruity* betwixt the terms of a proposition, or the deductions of one proposition from another, as doth either satisfy the mind, or else leave it in doubt and hesitation about them.

Wilkins. *Natural Religion*, book i. ch. i. p. 3.

The eastern emperours thought it not *incongruous* to choose the stones for their sepulchre on the day of their coronation.

Comber. *A Companion to the Temple*, part iv. sec. 1. vol. i. fol. 701.

If metre be not *incongruous* to the nature of an epic composition, and it afford a pleasure which is not to be found in mere prose, metre is, for that reason, essential to this mode of writing.

Hurd. *Works*, vol. ii. p. 18. *On the Idea of Universal Poetry*.

But in the course of the sentence, he drops this construction; and passes very *incongruously* to the personification of art.

Blair. *Lecture* 23.

INCONNE'CT, } *In*, privative, and *connect*, *q. v.*
INCONNE'XED, } Lat. *connectere*, to knit together:
INCONNE'XION. } (*con*, and *nectere*, to knit; A. S. *enittan*, or *nictan*.)

INCON-
FUTABLY.
—
INCON-
NECT.

INCON-NECT. Not knitted, or enfolded together; separated or dis- severed, disjoined, disunited.

INCONSE-QUENT. Neither need we any better, or other prooffe of the *inconnexion* of this vow with holy orders, than that of their own *Dominicus a Soto*, *non est de essentia sacerdotis*, &c.
Hall. Works, vol. i. fol. 689. *The Honour of the Married Clergie*, book i. sec. 3.

Others ascribe hereto, as a cause, what perhaps but casually or *inconnexedly* succeeds. *Sir Thomas Brown. Vulgar Errours.*

It being surely more reasonable to adapt different measures to different subjects, than to treat a number of *inconnected* and quite different subjects in the same measure.

Hurd. Works, vol. i. p. 19. *On Epistolary Writing.*

To follow the division here laid down, there will sometimes be occasion for the pomp and high coloring of the epic narration; sometimes for the plaintive softness and passionate *inconnexion* of the elegy.
Id. Ib. Notes on the Art of Poetry.

INCONSCIONABLE, usually written *Unconscion-able*, *q. v.* Having no conscience, no knowledge, no sense, or feeling of right and wrong.

So *inconscionable* are these common people, and so little feeling have they of God, or of their own soul's good.

Spenser. On Ireland.

INCONSCIOUS, usually written *Unconscious*, *q. v.*; *in*, privative, and *conscious*, *q. v.* Lat. *consci*, seeing, looking, knowing, within ourselves.

Not knowing, not feeling, within ourselves; un- knowing.

Hear thou, of heav'n *inconscious*! from the blaze
Of glory, stream'd from Jove's eternal throne,
Thy soul, O mortal, caught th' inspiring rays
That to a god exalt Earth's raptur'd son.

Beattie. The Judgment of Paris, (1765.)

INCO'NSEQUENT, *In*, privative, and *conse-*
INCONSEQUENTIAL, *quent*, *q. v.* Lat. *consequens*,
INCONSEQUENTIALLY, present participle of *consequi*;
INCO'NSEQUENCE, to follow up to, to follow so
as to overtake.

Not following, not ensuing, not coming next in order, succession, or connection; not following or ensuing as an effect, inference, or deduction.

Yet the valiant man was here weake, weake in faith, weake in dis- course; whiles he argues God's absence by affliction, his presence by deliuerances, and the unlikelihood of successe by his owne dis- ability; all grosse *inconsequences*.

Hall. Works, vol. i. fol. 946. *Contemplations. Gideon's Calling.*

And yet besides the *inconsequence* of all this; St. Paul gave no indulgence, but what the christian church of Corinth (in which at that time there was no bishop) did first give themselves.

Taylor. Polemical Discourses, fol. 496. *A Dissuasive from Popery*, book ii. part ii.

But to inferre hence; that they were then produced when these bodies were generated, is illogical and *inconsequent*.

Glanvil. Preexistence of Souls, ch. ii.

But yet upon other reasons it seems utterly *inconsequential*, that because these smaller particles of sensible nature may be thus spon- taneously produced, therefore these greater animals may be so.

Hale. Origin of Mankind, ch. vi. sec. 3.

If we consider this, the absurdity and *inconsequence* of all such discourses about the relation between God and men, as are taken from what we see and observe between man and man, as governing and governed, is hereby more than sufficiently proved; and yet as absurd, as fallacious and *inconsequent* as this way of discoursing is, it is one of the chief foundations of the doctrine of merit, and consequently of the religion of too great a part of the world.

South. Sermons, vol. iii. p. 11.

He infers *inconsequentially* in supposing that from the inconsis- tency of a certain relation concerning revelation, there never was any revelation at all.

Warburton. Works, vol. xii. p. 225. *View of Lord Bolingbroke's Philosophy*, let. iii.

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Strange! that you should not see the *inconsequence* of your own reasoning.

Hurd. Works, vol. viii. p. 352. *Letter to the Rev. Dr. Leland.*

INCONSI'DERABLE, *In*, privative, and *consi-*
INCONSI'DERABLENESS, *derable*. See **CONSIDER**.
INCONSI'DERATE, Lat. *considerare*, (*a con-*
INCONSI'DERATELY, *templatione siderum*.) Not
INCONSI'DERATENESS, to be *considered*; not wor-
INCONSIDERA'TION, thy of *consideration*, re-
spect, or regard.

Inconsiderate; Fr. *inconsidéré*. Not viewing with care or attention; careless, inattentive, heedless, indis- creet, rash.

And lyke as he set Nabugodonosor the greate kinge of Babylon in such vyle state, for his *inconsiderate* pryde, that he made him a com- panion of the brute beastes of the felde.

Stephen, Bishop of Wynchester. Of true Obedience. Preface, sig. a. 1.

A famous person of their offspring, the late giant of our nation, from the condition of a very *inconsiderable* captain, made himself lieutenant-general of an army of little Titans.

Cowley. Essay 6. Of Greatness.

She [thy heart] will distinguish, and put differences, and enforce the necessity or convenience of the business, the possibility of a greater good which may outweigh the evil, the *inconsiderableness* of that crookedness that thou hast discovered, and by degrees at last overwork thee, and bring thee about.

Hale. Contemplations, vol. ii. p. 275. *On the Lord's Prayer.*

Not able to endure the Spencers' hateful pride,
The father and the son, whose counsels then did guide
Th' *inconsiderate* king.

Drayton. Poly-olbion, song 22.

And being *inconsiderately* proud,
Held all things vile that suited not my vein.

Id. The Legend of Pierce Gaveston.

Their *inconsideratenesse* therefore brands their bretheren with crimes whereof they were innocent.

Hall. Works, vol. i. fol. 939. *Contemplations. The Altar of the Ruebenites.*

But Peter followed afarre off; and the greatnesse of John's love, when he had mastered the first *inconsiderations* of his fear, made him to return a while after into the high priest's hall.

Taylor. The Great Exemplar, part iii. sec. 15. p. 469.

You are poor rogues, you cry, the baser scum
And *inconsiderable* dregs of Rome;
Who know not from what corner of the earth
The obscure wretch, who got you, stole his birth.

Stepney. Juvenal. Satire 8.

To speak truth, the multitude of those who stile themselves secre- taries to the king, is such, that what with the greatness of their number, and *inconsiderableness* of most of their persons, the dignity of the charge is extremely eclipsed.

Evelyn. Miscellaneous Writings, p. 61. *The State of France.*

The best judges were of opinion, that if a favorable conjuncture should happen, they would be as ready to shake off the yoke, as they had been foolish and *inconsiderate* in putting it on.

Ludlow. Memorials, vol. iii. p. 97.

When he still found her [Mariamne] cold and incredulous he *inconsiderately* told her, as a certain instance of her lord's [Herod's] affection, the private orders he had left behind him, which plainly showed, according to Joseph's interpretation, that he could neither live nor die without her.

Spectator, No. 171.

Secondly, that the sins he is guilty of are not gross, willful, deli- berate crimes; but rather the effects of *inconsideration*, or surprize, or a sudden temptation.

Sharpe. Works, vol. iii. p. 153. *Sermon 8.*

Let him calmly reflect, that within the narrow boundaries of that country to which he belongs, and during that small portion of time which his life fills up, his reputation, great as he may fancy it to be, occupies no more than an *inconsiderable* corner.

Blair. Sermon 6, vol. ii. p. 115.

When its [life] changes warn the most *inconsiderate*, that what is so mutable will soon pass entirely away; then with pungent earnest- ness comes home that question to the heart, into what world are we next to go.

Id. Ib. Sermon 2, vol. i. p. 32.

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INCONSIDERABLE How much soever fortune may influence our success in the game of life, yet she is not so unequal in her favours but that prudence and steadiness will always succeed in the long run better than folly and *inconsiderateness*.
INCONSO-LABLE. Search. *Light of Nature*, vol. i. part ii. ch. xxviii. p. 204.

INCONSI'STENT, } *In*, privative, and *consistent*.
INCONSI'STENTLY, } See **CONSIST**. Lat. *consistere*,
INCONSI'STENTNESS, } to stand or stay together, (*con*,
INCONSI'STENCE, } and *sistere*, to stand; Gr. *ἵστασθαι*.)
INCONSI'STENCY, }
INCONSI'STING. } Not being, not standing,
or staying together, in one body or mass; not resting or
abiding, not forming, fixing, or uniting, (into one body
or mass;) disuniting, disagreeing, unsuitable, unfit.

I return briefly, that if it be confest to be so correspondent to, and inferrible from one attribute, and cannot be prov'd *inconsistent* with another, my businesse is determin'd. Therefore let those that pretend an *inconsistence* prove it.

Glanvil. *The Preexistence of Souls*, ch. vii.

No contradictionous *inconsistentness*.

More. *Song of the Soul*, *Infin*. st. 49.

How much of other each [blessing] is sure to cost,
How much for other oft is wholly lost.
How *inconsistent* greater goods with these;
How sometimes life is risqu'd, and always ease.

Pope. *Essay on Man*, epis. iv. l. 272.

Farce is that in Poetry, which Grotesque is in Picture. The persons and actions of a Farce are all unnatural, and the manners false; that is, *inconsistent* with the characters of mankind.

Dryden. *Prose Works*, vol. iii. p. 317. *A Parallel of Poetry and Painting*.

And yet, what is strange, these very men, with more of your own nation, the Chillingworths, the Spencers, the Cudworths, the Tillotsons, are honoured in other parts of his book, and recommended as free-thinkers. What *inconsistence* is this.

Bentley. *Remarks of Free-thinking*, p. 12.

Though this book were written in several ages and places, by several persons; yet doth the doctrine of it accord together with a most excellent harmony, without any dissonance or *inconsistency*.

Wilkins. *Natural Religion*, book ii. ch. ix. p. 348.

As this is the only crime in which your leading politicians could have acted *inconsistently*, I conclude that there is no sort of ground for these horrid insinuations.

Burke. *Works*, vol. v. p. 162. *On the Revolution in France*.

You still approve some absent place
The present's ever in disgrace,
And such your special *inconsistence*,
Make the chief merit in the distance.

Cambridge. *A Dialogue*. Horace, book ii. sat. 7.

If we should suppose him to have been an impostor and a false prophet, a character would arise full of such contradiction and *inconsistency*, of such prudence and folly, of such knowledge and ignorance, of such goodness and wickedness, as never appeared in the world before or since.

Jortin. *Works*, vol. i. p. 134. *Discourses concerning the Christian Religion*, dis. vi.

INCONSO'LABLE, } Fr. and Sp. *inconsolable*,
INCO'NSOLATELY. } It. *inconsolabile*; Lat. *inconsolabilis*. See **CONSOLE**. Lat. *consolare*, to console, or soothe by converse the minds or feelings of the solitary
That cannot be *consoled*, soothed or comforted.

Blacklock accentuates the second syllable of *Incónsolable*.

Rejoyce in this, and rejoyce in nothing but this crosse; not in your transitory honors, titles, treasures, which will at the last leave you *inconsolately* sorrowfull; but in this crosse of Christ; whereby the world is crucified to you, and you to the world.

Hall. *Works*, vol. ii. fol. 324. *Sermon Preached to his Majesty, Galatians*, ch. ii. v. 20.

Oh, my friend, judge what I endured, terrified with dreams, tormented by my apprehensions. I abandoned myself to despair, and remained *inconsolable*.

Dryden. *Prose Works*, vol. i. p. 409. *The Life*. Letter from Lady Elizabeth Dryden.

Like the song
Of Philomel, when thro' the vocal air,
Impell'd by deep *incónsolable* grief,
She bræathes her soft, her melancholy strain.

Blacklock. *Elegy*. On Constantia.

From young Arion first the news receiv'd
With terroure, pale, unhappy Anna read;
With *inconsolable* distress she griev'd,
And from her cheek the rose of beauty fled.

Falconer. *Occasional Elegy*.

INCONSONANT, *in*, privative, and *consonant*, q. v. Lat. *consonans*, present participle of *consonare*, to sound together, or in unison, (*con*, and *sonare*, to sound.)

Discordant, disagreeing, inconsistent with.

That they carried them out of the world with their feet forward, not *inconsonant* unto reason.

Sir Thomas Brown. *Urn Burial*, ch. iv.

And as his supposition of these semina, thus casually produc'd, seems *inconsonant* both to reason and course of nature, so his supposition of the manner of the generation, and production, and nourishment of this foetus, seems a fiction utterly *inconsonant* to the whole method of nature, in relation to mankind.

Hale. *Origin of Mankind*, ch. iii. sec. 3.

INCONSPI'CUOUS, } *In* privative, and *conspi-*
INCONSPI'CUOUSLY, } *cuous*, q. v. Lat. *conspicuous*,
INCONSPI'CUOUSNESS. } (*quod ab omnibus conspi-*
citur.) from *conspicere*, *con*, and *specere*, to see, to look.

That may not be seen; not visible, discernible, or distinguishable.

The like holds with regard to the human soul, whose affection towards the individuals of the same species, who are distantly related to it, is rendered *inconspicuous* by a more powerful attraction towards those who have a nearer relation to it.

Guardian, No. 126.

The few particles of the air (whilst they sustain the pressure of all the incumbent atmosphere) *inconspicuously* lurk within the bladder.

Boyle. *Works*, vol. i. p. 180. *An Explication of Rarefaction*.

The air let in, in the Torricellian experiment, reduces the air in the bladder to its former *inconspicuousness*.

Id. *Ib.* p. 181.

That the milky-way, though consisting of innumerable stars, should for two thousand years pass for a meteor, the *inconspicuousness* of those stars keeps me from much admiring.

Id. *Ib.* vol. iii. p. 472. *Of Men's great Ignorance*.

Socrates in Xenophon has the same sentiment, and says that the Deity is *inconspicuous*, and that a man cannot look upon the sun without being dazzled.

Jortin. *Works*, vol. i. p. 329. *Remarks on Ecclesiastical History*.

INCO'NSTANT, } Fr. *inconstant*; Sp. and It.
INCO'NSTANTLY, } *inconstante*; Lat. *inconstans*,
INCO'NSTANCE, } *in*, privative, and *constans*, pre-
INCO'NSTANCY. } sent participle of *constare*, to stand together, (*con*, and *stare*, to stand.)

Not standing together, sc. firmly, fixedly, or steadily, without change or variation; and, consequentially, infirm, unfixed, unsteady, changing, varying, wavering, fickle.

Your *inconstance* is your confusion.

Chaucer. *The Sompnoures Tale*, v. 7540.

But in her face semed great variaunce
While parfite truth, and whiles *inconstaunce*.

Id. *The Testament of Creseide*, fol. 195.

So the Carthagineans were defamed as false of promise: so the Cilecians as theeves and robbers: the Romans as couetous, the Greeks as *inconstant* and variable.

Vives. *Instruction of a Christian Woman*, sig. N. 4.

Undoubtedly *constaunce* is an honourable vertue, as *inconstance* is reprocheful and odious.

Sir Thomas Elyot. *The Governour*, book iii. fol. 208.

And all thys dyd I, not for myne owne pleasure, nor yet for any lightnesse or *inconstauncie*, but to enlarge the gospel.

Udall. 1 *Corinthians*, ch. ix.

INCONSO-LABLE.
INCON-STANT.

INCON-
STANT.
—
INCON-
TAM-
NATE.

Some do menace, wrong, and insult over their inferiors, never considering the uncertainty and *inconstance* of mutable fortune, nor how quickly that which was aloft may be flung down.

Holland. *Plutarch*, fol. 421.

For, vnto knight there was no greater shame,
Then lightnesse and *inconstancie* in loue.
Spenser. *Faerie Queene*, book i. can. 3.

Inconstant man, that loued all he saw,
And lusted after all that he did loue.

Id. Ib.

Deep into her bosom would I strike the dart,
Deeper than woman e'er was struck by thee;
Thou giv'st them small wounds, and so far from th' heart,
They flutter still about *inconstantly*.
Cowley. *The Monopoly*.

Success on Mævins always does attend;
Inconstant Fortune is his constant friend;
He levels blindly, yet the mark does hit;
And owes the victory to chance, not wit.
Pomfret. *The Fortunate Complaint*.

I had told him, upon the negotiation of our last alliance and his suspicions of our *inconstancy* in England, what I truly thought of the dispositions and intentions both of his majesty and his ministers.
Sir Wm. Temple. *Works*, vol. i. p. 43. *Letter to my Lord Keeper*, April 24, 1669.

While we, inquiring phantoms of a day,
Inconstant as the shadows we survey!
With them, along Time's rapid current pass,
And haste to mingle with the parent mass.
Boyse. *Immutability*.

O but, says our philosopher, I will not allow that steadiness to be more than pretended. A modern often thinks in the same way, (*i. e. inconstantly*), though he may be more guarded in his expressions.
Warburton. *Works*, vol. xii. p. 366. *Remarks on Hume's Natural History of Religion*.

INCONSUMABLE, } Fr. *inconsumptible*, in,
INCONSUMPTIBLE. } privative, and *consume*, *q. v.*;
Lat. *consum-ere*, (*con*, and *sumere*, *i. e. sub-emere*),
totum sumere, to take the whole, leave nothing.

That cannot be reduced to nothing; that cannot be devoured, wasted, or destroyed; indestructible.

Whereof [asbestos] by art were weaved napkins, shirts, and coats *inconsumable* by fire.

Sir Thomas Brown. *Vulgar Errours*, book iii. ch. xiv.

Before I engage myself in giving any particular answer to this objection of pretended *inconsumptible* lights, I would gladly see the effect certainly averred and undoubtedly proved.

Digby. *Of Bodies*, ch. viii.

When the identical loan is to be returned, as a book, a horse, a harpsichord, it is called *inconsumable*, in opposition to corn, wine, money, and those things which perish, or are parted with in the use, and can therefore only be restored in kind.

Paley. *Moral Philosophy*, book i. ch. v. p. 156.

INCONSUMMATE, *in*, and *consummate*, *q. v.*;
Lat. *con*, and *summus*, highest.

Not having reached the top or *summit*; the highest point aimed at; incomplete, imperfect, unfinished.

There is great diversity of opinions among learned men, how far the privilege of an ambassador exempts him from penal prosecution for such conspiracies and *inconsummate* attempts.

Hale. *History of Pleas of the Crown*, ch. xiii.

INCONTAMINATE, Fr. *incontaminé*, *in*, privative, and *contaminate*; *q. v.* Lat. *contaminare*, *atum*, to defile.

Undefined, unpolluted, unstained, inviolate.

Being [as you are] free and *incontaminate*, well borne, and abhorring to dishonour or enrich y^e selfe with spoyle which by others have been ravish't from our miserable, yet dearest country.

Evelyn. *Memoirs*, vol. i. p. 666. *Letter to Colonel Morley*.

INCONTESTED, } Sometimes written *Uncon-*
INCONTESTABLE, } tested, and *Uncontestible*, *q. v.*
INCONTESTABLY. } Fr. *incontestable*; It. *incontes-*
tabile; *in*, privative, and *contest*, *q. v.*; Lat. *contestari*,
to witness together; (*con*, and *testari*, to witness.)
To bring *witnesses* on each side together; to try by
witnesses; and thence, to *contest* is, simply, to contend,
to dispute; and *incontestable*,

That cannot be contended, disputed, debated, litigated; indisputable.

I think we may lay this down as an *incontested* principle, that chance never acts in perpetual uniformity and consistence with itself.
Spectator, No. 543.

Wherein I doubt not but from self-evident propositions, by necessary consequences, as *incontestable* as those in mathematicks, the measures of right and wrong might be made out to any one that will apply himself with the same indifferency and attention to the one, as he does to the other of these sciences.

Locke. *Works*. *Of Human Understanding*, book iv. ch. iii. sec. 18.

The Pastor of Hermas is *incontestably* a most antient Work, being cited by almost all the primitive Fathers extant, that lived in or near the second century.

Clarke. *Works*, vol. iii. fol. 919. *On part of a Book called Amyntor*, &c.

What opinion soever these persons may have of their own understandings, they will scarce be able to convince a reasonable man that this evidence is not conclusive, and even *incontestable*, if they will but place it in a fair and just light.

Hurd. *Works*, vol. vi. p. 266. *Sermon* 18.

As the design of Tragedy is to instruct by moving the passions, it must always have a hero, a personage apparently and *incontestably* superior to the rest, upon whom the attention may be fixed and the anxiety suspended.

Johnson. *The Rambler*, No. 156.

INCONTINENT, *adj.* } Fr. *incontinent*; It. and
INCONTINENT, *adv.* } Sp. *incontinente*; Lat. *in-*
INCONTINENTLY, } *continens*; *in*, and *conti-*
INCONTINENCE, } *nens*, present participle of
INCONTINENCY. } *continere*, to hold toge-

ther; (*con*, and *tenere*, to hold.)

Not holding or keeping within or together; within due bounds, in subjection or subservience; intemperate, immoderate, unchaste. In our old writers applied to time: without check, stop, or stay; and, as Cotgrave says, "instantly, immediately, presently, suddenly, forthwith, out of hand, as soon as may be."

And it is a great dishonesty and shame to be rebuked or spoken to, by any of them, for dissolute and *incontinent* living.

More. *Utopia*, book ii. ch. xi. *Of Religion*.

I dye, though not *incontinent*;
By processe yet consumingly;
As wast of fire, which doth relent.

Wyat. *The Louer lamenteth his estate with sute for grace*.

When this emperour's daughters wer of two yere olde, *incontinent* he prouided women and mistresses for to teache them.

Golden Boke, sig. F. iv. ch. x.

Wher vpon immediately he sent woord to Athens that he would *incontinently* come thither with an host of menne, and take the government out of the cccc senators' handes.

Arthur Goldyng. *Justine*, fol. 29.

But trouth it is, that *incontynence* is there in some place little looked vnto, wherof much harme groweth in y^e countrey.

Sir Thomas More. *Workes*, fol. 297. *A Dialogue concerning Heresies*.

No woman to be tempted, or intreated to *incontinencie* or dishonestie.

Hakluyt. *Voyages*, &c. vol. i. fol. 228. *Instructions of Cabota*.

To whom the palmer thus, the dunghill kind
Delights in filth and foul *incontinence*:
Let Grill be Grill, and haue his hoggish mind,
But let vs hence depart, whilst weather serues and wind.
Spenser. *Faerie Queene*, book ii. can. 12.

INCON-
TINENT.
—
INCON-
TROL-
TABLE.

The same yere Minutia, a vestall nun, was first suspected of *incontinencie*, for going in her apparall more trimme than was decent for one of her calling and profession. *Holland. Livius, fol. 292.*

And who is not licentious in the prime
And heat of youth, nor then *incontinent*
When out of might he may, he never will;
No pow'r can tempt him to that taste of ill.

Daniel. A Panegyric. To the King's Majesty.

Wherein were clos'd few drops of liquor pure,
Of wondrous worth, and virtue excellent,
That any wound could heale *incontinent*.

Spenser. Faerie Queene, book i. can. 9.

And in these degrees, haue they made a paire of staires to marriage,
which they will climbe *incontinent*, or else bee *incontinent* before
marriage; they are in the verie wrath of loue, and they will together.

Shakspeare. As You Like It, fol. 204.

In which parly it was articled, that the Romans should pay a
thousand pound weight of gold, and that the Gauls should *inconti-*
nently after the receipt of the same, depart out of their city and all
their territories. *Holland. Plutarch, fol. 124. Camillus.*

As thus they scan the visionary scene,
On all sides swelles the superstitious din,
Incontinent; and busy frenzy talks
Of blood and battle.

Thomson. Winter.

It is undoubtedly that [speech] of the nymph Echenais, the mis-
tress of Daphnis, upbraiding him for his *incontinent* passion; for he
had been guilty of a breach of promise to her, and had offended her
by following other women.

Fawkes. Theocritus, idyl. i. (note, 107.)

He was immediately taken up, and the next day, at eight o'clock in
the morning, set on the pillory, and both his ears cut off, an herald
present, and trumpet blowing; and *incontinently* he was taken down,
and carried to the Counter.

Strype. Memorials. Queen Mary, Anno 1553.

Where was the crime, if pleasure I procur'd,
Young, and a woman, and to bliss inur'd!
That was my case, and this is my defence,
I pleas'd myself, I shunn'd *incontinence*.

Dryden. Sigismonda and Guiscardo.

This Dr. London, for his *incontinency*, afterwards did open penance
in Oxford, having two smocks on his shoulders, for Mrs. Thykked and
Mrs. Jennyrigs, the mother and the daughter.

Strype. Memorials. Henry VIII. Anno 1548.

Such London is, by taste and wealth proclaim'd
The fairest Capital of all the world,
By riot and *incontinence* the worst.

Cowper. The Task, book i.

INCONTRACTED, *in*, privative, and *contract*;
Lat. *contractum*, past participle of *contrahere*, to draw
together.

Not drawn together, not drawn into a narrower
space; not shortened, abridged, or curtailed.

This dialect uses the *incontracted* termination both in nouns and
verbs. *Blackwall. Sacred Classics, book i. p. 228.*

INCONTRO'LLABLE, } More commonly written
INCONTRO'LLABLY. } *Uncontrollable, q. v. In*,
privative, and *controllable*. See **CONTROL**. Fr. *con-*
trolle, or *counter-rolle*; to take and keep a copy of a
role of accounts, and thus, to overlook, to check them.

That cannot be checked or restrained; resisted or
opposed.

However, therefore, these were delivered by the Evangelist, and
carry (no doubt) an *incontrollable* conformity into the intention of
his delivery: yet are they not applicable unto precise numerality,
nor strictly to be drawn into the rigid test of numbers.

Sir Thomas Brown. Vulgar Errours, book iv. ch. xii.

Solyman, Amurath, and others, challenged absolute, irresistible,
incontrollable power to set up, pull down, order, alter, and dispose
the world, and all things in the world, at pleasure.

Mountague. Appeale to Cæsar, ch. v. fol. 153.

For, as a man thinks or desires in his heart, such indeed he is, for
then most truly, because most *incontrollably*, he acts himself. *South. Sermons, vol. viii. p. 24.* **INCON-
TROL-
TABLE.**

INCONTROVE'RTIBLE, } *In*, privative, and **INCONVE-**
INCONTROVE'RTIBLY. } *controvertible*. See **NIENCE.**

CONTROVERSE. Lat. *controversus*, turned against, dis-
puted; (*contra*, and *versus*, past participle of *vertere*, to
turn.)

That cannot be disputed or debated; indisputable,
inconfutable.

The thing itself whereon the opinion dependeth, that is, the variety
of the flux and the reflux of Euripus, or whether the same do ebbe
and flow seven times a day, is not *incontroversible*.

Sir Thomas Brown. Vulgar Errours, book vii. ch. xxiii.

For the Hebrew; it is *incontrovertibly* the primitive and surest text
to rely on, and to preserve the same entire and uncorrupt, there hath
been used the highest caution humanity could invent.

Id. Ib. book vi. ch. i.

This, therefore, may be assumed as an *incontrovertible* principle,
that the difference of good and evil in actions is not founded on
arbitrary opinions or institutions, but in the nature of things, and the
nature of man; and accords with the universal sense of the human
kind.

Blair. Sermon 20. vol. v. p. 318.

Both which letters, though they did not arrive until after the actual
signature of the said Colonel Champion, do yet *incontrovertibly*
mark the solemn intention of the said committee (of which the said
Hastings was president) that the sanction of Colonel Champion's
attestation should be regarded as a publick, not a private sanction.

Burke. Works, vol. xii. p. 471. Charge against Warren Hastings.

INCONVE'NIENCE, *v.* } Fr. *inconvenient*; Sp.
INCONVE'NIENCE, *n.* } and It. *inconveniente*;
INCONVE'NIENCY, } Lat. *inconveniens*; *in*,
INCONVE'NIENT, } privative, and *conveni-*
INCONVE'NIENTLY. } *ens*, present participle

of *convenire*, to come together, to become, *q. v.* to suit,
to fit; (*con*, and *venire*, to come.)

Inconvenient; not becoming, or unbecoming, unsuit-
able, unfitting; inapplicable, inconsistent; incommodi-
ous, disadvantageous, troublesome, embarrassing. And
to *inconvenience*,

To put to, to cause an *inconvenience*; to put or place
in an unsuitable, incommodious, embarrassing situa-
tion; to trouble, to embarrass.

Wherefore it is none *inconuenient* if in that manner bee said, God
to forne haue destenied both badde and her badde werkes, when hem
ne their yuell deeds neither amēdeth, ne therto hem grace leueth.

Chaucer. The Testament of Loue, fol. 313.

Sire duke of Albany
Right *inconueniently*
Ye rage and ye raue
And your worshyp depraue.

Skelton. Duke of Albany and the Scottes.

And brother Rastel where you say that I auauce & boast myselfe
much more than becommeth me, and that I detract and slander my
neighbours, & that I prouoke all men that read my booke rather to
vyce then to vertue, with such other thynges as ye lay to my charge,
I trust I shall declare my *inconuenience* and geue a sufficient aunswere.

Frith. Workes, fol. 63. An Answer to Rastel's Prologe.

But the sacrament entreth in by the mouth: therefore it doth
follow that (of it selfe) it doth not sāctifie or make holy, & of this
text should follow two *inconueniencies*, if the sacrament were the
naturall body of Christ.

Id. Ib. fol. 141. Christes naturall body is in one place onely.

Is not this exposition playne? This taketh away all *inconueni-*
ēces? By this exposition God is not the auctor of euill?

Barnes. Workes, fol. 280. Freewill of Man.

What *inconuenience* is it than to take into his speciall seruice men
of y^t sort that he most specially commēdeth.

*Sir Thomas More. Workes, fol. 231. A Dialogue concerning
Heresies.*

INCON-
VINCI-
BLE.

In which parts [the equinoctial] they suffered so many *inconveniencies* of heats, and lacke of windes, that they thinke themselves happy when they haue passed it.
Hakluyt. Voyages, &c. vol. ii. part ii. fol. 99. *M. Thomas Steuens.*

INCON-
VINCIBLE

For it is not the variety of opinions, but our own perverse wills, who think it meet, that all should be conceited as our selves are, which hath so *inconvenienced* the Church.

Hales. Remains, p. 54.

This oration at the first caused them every one to regard and looke homeward to domestical difficulties and *inconveniencies*, namely, the idleness, the envie and backbiting of those which tarie at home, against them that are employed in warfare.

Holland. Livius, fol. 874.

Time may come when men
With angels may participate, and find
No *inconvenient* diet, nor too light fare.

Milton. Paradise Lost, book v. l. 495.

There is many an holy soul 'that dwells *inconveniently*, in a crazy, tottering, ruinous cottage, ready to drop downe daily upon his head.

Hall. Works, vol. iii. fol. 1008. Mourners in Sion.

The rites and ceremonies, 'tis apparent, had no intrinsic nor moral holiness in them; no natural tendency to promote the happiness of men; nay, rather they were *inconvenient* and grievous, a yoke of bondage and servile discipline, which none were able to bear.

Bentley. Sermon 9. p. 380.

As it was next invested, it lay so *inconveniently* between Flanders and Brabant, that it was necessary to clear that communication, and to deliver Brussels from the danger of that neighbourhood.

Burnet. Own Times. Queen Anne, Anno 1706.

He only is like to endure austerities, who has already found the *inconvenience* of pleasures.

Dryden. Dedication to the Georgics.

Possibly that case in Henry VII. may prove, that if the king should in his passion kill a man, this shall not be felony to take away the king's life; for the *inconvenience* may be greater to the people, by putting a king to death for one offence and miscarriage, than the execution of justice upon him can advantage them.

Ludlow. Memoirs, vol. iii. p. 348. King Charles's Case.

The monarchick, and aristocratical, and popular partisans have been jointly laying their axes to the root of all government, and have in their turns proved each other absurd and *inconvenient*.

Burke. Works, vol. i. p. 54. A Vindication of Natural Society.

The only question is how far the members of these societies may take upon themselves to judge of the *inconvenience* of any particular direction, and make that a reason for laying aside the observation of it.

Paley. Moral Philosophy, book iii. part i. ch. xxi.

INCONVERTED, } In, privative, and converted;
INCONVERTIBLE. } q. v. Lat. *convertere, con,* and
vertere, to turn.

Not turned, unturned, not changed. See UNCONVERTED.

Wheresoever they rested, remaining *inconverted*, and possessing one point of the compass, whilst the wind perhaps had passed the two and thirty.

Sir Thomas Brown. Vulgar Errors, book iii. ch. x.

It entereth not the veins, but taketh leave of the permeant parts, and accompanieth the *inconvertible* portion into the siege.

Id. Ib.

INCONVINCIBLE, } Some Editions of Brown
INCONVINCEDLY. } have *inconvincibly*. In, and
convincible. See TO CONVINCE. Lat. *convincere, to*
conquer, sc. in argument.

That cannot be conquered or subdued, sc. by argument; cannot be forced, sc. to receive an opinion, or to relinquish one.

Yet is it not much lesse injurious unto knowledge obstinately and *inconvincedly* to side with any one.

Sir Thomas Brown. Vulgar Errors, book i. ch. vii.

None are so *inconvincible* as your half-witted people.

Government of the Tongue, p. 195.

INCONY. Mr. Steevens observes that *cony* and *incony* have the same meaning. *Conny*, Mr. Grose says, is brave, fine, the same as *canny*, a word in Scotland very variously applied, see Jamieson; but plainly our English word *cunning*, i. e. knowing, clever. Mr. Steevens produces several examples of this word, and Archdeacon Nares adds to them.

O my troth most sweete iestes, most *inconie* vulgar wit,
When it comes so smoothly off.

Shakspeare. Love's Labour Lost, fol. 131.

INCORNISHED, having cornices. See CORNICE.
The brow of a wall, pillar, or other piece of building.

The outer walls of the house are incrustated with excellent antique basse-relievos of the same marble, *incornish'd* with festoons and nitches set with statues from the foundation to the roof.

Evelyn. Memoirs, vol. i. 165. Rome, April 11, 1645.

INCORPORATE, v.

INCORPORATE, adj.

INCORPORATING,

INCORPORATION,

INCORPORAL,

INCORPORAL,

INCORPORALLY,

INCORPORALISM,

INCORPORALIST,

INCORPORITY,

INCORPSE.

to mix or blend, to unite or conjoin, intimately, closely together.

Incorporeal; Fr. *incorporel*; It. *incorporale*; Sp. *incorporal*; Lat. *incorporalis*; in, privative, and *corporalis*, from *corpus*, body;

Bodiless; without *body* or matter, immaterial; consequently, spiritual.

Shakspeare uses *incorpse* as equivalent to *incorporate*.

The soule of man hath his end and terme & spiritual alteration, *incorporall*, to be regenerate the sonne of God.

Stephen, Bishop of Wynchester. Of Transubstantiation, fol. 109.

So sone as I had eaten it (sayth Saynt Johan) so soon as I had *incorporate* it in my mynde, and roted it in my soule, my belly was bytter, my hart was greaved much to se theuils of the worlde, my spyrite was trubled to se the abusyons of men, and much I pitied the losse of their soules.

Bale. Image, part i. sig. T. 7.

The said felowship, company, society & corporation made or created by the said letters patents, shal at al time & times from henseforth be *incorporated*, named and called onely by the name of the felowship of English merchants, for discouery of new trades.

Hakluyt. Voyages, &c. vol. i. fol. 370. *The Queene's Acte.*

And the vertues wel *incorporate*, nourishe many enuious.

Golden Boke, sig. H.

For the meane while in thys worlde, bodyly to receiue and eat hys owne blessed body into theirs, as an earnest peny of their perpetual conuincciō and *incorporacion* with him afterward.

Sir Thomas More. Workes, fol. 1045. The Answer to the Poysoned Booke.

God is an universall spirit or mind: matter is the first and principal subject of generation and corruption: idea, an *incorporall* substance, resting in the thoughts and cogitations of God; which God is the general soule and intelligence of the world.

Holland. Plutarch, fol. 662.

He never suffers wrong so long to grow,
And to *incorporate* with right so far,
As it might come to seem the same in show,
(To encourage those that evil minded are
By such success.)

Daniel. History of Civil Wars, book v.

To the end that, beeing thus soaked and softened, it might bee well mixed and *incorporated*, yea and resolved (as it were) into a kind of paste.

Holland. Plinie, vol. i. fol. 562.

INCONY.
—
INCOR-
PORATE.

INCORPO-
RATE.
—
INCOR-
RECT.

And for that these knights or gentlemen were last *incorporated* into the bodie of the common-weale, this is the onely reason that even now also they are written in all publicke instruments after the people.
Holland. Plinie, vol. ii. p. 261.

Item. That they should abolish the lawes, ordinances and customes of Lycurgus, and frame themselves to live after the fashions and manners of the Achæans, for they so should be *incorporate* into one civile bodie, and better accord and sort together in all things.
Id. Livius, fol. 1003.

By this means he first took away all faction, that neither side said, nor thought any more, those are Sabyns, these are Romans, these are of Tatiush, these are of Romulus. Insomuch as this division was an *incorporating*, and an uniting of the whole together.
Sir Thomas North. Plutarch, fol. 59. Numa.

It shall likewise have a general and total connexion, even a mixion and *incorporation*.
Holland. Plutarch, fol. 903.

— And both contain
Within them every lower facultie
Of sense, whereby they hear, see, smell, touch, taste,
Tasting concoct, digest, assimilate,
And corporeal to *incorporeal* turn.

Milton. Paradise Lost, book v. l. 413.

The cause is, for that the sense of hearing striketh the spirits more immediately than the other senses; and more *incorporeally* than the smelling.

Bacon. Natural History, Cent. ii. sec. 124.

So in like manner did all the other ancient atomists generally before Democritus, joyn theology and *incorporealism* with their atomical physiology.

Cudworth. Intellectual System, book i. ch. i. sec. 26.

We have made it evident that those atomick physiologies, that were before Democritus and Leucippus, were all of them *incorporealists*; joyning theology and pneumatology, the doctrine of *incorporeal* substance and a Deity together with their atomick physiology.

Id. Ib.

Empedocles did in the same manner, as Pythagoras before him, and Plato after him, hold the transmigration of souls, and consequently, both their future immortality and preexistence; and therefore must needs assert their *incorporeity*.
Id. Ib. sec. 24.

— He grew into his seat,
And to such wondrous doing brought his horse,
As he had beene *encorps't* and demy-natur'd
With the braue beast.

Shakspeare. Hamlet, fol. 276.

The design was now to settle a lasting and indissoluble union between the kingdoms, therefore they resolved to treat only about an *incorporating* union, that should put an end to all distinctions, and unite all their interests.

Burnet. Own Times. Queen Anne, Anno 1706.

But all this learning is ignoble and mechanical among them, and the Confucian only essential and *incorporate* to their government.

Sir Wm. Temple. Works, vol. iii. p. 335. Of Heroic Virtue.

To this a mercurial spirit must be superadded, which by its activity may for a while permeate, and, as it were, leaven the whole mass, and thereby promote the more exquisite mixture and *incorporation* of the ingredients.

Boyle. Works, vol. i. p. 546. The Sceptical Chemist.

Both which [spiritus and anima] in their primitive sense mean aerial matter; and all the words that the Hebrew, Greek, and Latin of old, or any tongue now or hereafter can supply, to denote the substance of God or soul, must either be thus metaphorical, or else merely negative, as *incorporeal*, or immaterial.

Bentley. Of Free-thinking, p. 31.

Hence merchants, unimpeachable of sin
Against the charities of domestic life,
Incorporated seem at once to lose
Their nature.

Cowper. The Task, book iv.

He [Adrian] loved to converse with men of letters, and he was, by *incorporation*, an Athenian.

Jortin. Works, vol. ii. p. 41. Remarks on Ecclesiastical History.

INCORRE'CT, } Fr. *incorrect*; It. *incorretto*; Sp.
INCORRE'CTLY, } *incorrecto*; Lat. *incorrectus*; in,
INCORRE'CTNESS, } and *correctus*, past participle of
INCO'RRIGIBLE, } *corrigere*, (con, and *regere*, to rule
INCO'RRIGIBLY. } or order,) to do or make accord-
ing to rule or order.

Not made or fashioned according to *rule* or order; ill-regulated; irregular, disorderly, erroneous, faulty, inaccurate.

— But to perseuer
In obstinate condolement, is a course
Of impious stubbornesse. 'Tis vnmanly greefe,
It shewes a will most *incorrect* to heauen.

Shakspeare. Hamlet, fol. 154.

To censure and separate from the communion of Christe's flock the contagious and *incorrigible*, to receive with joy and fatherly compassion the penitent, &c.

Milton. Works, vol. i. fol. 15. Reformation in England.

I will therefore only observe to you that the wit of the last Age was yet more *incorrect* than their language.

Dryden. Prose Works, vol. i. part ii. p. 243. Defence of the Epilogue to the Conquest of Granada.

The most learned Mr. Selden, in his *Titles of Honour*, says, "That this Statute was never printed in the Statute Book, and but *incorrectly* by another."

Burnet. History of the Reformation, Anno 1539.

There are very many ill habits that might with much ease have been prevented, which after we have indulged ourselves in them, become *incorrigible*.
Tatler, No. 231.

"I own," said he, "I'm very bad—
A sot—*incorrigibly* mad—
But, sir—I thank you for your love,
And by your lectures would improve."

Somerville. Bacchus Triumphant.

Hence with the advantage of the easiest transition ne slides into the last part of the Epistle; the design of which, as hath been observed, was to reprove an *incorrectness* and want of care in the Roman writers.

Hurd. Works, vol. i. p. 49. Horatii Ars Poetica. Commentary, v. 240—251.

To change the place, and shift the scene in the midst of one Act, shows a great *incorrectness*, and destroys the whole intention of the division of a Play into Acts.

Blair. Lecture 45. vol. iii. p. 321.

But if we are to suppose what the Poet would seem to insinuate, in discredit of the dispensation, that the soil of Judea was absolutely *incorrigible*; a more convincing proof cannot be given of that extraordinary providence which Moses promised to them. So that if the corrigibility of a bad soil perfectly agreed with the end of the dispensation, which was a separation, the *incorrigibility* of it was as well fitted to the mean, which was an extraordinary providence.

Warburton. Works, vol. v. p. 16. The Divine Legation, book v. sec. 1.

INCORRU'PT, } Fr. and Sp. *incorruptible*;
INCORRU'PTED, } It. *incorruptibile*; Lat. *incor-*
INCORRU'PTIBLE, } *ruptus*; in, privative, and *cor-*
INCORRUPTIBI'LITY, } *ruptus*, past participle of *cor-*
INCORRU'PTION, } *rumpere*, to break to pieces, to
INCORRU'PTIVE, } destroy, (con, and *rumpere*, to
INCORRU'PTLY. } break.)

Not broken or destroyed, not vitiated or depraved; whole, entire, sound, pure.

Incorruptible; that cannot be broken or destroyed, decayed or wasted, reduced to rottenness or putrefaction, vitiated or depraved; that cannot be allured or enticed to vice or vicious deeds.

His whight vesture sheweth him to be the most iuste and *incorrupt* uge without spotte.

Joye. The Exposition of Daniel, ch. vii.

For the trompe shal blowe, and the dead shall ryse *incorruptible* and we shal be chaunged. For thys *corruptible* must put on *incorruptibylty*: and thys mortall muste putte on immortalyte.

Bible, Anno 1551. 1 Corinthians, ch. xv.

Wee beleue certainlye the resurrection of the same flesh we walke in, and yet it shall be by the garment of *incorruptibilite* not the same in qualitie.

Stephen, Bishop of Wynchester, fol. 89. That euell Men may eate of Christe Body.

INCOR-
RECT.
—
INCOR-
RUPT.

INCOR-
RUPT.INCOUN-
TER.

For otherwise it is not possible for this corruptible nature of our bodies, to be brought to lyfe and *incorruption*, excepte the bodye of naturall life be ioyned vnto it.

Sir Thomas More. *Workes*, fol. 1345. *A Treatise vpon the Passion*.

In all the world like was not to be found,
Save in that soil, where all good things did grow,
And freely sprong out of the fruitful ground,
As *incorrupted* Nature did them sow.
Spenser. *Faerie Queene*, book i. can. 11.

I deny not but that there may be such a king, who may regard the common good before his own, may have no vicious favourite, may hearken only to the wisest and *incorruptest* of his Parliament: but this rarely happens in a monarchy not elective.

Milton. *Works*, vol. i. fol. 596. *Way to establish a Free Commonwealth*.

E'en then to them the spirit of lies suggests,
That they were blind, because they saw not ill,
And breath'd into their *incorrupted* breasts
A curious wish, which did corrupt their will.
Davies. *The Introduction to the Immortality of the Soul*.

Observation will show us many deep counsellors of state and judges do demean themselves *incorruptly* in the settled course of affairs, and many worthy preachers upright in their lives, powerful in their audience.

Milton. *Works*, vol. i. fol. 41. *Reasonableness of Church Government*, &c.

So doth the piercing soul the body fill,
Being all in all, and all in part diffus'd;
Indivisible, *incorruptible* still;
Nor forc'd, encounter'd, troubled, or confus'd.
Davies. *The Immortality of the Soul*.

They admitted not a subsistence of immortality and *incorruptibility*.
Holland. *Plutarch*, fol. 899.

For the same preservation, or rather *incorruption* we have observed in the flesh of turkeys, capons, hares, partridge, venison, suspended freely in the ayr.

Sir Thomas Brown. *Vulgar Errors*, book iii. ch. xxvii.

He [Sir Philip] was an *incorrupt* man, and during seven years' management of the treasury made but an ordinary fortune of it.

Burnet. *Own Times*. Charles II. Anno 1660.

Is the sepulchre a place to dress ourselves in for heaven, the attiring room for corruption to put on *incorruption* and to fit us for the beatific vision?

South. *Sermons*, vol. iv. p. 237.

1. First, Whether 'your bishop and his chancellor, commissaries, and all other his officers, do minister justice indifferently and *incorruptly* to all her majesty's subjects.

Strype. *Life of Grindal*, book ii. p. 553. *Appendix*, No. 8.

[The lyre] struck
For sounds of triumph, to proclaim her toils
Upon the lofty summit, round her brow
To twine the wreath of *incorruptive* praise.
Akenside. *Pleasures of Imagination*, book i.

Therefore, adds he, take care to have, that is, retain this salt, this good seasoning of your christian principles, in yourselves; which will preserve you *incorrupt*, as individuals.

Hurd. *Works*, vol. vi. p. 171. *Sermon* 11.

While o'er yon hill th' exalted trophy shows
To what vast heights of *incorrupted* praise,
The great, the self-ennobled Marius rose
From private worth, and fortune's private ways.
Whitehead. *Elegy* 4. *To an Officer*.

Who to his mortal guests convey'd
Th' *incorruptible* food of gods,
On which in their divine abodes
Himself erst feasting was immortal made.

West. *Olympic Odes*, ode 1.

Such as are worthy to be cast into this fire, shall be salted, or preserved from wasting (salt being the known emblem of *incorruption* and thence of perpetuity) by the very fire itself.

Hurd. *Works*, vol. vi. p. 163. *Sermon* 11.

INCO'UNTER, v. } Auciently also, and now
INCO'UNTER, n. } commonly, written *Encounter*,
q. v. Fr. *encontrer*; Sp. *encontrar*; It. *incontrare*;

occurrere, obviam habere; (in, and contra;) to run or go against.

To run or go against; to oppose, to meet in opposition, front to front, to engage with or attack, and generally, to meet.

But with a valiant corage he marched forward toward his enemies, and in his iourney he was *incountered* with the Lorde Hungerford, the Lorde Roose, &c.

Hall. *Edward IV. The second Yere*.

And here at this one place Thomas Baker, one of our men, died of a hurt: for he had bene before shot with an arrow into the throat at the first *incounter*.

Hakluyt. *Voyages*, &c. vol. iii. fol. 477. *Miles Philips*.

He all his forces streight to him did reare,
And forth issuing with his scouts afore,
Meant them to haue *incountred*, ere they left the shore.
Spenser. *Faerie Queene*, book v. can. 12.

No marvell (I say) if he [Isocrates] feared the shock and *incounter* of two armies, who was afraid that one vowel should runne upon another, and least he should pronounce a clause or number of a sentence which wanted one poor syllable.

Holland. *Plutarch*, fol. 809.

INCO'URAGE, } Most commonly written *En-*
INCO'URAGEMENT. } *courage*, q. v. in, and *courage*, q. v.
(i. e. cordis robur, et erectio.) Fr. *encourager*; It. *incoraggiare*.

To inspire or animate with *courage*; with strength and vigour of heart, with resolution, with fortitude; to hearten.

Wherein as he mai finde great diuersitie both in stile and sense, so maie the good be *incouraged* to set me on worke at last, though it were noone before I sought seruice.

Gascoigne. *To the Youth of England*.

Which nothing dismaid our generall, [Sir John Hawkins,] for he ceased not to *incourage* vs, saying, feare nothing, for God, who hath preserued me from this shot, will also deliuer vs from these traitours and villaines.

Hakluyt. *Voyages*, &c. vol. iii. fol. 490. *Job Hartop*.

But bfore that the shippes of the Peloponesyans departed from Corinthe and out of the goulphe of Crisee, Cnemus and the othere rulers, through the requeste & *incouragemēt* of the Megariens, wolde assaye to take the port of Athens, named Pireus.

Nicoll. *Thucydides*, fol. 69.

In this wise we beganne to rush in among them vpon the side of a rocke alwayes gayning ground of them, which greatly *incouraged* our mindes.

Hakluyt. *Voyages*, &c. vol. iii. fol. 409. *Francisco de Ulloa*.

In somuch that many of the lustiest and stoutest of them, banded together in companies, and *incouraged* one another not to suffer and bear any longer such extremity.

Sir Thomas North. *Plutarch*, fol. 71. *Solon*.

The wise Providence hath made his enemies prophets of his victory, *incouragers* of the attempt, proclaimers of their owne confusion.
Hall. *Works*, vol. i. fol. 951. *Contemplations*. *Gideon's Preparation and Victory*.

All-beauteous ladies, love-alluring dames,
That on the banks of Isca, Humber, Thames,
By your *incouragement* can make a swaine
Climbe by his song where none but soules attaine.

Browne. *Britannia's Pastorals*, book ii. song 3.

Intemperance and luxury and unnatural uncleanness was commonly practised even in the most civilized countries; and this not so much in opposition to the doctrine of the philosophers, as by the consent indeed and *incouragement* of too great a part of them.

Clarke. *On the Attributes*, p. 287.

INCRA'SSATE, } Fr. *incrasser*; Lat. *crassus*, a
INCRASSA'TION. } *multa carne, quasi carassus vel*
creassus, a caro vel κρέας, flesh. Vossius.

To thicken, or make thick, gross, or heavy.

INCOUN-
TER.INCRAS-
SATE.

INCRAS- Some finde sepulchral vessels containing liquors, which time hath
SATE. *incrassated* into gellies.

Sir Thomas Brown. Urn Burial, ch. iii. p. 12.

IN- Yes verily, (quoth I) there is apparence and probability indeed
CREASE. thereof, but no truth at all; for this I see ordinarily that the manner
is to *incrassate* fresh water with ashes or gravell stones.

Holland. Plutarch, fol. 540.

Their understandings were so gross within them, being fatned and
incrassate with magical phantasms, that let the truth within them say
what it would, they could not conceive the Deity without some quan-
tity either corporeity or number.

Hammond. Works, vol. iv. p. 657. Sermon 14.

Secondly, (as is argued by Aristotle against the Pythagoreans)
whatsoever properly nourisheth before its assimilation, by the action
of natural heat it receiveth a corpulency or *incrassation* progressional
unto its conversion.

Sir Thomas Brown. Vulgar Errours, book iii. ch. xx.

INCRE'ASE, *v.* } Formerly also written *En-*
INCRE'ASE, *n.* } *crease, q. v. from the Lat.*
INCRE'ASER, } *increscere, (in, and crescere,*
INCRE'ASEFUL, } *to grow.) As the*
INCRE'ASEMENT, } *Fr. accroistre; "to aug-*
INCRE'ASEABLE, } *ment, amplifie, enlarge, (grow*
INCRE'ASEABLENESS. } *or become, or) make bigger,*
and bigger; also to multiply, or wax many." *Cotgrave.*

And all in vaine hee hopes to haue
his famine to expell
The flitting fruit that lookes so braue
and likes his eie so well:
And thus his hunger doth *increase*,
And hee can neuer finde release.

Turberville. The Louer obtaining his wishe, &c.

A prosperous shower and rayne wyl sende them in due season, that
the trees in the wodde may brynge forth the theyr frutes, and the
grounde her *increase*.

Bible, Anno 1551. Ezechiel, ch. xxxiv.

To him alone they attribute the beginnings, the *increasings*, the
proceedings, the changes, and the ends of all things.

More. Utopia, vol. ii. p. 193. Of Religion, book ii. ch. xi.

Wherefore occasion ought to be taken, when it was offered, and
good holde ought to be layed, with spede vpon the *increasment* of
their strength.

Arthur Goldyng. Justine, book xxxvii. fol. 145.

Which when to ripenesse due they growen arre,
Bring forth an infinite *increase*, that breeds
Tumultuous trouble, and contentious iarre
The which most often end in bloudshed and in warre.

Spenser. Faerie Queene, book iv. can. 2.

To cheer the ploughman with *increaseful* crops,
And waste huge stones with little water-drops.

Shakspeare. Rape of Lucrece.

And Romulus, thou father of our honour,
Preserve him like thy self, just, valiant, noble,
A lover, and *increaser* of his people.

Beaumont and Fletcher. Valentinian, act v. sc. 7.

Then it is worthy the consideration, how this may import England
in the *increasement* of the greatnesse of France, by the addition of
such a countrey.

Bacon. Henry VII. fol. 56.

May they *increase* as fast, and spread their boughs
As the high fame of their great owner grows!
May he live long enough to see them all
Dark shadows cast, and as his palace tall!

Waller. On St. James's Park.

For things of tender kind, for pleasure made
Shoot up with swift *increase*, and sudden are decay'd.

Dryden. The Wife of Bath's Tale.

But if we could once suppose an end of these, they would be no
longer *increasable*, or, which would come to the same, we should
then lose our faculty of adding to them.

Law. Enquiry, ch. i.

The necessity of enlarging infinitely, means no more than that we
find an indefinite *increaseableness* of some of our ideas, or an impos-
sibility of supposing any end of them.

Id. Ib.

Wherever the commerce between the sexes is regulated by mar-
riage, and a provision for that mode of subsistence, to which each
class of the community is accustomed, can be procured with ease and
certainty, there the number of the people will *increase*; and the
rapidity, as well as the extent of the *increase*, will be proportioned to
the degree in which these causes exist.

Paley. Moral Philosophy, ch. xi. vol. ii. p. 358.

It is therefore of the deepest concernment to us to be set right in
this point; and to be well satisfied whether civil government be such
a protector from natural evils, and such a nurse and *increaser* of
blessings, as those of warm imaginations promise.

Burke. Works, vol. i. p. 15. A Vindication of Natural Society.

INCREA'TE, } *In, privative, and create, q. v. Lat.*
INCREA'TED. } *creatum, past participle of creare;*
Gr. κραιν-ειν, facere, efficere, perficere.

Not *created*, unmade, unformed; and, consequently
existing from eternity.

Since God is light,
And never but in unapproached light
Dwelt from eternity, dwelt then in thee,
Bright effluence of bright essence *increase*.

Milton. Paradise Lost, book iii. l. 6.

These admirable intellectual verities, which are the objects of a true
contemplative soul in this life, do in some degree figure to it the un-
expressible notions, rising out of a fruitive contemplation of the
increated verity.

Mountague. Devoute Essayes, Treat. 21. sec. 1.

INCRE'DIBLE, } *Fr. incredible, incroyable; It.*
INCRE'DIBLY, } *incredibile; Sp. incredible, in-*
INCRE'DIBLY, } *creyble; Lat. incredibilis, (in,*
INCRE'DULITY, } *privative, and credibilis. See*
INCRE'DULOUS. } *CREED.) Not to be believed.*
Not to be believed; in which we can have or place
no faith, trust, or confidence.

The *incredyble* swiftnesse of fame encreased the wondermēt of the
thing.

Arthur Goldyng. Justine, book x. fol. 94.

And forthwith retourned to their owne habitatiōs, reioysing *incred-*
ibly, that they had sene and touched a Prince so noble and valyant.
[Scipio.]

Sir Thomas Elyot. The Governour, book ii. p. 101.

He [Martine Luther] saith, expressly, that a Chrystē man can
neuer be damned if he will beleue, nor no sinne can damne him but
onely *incredulitie*, that is to say, lacke of belief.

Sir Thomas More. Workes, fol. 713. Second Part of the Confuta-
tion of Tindall.

For if I had not knowen sufficiently the incomparable wealth of
that countrey, I should have been as *incredulous* thereof, as others
will be that have not had the like experience.

Hakluyt. Voyages, &c. vol. iii. fol. 837. M. Thomas Candish.

This is not *incredible*, (the story of the Boy and Fox) by that we
do see young boys abide at this day: for we have seen divers, which
have bidden whipping even to death, upon the altar of Diana, sur-
named Orthia.

Sir Thomas North. Plutarch, fol. 43. Lycurgus.

And yet they say it, and sing it every where, that Romulus was the
son of a God, that at his birth he was miraculously preserved, and
afterwards he was as *incredibly* brought up.

Id. Ib. fol. 53. Numa.

"But if th' afflicted miserable sort,
To idle *incredulity* inclin'd,
Shall not," quoth Moses, "credit my report,
That thou to me hast so great power assign'd."
"Cast down," quoth God, "thy wand unto the ground."

Drayton. Moses, his Birth and Miracles, book ii.

These signs he gives this sad admiring man,
Which he the weak *incredulous* should show,
When this frail mortal freshly now began
To forge new causes, why unfit to go.

Id. Ib.

And all, at a time, when this kingdom was forced to struggle at
home with the calamitous effects of a raging plague, that in three
months of the first year swept away *incredible* numbers of people.
Sir Wm. Temple. Works, vol. i. p. 199. Upon the United Pro-
vinces.

IN-
CREASE.
—
INCRE-
DIBLE.

INCRE-DIBLE. The main objection insisted upon by the principal of St. Paul's opposers, the Sadducees, against the doctrine preached by him, was drawn from this controverted point of the resurrection, and of the *incredibility* of the same, founded upon the supposed impossibility thereof.

INCREST.

South. Sermons, vol. iv. p. 231.

There is nothing so wild and extravagant, to which men may not expose themselves by such a kind of nice and scrupulous *incredulity*.

Wilkins. Natural Religion, book ii. ch. ix.

As for the evidence from testimony which depends upon the credit and authority of the witnesses, these may be so qualified as to their ability and fidelity, that a man must be a fantastical *incredulous* fool to make any doubt of them.

Id. Ib. book i. ch. i.

It is not unlikely that his experience of the inefficacy and *incredibility* of a mythological tale might determine him to choose an action from the English History, at no great distance from our own times.

Johnson. Works, vol. x. p. 19. *The Life of Smith*.

He who brings with him into a clamorous multitude the timidity of recluse speculation will blush at the stare of petulant *incredulity*, and suffer himself to be driven, by a burst of laughter, from the fortress of demonstration.

Id. The Rambler, No. 11.

INCREMABLE, *in*, privative, and *cremare*, to burn. Sir Thomas Brown uses also *cremation*, *q. v.*

Not to be burned, not consumable by fire.

But their insatisfaction herein began that remarkable invention in the funeral pyres of some princes, by incombustible sheets made with a texture of asbestos, *incredmable* flax, or salamander's wool, which preserved their bones and ashes incommixed.

Sir Thomas Brown. Urn Burial, ch. iii. p. 16.

INCREMENT, *Fr. increment*; *It. and Sp. incremento*; *Lat. incrementum*, from *increscere*, to grow or increase, *q. v.*

Growth or increase; in magnitude or number.

The same meekness and charity should be preserved in the promotion of Christianity, that gave it foundation, and *increment*, and firmness in its first publication.

Taylor. Polemical Discourses, fol. 1037. *The Liberty of Prophesying*.

Another providential benefit of the hills supplying the earth with water is, that they are not only instrumental thereby to the fertility of the valleys; but to their own also, to the verdure of the vegetables without, and to the *increment* and vigour of the treasures within them.

Derham. Physico-Theology, book iii. ch. iv.

— Shall she describe
The worm that subtly winds into their flesh,
All as they bathe them in their native streams?
There, with fell *increment*, it soon attains
A direful length of harm.

Grainger. The Sugar Cane, book iv. l. 248.

INCREPATION, *Fr. increpation*; *Lat. increpitare*, frequentative of *increpare*, to make a noise, (*in*, and *crepare*.)

To make a noise at, angrily, chidingly; and thus to chide, rebuke, or reprove.

For when they desired to know the time of his restoring their kingdom who were of his own house, his answer was a kinde of soft *increpation* to them, and a strong instruction to all times.

Mountague. Devoute Essayes, Treat. 16. part i. sec. 6.

The Lord hath not given you an heart to perceive, nor eyes to see, nor ears to hear, which words are only an *increpation* of them, not any reflection upon God.

South. Sermons, vol. viii. p. 367.

INCREST, *in*, and *crest*, *q. v.*

To cover or adorn with, or as with, a *crest*.

Two foaming billows flow'd upon her breast,
Which did their top with coral red *increst*.

Drummond. Sonnets, &c. part i. song 13.

VOL. XXIII.

INCRO'ACH, *v.* } Also, and now more com-
INCRO'ACHER, } monly, written *Encroach*, *q. v.*
INCRO'ACHMENT. } *Fr. En*, and *croc*, *uncus*, a hook, *IN-*
q. d. (says Skinner) *unco adjecto sibi attrahere*; to draw *CROACH.*
away with a hook. And thus, *INCRUST.*

To grasp or seize upon, to trespass upon, the rights and property of another; to intrude, or advance upon the bounds or limits of another person or thing.

— When stars do counsel rest
Incroching cares renew my grieve as faste,
And thus desired night in wo I waste.

Turbervile. To his Absent Friend.

The sea neuer *incroacheth* upon our shore, but it loseth elsewhere
Hall. Works, vol. i. fol. 312. decade 4. epist. 4.

Not the ambitious *incrochers* upon others' dominions, not violators of leagues, &c.

Id. Ib. fol. 500. *The true Peace Maker*.

God, rather than Man, once in many Ages, calls together the prudent and religious counsels of men, deputed to repress the *incroachments*, and to work off the inveterate blots and obscurities wrought upon our minds by the subtle insinuating of error and custom.

Milton. Works, vol. i. fol. 162. *Doctrine and Discipline of Divorce*.

So swelling surges, with a thundering roar,
Driven on each other's backs, insult the shore;
Bound o'er the rocks, *incroach* upon the land;
And far upon the beach eject the sand.

Dryden. Virgil. Æneid, book xi.

"Good words, friend Ren," the Bush reply'd,
"Here no *incroacher* 'scapes:
Those foxes that on brambles ride
Love thorns, as well as grapes."

Yalden. Fable 6. The Fox and Bramble.

Suppose this difficulty to be got over; and Dr. Senior as ready at hand as De Marca, or Bossuet, and as willing to declare against the *incroachments* of the Church.

Warburton. Works, vol. xii. p. 286. *Lord Bolingbroke's Philosophy*.

INCRU'ST, } *In*, and *crust*, *q. v.* *Fr. incruiter*;
INCRU'STATE, } *Lat. crusta*, (*ἀπὸ τοῦ κρύος*, a fri-
INCRUSTA'TION. } gore, from cold or frost;) the ice
or surface of water congealed, hardened by frost.

To cover with, or draw over, any hard surface, coat, or case.

The chapel is *incrusted* with such precious materials, that nothing can be more rich or glorious, nor are the other ornaments or moveables about it at all inferior.

Evelyn. Memoirs. Rome, Anno 1644.

The new stayres and a half circular court, are of modern and good architecture, as is a chapel built by Lewis XIII. all of jasper, with several *incrustations* of marble in the inside.

Id. Ib. Fontainebleau, 1644.

And by the frost refin'd the whiter snow,
Incrusted hard, and sounding to the tread
Of early shepherd, as he pensive seeks
His pining flock, or from the mountain top,
Pleas'd with the slippery surface, swift descends.

Thomson. Winter.

My friend of Mendippe tells me of a black *incrusted* substance, which he found in Mendippe hills, bedecked very delightfully with artificial branches of the exact form of ferns, which they there say is an infallible discoverer of a coal-mine.

Boyle. Works, vol. vi. p. 387. *Letter from Mr. Beale to Mr. Boyle, April 25, 1664*.

It is strewd upon, or, as it were, *incrusted* about, small branches of the Canadian pine.

Cook. Voyages, vol. vi. book iv. ch. iii. p. 249.

The art being now well established, every Age adorned it with additional superstitions; so that at length the old foundation became quite lost in these new *incrustations*.

Warburton. Works, vol. iv. p. 181. *The Divine Legation*, book iv. sec. 4.

INCUBA-
TION.
—
INCUBUS.

INCUBATION, Lat. *incubatio*, from *incubare*, to lie upon, to sit upon, as a hen upon eggs, (*in*, and *cubare*, to lie.)

Lying upon, sitting upon, (as a hen upon eggs;) brooding.

How causeless their fear was herein, the daily *incubation* of ducks, peahens, and many other testifie.

Sir Thomas Brown. Vulgar Errours, book iii. ch. vii.

But the *incubation* of this Spirit of God did not so much excite, as give a new vital power to the several parts of the chaos.

Hale. Origin of Mankind, sec. iv. ch. ii.

The eggs of birds, and such greater animals, do, in this colder climate of ours, require to be hatched by the *incubation* of females, or other birds.

Boyle. Works, vol. iii. p. 590. *An Attempt to produce Living Creatures in Vacuo Boyliano.*

First, the Swiss Republicks grew under the guardianship of the French monarch. The Dutch Republicks were hatched and cherished under the same *incubation*.

Burke. Works, vol. vii. p. 258. *On a Regicide Peace.*

INCUBE.
—
INCUBUS.

INCUBE, used metaphorically by Milton as equivalent to

To infix herself, *q. d. cubically*; *i. e.* in a firm and solid manner.

So that Prelaty, if she will seek to close up divisions in the Church, must be forc'd to dissolve and unmake her own pyramidal figure, which she affirms to be of such uniting power, when as indeed it is the most dividing and schismatical form that Geometricians know of, and must be fain to inglobe or *incube* herself among the Presbyters.

Milton. Works, vol. i. fol. 53. *The Reason of Church Government*, book i. ch. vi.

I N C U B U S.

INCUBUS, Lat. *incubus*, *q. d. qui incubat*; who lies upon; a Spirit to whom was ascribed the oppression known by the vulgar name of Nightmare.

Wymen may now go safely up and downe,
In every bush, and under every tre,
There n' is none other *incubus* but he,
And he will den them no dishonour.

Chaucer. The Wife of Bathes Tale, v. 6463.

For to be born of a celestial *incubus*, is nothing else, but to have a great and mighty spirit, far above the earthly weakness of men.

Drayton. England's Heroical Epistles. To the Reader.

When from amidst them rose
Belial, the dissolutes Spirit that fell,
The sensuallest, and after Asmodai,
The fleshliest *Incubus*, and thus advis'd.

Milton. Paradise Regained, book ii. l. 152.

As from the distinct apprehensions of a horse and of a man, Imagination has formed a centaur, so from those of an *incubus* and a sorceress, Shakspeare has produced his monster.

Malone. Dryden. Works, vol. i. part ii. p. 283. *Grounds of Criticism in Tragedy.*

St. Augustin.

For sufficiently obvious reasons we are not about to enter too closely into details of the history and adventures of INCUBI, those veriest children, or brethren of Belial, who profited by the Fall. Time was, nevertheless, when the Student, whether in Theology, Physics, or Metaphysics, who should have denied their dangerous existence and fantastic power, would have been deemed in league with, or under the possession of the Prince of Darkness. St. Augustin, who credited many more wonders than ordinary Philosophy has ever dreamed of, speaks with confidence on this point. *Quoniam creberrima fama est, multique se expertos, vel ab eis qui experti essent, de quorum fide dubitandum non est, audisse confirmant, Sylvanos, Panes, et Faunos, quos vulgè Incubos vocant, improbos sæpe extitisse mulieribus, et earum appetisse ac peregrisse concubitum; et quosdam Dæmones, quos Dusios Galli nuncupant, hanc assidue immunditiam et tentare et efficere, plures talesque asseverant, ut hoc negare impudentia videatur.* (*De civ. Dei*, xv. 23.) The Schoolmen at large follow in the train of the good Father; and Thomas Aquinas, Bonaventura, Duns Scotus, and Durand, among others, have exhausted subtilty in speculating upon the operations of such Spirits.

Similar belief of the Ancients.

The similar classical superstition was clothed in a more pleasing form than that which the moderns have thrown over it in connection with their Dæmonology. The Platonists abound in varieties of this belief, and one

of them gave birth to the fabled intercourse of the pious Numa with Egeria. Plutarch, in treating upon the divine reveries of the Roman King, has a singular remark upon the Egyptian creed, which seems to have inclined much more to the corporeality of Baalim than that of Ashtaroth. *Καίτοι δοκοῦσιν οὐκ ἀπιθάνως Αἰγύπτιοι διαίρειν, ὡς γυναικὶ μὲν οὐκ ἀδύνατον πνεῦμα πλησιάζει θεοῦ, καὶ τινες ἐντεκεῖν ἀρχὰς γενέσεως, ἀνδρὶ δὲ οὐκ ἔστι σύμμιξις πρὸς θεὸν οὐδὲ ὁμιλία σώματος.*

For modern instances, which differ very widely from the chaste converse of Numa with his wedded Goddess, we can do little more than refer to the pages in which they may be found; and the very names of the writers will sufficiently avouch their credibility. The History of Hector Boethius has three or four veritable examples, which obtain confirmation from the pen of Cardan. One of these we may venture to transcribe in the quaint dress which Holinshed has given it. "In the yeare 1480 it chanced as a Scottish ship departed out of the Forth towards Flanders, there arose a woonderful great tempest of wind and weather, so outrageous, that the maister of the ship with other the mariners woondered not a little what the matter ment, to see such weather at that time of the yeere, for it was about the middest of summer. At length when the furious pirrie and rage of winds still increased, in such wise that all those within the ship looked for present death, there was a woman underneath the hatches called unto them above, and willed them to throw her into the sea, that all the residue, by God's grace, might yet be saved; and thereupon told them how she had been hanted a long time with a Spirit dailie comming unto hir in man's likeness. In the ship there chanced also to be a Priest, who by the maister's appointment going downe to this woman, and finding hir like a most wretched and desperate person, lamenting hir great misfortune and miserable estate, used such wholesome admonition and comfortable advertisements, willing hir to repent and hope for mercy at the hands of God, that at length, she seeming right penitent for her grievous offences committed, and fetching sundrie sighs even from the bottome of her heart, being witnessse (as should appeare) of the same, there issued foorth of the pumpe of the ship a foule and evill-favored blacke cloud, with a mightie terrible noise, flame, smoke, and stinke, which presently fell into the sea. And suddenlie thereupon the tempest ceased, and the ship passing in great quiet the residue of her journey, arrived in safetie at the

INCUBUS. place whither she was bound." (*Chronicles*, vol. v. 146. Ed. 1808.) In another case related by the same author the Incubus did not depart so quietly. In the chamber of a young gentlewoman, of excellent beauty, and daughter of a nobleman in the country of Mar, was found at an unseasonable hour "a foule monstrous thing verie horrible to behold," for the love of which *Deformed*, nevertheless, the Lady had refused sundry wealthy marriages. A Priest who was in the company began to repeat St. John's Gospel, and ere he had proceeded far, "suddenlie the wicked Spirit making a verie sore and terrible roaring noise, flue his waies, taking the rooffe of the chamber awaie with him, the hangings and coverings of the bed being also burnt therewith." (*Id. Ib.*)

Lipsius.

Bodinus.

Erastus, in his *Tract de Lamiis*, Sprangerus, who assures us that himself and his four colleagues punished many old women of Ratisbon with death for this commerce, Zanchius, *de Operibus Dei*, (xvi. 4.) Dandinus, in *Aristotelis de Animâ*, (ii. 29, 30.) Reussus, (v. 6.) Godelman, (ii. 5.) Valesius, *de Sacra Phil.* (40.) and Delrio, (*passim*), among others, will satiate the keenest curiosity on these points. A writer of more learning, and, for the most part, of greater judgment, than any of the above-named worthies, has left his testimony also to the abundance of such equivocal *amourettes* which filled the Scandalous Chronicle of his own time. Lipsius, in commenting upon some passages in the *Quæstiones Convivales* (viii. 1.) of Plutarch, and the account of Numa, to which we have before referred, observes, *Ista ille vir satis scitè; non ultrâ a me scrutanda aut protrahenda, quia aut fæda omnia aut tenebrosa. Unum dixero, non opinari me, ullo retro ævo, tantam copiam Saltyrorum et salacium istorum Geniorum se ostendisse, quantam nunc cottidianæ narrationes, et iudiciales imò sententiæ proferunt: quo infelicis sæculi fato.* (*Physiol. Stoic.* i. 20.) This complaint was written towards the close of the XVIth century, when Bodinus and others had published their fearful Catalogues of Dæmoniack intrigues. From the writer just named (*de Magorum Dæmonomaniâ*, ii. 7.) we learn that Joan Hervilleria, at twelve years of age, was solemnly betrothed to Beelzebub by her mother, who was afterwards burned alive for compassing this clandestine marriage. The Bridegroom was very respectably attired: *specie hominis atri, amictu atro, ocreis et calcaribus instructi, gladio accincti, equum nigrum habentis præ foribus*; and the marriage formulary was as simple as that used by our Scottish neighbours. The mother pronounced the following words to the Bridegroom: *Ecce filiam meam quam spondi tibi*, and then turning to the Bride, *Ecce amicum tuum qui beabit te*. It appears, however, that Joan was not satisfied with her Spiritual husband alone, but became a bigamist, by intermarrying with real flesh and blood. Besides this Lady, we read of Margaret Bremont, who, in company with her mother, *inter femora scopam habentem*, Joan Robert, Joan Guillemin, Mary, wife of Simon Agnus, and Wilhelma, spouse of one Grassus, *cum suis scopis singulas*, were in the habit of attending Diabolic assignations. These unhappy wretches were burned alive by Adrian Ferreus, (aptly so named,) General Vicar of the Inquisition. Magdalena Crucia of Cordova, an Abbess, was more fortunate. In 1545 she became suspected by her Nuns of Magic, an accusation very convenient when a Superior was at all troublesome. She encountered them with great wisdom by antici-

pating their charge; and going beforehand to the Pope, Paul III., she confessed a thirty years' intimate acquaintance with the Devil, *qui Mauri nigri præ se ferebat speciem*, and obtained her pardon. The foul fiends occasionally were sentimental, and wafted their sighs by correspondence. Gertrude, a young Nun in the Convent of Nazareth, in the Diocese of Cologne, scarcely fourteen years of age, informed her sisterhood of the familiar visits of a Satanic Lover. Curiosity, or some other equally strong motive, prompted them to inquire further; and each in turn was provided with a like squire of dames; *cujus rei periculum facere volentes ceteras a Spiritibus malignis fuisse occupatas*. On opening Gertrude's cabinet, much phlogistic correspondence was discovered addressed to unhallowed suitors. *Joannes Wierus qui historiam scripsit, ait, se præsentem multisque claris viris, in eo Monasterio, anno MDLXV, amatorias literas ad Dæmonem scriptas in Gertrudis cistâ repertas esse.*

Wierus.

Wierus, whom we have just mentioned, notwithstanding his almost general rejection of the *aniles fabulæ* concerning witchcraft, occasionally, it must be confessed, brings forward odd stories. It is but just to him, however, that, after citing the above passage from one of his most vehement opponents, we should give him an opportunity of expressing in his own words his opinion of Incubi. In his *Treatise de Præstigiis Dæmonum*, &c. he has an express Chapter (iii. 19.) *de Incubi Dæmoniaci illusionem et Incubo morbo naturali*, in which he explicitly resolves the former into the latter; and maintains that the *ἐφιάλης* of Aristotle, the *πνιγάλιον* of Themiso, the *Faunus* of Pliny, the *albedilon* and *alcratum* of Avicenna, the *elgadum* of Averroes, the *alcaibum* of Azaravius, and *die mar rydet uns* of his own countrymen are nothing more than our English *Nightmare*, a sort of *epilepsia deminuta*. He adds moreover a good reason why Witches are more subject to those attacks than other persons. *Contingit aut potissimum resupino corpore jacente, plerumque ore ventriculi aut pituitâ crassâ lentâque, aut ciborum concoctu difficilium copiâ oppresso. Quum vero sagæ sint, ob sexum et ætatem, ut plurimum pituitosæ, et ob animi affectus melancholicæ, cur non supinæ cubantes hujusmodi morbo erunt obnoxie?* He then concludes with a story taken from Jason Pratensis, (*de Cerebri Morbo*, 26.) of a full-fed and lazy ecclesiastic who supposed himself under the influence of an Incubus, which he has told with so much spirit and naïveté, that we cannot abstain from extracting it entire. *Nuperrimè Sacrificus quidam me convenit: 'Domine,' inquit, 'nisi succurras misero et afflicto, actum est, et prorsus perii; tabes me habet, Viden' quam sim emaciatus, quam exanguis? vix tenui pelle contegor, succulentus esse soleo, speciosoculus et bene habitus; nunc fædum spectrum videor, hominisque inanis imago.' 'Quid,' inquam, 'te cruciat, et quam affectûs tui causam opinaris?' 'Dicam,' ait, 'intrepidè, et valdè admiraberis. Sub quamlibet fermè noctem ad me commeat muliercula mihi non ignota, et pectori meo illabitur, ipsas violenter comprimit atque coarctat animæ meæ vias, ut ægrè respirare queam. Quin clamitare cupienti, vocis iter præcludit, ut, quanquam præ pavore nitor attollere, minimè queam. Nec manus ad propulsandam injuriam, nec pedes ad capessendam fugam expedire valeo. Vincit me et affixum tenet. Heus, inquam subridens, nihil admirandum prædicas (ex narratione Incubum intelligebam) merum est phantasma, merum ludibrium. Nec plura moratus, 'Phantasma,*

Jason Pratensis.

INCUBUS. inquit, 'et Ludibrium,' inquit, 'non est: ita me Deus amet, quæ hisce oculis conspicatus sum, et quæ hisce manibus exercui enarro. Equidem vigilans, mentisque compos, eam video coram, et invadentem accipio, conorque obluctari; sed præ languore, metu, angustia, et impactu vi, nihil efficio. Hæc de re horsum versum amens cursitavi, unumquemlibet percunctans, possetne succurrere miserabiliter pereunti. Minoritam consului, quem callidum veteratorem dicunt; ab hoc præsentaneam opem sperabam: sed spe meâ frustratus sum planè, nullam is salutem mihi attulit: tantum monebat, Deum Optimum Maximum, quem jam pridem precibus fatigarem, strenuè orandum, ut dignaretur infestam vexationem avertere. Adii vetulam quandam, pro famâ populari sagam atque versutam. Hæc aiebat, quæ sub crepusculum diei statim ab excreto lotio matulam obturarem dextrâ caligulâ, et fore ut eo ipso die malefica me inviseret. Id, etsi vanum videbatur, nec parum me ab experimento absterret Religio, victus tamen impotentia et diuturni laboris tædio, tentavi. Et, per Jovem, accidit vaticinium. Veniens in domum meam vesicæ cruciatum querebatur: nec potui ab illâ, aut preculis supplex, aut contentione minax impetrare, ne sub noctem ad me terrificam commearet. Sed implacabilis veterem morem asservat, semelque constituit me fædo angore conficere.' Hominem hunc vix quivi ullâ ratione ab insaniâ revocare: sed a secundo tertiove congressu hilarior factus, morbum agnoscere cæpit, et sanationis spem fiduciamque concipere.

Wier may be consulted for many other curious particulars, which we must not borrow from his pages. His medical resolution of the supernatural agency, as may be supposed, does not satisfy Bodinus, who plainly sneers at it in the following words. Qui se omnia Naturæ arcana rimatos putant, cum nihil planè in Dei mysteriis et Spirituum intelligentium videant, copulationem cum Diabolo esse negant, sed ex oppilatione morbum, qui tamen dormiendo solum ex consensu medicorum omnium accidit. At ex earum quas ante diximus confessione constat, ipsas non potuisse hoc morbo infestari, postquam certo die locoque antea indicto saltavissent. (ut sup.) We do not recollect to have read elsewhere of the communication of immunity from the Nightmare at the Devil's Sabbath, but it furnishes a most convenient argument in favour of the hypothesis of Bodinus.

James I.

The Royal Author of the *Dæmonology* equally rejects all Physical explanation. After stating that the Devil inveigles weak women "that hee may thereby have them feltred the sikerer in his snares," he meets the question of *Philomathes*, "Is not the thing which we call the *Mare*, which takes folkes sleeping in their beds, a kinde of these Spirits whereof ye are speaking?" by putting the following reply into the mouth of *Epistemon*: "No, that is but a naturall sicknesse, which the Mediciners have given that name of *Incubus* unto ab incubando, because it being a thicke fleame falling into our breast upon the heart, while we are sleeping, intercludes so our vitall spirits, and takes all power from us, as makes us think that there were some unnaturall burden or Spirit lying upon us and holding us down." (iii. 3.) One other point we learn from King James, which savours strongly of his reputed misogynism. "*Phi*. But what is the cause that this kind of abuse is thought to bee most common in such wilde parts of the world as Lapland and Finland, or in our North Isles of Orkney and Schetland? *Epi*. Because where the

Divell findes greatest ignorance and barbaritie, there INCUBUS. assailes he grosseliest, as I gave you the reason wherefore there were more witches of women-kinde nor men." (Id. Ib.)

Wier however informs us, (ut sup. iii. 28.) that not only to the Witches who seek it, but to others quite involuntarily, circa alias probas mulieres accidit hæc Incubi illusio; and he supports the fearful assertion, to which he by no means gives credence, by the testimony of a confession delivered to a Priest, and related by him to Martin of Arles. Indeed, according to the very reasonable opinion maintained by de Lancre, (de inconstantia Dæmonum,) that the zest of the Devil's pleasure is always heightened in proportion to the degree of crime which he is committing, it is most probable that in his selection he will have regard to preeminent virtue, and that the chief qualification for his attachment will spring from the most zealous endeavour to avoid it.

Homer, very probably, called to recollection an attack of the real Incubus, that most fearful of all nervous horrors, the Nightmare, when in representing the flight of Hector under the walls of Troy before Achilles, and the inability of the one to escape, of the other to arrest the object of his pursuit, he likens it to a dream.

ὡς δ' ἐν ὄνειρῳ ἢ δυνάται φεύγοντα διώκειν,
οὕτ' ἄρ' οὐ τίς δυνάται ὑποφύγειν ἢ δ' ὁ διώκειν.

Il. xxii. 200.

A passage which no doubt struck the key-note by Virgil, which one, yet more descriptive, was suggested to Virgil, as he approached the catastrophe of Turnus.

Ac velut in somnis oculos ubi languida pressit
Nocte quies, nequicquam avidos extendere cursus
Velle videmur, et in mediis conatibus ægri
Succidimus; non lingua valet, non corpore notæ
Sufficiunt vires, nec vox nec verba sequuntur.

Æn. xii. 908.

So, too, Oppian compares the effect produced by the numbing power of the Torpedo to the palsy of the Nightmare.

οἶον δ' ὁρφαίσιον ἐν εἰδωλοῖσιν ὄνειρον,
ἀνδρὸς ἀτυζομένοιο καὶ ἰεμένοιο φέβεσθαι
θρόσκει μὲν κραδίη, τὰ δὲ γούνατα παλλομένοιο
αστιμῆς ἄτι δισμὸς ἐπιγόμενοι βαρύνει.

Halieut. ii. 81.

Macrobius, also, has left a vivid account of this distressing affection, which may very fairly be supposed to have been derived from his own experience. Φάντασμα vero hoc est visum (he is speaking of the dream of Dido) cum inter vigiliam et adultam quietem, in quâdam, ut aiunt, primâ somni nebula adhuc se vigilare æstimans, qui dormire vix cæpit, aspicere videtur irruentes in se vel passim vagantes formas, a naturâ seu magnitudine seu specie discrepantes, variasq; tempestates rerum vel lætas vel turbulentas. In hoc genere est ἐφιάλης, quem publica persuasio quiescentes opinatur invadere, et pondere suo pressos ac sentientes gravare. (Somn. Scip. i. 3.)

Keyser in his very curious Work, *Antiquitates selectæ Septentrionales et Celticæ*, has collected many interesting particulars concerning the Nightmare. *Nachtmar*, he says, is from *Mair*, an old woman, because the spectre which appears to press upon the breast and impede the action of the lungs is generally in that form. The English and Dutch words coincide with the German. The French *cochemar* is *Mulier incumbens*, or *Incuba*. The Swedes use *Mara* alone, as we learn from the *Historia Suecorum Gothorumque* of Eric Olaus, where

INCUBUS. he states that Valender, the son of Suercher, succeeded to the throne of his father, *qui in somno a dæmonio suffocatus interiit; quod genus Sueco nomine Mara dicitur.* (lib. i. 27.) *Alii*, (we suppose Germans,) continues Keysler, *appellant die Trempe a calcando et premendo, forte a coeundo, nam fila spermatis galli gallinacei quæ prima in vitello vivificantur vocantur Hanten-Tramp.* The French peasantry call it *Dianus*, which is a corruption either of *Diana*, a fruitful parent of disease, or of *Dæmonium Meridianum*, for it seems there is a belief (which Keysler, not improbably, thinks may be derived from a false interpretation of an expression in the XCist Psalm, "the destruction that wasteth at noon-day") that persons are most exposed to such attacks at that time: and, therefore, women in childbed are then never left alone. But though the *Dæmonium Meridianum* is often used for the Ephialtes, nevertheless it is more correctly any sudden and violent attack which deprives the patient of his senses, as a *coup de soleil*. In the *Menagiana* (i. 110.) is a playful, and certainly a not less appropriate, interpretation: *Non nemo joco dixit Famem esse Dæmonium Meridianum.* In the upper tracts of Germany the name given to this disorder is *den Alp*, or *das Alp-dructen*, either from the *mass* which appears to press on the sufferer, or from *Alp*, or *Alf*, *Ang. Elf*. In Franconia it is *die Brud*, or *das Brud-dructen*, from the Druid or Weird Women, and there is a belief that it may not only be chased away, but be made to appear on the morrow in a human shape, and lend something required of it, by the following charm:—

Brud tom morgen
So will ich borgen.
Druid to-morrow
So will I borrow.

These Druids, it seems, were not only in the habit of riding men, but horses also; (something of which kind we have already noticed under *ELF LOCKS*;) and in order to keep them out of stables, the salutary *pentalpha*, ★, (which bears the name of *Bruden-fuss*, Druid's foot) should be written on the stable doors, in consecrated chalk, on the night of St. Walburgh. We must not omit that our English familiar appellation *Trot* is traced up to *Druid*; *vetula decrepita quales Sagas esse debet.* (p. 497.)

Ihre.

In Ihre's *Gloss. Suio. Goth.* is the following somewhat different account of *Mara*. *Mara, Incubus, Ephialtes, Ang. Night-mare, Nympham aliquam cui hoc nomen fuerit, pro Deâ cultam esse a Septentrionalibus narrat Wastovius in Viti Aquilonia (?) nescio quo auctore. De Vocis origine multi multa tradunt, sed quæ specie pleraque carent. Armorice mor notat somnum brevem et crebrò turbatum, mori somnum ejusmodi capere (v. Pelletier, in Dict. Britannique) quæ huc apprimè facere videntur. Aliàs observavit Schilterus, More pro Diabolo vel malo Dæmone apud veteres Alemanos usurpari. Marlock, plica quæ sæpe capillos hominum contorquet. Verisimile est credidisse superstitosam vetustatem, istiusmodi plicas Incubi insultibus esse adscribendas. Richey a Mähre, equa, nominis rationem petit, quum equorum caudæ similem in modum sæpe complicatæ sunt.* Here, again, we find the *witch-riding* of horses, against which a stone amulet is provided by Aubrey, (*Miscellanies, Magick*, 196.) similar to one which we are about to notice immediately below.

Among the incantations by which the Nightmare

may be chased away, Reginald Scot has recorded the following in his *Discovery of Witchcraft.* (iv. 11.)

St. George, St. George, our Lady's Knight,
He walked by day so did he by night:
Until such time as he her found,
He her beat and he her bound,
Until her troth she to him plight,
He would not come to her that night.*

"Item," continues the same ingenious author, "hang a stone over the afflicted person's bed, which stone hath naturally such a hole in it, as wherein a string may be put through it, and so be hanged over the diseased or bewitched party, be it man, woman, or horse."

Every reader of the above lines will be reminded of the similar charm which Shakspeare has put into the mouth of Edgar as Mad Tom in *King Lear.* (iii. 4.)

Saint Withold footed thrice the wold;
He met the Night-mare and her nine-fold
Bid her alight,
And her troth plight,
And aroint thee, witch, aroint thee.

These lines have furnished the commentators with a large field for various readings. Warburton in the second verse substitutes *her name told* for *her nine-fold*, a very unnecessary variation: and to the last line, for the sake of the rhyme, he adds *right*, in which he is probably correct. In all but the *telling of her name* his paraphrase appears to express Shakspeare's real meaning. "Saint Withold traversing the wold or downs met the Nightmare, who *having told her name*, he obliged her to alight from those persons whom she rides, and plight her troth to do no more mischief. This is taken from a story of him in his Legend. Hence he was invoked as the Patron Saint in the distemper." Tyrwhitt suggests, and it can scarcely be doubted that he is right, that *her nine-fold* is no more than *her nine foals*, changed in order to rhyme with *wold*; and adds, that he cannot find this adventure in the common Legends of St. Vitalis, whom he supposes to be here called St. Withold. Hill and Tate read *Swithin* footed thrice the *cold*, and Farmer would have it *oles* (the provincial pronunciation of *wolds*) and *foles*. Malone says *her nine fold* are *her nine familiars*. How any of the Editors obtained tolerable sense may be a matter of surprise when we turn to the old quarto in which the words stand as follows: "Swithald footed thrice the olde anelthu night moore and her nine fold bid her, O light and her troth plight and arint thee, with arint thee."

Another charm of earlier date occurs in Chaucer's *Miller's Tale*. When the simple Carpenter discovers the crafty Nicholas in his feigned abstraction, he thinks he may perhaps be Hag-ridden, and addresses him thus:

"I crouch the fro Elves and fro wikid wightes,"
And therewith the Night-spell he seide arightes,
On four halvis of the house about,
And on the dreshfold of the dore without,
"Jesu Christ, and Seint Benedight,
Blesse this house from every wikid wight,
Fro the Night's Mare, the wite Paternoster,
Where wennist thou Seint Peter's sister."

372.

We cannot explain the allusion in the last line.

* In the *Monsieur Thomas* of Fletcher these lines occur with a slight variation, which improves their metre, if not their sense.

St. George, St. George, our Lady's Knight,
He walks by day, so he does by night;
And when he had her found,
He her beat and her bound,
Until to him her troth she plight
She would not stir from him that night.

Charms
against the
Nightmare.

INCUBUS. There can be little doubt that the two opening lines which Boccaccio in his pleasant tale of Gianni Lotteringhi (*Giornata*, vii. Nov. 1.) makes Monna Tessa deliver to her lover Federigo, are borrowed from some genuine prophylactic.

*Fantasima, Fantasima che di notte vai,
A coda ritta ci venisti, à coda ritta te n'andrai.*

The remainder was addressed to the particular visitant, and, however agreeable, would not be understood by every Nightmare. *Va nell' horto à pie del pesco grosso, troverai unto bisunto e cento cacherelli della gallina mia; pon bocca al fiasco, et vatta via, et non far mal ne à me, ne à Gianni mio.*

Mr. Douce (*Observations on Shakspeare*, i. 205.) has pointed to some other formularies, and has noticed that Asmodeus was the Fiend of most evil repute on these occasions. In the *Otia Imperialia* of Gervase of Tilbury, (iii. 93.) which we have not had it in our power to consult, some other protecting charms are said to exist.

Drayton is the only Author whom we recollect as having given an agreeable origin to the Nightmare; he ascribes it rather to a playful than to a fiendish agency.

And Mab his merry Queen, by night
Bestrides young folks that lie upright,
(In older times the *Mare* that hight)
Which plagues them out of measure.

Nymphidia.

Progeny of
Incubi.

The Incubus, as we have before hinted, succeeded to the paternity of the Heathen Gods: as the Comte de Gabalis pleasantly expresses it, *comme le Diable soit le père de tous les hommes qui naissent sans qu'on scache qui les met au monde.* Of this species of generation Leo Allatius is a strenuous advocate in his *Tract de Patriâ Homeri*; and the two most celebrated children whom we call to mind as having been gifted with such a parentage, are Merlin and Luther; the first on account of his Thaumaturgic powers, without any detriment to his reputation; the second from the uttermost virulence of the *odium Theologicum*, and sorely to his discontent. Such children of unusual and precocious growth as now-a-days are cheaply exhibited in itinerant caravans, in earlier times would have been deemed the Sons of Incubi. Matthew Paris informs us that, in 1249, *quidam Incubâ (Incubo?) Dæmone, ut fertur, generatus, in confinio Walliæ, in terrâ scilicet Comitatus Herefordiæ, infra dimidium annum plenè dentatus, ad staturam ascendit adolescentis septemdecim circiter annos habentis. Cujus mater, post partum languore correpta, protinus emarcuit et miserabiliter est exanimata.* (p. 768.) That the superstition, like that more classical one which fathered Hercules on the Thunderer himself, and the twin founders of Rome upon the God of War, very often was a convenient veil for mere human frailty there can be little doubt. There is a wicked story of an Incubus, when detected in a Lady's Chamber, assuming the venerable form of an immaculate Bishop: and the probability of such occurrences is gently alluded to in some lines of Chaucer in which he laments the increasing empire of Reason—*on a banni les Démones et les Fées.* We have cited part of these already above, but they are of such exquisite beauty, and withal so little rusted by antiquity of language, that we do not hesitate to subjoin them entire. We think they possess greater vigour and freshness (and this is not often so) than the paraphrase by Dryden, who has expanded them into more than twice their original number.

In the old dayes of King Arthure,
Of which the Bretons speke in great honour
All was this land fulfilled of Fayry;
The Elfquene with her jolly company
Danced full oft in many a grenè mede,
This was the old opinion as I rede,
I speke of many hundred yere ago,
But now can no man se none Elfis mo.
For now the gretè charity and prayers
Of Limitours, and other holy Frerers,
That serchin every lond and every streme,
As thik as motis in the sunnè beme,
Blessing halls, chambirs, kitchinis and boures,
Cities, boroughs, castilis and hie toures,
Thorpis and barnis, shipins and dairys,
This maketh that there ben now no Fayeys,
For there as wont to walkin was an Elf
There walkith now the Limitour himself,
In Undirmelis & in Morrowinges,
He saith his Mattins and his holy thinges,
As he goth in his Limitatioune.
Wymen may now go safely up and downe
In every bush and under every tre
There n' is none othir Incubus but he,
And he will den them no dishonor.

Wife of Bath's Tale, ad in.

To turn to the Medical History of the Incubus. Pliny has recommended two remedies for this complaint; one sufficiently simple, wild piony seed, which he says *medetur Faunorum in quiete ludibriis.* (xxv. 10.) Another, which it would not be easy to discover in any modern Pharmacopœia, is a decoction in wine and oil of the tongue, eyes, liver, and bowels of a dragon, wherewith, after it has been left to cool all night in the open air, the patient should be anointed every morning and evening. (xxx. 24.)

Dr. Bond, a Physician, who tells us that himself was much afflicted with the Nightmare, published an *Essay on the Incubus* in 1753. At the time at which he wrote, medical attention appears to have been very little called to the disease, and some of the opinions hazarded were sufficiently wild and inconclusive. Thus Dr. Willis said it was owing to some incongruous matter which is mixed with the nervous fluid in the cerebellum; (*de Animâ Brutorum*, 6.) and Bellini thought it imaginary, and to be attributed to the idea of some demon which existed in the mind the day before. (*de Morb.* p. 604.) Both of these writers might have known better if they would have turned to Fuchsius, (with whom Dr. Bond appears to be equally unacquainted,) who in his *Work de Curandi Ratione*, published as early as 1548, has an excellent Chapter (i. 31.) on the causes, symptoms, and cure of Nightmare, in which he attributes it to repletion and indigestion, and recommends the customary discipline.

Lying on the back is considered by Dr. Bond as one of the chief proximate causes; and to this position, also, he refers Colonel Townshend's remarkable power of suspending animation, which we have already noticed under ASPHYXIA. He adds the following corollaries as containing the sum of his reasoning, and we see no cause to dispute their justness. 1. That they who have a very sensible system of fibres, and are soon affected by a stimulus, are least subject to the Nightmare; 2. that sluggish, inactive constitutions are most liable to it; 3. that the severity of the fit will always be proportional to the sensibility of the fibres and the quantity of blood; 4. that the duration of a fit will be proportional to the sensibility and vigour of the constitution; 5. that they who sup sparingly and never sleep on their backs are seldom or never afflicted with it; 6. that it is more

INCUBUS.

INCUBUS. common in those seasons of the year which most increase the volume of the fluids, hence Spring and **INCULK.** Autumn are its most fertile periods. Its frequent recurrence is not a favourable prognostic, but foreruns many fatal diseases. Dr. Bond, if we may judge from his writings, was a man of a grave, simple, demure, and medical tone of mind, and we doubt not he would have been grievously shocked if any of his readers had hinted a suspicion that the sly humour, which nevertheless most undoubtedly lurks in the following Case, was voluntary on the part of the Author. It furnishes a companion piece to the *otiosus Sacrificus* of Wier.

"A corpulent Clergyman about fifty years old, who is very fond of strong beer and flesh suppers, but so subject to the Night-mare that he is obliged to stint himself to a certain quantity every night; whenever he happens to take an over-dose he groans so loudly that he often awakes all the people in the house. He has assured me that in these fits he imagin'd the Devil came to his bed-side, seiz'd him by the throat, and endea-

voured to choak him. Next day he observ'd the black impressions of his hard fingers on his neck. After being at a wedding or christening he never escaped it; and his servant is obliged to watch him all the next night, and rescue him from the paws of Satan, whose dreadful approach always makes him roar loud enough to awake the servant if he should happen to be asleep. The servant told me that he always found his master lying on his back in the fit." (56.)

Every one must remember Fuseli's terrific conception of the Nightmare, which well represents (though under a gentler form) the agonies of this corpulent Clergyman. Fuseli is said to have painted that Picture from a recollection of his own sufferings under an Incubus, which he had succeeded in obtaining, after voraciously gorging an immoderate supper of raw pork, for the express purpose.

The Nightmare, its causes and its cure, is well treated Dr. Whytt. by Dr. Whytt in his *Observations on Nervous Diseases*. (vi. 18.)

INCUL'K, } Fr. *inculquer*; It. *inculcare*; Sp. *inculcar*; Lat. *inculcare*, in, and
INCULCATE, } *calcare*, i. e. *calce premere*, to press
INCULCA'TION, } with the heel; to press closely, forcibly.
INCULCATOR.

Met. to press forcibly, into, to press or urge, frequently, repeatedly; to teach impressively, urgently, repeatedly.

And therefore Paul oft *inculke*th these two wordis.

Joye. *Exposition of Daniel*, ch. ix.

If they would say y^t we misse constrew their wordes, their bookes be open, and the wordes playne, *inculke*d agayne and agayne so often and so openly that men cannot erre therein, nor they by anye cloke or colour defende theym.

Sir Thomas More. *Workes*, fol. 260. *A Dialogue concerning Heresies*.

I knowe that I speake this to them that neither greatly take hede, nor understand the same: but I doe therefore repete, and often *inculcate* it.

Udall. *John*, ch. xiv.

In the *inculcation* of these wordes, I am tedious (to a learned reader) but yet this auctor enforeth me thervnto.

Stephen. *Bishop of Wynchester*, fol. 55. *Explicatio of the true Catholique Fayth. The presence of Christes Bodie in the Sacrament*.

For the wisdom of poets would first make the images of virtue so amiable that her beholders should not be able to look off, (rather gently and delightfully infusing, than *inculcating* precepts.)

Davenant. *Preface to Gondibert*.

The best of all saints are subject to fits of unbeleeve, and oblivion; the onely remedy whereof must be the *inculcation* of God's mercifull promises of their reliefe; and supportation.

Hall. *Works*, vol. ii. fol. 235. *Contemplations. Lazarus raised*.

The most obvious and necessary duties of life; they [the philosophers] have not yet had authority enough to inforce and *inculcate* upon men's minds with so strong an impression, as to influence and govern the general practice of the world.

Clarke. *Evidences of Natural and Revealed Religion*, p. 303.

By these frequent *inculcations* of the archbishop, and some of his fellow bishops, and by their discreet behaviour towards the queen, she was at length brought off from the fancy of images.

Strype. *Life of Parker*, Anno 1561

Des Cartes himself, who has been the greatest example and *inculcator* of this suspension [of assent,] declares that he would have it practised only about human speculations, not about human actions.

Boyle. *Works*, vol. iv. p. 183. *Considerations about the Reconcilableness of Religion*.

It is now submitted to the candid reader, Whether it be not fairly proved, that the mysteries were invented by the legislator, to affirm and establish the general doctrine of a providence, by *inculcating* the belief of a future state of rewards and punishments.

Warburton. *Works*, vol. ii. p. 77. *The Divine Legation*, book ii. sec. 4.

The days that are to follow must pass in the *inculcation* of precepts already collected, and assertion of tenets already received.

Johnson. *The Rambler*, No. 151.

INCULPABLE, } It. *inolpevole*; Sp. *inculpable*;
INCULPABLENESS, } Lat. *inculpabilis*, in, and *cul-*
INCULPABLY. } *pabilis*, from *culpa*, a fault, i. e. (Vossius) a transgression of the laws, and the bounds of virtue. See CULPABLE.

Faultless, blameless; that can or may not be blamed, condemned, or censured.

Such persons also wrathe carrieth violently out of the right way, to the spoyling of *inculpable* & faultlesse poore men.

Udall. *Luke*, ch. iv.

True puritee consisteth in the *inculpableness* and innocencie of the heart.

Id. *Ib.* ch. xi.

For if Chrysostom's impatience and head-long desire slew him, why shuld mine honest proceeding and care be *inculped* therewithal.

Shelton. *Don Quixote*, book ii. ch. vi. p. 105.

He was Lycaons sonne whom Jove into a wolfe did turne

For sacrificing of a childe, and yet in armes renown'd,

As one that was *inculpable*.

Chapman. *Homer. Iliad*, book iv. fol. 52.

Men cannot be always babes in Christ without their own fault; they are no longer Christ's little ones—then they are *inculpably* ignorant.

Taylor. *The Great Exemplar*, part iii. dis. 17. p. 445.

The case is such in the rules of morality, that no ignorance of things, lying under necessary practice, can be totally *inculpable*.

South. *Sermons*, vol. vii. p. 200.

The great thing to be attended to in this case, of a man's following a mistaken judgment, is the culpableness or *inculpableness*, the faultyness or innocence of the mistake upon which he acts.

Sharpe. *Works*, vol. ii. p. 199. *A Discourse of Conscience*.

In a word, he who endeavours to know the utmost of his duty that ne can, and practises the utmost that he knows, has the equity and goodness of the great God to stand as a mighty wall or rampart between him and damnation, for any errors or infirmities, which the frailty of his condition has invincibly, and therefore *inculpably*, exposed him to.

South. *Sermons*, vol. ii. p. 414.

INCULT.
—
INCUMBENT.

INCULT, INCULTIVATE, INCULTIVATION, INCULTURE.

Lat. *incultus*, past participle of *incolere*, (*in*, privative, and *colere*, to labour earnestly, *sc.* for the improvement of any thing.) See

CULTIVATE.

Unimproved by labour; not tilled, or ploughed, or manured.

Hence grew the impostures of charms, and amulets, and other insignificant ceremonies; which to this day impose upon common belief, as they did of old upon the barbarism of the *incultivate* Heathen.

Glanvil. The Vanity of Dogmatizing, ch. xii. p. 115.

The modern retainers to the Stagirite have spent their sweat and pains upon the most litigious parts of his philosophy; while those, that find less play for the contending genius, are *incultivate*.

Id. Ib. ch. xvii. p. 165.

Germany then, says Tacitus, was *incult* and horrid, now full of magnificent cities.

Burton. Anatomy of Melancholy, fol. 322.

Certainly, the *inculture* of the world would perish into a wilderness, should not the activeness of commerce make it an universal city.

Feltham. Resolve 49.

Her forests huge,
Incult, robust, and tall, by Nature's hand
Planted of old.

Thomson. Autumn.

Inhabited by wild beasts, and in that state of *incultivation* which Nature in her luxuriant fancies loves to form, the wilderness was of no value to its proprietors.

Berrington. History of Abeillard, p. 108.

INCUMBENT, *adj.* } Lat. *incumbens*, present
INCUMBENT, *n.* } participle of *incumbere*, to lie
INCUMBENCY. } upon, to repose, or rest upon
(*in*, and *cumbere*, to lie down.)

Lying, leaning, reposing, resting upon; resting, weighing, pressing upon, (as a duty, that must be borne or supported.)

Sir Edward Coke says, (*Lit.* 119.) a clerk resident on his benefice is termed an *Incumbent*, because he does or ought diligently to bend all his study to the discharge of the cure of the church to which he belongs.

And lowe men spiritually are such, as are *incumbent* and doe rest on filthy or vile and transitorie things.

Udall. Luke, ch. xix.

Yet this expence would be much less than to hire *incumbents*, or rather *incumbrances*, for life-time; and great means (which is the subject of this discourse) to diminish hirelings.

Milton. Works, vol. i. fol. 574. *Hirelings out of the Church.*

If the great door be arched with some brave head, cut in fine stone or marble for the key of the arch, and two *incumbent* figures gracefully leaning upon it towards one another, as if they meant to confer, I should think this a sufficient entertainment for the first reception of any judicious sight.

Reliquiæ Wottonianæ, p. 61.

Some things are mine by possession, some by use; some by title, some by *incumbency*.

Taylor. Rule of Conscience, book iii. ch. iii.

Meanwhile *incumbent* o'er the shining share
The master leans, removes th' obstructing clay
Winds the whole work, and sidelong lays the glebe.

Thomson. Spring.

For though they have now the same right by their *incumbency* that they then had, yet in the time of superstition, the fees of obits, exequies, soul-masses, and such other perquisites, did furnish them so plentifully, that, considering their obligation to remain unmarried, they lived well, though their certain maintainance was but small.

Burnet. History of the Reformation, vol. ii. *Preface*, p. xiii.

The balance of his soul is lost; he is no longer his own master, nor is capable of attending properly to the offices of life which are *incumbent* on him, or of turning his thoughts into any other direction than what passion points out.

Blair. Sermon 4. vol. v. p. 54.

In the case of ill health, and doubtless in other cases that may occur, there will sometimes be good reason for the *incumbent* to desire, and therefore for the ordinary to grant, an occasional suspension, or relaxation, at least, of the general rule.

Hurd. Works, vol. viii. p. 77. *Charge to the Clergy of the Diocese of Worcester.*

In short, the reason of the thing speaks so strongly for the *incumbency* of parochial ministers, that they, who have the best excuse to make for themselves, will lament their absence, and accept the leave granted to them with regret.

Id. Ib.

INCUMBER, } Also written by both ancient and
INCUMBRANCE, } modern authors *Encumber*, *q. v.* See
INCUMBROUS. } also COMBER, and CUMBER. Fr. *encombrer*; It. *ingombrare*, *q. d.* (Skinner,) *incumulare*; *i. e.* *cumulo rerum impedire*, to impede or embarrass by an accumulation of difficulties.

To overload, to oppress with a load or burthen; with toil or trouble; with vexation; to embarrass, to harass, to trouble.

For hard language, and hard matere
Is *incumbrous* for to here.

Chaucer. The Seconde Booke of Fame, fol. 278.

The heart that laie *incumbred* all within
Had fainted quite.

Turberville. The Louer blames his Tongue, &c.

In which the gentleman was unfortunately *incumbered* with wants, and worse matched with many ill disposed people.

Hakluyt. Voyages, &c. vol. iii. fol. 145. *Sir Hum. Gilbert.*

You will esteeme them not wel informed of their proceedings, that thinke them insufficient to passe through that which they undertooke, especially hauing gone thus far in the view of the world, through so many *incumbrances* & disappointed of those agreements which led them y^e rather to vndertake the service.

Id. Ib. vol. ii. part ii. fol. 136. *The Portugal Voyage.*

But most that curre, barking with bitter sound,
And creeping still behind, doth him *incomber*,
That in his chauffe he digs the trampled ground,
And threats his horus, and bellows like the thonder.

Spenser. Faerie Queene, book vi. can. 5.

But being aged now and weary to
Of warres delight, and worlds contentious toyle,
The name of knighthood he did disavow,
And hanging vp his armes and warlike spoile,
From all this world's *incombrance* did himself assoile.

Id. Ib.

I, besides my want of experience sufficient for that service, was so *incumbered* with debts and engagements at that time, that I could not possibly undertake it, without hazarding the ruin of my family and estate.

Ludlow. Memoirs, vol. i. p. 127.

He left his javelin in the dead, for fear
The long *incumbrance* of the weighty spear
To the fierce foe advantage might afford,
To rush between and use the shortned sword.

Pope. Homer. Odyssey, book xxii.

Thus dream they, and contrive to save a God
Th' *incumbrance* of his own concerns, and spare
The great artificer of all that moves
The stress of a continual act, the pain
Of unremitted vigilance and care,
As too laborious and severe a task.

Cowper. The Task, book vi.

INCUR, } Fr. *encourir*, *incurrir*; It. *incorrere*;
INCURSION. } Sp. *encorrir*; Lat. *incurrere*, to run
into, (*in*, and *curre*, to run.)

To run or rush into or against, to enter; met. to run against, to encounter, to meet with, to undergo, become subject, exposed or liable to.

Incursion; an inroad, or invasion.

They thought he would speak on Cæsar's side, and allowe paying of tribute, and so *incur* the hatred of all the people, whereby they might boldly afterward put him to death.

Wilson. Arte of Logike, fol. 87.

INCUR. Which the sophisters calle an horned question, because that to whether of both parties a bodie shal make a direct answer, he shal incurre inconuenience & be taken in his answer.
— INCURABLE. Udall. *Luke*, ch. xx.

Leauing Graterus with the band, whereof he had the rule, & vi M. horsemen, of whom Amintas had the charge, with y^e like number of archers, to defende Parthenia from the *incursion* of the barbarous nations.
Brende. *Quintus Curtius*, book vi. fol. 144.

This matter having been debated with great contention, caused the proposer of this law [Flaminius] to *incur* much evill will and displeasure with the nobilitie, but it procured him the affection and love of the commons, and in processe of time a second consulship.
Holland. *Livius*, fol. 429.

As for the motions of the minute parts of bodies, which do so great effects, they have not been observed at all; because they are invisible, and *incurre* not to the eie.
Bacon. *Natural History*, sec. 98.

Aurelius who was left behind, for feare that the associates of the people of Rome, wearied with rodes and *incursions* into their territories and other injurious oppressions, might revolt unto the king; never departed out of the confines of the associates.
Holland. *Livius*, fol. 770.

For, he that is no longer affected with a benefit than it *incurs* the sense, and suffers not itself to be disregarded, is far from being gratefull; nay, if we believe the philosopher, is ingratefull in the worst kind, and highest degree.
Barrow. *Works*, vol. i. fol. 92. *Sermon* 8.

Light is discerned by itself, because by itself it *incurs* into the eye.
South. *Sermons*, vol. v. p. 304.

Raise an embattled wall, with lofty towers;
From space to space be ample gates around,
For passing charriots; and a trench profound.
So Greece to combat shall in safety go,
Nor fear the fierce *incursions* of the foe.

Pope. *Homer. Iliad*, book vii.

————— Youth repairs
His wasted spirits quickly, by long toil
Incurring short fatigue.

Cowper. *The Task*, book i.

Some deem'd this daring insult they sustain
From the fierce Swiss or hardy Gascon train:
But, while uncertain whence th' *incursion* came,
They call the troops of every clime and name.

Hoole. *Orlando Furioso*, book xxvii.

INCURABLE, } Fr. *incurable*; It. *incurabile*;
INCURABLENESS, } Sp. *incurable*; Lat. *in*, and *cura*,
INCURABLY. } care or cure, q. v.

That cannot be *cured* or healed, recovered or restored—to a sound or healthy state; irrecoverable, remediless.

In all her life with paine to be oprest
And turment sore, with sicnesse *incurable*.

Chaucer. *Testament of Creseide*, fol. 196.

I not what other thyng auaieth
Of hope, whan the herte faileth
For such a sore is *incurable*.

Gower. *Conf. Am.* book iv. fol. 83.

Wisdom must judge 'twixt men apt to amend,
And minds *incurable*, born to offend.

Daniel. *History of Civil Wars*, book vi.

The nature, the durableness, cost, paine, *incurableness* of her disease both sent her to seek Christ, and moved Christ to her cure.
Hall. *Works*, vol. ii. fol. 138. *Contemplations. The bloody issue healed*.

If any man shall fraudulently sell an horse, which he knows secretly and *incurably* diseased, to another for sound; and that other, believing the seller's deep protestation, shall upon the same price, *bonâ fide*, put him off to me; I feel myself injured, but whither shall I go for an amends?

Id. *Ib.* vol. iii. fol. 793. *Cases of Conscience*, case 6.

When the flesh is so proud, that it scorns all the powers of a corrosive, it is an argument that it is *incurable*, and fit for nothing but to be cut off.
South. *Sermons*, vol. vii. p. 220.

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Those have been given over, and that too (sometimes rather upon the believed *incurableness* of the disease, than the personal condition of the patient) even by judicious and experienced physicians.

Boyle. *Works*, vol. ii. p. 93. *Natural Philosophy*.

They wished to prevent a difference of opinion on the commonwealth from festering into rancorous and *incurable* hostility.

Burke. *Works*, vol. ii. p. 11. *On a late State of the Nation*.

On the misery prepared for the reprobate, it would be shocking to dwell, and in a high degree improper and presumptuous in us to descant on the degree and duration of those punishments, which infinite justice and wisdom may see cause to inflict on the *incurably* wicked.
Blair. *Sermon* 20. vol. v.

INCURIOUS, } Lat. *incuriosus*, *in*, and *curiosus*,
INCURIOUSLY, } from *cura*, care, q. v.
INCURIOUSNESS, } Careless, heedless, having no
INCURIOUSITY. } care or anxiety, indifferent; no desire or wish to learn, know, or understand.

The best gentlemen anciently were not the best scholars, and (minding matters of more moment) were somewhat too *incurious* in their names.

Fuller. *Worthies*, vol. i. p. 49. *Of England*, ch. xvii.

If we may lose the gifts by our own fault, we may purchase them by our diligence: if we may lessen them by our *incuriousness*, we may increase them by study; if we may quench the spirit, then also we may re-kindle it.

Taylor. *Polemical Discourses*, fol. 5. *An Apology for authorized and set Forms of Liturgie*.

It is enough for me to rest in the hope that I shall once see them [saints and angels:] in the mean while let me be learnedly ignorant and *incuriously* devout, silently blessing the power and wisdom of my infinite Creator, who knows how to honour himself by all these glorious and unrevealed subordinations.

Hall. *Works*, vol. iii. fol. 968. *The Invisible World*, book i. sec. 7.

Whether he steals along the lonely dale,
In silent search; or through the forest, rank
With what the dull *incurious* weeds account,
Bursts his blind way.

Thomson. *Spring*.

His [Julian's] attempt produced other circumstances that would obtrude themselves even on the most *incurious*.

Warburton. *Works*, vol. viii. p. 90. *Julian's Attempt to rebuild the Temple*, book i. ch. v.

But his [Pilate's] *incuriosity* or indifference, when truth was offered to be laid before him as a private man, and by one who, he knew, had the repute of exercising every spiritual power necessary to enforce it, shews him in a light much less excusable.

Id. *Ib.* vol. ix. p. 1. *Sermon* 1.

INCURVE, } Lat. *incurvus*; *in*, and *curvus*,
INCURVATE, } bowed. See CURVE.
INCURVATION, } Not bowed or arched, crooked,
INCURVITY. } bent, or inflected.

Have yee great ones all the *incurvations* of the knee, the kisses of the hand, the styles of honour, yea the flatteries of heralds, let God's hand touch you but a little, with a spotted fever, or girds of the colicke, or belking paines of the gout, or stoppings of the bladder, alas what ease is it to you, that you are laid in a silken bed, that a potion is brought you on the knee, in a golden cup?

Hall. *Works*, vol. ii. fol. 407. *The Fall of Pride*.

Being the hieroglyphick of celerity, and swifter then other animals, men best expressed their [the dolphin's] velocity by *incurvity*, and under some figure of a bow.

Sir Thomas Brown. *Vulgar Errors*, book v. ch. ii.

Mr. Flamstead's measures were taken with a micrometer that pinches or clasps the opposite edges of a planet, which would *incurvate* the rays one way; and Mr. Huygens's were taken with the interposition of a thin tapering plate covering the planet as far as the extremity of its face, which would cause an *incurvation* of the rays the contrary way.

Derham. *Astro-Theology*, book i. ch. ii. note 1.

————— Yon hollow trunk,
That with its hoary head *incurv'd* salutes
The passing wave, must be the tyrant's fort,
And dread abode.

Somerville. *The Chase*

INCURVE.

IN-
DANGER.

While they remain parallel, and with little or no *incurvation* upwards or downwards, the countenance will indicate tranquillity, that is, a composed state of mind without emotion.

Beattie. *Moral Science*, part i. ch. ii. sec. 7.

INDAGATION, } Lat. *indagare*, which Vossius
INDAGATOR. } thinks is by contraction from *in-
duagere*; *indu*, for *in*, and *agere*, to act or do; conse-
quentially, to search after or into.

Search or investigation, examination, scrutiny.

Part hereof hath been discovered by himself, and some by humane *indagation*: which though magnified as fresh inventions unto us, are stale unto his cognition.

Sir Thomas Brown. *Vulgar Errours*, book i. ch. x.

Wherefore for men to make nothing of this royal law of Christ, [Thou shalt love the Lord thy God, &c.] and yet to pretend to be more accurate *indagators* into matters of religion, and more affectionate lovers of piety than ordinary, is either to be abominably hypocritical, or grossly ignorant in the most precious and necessary parts of Christianity.

Henry More. *Defence of the Moral Cabbala*, ch. i.

Chymists seem not to have taken notice of what importance such experiments may be in the *indagation* of the nature, and especially of the number of the elements.

Boyle. *Works*, vol. i. p. 483. *The Sceptical Chymist*.

An enquiry, whose truth is of that importance, and of that difficulty, that it may as well deserve, as require, to be searched into by such skilfull *indagators* of nature as yourselves.

Id. *Ib.* vol. i. p. 465. *Physiological Considerations*.

Awake, ye curious *indagators*! fond
Of knowing all, but what avails you known.

Young. *The Complaint*. Night 5.

INDAMAGE, also written *Endamage*, *q. v.* *En*, or *in*, and *damage*. Lat. *damnum*, (from *damn-are*), the loss or injury, the punishment to which any one is doomed or condemned.

To hurt, injure, or harm; to inflict any injury or detriment.

This tyme is dangerous to all ages, all natures, and in all countreys, but the natures note and moyst, be leste *indamaged*.

Sir Thomas Elyot. *Castel of Helth*, book ii. p. 38.

The tryal hath *indamag'd* thee no way,
Rather more honour left and more esteem.

Milton. *Paradise Regained*, book iv. l. 206.

This is of great use, both in respect of men's health, especially if they be of a tender or sickly constitution, and in respect of convenience for the keeping flesh, sweet-meats, and several sorts of wares and goods, and even household-stuff, that are subject to be *indamaged* by moist air.

Boyle. *Works*, vol. iii. p. 795. *Of the Utilities of Hygroscopes*.

INDANGER, also written *Endanger*, *q. v.* *En*, or *in*, and *danger*, *q. v.*

To *endanger* or to *danger* is,—to be or cause to be within the action or agency, the reach or risk of pain or penalty, of hurt, ill, or mischief; within the reach or risk of penal, hurtful, mischievous power.

What neded vs to be *indaungered* and become debtor to Christe, if Moses law sufficiently worke our saluacion.

Udall. *Galatians*, ch. iii.

How fraile, vnto how many jeopardies *indaungered*, how fleeting, and howe vnstable a thing is beuty, whē one ague, one wart, or one haire may of the most goodly make the most loathsome.

Vives. *Instruction of a Christian Woman*, book ii. ch. v.

For the fear of a less inconvenience unpardonably requires of his brethren, in their extreme necessity, to debar themselves the use of God's permissive law, tho' it might be their saving, and no man's *indangering* the more.

Milton. *Works*, vol. i. fol. 237. *Of Nullities in Marriage*.

The rule is, rather to take less than is allowed us than to take all; rather to abridge ourselves of our lawful liberties, than by doing all that we may lawfully do, *indanger* our falling into sin.

Sharpe. *Works*, vol. i. p. 191. *Sermon 7*.

INDEAR, } Also anciently, and now more
INDEARMENT. } commonly, written *Endear*, *q. v.* *En*, or *in*, and *dear*, *i. e.* (consequentially) precious, costly, highly or greatly prized or valued, rated or esteemed.

To cause to be, to make *dear* or precious; to esteem or value, as *dear* or precious; as highly or greatly prized, much or greatly beloved.

He whom an honest quæstorship had *indear'd* to the Sicilians, was not more by them importun'd against Verres, than the favourable opinion which I had among many who honour ye, and are known and respected by ye, loaded me with entreaties and perswasions, that I would not despair to lay together that which just reason should bring into my mind, toward the removal of an undeserved thraldom upon learning.

Milton. *Works*, vol. i. p. 153. *Of Unlicensed Printing*.

He now animates himself after the temptation against the spiritual Goliath, with the like remembrance of God's ancient mercies, and in *dearments* to his soul.

Hall. *Works*, vol. iii. fol. 667. *Satan's fiery darts quenched*, dec. ii. 9.

The young woman whom he lov'd was instructed to open his eyes accordingly, as well to *indear* herself to him by such a circumstance, as to moderate his extasies by the persuasion of a voice, which had so much power over him as hers ever had.

Tatler, No. 35.

The last was indeed the consideration that so much *indeared* Mr. Pope to him. He found him an honest and well-principled man.

Warburton. *Works*, vol. i. p. 28. *The Life by Hurd*.

INDEAVOUR, now usually written *Endeavour*. *Deavour*, *devoir*, or *dever*, is from the Lat. *deb-ere*; and thus, *endeavour* is *officium suum prout debet, exsequi*.

As the Fr. *s'efforcer*, "to *endeavour*, labour, enforce himself, to strive with might and main, to use his (utmost) strength, apply all his vigour, employ his (whole) power." Cotgrave.

In our older writers the verb is sometimes used reflectively. Instances may be found in the *Collect for the IIId Sunday after Easter*, and in the *Homily for Rogation Week, IIIId Part*, (p. 417. Oxford 8vo. Ed.) Johnson (*v.* ENDEAVOUR) has used it actively.

They cast them selues at Cesar's feet, and weeping tolde him that they sought & *indeuored* no lesse to haue the thyngs kept secret whyche they should speake, then to obteyne the thyngs they sewed for.

Arthur Goldyng. *Cæsar. Commentaries*, book i. fol. 23.

But you patrician spirites that refine
Your flesh to fire, and issue like a flame
On braue *indeuours*.

Hakluyt. *Voyages, &c.* vol. iii. fol. 670. M. G. C.

These, by how much more hard they are to intreat, by so much more precious they are, being obtained; and therefore worthier our *indeuour*.

Hall. *Works*, vol. i. fol. 102. *The Art of Divine Meditation*, ch. xii.

INDEBT, } *In*, and *debt*, *q. v.* Lat. *debit-um*,
INDEBTMENT. } past participle of *deb-ere*; *de*, and *hab-ere*; *quasi de alio hab-ere*. Vossius.

To have or hold, or cause to have or hold, of, or from another, his property or right, his *due*; that which is owed to him, which ought at some time to be delivered or paid to him; to be bound to return or repay.

Thy fortune hath *indebted* thee to none,
But t'all thy people universally;
And not to them, but for their love alone,
Which they account is placed worthily.

Daniel. *To the King's Majesty*.

For he began to flatter the common people, and specially those that were *indebted*: he took upon him to defend their causes, and pleaded their case at the bar against their creditors.

Sir T. North. *Plutarch*, fol. 128. *Camillus*.

INDEAR.
INDEBT.

INDEBT. Thou art imprisoned ———— Fear thou a worse prison
if thou wilt needs wilfully live and dye in a just *indebtment*, when
thou maiest be at once free and honest.
Hall. Balm of Gilead. Comforts against Imprisonment.

As a misery is not to be measured from the nature of the evil, but
from the temper of the sufferer, I shall present my readers, who are
unhappy either in reality or imagination, with an allegory for which I
am *indebted* to the great father and prince of poets.

Tatler, No. 146. col. 2.

Whatever I may be able to do I stand *indebted* to Mr. Locke for,
learned from him which way to direct my observation and how to
make use of what I observe.

Search. Light of Nature, vol. i. part i. Introduction, p. xviii.

INDE/CENT, } Fr. *indecent*; It. and Sp. *inde-*
INDE/CENTLY, } *cente*; Lat. *indecent*; *in*, privative,
INDE/CENCE, } and *decens*. See **DECENT**.
INDE/CENCY. } Unfit, unbecoming, unsuitable,
uncomely, unseemly, improper.

Of all God's works, which do this world adorn,
There is no one more faire and excellent,
Then is man's body both for powre and form,
Whiles it is kept in sober government;
But none then it more foule and *indecent*,
Distempered through misrule and passions base.
Spenser. Faerie Queene, book ii. can. 9.

Of the *indecencies* of an Heroick Poem, the most remarkable are
those that show disproportion either between the persons and their
actions, or between the manners of the Poet and the Poem.
Davenant. The Answer of Mr. Hobbes to the Preface before Gon-
dibert.

Your lordship knows I am a servant; and I could not run away if
I would, or at least it had been to little purpose, though I should
have adventured to do so *indecent* and so undutiful an action.

Ludlow. Memoirs, vol. iii. p. 278.

And when *indecently* I rave,
When out my brutish passions break,
With gall in every word I speak,
She with soft speech my anguish cheers,
Or melts my passions down with tears.
Swift. To Stella, 1723-4.

I was indeed amazed to find a poor harmless woman, weak though
learned, guilty of nothing but what her religion infused in her, so
carried to an *indecence* of barbarity, that it appears that Bonner him-
self was not cruel enough for her, or at least for her confessor.

Burnet. History of Reformation, vol. iii. Introduction, p. xxx.

Conclude, therefore, when ye hear a certain language on this sub-
ject, that it is equally foolish, as it is *indecent*; and that we may
safely profess a belief in Jesus, without risking the reputation of your
wisdom.

Hurd. Works, vol. vi. p. 274. Sermon 18.

Profane talkers, lewd jesters, and they who, by speech or writing,
present to the ear or to the eye of modesty any of the *indecencies* I
allude to, are pests of society.

Beattie. Moral Science, part i. ch. ii. sec. 5.

INDECIDUOUS, *in*, and *deciduous*; *q. v. de*, and
cadere, to fall. *Deciduous* is applied to trees, whose
leaves fall, and is thus opposed to evergreens, which
are *indeciduous*, or do not fall the leaf.

The sun and Moon are usually described with humane faces;
whether herein there be not a pagan imitation, and those visages at
first implied Apollo and Diana, we may make some doubt, and we
find the statua of the sun was framed with raies about the head, which
were the *indeciduous* and unshaven locks of Apollo.

Sir Thomas Brown. Vulgar Errors, book v. ch. xxi.

INDECI/SIVE, } Fr. *indecis*, "*Indecision*, an un-
INDECI/SION. } *decision*." Cotgrave. *In*, and *de-*
cisive, (see **DECIDE**,) from the Lat. *decidere*, (*de*, and
cæd-ere, to cut,) to cut off; *sc.* dispute or discussion;
and thus to determine, to adjudge.

Indetermining, inconclusive, hesitating, unable to
adjudge, conclude, or determine.

Hitherto all their difficulties have arisen from their *indecision*, and
their wrong measures.

Burke. Works, vol. ix. p. 222. Letter to the Right Honourable
Edmund Perry.

But *indecision*, though a vice of a totally different character, is the
natural accomplice of violence.

Id. Ib. vol. vi. p. 237. Appeal from the New to the Old Whigs.

A thousand such criticisms are altogether *indecisive* as to his
general merit.

Blair. Lectures.

INDECLINABLE, *in*, and *declinable*. See **DE-**
CLINE, and **DECLENSION**.

That may not be *declined*; that has no *declension*.

But many of them [adverbs] are not of this character, and seem
to have been contrived for no other purpose, but in order to express
by one *indeclinable* word, what would otherwise have required two
or three words, as well as a more artful syntax.

Beattie. Moral Science, part i. ch. i. sec. 3.

INDECO'ROUS, } Lat. *indecorus*; *in*, privative,
INDECO'RUM. } and *decorus*, from *dec-ere*. See
DECENT, and **INDECENT**.

Unfit, unbecoming, unseemly; applied not so
strongly as *indecent*.

As if a herald in the achievement of a king, should commit the
indecorum to set his helmet sideways and close, not full-faced and
open in the posture of direction and command.

Milton. Works, vol. i. fol. 230. Of Nullities in Marriage.

The offence [loudness in the responses at church] mentioned in
the following epistles (though it may seem to be committed in a
place sacred from observation) is such that it is our duty to remark
upon; for though he who does it is himself only guilty of an *inde-*
corum, he occasions a criminal levity in all others who are present at
it.

Tatler, No. 54. col. 3.

At his time of life, if he could not do something by some sort of
weight of opinion, natural or acquired, it was useless and *indecorous*
to attempt any thing by mere struggle.

Burke. Works, vol. v. p. 22. On the Army Estimates, 1790.

Some slight *indecorums* therefore we may reasonably expect to
find, if the author (of Job) were indeed a Jew: and such, if I am
not much mistaken, we shall find.

Warburton. Works, vol. v. p. 308. The Divine Legation, book vi.
sec. 2.

INDEED, *in facto*, in fact; used for emphasis.

Custance was *yn deade* never married to the Erle Edmunde, the
wich *yn deade* truely married Luce, sister to the Duke of Millain.

Leland. Collectanea, vol. ii. p. 451.

I scapte the deth, I graunt, and brake the bands,
And lurked in a marrise all the nyght,
Among the ooze, while they did set their sailes:
If it so be that they *indeede* so dyd.

Surrey. Virgil. Æneis, book ii.

One thing *in-deede* I did, and will
For ever crave: that dwell I may
In howse of high Jehovah still.

Sidney. Psalm 27.

INDEFA'TIGABLE, } Fr. *indefatigable*; It. *in-*
INDEFA'TIGABLENESS, } *defaticabile*. *In*, and *de-*
INDEFA'TIGABLY. } *fatigabile*; *de*, and *fatigare*,
q. v. Lat. fatigare, quasi fatim agere, sive agitare, atque
ita ad lassitudinem perducere, to reduce to a state of
weariness.

That cannot be wearied or tired, worn out or ex-
hausted—by labour.

——— Or spread his aerie flight
Upborn with *indefatigable* wings
Over the vast abrupt, ere he arrive
The happy Ile.

Milton. Paradise Lost, book ii. l. 408.

INDE-
CISIVE.
———
INDEFA-
TIGABLE.

INDEFA-
TIGABLE.
—
INDEFEN-
SIBLE.

If every man would consider God to be the great eye of the world watching perpetually over all our actions, and that his hand is *indefatigable*, and his ear ever open, possibly sin might be extirpated from off the face of the earth.

Taylor. *The Great Exemplar*, part i. sec. 9. fol. 164.

The Prince of Hesse had many occasions given him to distinguish himself very eminently, both as to his courage, conduct, and *indefatigable* application.

Burnet. *Own Times*. Anno 1704.

They come short of his *indefatigableness*.

Parnell. *Life of Zoihus*, ad fin.

The contrary would be much more surprising, if we, who have never hitherto acted as became a state engaged in war, should conquer one who acts in every instance with *indefatigable* vigilance.

Blair. *Lecture 27*. (from *Demosthenes*), vol. ii. p. 261.

They have no ill scent belonging to them, [and] they are *indefatigably* nice in keeping themselves clean, for which purpose nature has furnished them with a brush under each foot.

Cowper. *Treatment of his Hares*.

INDEFEASIBLE, *in*, and *defeasible*, *q. v.* (and also *feasible*.) Fr. *desfaire*, to undo; and thus, to annul.

That cannot be annulled, abrogated, avoided, or made void.

Others objected, that if the blood gave an *indefeasible* title, how came it that the Lady Jane's mother did not reign?

Burnet. *History of the Reformation*, Anno 1553.

This transaction is sometimes called the social compact, and these supposed original regulations compose what are meant by the constitution, the fundamental laws of the constitution; and form, on one side, the inherent, *indefeasible* prerogative of the crown; and, on the other, the unalienable imprescriptible birthright of the subject.

Paley. *Moral Philosophy*, vol. ii. book vi. ch. iii. p. 131.

INDEFE'CTIBLE, } *In*, privative, and *defectible*,
INDEFECTIB'ILITY, } from *defect*; Lat. *deficere*,
INDEFE'CTIVE. } *defectum*, to undo, (*de*, and *facere*, to do.)

That cannot be undone; that cannot fail or be wanting, or decay; unailing.

He alone hath infallibility and *indefectibility*, whether in *decretis fidei*, or in *præceptis morum*, as Bellarmine....

Hall. *Works*, vol. i. fol. 499. *The True Peace Maker*.

He [Lactantius] means if men were born originally, and without undergoing any trial, into such a state as the good angels are now in, and the saints shall be in after the resurrection, namely, a state of *indefectible* virtue and happiness, then the nature of rewards and punishments would be taken away.

Clarke. *Works*, vol. iii. fol. 736. *Letter to Mr. Dodwell*.

All those attributes which Aristotle's definition,—the eternal most excellent living thing—or that of Tertullian,—the supreme great thing—do include or imply, namely, his unity first, then his eternity and *indefectibility*, his immense omnipresence, his spirituality, his justice and veracity, his sovereign majesty and authority.

Barrow. *Works*, vol. ii. Sermon 8.

Repentance and forgiveness stand in the breach, and supply the impossibilities of *indefective* obedience.

South. *Sermons*, vol. viii. p. 358.

Seven are my daughters, of a form divine
With seven fair sons, an *indefective* line.

Croxall. *Ovid. Metamorphoses*, book vi.

INDEFE'NSIBLE, } *In*, and *defensible*, from
INDEFE'NSIBLY, } *defend*. Lat. *defendere*, pro.
INDEFE'NSIVE. } *priè de se ac suis*, fendere, *hoc est*, arcere, depellere, to keep or hold off, to drive off.

That cannot be guarded, secured, fortified, upheld, supported, or maintained.

The sword awes the *indefensive* villager.

Sir T. Herbert. *Travels*, p. 337.

Forasmuch as Thomas himself had seen three instances of persons raised from the dead by our Saviour, during the time of his converse with him; all which must needs, upon the strictest terms of reason, render his unbelief and doubting of our Saviour's own resurrection (so unquestionably attested) utterly *indefensible*.

South. *Sermons*, vol. v. p. 171.

When men find that something can be said in favour of what, on the very proposal, they thought utterly *indefensible*, they grow doubtful of their own reason; they are thrown into a sort of pleasing surprise; they run along with the speaker, charmed and captivated to find such a plentiful harvest of reasoning, where all seemed barren and unpromising.

Burke. *Works*, vol. i. p. 5. *Preface to A Vindication of Natural Society*.

If there is propriety, however, in thus representing the amours of guilty intoxication, by which figure Milton calls it, some of the terms of expression are still *indefensibly* indelicate.

Mickle. *Lusiad*, book ix. note 32.

INDEFICIENT, } It. and Sp. *indeficiente*; Lat.
INDEFICI'ENCE. } *indeficiens*. *In*, and *deficiens*, present participle of *deficere*, to undo, and, consequentially, to fail. See **DEFICIENT**.

Unfailing, never wanting or falling off.

5. Lastly, there is a sort of God's dear servants who walk in perfectness, who *perfect holiness in the fear of God*; and they have a degree of clarity and divine knowledge more than we can discourse of, and more certain than the demonstrations of geometry, brighter than the sun, and *indeficient* as the light of heaven.

Taylor. *Sermon 6*. part iii. fol. 113.

In this field
The *indeficient* spring no winter fears.

G. Fletcher. *Christ's Triumph after Death*.

A great deal more ado was made, by occasion of a sermon preached at St. Mary's *ad clerum* upon the like points; viz. about the *indeficiency* of faith, final perseverance, sin the proper cause of reprobation, &c.

Strype. *Life of Parker*, Anno 1595.

INDEFINITE, } Fr. *indefini*; It. *indefinito*;
INDEFINITELY, } Sp. *indefinito*; *in*, and *definite*;
INDEFINITENESS, } *q. v.* from *define*. Lat. *definere*,
INDEFI'NITUDE. } *quasi finem dare*; to set a bound or limit.

Unbounded, unlimited, indeterminate, unrestricted.

The *indefinite* form of speech, in the author I cite, shows as if he meant some remote place by the Franks, admitting he had intended only but what we now call French.

Selden. *Illustrations of Drayton's Poly-olbion*, song 8.

And besides, it was left somewhat *indefinitely*, when it should determine or expire; which made the English esteeme it as a tribute, carried *vnder faire termes*.

Bacon. *Henry VII*. fol. 111.

The *indefiniteness* of the charge implies a generality.

Hall. *Works*, vol. i. fol. 476. *The Best Bargaine*

For it is very plain, that even where things are finite and determinate in their number, yet they arise to a strange and prodigious multitude, if not *indefinitude*, by their various positions, combinations, and conjunctions.

Hale. *Origin of Mankind*, part iv. sec. 2. fol. 157.

It were to be wished, that now that those begin to quote chymical experiments, that are not themselves acquainted with chymical operations, men would leave off that *indefinite* way of vouching, the chymists say this, or the chymists affirm that.

Boyle. *Works*, vol. i. p. 460. *Physiological Considerations*. Preface.

In my opinion, the name of the Pacifick Sea ought not to be extended from south to north farther than from 30 to about 4 deg. south latitude, and from the American shore westward *indefinitely*.

Dampier. *Voyages*, Anno 1684.

The reason then of their *indefiniteness* is with me, not "because in their real existent natures they are necessarily infinite," but quite the reverse, viz. because they have no real existent nature at all.

Law. *Enquiry. Of Space*, ch. i. p. 32.

Indefinite and omnipresent God,
Inhabiting eternity! shall dust,
Shall ashes, dare presume to sing of thee?

Thompson. *Sickness*, book v.

In his [Theobald's] reports of copies and editions he is not to be trusted without examination. He speaks sometimes *indefinitely*, when he has only one.

Johnson. *Works*, vol. ii. p. 153. *Preface to Shakspeare*.

INDEFEN-
SIBLE.
—
INDEFI-
NITE.

INDE-
FLOU-
RISHING.INDEFLOURISHING, in, and *deflourishing*. See
DE FLOUR. Lat. *deflorare, quasi florem demere*, to take
away the *flower*.INDELI-
BERATE.Ever *flourishing*, ever blooming.

Ros'd all in lively crimson are thy cheeks,
Where beauties *indeflourishing* abide,
And, as to pass his fellow either seeks,
Seems both to blush at one another's pride.

G. Fletcher. *Christ's Victory and Triumph*.INDELA'YED, } In, and *delay*, q. v. from Lat.INDELA'YEDLY. } *dilatatum*, put or borne away or
apart, put off, *sc.* from the instant time.

Not put off or postponed, procrastinated or retarded.

I have written to my Lord Chancellor's grace, and have made my
lawful excuse, with promise to make my repair *indelayed*, as soon as
I have done my service in the king and queen's affairs.

Strype. *Memorials. Queen Mary, Anno 1558*.

And of all the rest of their doings in this behalf, to make report in
writing unto her privy council; to the end that order might by them
be *indelayedly* taken for the furniture and provision thereof accord-
ingly.

Id. *Ib.* Anno 1553.

According to the tenor whereof, he received sundry letters from
the lords of the council to proceed *indelayedly* to the accomplishment
of the premises.

Id. *Ib.* Anno 1556.INDE'LEBLE, or } Fr. *indeleble*; It. *indelibile*;INDE'LIBLE, } Sp. *indeleble*. In, and *deleble*,INDE'LIBLY, } q. v. Lat. *delebilis*; *quod deleri*INDELIBI'LITY. } *potest*; which may be rased

or rubbed out. Tooke considers the A. S. *dilgian* (of
the same meaning) to be the root of the Latin.

That cannot be rased or rubbed out; that cannot be
eradicated or obliterated, avoided or annulled.

The women differ in their apparell from the men, razing their skins
with sharpe instruments, and putting thereon an *indelible* blacke co-
lour, marking their faces with diuers blacke lines.

Purchas. *His Pilgrimage*, fol. 927.

I desire to be answered—To what purpose is this *indeleble* image
or idea of God in us, if there be no such thing as God existent in the
world? or who sealed so deep an impression of that character upon
our minds?

More. *Antidote against Atheism*, book i. chap. ix.

Moreover the character of the chancellour is esteemed so sacred
and inviolable, that it remains altogether *indeleble* but by death onely.

Evelyn. *Miscellaneous Writings*, p. 69. *The State of France*.

If, say they, such a God as we are told of had created and formed
us, surely he would have left upon our minds a native and *indeleble*
inscription of himself, whereby we must needs have felt him without
seeking him.

Bentley. *Sermon 3*.

May in my mind
Indelible a grateful sense remain
Of favours undeserv'd!

J. Philips. *Cider*, book ii.

This is done with a flat bone instrument, cut full of fine teeth,
which, being dipped in the staining mixture, prepared from the juice
of the dooe dooe, is stuck into the skin with a bit of stick; and by
that means *indelible* marks are made.

Cook. *Voyages*, vol. v. book ii. ch. i. p. 407.

I will never depend upon the smile of princes; I will never stand
exposed to the artifices of courts; I will never pant for public ho-
nours, nor disturb my quiet with affairs of state. Such was my
scheme of life, which I impressed *indelibly* upon my memory.

Johnson. *The Idler*, No. 101.

My lords, upon a late occasion this question of the *indeleblity*
of the sacred character came to be much agitated in this house.

Horsley. *Speeches*, p. 422. April 13, 1804.

The Duke of Norfolk knew that the *indeleblity* of the sacred
character was a principle in the church of Rome; but he did not
know that it was equally a principle in the church of England.

Id. *Ib.* p. 429.

INDELIBERATE, in, and *deliberate*, q. v. Lat.
de liberare; *liberè de aliquà re cogitare*.

Without *deliberating*; without thought or reflection; INDELI-
BERATE.

A man drinks himself into a present rage, or distraction of mind;
in which condition he is perhaps carried to commit a rape or a
murder, which action is indeed in itself sudden and *indeliberate*.

South. *Sermons*, vol. vii. p. 204.INDEM-
NITY.

INDE'PLICATE, } In, and *delicacy*. Lat. *deli-*
INDE'LICACY. } *catus*, from *deliciæ, de*, and *lacere*,
to draw, to allure, to attract.

Having no allurements or attractions; and thus,
coarse, vulgar.

Your papers would be chargeable with something worse than *in-*
delicacy; they would be immoral, did you treat the detestable sins of
uncleanness in the same manner as you rally an impertinent self-love
and an artful glance.

Spectator, No. 286.

If to your nice and chaster ears
That term *indelicate* appears,
Scripture politely shall refine,
And melt it into concubine.

Churchill. *The Ghost*, book iii.

There is no wonder, therefore, that Lord Kaimes, in his *Elements*
of *Criticism*, should have expressed himself upon this subject, of the
indelicacy of English comedy, in terms much stronger than any that I
have used.

Blair. *Lecture 47*. vol. iii. p. 380. *English Comedy*.

INDE'MNIFY, } Fr. *indemniser, indemnité*;
INDEMNIFICA'TION, } Sp. *indemnizar, indemnidad*;
INDE'MNITY. } It. *indennito*. In, privative,
and *damnify*. See DAMN, and INDAMAGE, *ante*.

To save or free from hurt, injury, or harm; loss, or
penalty, or punishment; to save harmless or uninjured.

I am content to graüt him for the while, that they wyl sufficiently
prouide for thindempnitye of the witnesses.

Sir Thomas More. *Workes*, fol. 970. *The Debellacion of Salem*
and *Bizance*.

If these be the limits of law to restrain sin, who so lame a sinner
but may hop over them more easily than over those Romulean cir-
cumscriptions, not as Remus did with hard success, but with all
indemnity?

Milton. *Works*, vol. i. fol. 246. *Nullities of Marriage*.

I believe the states must at last engage to the merchants here that
they will *indemnify* them from all that shall fall out on this occsion.

Sir Wm. Temple. *Works*, vol. ii. p. 101. *To my Lord Arlington*.

In the year of his Majesty's happy restoration, the first play I un-
dertook was the *Duke of Guise*, as the fairest way which the act of
indemnity had then left us of setting forth the rise of the late rebel-
lion; and by exploding the villainies of it upon the stage, to pie-
caution posterity against the like errors.

Dryden. *Prose Works*, vol. ii. p. 71. *Vindication of the Duke of*
Guise.

Many persons are proprietors of slaves who have come innocently
by them, and whom it would be difficult to *indemnify*, if a general
emancipation of slaves in our colonies were immediately to take place.

Brattie. *Moral Science*, part. ii. sec. 656. p. 101.

Indemnification is capable of some estimate; dignity has no
standard.

Burke. *Works*, vol. viii. p. 107. *On a Regicide Peace*.

An INDEMNITY, says Gibson, (706. 719.) was a
pension paid to the Bishop in consideration of dis-
charging or *Indemnifying* Churches, united or appro-
priated, from the payment of Procurations; or by way of
recompense for the profits which the Bishop would
otherwise have received during the time of the vacation
of such Churches.

Tomline, in his *Law Dictionary*, vaguely cites, to
the following effect, a "MS. in Bibl. Cott. p. 84," with-
out further reference to guide our choice among the
numerous MSS. in that Collection. On the appropri-
ation of a Church to any College, &c. when the
Archdeacon loses for ever his Induction-money, the

INDEM-
NITY.
—
INDENT.

recompense he receives yearly out of the Church so appropriated, (as 12*d.* or 2*s.* more or less,) as a pension agreed at the time of appropriating, is called *Indemnity*.

INDEMONSTRABLE, Lat. *indemonstrabilis*; in-privative, and *demonstrabilis*. See **DEMONSTRATE**, from Lat. *demonstrare*, to show, to prove.

That cannot be proved (by reasoning.)

Because the degree of malignity in every error was oftentimes undiscernable, and most commonly *indemonstrable*, their zeal was alike against all.

Taylor. The Liberty of Prophesying, sec. 2.

It is altogether as easy and as just for any man to reject them, as for those, that take them for granted, to assert them, being indeed all of them as *indemonstrable* as the conclusion to be inferred from them.

Boyle. Works, vol. i. p. 560. *The Sceptical Chymist*, part v.

We find likewise some of the axioms of geometry mentioned by Aristotle as axioms, and as *indemonstrable* principles of mathematical reasoning.

Reid. Essay 7, vol. ii. p. 367. *Opinions about First Principles*.

INDE'NIZE, } More commonly written *Ende-*
INDENIZA'TION. } *nize*, q. v.

To give or bestow (*ex donatione regis*) the rights of a natural born subject; to admit to the enjoyment of such rights.

The beasts in every glen,
Which first to kill me had ordain'd,
Were by my privilege restrain'd,
Who *indenized* was within those bounds.

Stirling. Aurora, song 2.

Amongst other things was a pardon to West, who being privy to the late conspiracy, had revealed the accomplices to save his own neck. There were also another pardon and two *indenizations*.

Evelyn. Memoirs, vol. i. p. 622. Anno 1686.

INDE'NT, v. } Fr. *endenter*; It. *indentare*; i. e.
INDE'NT, n. } says Minshew, *indere dentes*, as it
INDENTA'TION, } were to put in *teeth*, so that one
INDE'NTMENT, } fould may answer another like teeth;
INDE'NTURE. } i. e. *dentatum facere*.

Fr. *endenter*, to snip, notch, jag on the edges. Cotgrave: to cut (by usage) in a waving line, to bound by a bending, waving line.

And ther was redy the seneschall of Carcassone, his baner before hym, the which was goules, a sheffe, syluer, thre cheuorns in the sheffe, bordred syluer *indented*.

Lord Berners. Froissart. Cronycle, vol. i. ch. lx.

We must shewe the kyng of England both your comission that you had authoritie to receiue it fro the French king, and also that you by your *indenture*, sealed with your seale of armes, shall confesse that you receiue the citie as a gift, and not rendred as a right to the kyng your master, or els be you sure that the citie shall not be deliuered.

Hall. Henry VIII. The tenth Yere.

With more noble and graceful severity than Popilius, the Roman legate, used with Antiochus, to limit and level out the direct way from vice to virtue, with straightest and exactest lines on either side, not winding or *indenting* so much as to the right hand of fair pretences.

Milton. Works, vol. i. fol. 200. *The Doctrine and Discipline of Divorce*.

And here the smug and siluer Trent shall runne,
In a new channell, faire and euenly:
It shall not winde with such a deepe *indent*,
To rob me of so rich a bottome here.

Shakspeare. Henry IV. First Part, fol. 61.

But that which glads and makes him proud'st of all,
Is when the brabbling neighbours on him call
For counsel in some crabbed case of law,
Or some *indentments*, or some bond to draw.

Hall. Satire 2, book iv.

Auxiliar to his son, Ulysses oears
The plummy-crested helms and pointed spears,
With shields *indented* deep in glorious wars.

Pope. Homer. Odyssey, book xix.

The spiry god unfolds his spheric form,
Through large *indentings* draws his lubric train,
And seeks the refuge of Apollo's fane.

Welsted. Ovid. Metamorphoses, book xv.

Whose tempers, inclinations, sence, and wit,
Like two *indentures*, did agree so fit.

Butler. Upon Human Learning, part ii.

The coast, which is low, seemed to be *indented* into creeks and projecting points; or else these points were small isles lying under the shore.

Cook. Voyages, vol. iv. book iii. chap. vii.

If a deed be made by more parties than one, there ought to be regularly as many copies of it as there are parties, and each should be cut or *indented* (formerly in acute angles *instar dentium*, like the teeth of a saw, but at present in a waving line) on the top or side, to tally or correspond with the other; which deed so made is called an *indenture*.

Blackstone. Commentaries, book ii. ch. xx.

AN **INDENTURE**, as the citation from Blackstone shows, is a **CHIROGRAPH** cut, not straightly, but in an *indented* form, so that the jagged edges, when brought together, may exactly tally, and prove the genuineness of the counterpart deeds. For a long time the words "This Indenture" (or some others, as we have shown under **CHIROGRAPH**) were very carefully written and divided between the two parts. Deeds thus made were called *Syngrapha*, *Chirographa*, or *Cirographa*, though Spelman (*Glossary*, ad v.) cites a passage from Lindewod, *Tit. de Offic. Archidiacon. c. 1.* in which the two are plainly distinguished from each other. *Differunt Chirographus et Syngraphus, quia Syngraphus est scriptura inter creditorem et debitorem Indentata: in cujus scissurâ literis capitalibus scribitur hæc dictio*, *Syngraphus, (sive τὰ Συγγραφα.) Sed Chirographus dicitur quod manu unius tantum, puta debitoris, scribitur, et penes creditorem relinquitur. Aliquando tamen promiscuè sumitur secundum Januensem.* The words of Johannes de Januâ here referred to are cited by Du Cange (*ad v. Chirographum*).

This mode is still preserved in making out the Indenture for a Fine; but the precaution is plainly useless, for the suture (if we may so call it) of the two parchments is quite sufficient to establish their original identity. For the most part, therefore, the Indenting only, without cutting through any letters, is at present in use; and it seems, as Blackstone says, to serve for little other purpose than to give name to the species of Deed. Even this purpose, as the parchment is now cut, is not legitimately obtained.

Spelman has not discovered any Indenture in England before the year 1216; Hicks before 1208; Rymer before 1197; Madox before 1185. The writer of a very tedious and unnecessarily long paper relative to them in the *Enc. Méthodique (Antiq.)* affirms that they were in use during the reign of Henry II.; and adds, with no little boldness, considering the diligence and research of the above names which he has just cited, *et si l'on examinait avec soin les archives des Eglises d'Angleterre, on en découvreroit sans doute encore de plus anciennes.* In France, P. Mabillon has not seen any before 1106. Indentures received their names, *Bi-partite*, &c. from the number of times which they were repeated. Spelman mentions that of Henry VII. respecting his Chapel at Westminster, as *septem-partite*, and he speaks of another as *undecim-partite*.

INDENT.
—
INDEN-
TURE.

INDE-
PENDENT.
—
INDE-
PREHEN-
SIBLE.

INDEPE'NDENT, *adj.*
INDEPE'NDENT, *n.*
INDEPE'NDENTLY,
INDEPE'NDENCE,
INDEPE'NDENCY.

Fr. *independant*; It.
and Sp. *independente*;
in, and *dependent*. See
DEPEND, from the Lat.
dependere, (*de*, and *pen-*

dere, to hang from, to rest or rely upon (in a hanging position.)

Not hanging from or resting or relying upon; not sustained or supported by, unsustained, unsupported; unconnected; not connected with, as inferior or subordinate to; not subservient or subject to.

But some of the former army, eminent enough for their own martial deeds, and prevalent in the House of Commons, touch'd with envy to be so far outdone by a new model which they contemn'd, took advantage of Presbyterian and *Independent* names, and the virulence of some ministers, to raise disturbance.

Milton. *Works*, vol. i. fol. 431. *An Answer to Eikon Basilike*.

They that we call *Independents*, are only such as hold that no classis or synods have a superiority over any particular church, and that therefore they ought all to be pluck'd up by the roots, as branches, or rather as the very trunk of, hierarchy itself.

Id. *Ib.* fol. 451. *A Defence of the People of England*.

Or else, that although there be in truth such a being as God, yet the world had not this its eternal existence by any derivation or influx from Him, but hath it absolutely and *independently*.

Hale. *Origin of Mankind*, ch. iii. sec. 1.

Some there are (they know) which can be content to admit of an orderly subordination of severall parishes to presbyteries, and those again to synods; others are all for a parochiall absolutenesse and *independence*.

Hall. *Works*, vol. iii. fol. 208. *An Humble Remonstrance*.

Yet [you Salmasius] assert to the highest degree that can be, the *independency* of a king, whom you defend; and will not allow him to owe his sovereignty to the people, but to his descent.

Milton. *Works*, vol. i. fol. 532. *A Defence of the People of England*.

These, therefore, being distinct and proper actions, do necessarily evince an *independent* and self-subsisting agent.

Hall. *The Invisible World*, book ii. sec. 1.

Either there has always existed some one unchangeable and *independent* Being, from which all other beings that are or ever were in the universe, have received their original; or else there has been an infinite succession of changeable and *dependent* beings, produced one from another in an endless progression, without any original cause at all.

Clarke. *On the Attributes*, p. 11.

Nor can a man *independently* upon the overruling influence of God's blessing, care and cark himself one penny richer, any more than one cubit taller.

South. *Sermons*, vol. iv. p. 432.

'Twas what I said to Craggs and Child,
Who prais'd my modesty, and smil'd,
"Give me," I cry'd (enough for me)
"My bread, and *independency*!"

Pope. *Horace*, epist. vii.

Who, taught in infancy to know
The comforts which from labour flow,
Are *independent* of the great,
Nor know the wants of pride and state.

Cotton. *Fable* 1.

Thy spirit, *Independence*, let me share!
Lord of the lion-heart and eagle-eye,
Thy steps I follow with my bosom bare,
Nor heed the storm that howls along the sky.

Smollett. *Odes. To Independence*.

The king, however, now declared that he considered the *independency* and uprightness of the judges as essential to the impartial administration of justice, and one of the best securities of the liberty of the subject, as well as conducive to the honour of the crown.

Belsham. *History of Great Britain. George III.* vol. v. p. 13.

INDEPREHENSIBLE. See DEPREHEND.

That cannot be caught or seized (*sc.* the intent or meaning;) cannot be discovered or detected.

Calling the second a case perplexed and *indeprehensible*.

Bishop Morton. *Discharge, &c.* (1633.) p. 174.

INDEPRIVABLE, *in*, and *deprivable*. See DEPRIVE. INDEPRI-
VABLE.

That cannot be taken away, withdrawn, or withheld.

It [the sovereign good] should not be transient nor derived from the will of others, nor in their power to take away; but be durable, self-derived, and (if I may use the expression) *indeprivable*.

Harris. *Dialogue concerning Happiness*, p. 1.

INDESERT, *in*, and *desert*, from *deserve*, *q. v.* past participle *deserved*, *deserv'd*, *deser'd*, *desert*; to earn by service, to merit for or by service.

Demerit, unworthiness.

All those who made their entrance into the world with the same advantages, and were once looked on as his equals, are apt to think the fame of his merits a reflection on their own *indesepts*.

Spectator, No. 256.

INDE'SINENT, } *In*, and *desinent*, *q. v.*; Lat.
INDE'SINENTLY. } *desinens*, from *desinere*, to leave off, to cease.

Unceasing or incessant.

For they [frogs] continue in *complexu venereo*, at least a month *indeseinently*.

Ray. *Of the Wisdom of God in the Creation*, part ii. p. 361.

The last kind of activity, and the perceptivity resulting from it, is much more noble, more *indeseinent*, and indefeasible than the first

Baxter. *On the Soul*, ch. i. p. 351.

His verdant blood
In brisk saltation circulates and flows
Indeseinently vigorous.

Smart. *The Hop Garden*, book i.

INDESTRUCTIBLE, *in*, and *destructible*. See DESTROY. From the Lat. *destruere*, (*de*, and *struere*, to build,) to pull down any building or structure, to demolish.

That cannot be destroyed or demolished.

I shall leave you to consider whether it may not hence be argued, that neither fire nor sulphur are primitive and *indestructible* bodies.

Boyle. *Works*, vol. i. p. 538. *The Sceptical Chymist*.

Quicksilver is by many learned men, as well chymists as others, looked upon as one of the few most *indestructible* bodies in nature.

Id. *Ib.* *The Producibility of Phlegm or Water*, p. 653.

INDETE'RMINABLE, } *In*, and *determinable*.
INDETE'RMINATE, } See DETERMINE. From
INDETE'RMINATELY, } the Lat. *determinare*, ter-
INDETERMINA'TION, } minum *dare*, to bound,
INDETE'RMINED. } to fix the bound.

That cannot be bounded or limited, defined or ended; that cannot be concluded, decided, or resolved.

Here also we may meditate, that his memory is *indeterminable* and unalterable, ever remembering to do us good, and to present our needs to God by the means of his holy intercession.

Taylor. *The Great Exemplar*, part i. ad sect. 3. p. 32.

To condemn such *indeterminables* unto him that demanded on what hand Venus was wounded, the philosopher thought it a sufficient resolution to re-enquire upon what leg king Philip halted.

Sir Thomas Brown. *Vulgar Errours*, book vii. ch. i.

But [God] finding these two principles [body and soul] the one dark and obscure, the other turbulent, foolish, and senseless; both imperfect, disordered, and *indeterminate*; he so digested and disposed them, that he composed of them the most goodly, beautiful, and absolute living creature that is.

Holland. *Plutarch*, fol. 845.

Whether we subduct that number of ten out of the last generations of men, or out of generations a thousand years since, or *indeterminately* out of the whole collection, certainly the residue must needs be less by ten than it was before that subduction made.

Hale. *Origin of Mankind*, ch. iv. sec. 1.

Her [the Holy Virgin's] discourses with herself could have nothing of distrust, but much of sadness and wonder, and the *indetermination* of her thoughts was a trouble, great as the passion of her love.

Id. *Ib.* part i. sec. 7. p. 109.

INDETERMINABLE. The duration of the world was by the old philosophers held to be *indeterminable*.

Boyle. *Works*, vol. iv. p. 11. *The Excellency of Theology*.

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[Theology] does, from Scripture, give us such an account of the age of the world, that it hath set us certain limits, within which so long a duration may be bounded, without mistaking in our reckoning. Whereas philosophy leaves us to the vastness of *indeterminate* duration, without any certain limits at all. *Id. Ib.*

The eternal height of *indetermin'd* space!

The eternal depth of condescending grace!

Brookes. *Universal Beauty*, book v. l. 5.

Positive constitutions or judicial authorities are, in like manner, wanted to give precision to many things, which are in their nature *indeterminate*.

Paley. *Moral Philosophy*, vol. ii. ch. viii. p. 258. *Of Justice*.

Thus, by the mediation of a second Adam, are we delivered from the worst and most dreadful part of the sentence on the first; that which denounced death absolutely and *indeterminately*.

Law. *Theory of Religion*, p. 361. *Reflections on the Life and Character of Christ*.

INDEVIRGINATE, *in*, privative, and *devirginate*, *q. v.* to cause to be not longer a *virgin*.

Still a *virgin*; not deprived of *virginity*.

Ye three there are,
Whose mindes, she neither can deceiue nor moue;
Pallas, the seede of Ægis-bearing Ioue;
Who still liues *indeuirginate*; her eyes
Being blew, and sparkling like the freezing skies.

Chapman. *Homer. Odyssey. A Hymn to Venus*, fol. 89.

INDEVO'TE, } See UNDEVOUT. Fr. *indevot*;
INDEVO'TED, } Sp. *indevoto*; *in*, and *devote*, *q. v.*;
INDEVO'TION, } Lat. *devotum*, past participle of *de-*
INDEVOU'T. } *vovere*, (*de*, and *vovere*, to vow or

promise,) to pledge or promise, dedicate or give up to.

Not pledged or promised, dedicated or given up to; not given, *sc.* to godliness, piety, or religion; ungodly, irreligious.

If we be not unacquainted with ourselves, we are so conscious of our own weakness, that we know every puffe of temptation is able to blowe us over; they are only our prayers that must stay us from being carried away with the violent assaults of discontentment; under which, a praying soul can no more miscarry, than an *indevout* soul can enjoy safety.

Hall. *Works*, vol. iii. fol. 321. *Of Contentation*.

But if we live in an age of *indevotion*, we think ourselves well assoiled if we be warmer then their ice.

Taylor. *The Great Exemplar*, part i. ad sec. 5. fol. 67.

It would be remembred that the Baptist did more upon a lesse necessity, and possibly the greatnesse of the example may entice us on a little further, then the customs of the world or our own *indevotions* would engage us. *Id. Ib.* part i. ad sec. 8. fol. 118.

Mr. Wotton tells me he has disposed of all the Tabulæ, and Mr. Mortlock says the same, and you will have your money by Dr. Mills or me; but they give no good account of the other little book. There are so many of the same arguments, and so *indevote* an age. But you must have a little patience. Bentley. *Letter*, p. 181.

So neither is that *devotion*, which is kindled by the eloquence of an *indevout* preacher, any wit the less acceptable to God for their not being themselves affected with the zeal they beget in others. Boyle. *Works*, vol. ii. p. 457. *Occasional Reflections*, sec. 6. ref. ix.

What pity, that Mr. Cowley's connections with some persons, *indevoted* to the excellent chancellor, kept him at a distance from a man, so congenial to himself, and for whom he could not but entertain the highest esteem!

Hurd. *Works*, vol. iii. p. 140. *On Retirement*, dial. iii. note p.

INDEX, } Fr. and It. *indice*; Sp. *index*; Lat.
INDICE. } *index*, from *indicare*, to tell, show, or point out. See INDICATE.

That which shows or points to; as the *index* of a

book, that shows the contents; or of a clock, that points to the hour.

INDEX.

With that I sent the prattling wench away,
Lest when my lisping guilty tongue should halt,
My lips might proue the *index* to my fault.

Drayton. *England's Heroical Epistles. Rosamond to King Henry*

Methinks 'tis a pitiful piece of knowledge, that can be learnt from an *index*; and a poor ambition to be rich in the inventory of another's treasure.

Glanvil. *The Vanity of Dogmatizing*, ch. xv. p. 143.

He [Demacatus] answer'd: A foole could never hold his peace. For too much talking is ever the *indice* of a foole.

Ben Jonson. *Discoveries*.

Yet I half suspect he went no farther for his learning than the *index* of Hebrew names and etymologies, which is printed at the end of some English Bibles.

Dryden. *Prose Works*, vol. ii. p. 307. *Dedication of the Medal*.

How *index-learning* turns no student pale,
Yet holds the eel of science by the tail.

Pope. *Dunciad*, book ii. v. 279.

In youth, the *index* of maturer years,
Left by her school-companions at their play,
She'd often wander in the wood, or roam
The wilderness, in quest of curious flow'r,
Or nest of bird unknown, till eve approach'd,
And hemm'd her in the shade.

Logan. *The Episode of Levinia*.

By the Romish Church INDEX is used absolutely to designate the Catalogues or Lists of Books prohibited by Ecclesiastical authority, on account of the Heretical opinions supposed to be contained in them, or maintained by the authors or editors of them. The catalogue, or list of books absolutely prohibited, is simply called the *Index*, or *Index Librorum Prohibitorum*; but, when the list or catalogue is of books allowed to be read after correction or alteration, agreeably to the orders of the Papal authorities, it is termed *Index Expurgatorius*; and in the later Indices, the words *donec corrigantur* are subjoined to certain Works, in order to render a separate expurgatory Index unnecessary. (Townley's *Essays on various Subjects of Ecclesiastical History*, p. 133.) The invention of Printing about the middle of the XVth century caused a rapid multiplication of books, and induced the Papal Hierarchy to prevent, if possible, the circulation of any which might prove injurious to the interests of the Romish Church. Hence originated *imprimaturs*, or official permissions to print works; and the promulgation and diffusion of the doctrines of the Reformation in the following century, increased the determination of the powerful adherents of Popery to suppress and to destroy all books tinged with Lutheranism or maintaining any of the peculiar opinions held by the Reformed Churches. In 1546, in pursuance of an Edict of the Emperor Charles V., the University of Louvain published an Index or catalogue of books regarded as dangerous; of which a revised edition was published in 1550. Similar lists of interdicted books appeared nearly at the same time at Venice, Paris, Rome, Cologne, &c. for an account of which see Peignot's *Dictionnaire des Livres condamnés au feu, supprimés, ou censurés*, tom i. p. 256—266, and Mendham's *Account of the Indices, both Prohibitory and Expurgatory, of the Church of Rome*, p. 17, et seq.

These Indices assumed their most systematic form at the Council of Trent, which, at its XVIIIth Session referred the consideration of Works to be prohibited to a select Committee; and in the XXVth Session, what

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Of the CONGREGATION of the Index, which forms a branch of the Inquisition, we have already spoken. It holds its sittings at Rome, and has the right of examining generally all books which concern Faith, Morals, Ecclesiastical Discipline, or Civil Society; on which it passes judgment, for suppressing them abso-

lutely, or directing them to be corrected, or allowing them to be read with precaution, and by certain persons. Pius V. confirmed the establishment of this Congregation. Persons, specially deputed by it, may give permission to Romanists throughout the world, to read prohibited books; and the penalty, denounced against those who read or keep any books suspected of heresy or of false doctrine, is the greater excommunication; and those, who read or keep Works interdicted on any other account, besides the mortal sin committed, are to be severely punished at the will of the Bishops. (Richard et Giraud, *Bibliothèque Sacrée*, tom. viii. p. 78.)

The latest *Index Librorum Prohibitorum* appeared at Rome in 1819; some account of its contents is given in Sir R. H. Inglis's *Speeches on the Roman Catholic Question*, p. 10—13; and for the preceding Indexes, published in Spain, Portugal, and at Rome, between the years 1564 and 1806, see Mendham's *Account of the Indices*, &c. p. 31—123.

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INDIA.

INDIA.

Name.

INDIA, the name given by the Greeks and Romans to the Eastern extremity of Asia, is derived from the Persian word *Hind*, (*Heündo* in Zend and Pehlevi, the sacred and vulgar languages of Ancient Persia,) the antiquity of which is proved by the Syriac term *Hendû*, the Hebrew *Hoddû*, (*nd* being changed into *dd* by a common permutation, *Esther*, ch. i. v. 1. ch. viii. v. 9.) and the Greek word *Ἰνδός*, all commonly used in the earliest periods to which History reaches. The origin, however, of the name cannot be easily ascertained. It is unknown to the natives, and was borrowed by the Greeks and Hebrews from the Persians, who seem to have called their Eastern neighbours Sindians, from the mighty river which formed their common boundary; for *Sind* and *Hind*, *Sind'hu* and *Hindû* appear to have been originally the same words, *h* having been substituted for *s*, as in the Greek and Latin words, *ἔξ, ἑπτα, ὕλη, ὕς, sex, septem, sylva, sus*; and as we find *sapta, sahasra, swam, suras, santi*, in Sanskrit, are *haplé, hatré, hwam, hweré, hyanté*, in Zend, and *haft, hezár*, in Pehlevi, as well as in modern Persian. Now *Sind'hu* signifies, in the ancient Indian language, "the Ocean," and was, therefore, naturally used as the name of the largest Indian river; whence the Persians called the Country separated from them by that river, *Sind'húst'hán*, or *Hindúst'hán*, i. e. the Sindian, or Indian, Region. In an abridged form, this word became *Sind* or *Hind*, terms still used in Persian; and from the latter the Greeks and Romans formed the words *Ἰνδική* and *India*, by omitting the aspirate, and adding the distinctive termination.

Greek divisions.

I. The Greeks knew nothing of India before the time of Alexander, except from the report of the Persians; their earlier accounts are, therefore, extremely meagre and vague, and mixed up with absurd and extravagant fables. Darius (B. C. 520) first crossed the Indus, and conquered Kashmir and a part of the Penj-áb. (Herod. iv. 44. Mannert. v. ii. 8.) Alexander, following the same course, and entering by the only accessible route,

pushed his conquests a little further; (B. C. 327;) and the narratives given by his officers, supplied Eratosthenes, Strabo, and Pliny with the materials which they arranged and abridged. Ptolemy, who flourished at a later period, (A. D. 150,) when commerce had made his Countrymen acquainted with the Southern parts of India, has given a larger and more accurate account of that Country. He divides it (vii. 1, 2.) into *India within* and *India beyond* the Ganges. The former was bounded on the West by the Paropanisadæ, or people of Paropamisus, Arachosia, and Gedrosia; on the North by Mount Imaus, the Sogdians, and Sacæ; on the East by the river Ganges; and on the South by the Indian Ocean. The latter, or *India beyond* the Ganges, had that river on the West; Scythia and Serica on the North; the *Sinæ* on the East; and the Indian Ocean on the South. Other writers (as Arrian, v. 4. and Pliny, vi. 17.) make the Indus, its natural boundary, the Western limit of India, and Ptolemy seems here to have considered the Political rather than the Physical divisions of the Countries which he is describing. Strabo (xv. 1. 11.) calls the Northern mountains, the extremity of Taurus, named by the natives Paropamisus, (or Paropanisus,) Emodus and Imaus; the Western boundary, he says, is the Indus; Southern and Eastern the Atlantic Ocean. Of the two great rivers, the Indus and Ganges, the latter was not reached by Alexander, and was seen by very few of his followers. The Indus and its five great tributaries were, on the contrary, known to all of them. *Indus, incolis Sindus appellatus*, (says Pliny, *Nat. Hist.* vi. 23.) *in jugo Caucasii montis, quod vocatur Paropamisus, adversus solis ortum effusus, et ipse undeviginti recipit amnes. Sed clarissimos Hydaspem, quatuor alios afferentem: Cantabram, tres. Per se vero navigabiles Acesinem et Hypasin.*

Rivers.

The four Satrapies of Gedrosia, Arachosia, Aria, and Persian Paropamisus, to the West of the Indus, though included in India by the Persians, (Pliny, *ut sup.*) as being separated from the rest of their Empire by mountains

Satrapies.

INDIA.

and deserts, and not subject to its government till conquered by Darius, son of Hystaspes, are naturally as much a part of that Country as Carmania, (Kirmán,) which was never separated from it, and are therefore reserved for the geographical account of Ancient PERSIA.

Punjaub.

Of the five great rivers which form the Region called from them Penj-áb, (five waters,) and which pour their united streams by the Panchanada (*i. e.* five rivers) into the Indus, four only were well known to the Greeks, the Satadru, or Satlej, not having been reached by Alexander: they were (Strabo, xv. 1. 27.) the Hydaspes, (Vitastà,) Acesines, (Sandala of Ptolemy, *i. e.* Chandrab'hágá,) Hyarôtis, or Hydraôtes, (Iravati,) Hyphâsis,* (Vipásà,) and Hesidrus, (Pliny, *Nat. Hist.* vi. 21.) more correctly named Zadadrus (from Satadru) by Ptolemy. (vii. 1. p. 201.) The Indus entered the sea by two mouths, (Arrian, v. 3.) which formed a delta similar to that of the Nile.

The declivities of Emodus, from whence the Hydaspes flowed, furnished Alexander with an abundance of timber, firs, pines, and cedars, for the fleet in which he descended that river to the mouth of the Indus. The Hydaspes, according to Arrian, received the Sinarus, or Sandabalis, and mixing with the Acesines in the territory of the Arispæ, flowed in one stream to the Indus. But the Acesines, before their junction, had been increased by the Hydraôtes and Hyphâsis. A more accurate acquaintance with upper India, obtained within the last thirty years, has ascertained the general correctness of the ancient accounts, and afforded the means of determining many doubtful points. The rivers crossed by Alexander are now known, and the following Table, which gives their names at different periods, will serve to connect the ancient with the modern geography of the Penj-áb.

1. Hydaspes, (Υδάσπης.)	} Vitastà.	{ Bihat, or Jélam.
or Bidaspes. (Βιδάσπης.)		
2. Acesines, (Ακεσίνης.)	} Chandrab'hágá. Chanáb.	
or Sandabal. (Σανδάβαλ.)		
3. Hydraôtes, (Υδραώτης.)	} Iravati.	Rávi.
Hyarôtis, (Υάρωτις.)		
or Rhuadis. (Ρουάδης.)		
4. Hypânis, (Υπανίς.)	} Vipásà.	Biyáh.
Hyphâsis, (Υφασίς.)		
or Bibasis. (Βιβασίς.)		
5. Hesidrus, (Ἡσιδρος.)	} Satadru.	{ Satlaj, or Satalaz.
or Zadadrus. (Ζαδαδρός.)		

Figure.

According to Strabo (xv. 1. 11.) the form of India is rhomboidal. The Western side along the course of the Indus to its mouths, he estimates at 13,000 stadia; (about 1350 miles;) but the opposite, or Eastern side, exceeds this by 3000 stadia; the length of the Promontory of Colis, or Colias, is, therefore, 16,000 stadia. (1700 miles.) From the Indus to Palibothra, the King's high road measured 20,000 stadia, (about 2260 miles,) and from that city to the sea was 6000 stadia, so that the whole distance from the mouths of the Indus to the South-Eastern extremity was 29,000 stadia.

Nations.

From Ptolemy's enumeration, (*Geogr.* vii. 1. p. 171.) which is far more comprehensive, it appears that the following were, in his time, the principal nations and kingdoms in India: 1. Casperia, (Kásmíra or Kash-

* *Vide* Diodor. Sicul. *Bibl.* xvii. 93. where all the MSS. but one have "Υφασίς." Strabo (*loc. cit.* sec. 27.) and Dionysius, (*Perieg.* 1145.) and most other ancient writers, have Hypânis.

mír,) near the sources of the Bidaspes, Sandabal, and Rhuadis. 2. Cylindriné, near the sources of the Bibasis, Zadadrus, Diamuna, and Ganges. 3. The Countries between the Indus and Bidaspes;—near the Indus, Varsa, (Urasa, *vid. As. Res.* xv. p. 66.) containing the towns of Isagurus, or Thagurus, and Taxiala, (Takshasilà;) on each side of the Bidaspes, the Country of the Pandovans, (Pándus,) containing Labaca, Sagala, (Sákala,) or Sangala, also called Euthymedia, Bucephala, where Alexander's favourite charger Bucephalus was buried, (Arrian, v. 19.) and Jomusa. 4. Between the Bidaspes and the Vindian mountains, (τὸ Οὐινδίων ὄρος, Vind'hya,) to the East of the former were the Caspiræi, eighteen of whose towns are named by Ptolemy; and among them Modura of the Gods. (Mat'hurà.) 5. To the East of these were the Gymnosophists, or naked Philosophers: after whom, advancing towards the Ganges, the Northermost Tribes were, 6. the Datichæ, who had three towns to the East and two to the West of the river; then, 7. the Anichæ, or Anachinæ, with two towns on the West and one on the East. 8. Prasiacé, or Country of the Prasii, with five towns on the West and two on the East of the river: and 9. Sauarabatis, or Saudrabatis, between 29° and 30° North, and 125° and 130° East, containing four towns.

Arrian (*Ind.* 4.) mentions, 1. the Cambisthōli, at the confluence of the Hydraotes and the Indus: 2. the Astrylæ, at the juncture of the same river and the Hyphasis: 3. the Cenei, or Ceei, Kékaya, (*vid. Rāmāyan*, ii. 53. 18. whose Capital was called Girivraja,) near the sources of the Saranges: 4. the Arispæ, at the confluence of the Hyphasis and Acesines: 5. the Attacēni, in whose Country the Neudrus, another tributary to the Hyphasis, rises: 6. the Abastani: 7. Xathri: 8. Ossadii, independent Tribes, near the Acesines: (Arr. vi. 15.) 9. the Adraistæ, on the Hydraotes: 10. the Glauganīcæ, or Glausæ, (Arr. v. 20.) between the Hydaspes and Acesines: 11. the Cathæi, between the Hydraotes and Hyphasis: 12. the Malli: and 13. the Oxydracæ.

The greater part, if not the whole, of these nations, was the offspring either of a mixed caste, or of a race different from the Hindús, and therefore considered by them as barbarous and impure. Being constantly at war with each other, they were easily subdued by their neighbours professing the Brahmanical faith; and were either gradually expelled, or amalgamated with their conquerors, by the adoption of their faith and manners. "There," says Strabo, "dwell the Coniaci," *i. e.* the people of Cory, (Ptolemy, vii. 2.) *i. e.* Cape Comorin, supposed by the Ancients to stretch out far to the South-East.

"Between the Indus and Hydaspes," says Strabo, (xv. 1. 28.) "is Taxila, a large and well-governed city in a populous and very fertile country, almost adjoining to the plains." In the mountains above this territory was the Country of Abisarus, (or Abissares, Arr. v. 20.) whose ambassadors said that he kept two serpents, one of which was 80, and the other 140 cubits long. Between the Hydaspes and Acesines, lay the Kingdom of Porus, (*i. e.* a Paurava, or descendant of the ancient hero Puru,) extensive and rich, containing about 300 cities; there was the forest on the declivities of Mount Emodus, which supplied Alexander with timber for his fleet. Cathæa, the territory of one of the inferior Chiefs named Sopithes, was placed by some writers between these rivers, by others beyond the Acesines and Hyarotis,

INDIA.

INDIA. on the borders of Gandaris. Cathæa was said to contain a mountain of salt large enough to supply the whole of India. Four veins of gold and silver were also discovered in other mountains not far off, by Gorgus the miner, but the Indians were ignorant of the art of smelting, and indifferent to their treasures. Between the Hypanis and the Hydaspes it is said that there are nine nations; (*ἑθνη*, Strabo, xv. 1. 33.) and Diodorus (xvii. 98.) places below the confluence of the Indus and Acesines the Syracusæ, (Sudracæ?) who were then in alliance with the Malli; the Sambastæ, a confederacy of Republican cities; the Sodraë and Massani, on both sides of the river; and the Countries of Musicanus and Porticanus, and next the Kingdom of Sambus, and the people called Brachmanes. Harmatelia, the last of their cities, appears not to have been far from the sea. To the South of the Hydaspes, probably nearer to the Indus, were the Sibæ, who boasted of their descent from Hercules, and were equipped with a skin and club like him, the Malli, and Oxydracæ, two great nations. Between them and Pattalene, the territory of Musicanus, that of Sabus, or Sambus, whose Capital was Sindonalia, or Sindomana, the Country of Porticanus, and others inhabiting the banks of the Indus. Lastly, Pattalene, the island formed by the two branches of that river; each side of which was an equilateral triangle, according to Onesicritus, (Strabo, *loc. cit.* sec. 33.) having each of its sides 2000 stadia (about 250 miles) in length. Aristobulus says that the interval between the arms of the river was only half that distance. Pattala, from which the island received its name, was a considerable city. Ptolemy (vii. 1. p. 168.) gives seven mouths to the Indus as to the Nile, and mentions their names and positions.

Ganges.

All the Ancients were agreed that the Ganges was the largest river known, (Strabo, *loc. cit.* sec. 35.) and the Indus next to it. Of the first, some said that its least width was 30, ($3\frac{1}{2}$ miles,) others 3 stadia: Megasthenes, who had seen it at Palibothra, affirmed that its width, where moderate, was as much as 100 stadia, (11 miles,) and that its depth was at least two fathoms. (*ὀρυσσάται*.)

Alexander's march.

The first Indians attacked by the Greeks were the Gandari, (Gand'hāras,) who appear to have migrated from the central part of the Penj-āb, (Pancha-nada,) and established themselves on the banks of the Indus. Their name may still be traced in the Kandahār of the modern Arabs and Persians. The first large city occurring on Alexander's march from the Indus to the Hydaspes, was Taxila, (Takshasila,) to whose King and people a similar name is given by the Greek and Roman writers. (Arr. v. 8. Strabo, xv. 1. 28. Plin. *Nat. Hist.* vi. 20.) Pliny, indeed, mentions the names of other Tribes, and says that the whole of the level country watered by the Eastern confluent of the Indus was called Amanda. At the distance of two days' march from the Acesines, Alexander came to Pimprama, Capital of the Adraistæ, (*i. e.* Arattas,) and soon afterwards to Sangala, or Sagala, (Sākala,) the chief city of the Cathæi, (perhaps the Xathri of Arrian, (vi. 15.) and the Cathari of Diodorus Siculus, (xvii. 92.) *i. e.* the Kshatras of the ancient and K'hyatras, or Katras of the modern Indians.) This people inhabited the Eastern bank of the Hypasis, or Hyphasis, (Vipāsā,) beyond which Alexander was prevented by omens, and the murmurs of his army, from advancing. Having embarked on the Hydaspes, he descended that river to its

INDIA. junction with the Acesines, (Chināb,) where he encountered the Oxydracæ, (Strabo, xv. 1. 33. Sudracæ, Plin. *Nat. Hist.* xii. 12. *i. e.* Súdrcas,) from whom and their neighbours, the Malli, (Mali, Strabo, *ibid.* Māla of the Hindús,) at the confluence of the Hydraōtes, (Rávi,) and the same river, he received the severest check in his progress.

INDIA.

The Panchanada, or Penj-āb, *i. e.* the country of the five streams, which are the Eastern affluents of the Sind'hu, (Indus,) was anciently inhabited, according to the *Mahā-b'hārata*, (Lassen, *Pentapot.* p. 63. 73.) by the Bāhikas, an impure race, who delighted in drinking arrack and eating beef, and, in short, were destitute of any thing like morals. Sākala, on the brook Apagā, was their Capital. They were also named Jārticā, and Arattas, *i. e.* men who had no King; their name Bāhika being derived from Bahis and Hikas, two *pisāchas* or demons, who dwelt on the banks of the Vipāsā. The Prast'halas, Madras, Gānd'hāras, with the Basātis and Sauvīras, on the Sind'hu, seem also to have belonged to the same impure race. As a disregard of caste is one of the defects especially charged upon them, they could not have been under the spiritual guidance of Brāhmans, and were therefore not Hindús.

Hindú account.

Of the Indian Peninsula the Ancients entertained the most erroneous notions. Their methods of determining the position of places, the distance and direction of routes, the bearings of head-lands, the outline of a coast, or the course of a river, were so imperfect, that even in the time of Strabo, long after an intercourse had been maintained by sea between Egypt and India, the Western coast of the Peninsula was supposed to run nearly due East and West, and its most Southern promontory was placed under the same parallel as Meroë, $16^{\circ} 42' 31''$ North. The Island of Taprobāne, (Ceylon,) which was known to the Greeks before they had discovered the Bay of Bengal, was supposed to run in the same direction as the coast, and was placed by Eratosthenes (Strabo, xv. 1. 14, 15.) at the distance of twenty days' sail from it. Hipparchus (Mela, iv. 1. 7.) supposed that it was a part of another world, (*orbis alterius*.) The expedition of Alexander, however, according to Pliny, (vi. 22.) made the Greeks better acquainted with the East, and they then learnt that it was an island. In the time of Ptolemy it was much better known; as was, indeed, the whole of the Western Peninsula, or the country between the Indus and the Ganges. The former of those rivers, he says, (vii. 1. p. 168.) flows into the Gulf of Canthus. (Kach'ha, pronounced, as commonly spelt, Cutch.) On that gulf was the emporium of Monoglossum, a word apparently of Greek origin, and perhaps a translation of the original name. Beyond it was the Gulf of Barygaza, named from a great commercial city on the river Nammadus, a little above its mouth. The modern as well as the ancient name of this place (Bharóch) seems to be a corruption of B'hṛīgugosha, (*As. Res.* x. 109.) *i. e.* the holy place of Bhrīgu, a Hindu saint.

The Western Peninsula.

Taprobane.

Barygaza.

The Gulf of Barygaza was bounded on the North by the Balæan promontory; (*Βάλαιον ἄκρον*;) and Pulipula, in $112^{\circ} 30'$ East, and 16° North, (about $72^{\circ} 30'$ East, and $20^{\circ} 26'$ North,) is the last place on its Southern side. On the coast of the adjoining territory, called Ariaca of the Sadini, were, Supara, the mouths of the Goaris and the Bendas, (*Βήνδας*, the Tapti?) an emporium and promontory called Simylla, and Balipatna, (*i. e.* Bali-patana, the city of Bali,) at its Southern

Simylla.

INDIA.	extremity. The territory of the Pirates followed; where Mandagara and Armagara are manifestly Indian compounds, containing the word gar'ha; (fort;) Byzantium (Βυζάντειον) is either a Greek corruption, or the site of	False mouth, in 147° 20'; and the fifth, called the Opposition mouth, (ὁ καλεῖται Ἀντιβολή,*) in 148° 30' East, and 18° North.	INDIA:
Chersonese.	a Grecian colony; the Chersonese, perhaps the Island of Sálset, and the river Nanaguna, or Nanagunas, possibly that which enters the sea near Rájápúr. The emporium of this territory was a town near the saltpetre works, (Νιτρίαι,) named from its staple produce, for which India has always been celebrated. In Limyrica, to the South of the Piratical Country, beside the city of Tyndis, we find a second Armagara, or Aramagara, the emporium of Modiris, or Muziris, and the mouths of the Pseudostomus (i. e. false-mouth) and Baris. In the land of the Aii was the emporium of the Elanci, Cottiarā, the metropolis of the country, and the promontory and city of Comaria, (Κομαρεῖ, in the Periplus of the Erythræan Sea, and Komorí, or Komari, of the Arabs, to which a nasal termination was added by the Portuguese, making it Comorim, or Comorin,) placed by Ptolemy in 121 $\frac{3}{4}$ ° East, and 13 $\frac{1}{2}$ ° North. Its true position being 77° 45' East, and 8° 4' North.	Of India beyond the Ganges very little was known, even to Ptolemy, whose information so greatly surpassed that of preceding Geographers. To the East of the Ganges he mentions (vii. 2. p. 175.) the Arradi, through whose Country the rivers Latamēda, or Cata-beda, and Tocosanna flowed into the sea. Their emporium was named Baracūra. In the Silver country were the rivers Sadus and Temala, with a city and promontory bearing the same name, stretching from 10° to 8° North. From that point began the Sarabacan Gulf, the shores of which were inhabited by Anthropophagi, called Bisyngetes,† from Besynga, their emporium; then came the river Sypa, and the city and promontory of Berabæ, supposed by M. Malte Brun (Précis, 305.) to be Point Negraïs. The Golden Chersonese, which follows, is placed by Ptolemy South of the Line, and was watered by the rivers Chrysoanas, Palandas, and Attabas, or Attas, branches springing from one great stream. (Id. p. 177.) To the North-East of this country was that of the Robbers, (Ἀγσ-τῶν χώρα,) the interior of which was entirely unknown. Beyond it, further Northward, was a Country crossed by the traders travelling to the land of the Sinæ, and traversed by a large stream called Daonas, or Doanas, supposed by Malte Brun (i. 306.) to be the Kyein Dwein, one branch of the Irawaddi, (Aīrawati,) or Great River of Ava: but many of that learned writer's conjectures are drawn from a slight resemblance between the ancient and modern names of the places mentioned; which will be thought a very insufficient foundation to build upon, when the revolutions which those Countries have experienced, and the want of any ancient monuments to prove the supposed identity, are considered. This observation, also, applies more immediately to the Countries on the East of the Ganges, the present inhabitants of which seem to have no memorials of their ancient History. Ptolemy had evidently nothing better than uncertain reports with respect to that part of the world; and his apparent precision may fairly be ascribed to a desire of making his Work appear complete, rather than to any confidence in the calculations which he made. That the Sinæ inhabited, as M. Malte Brun supposes, the Western part of Siam, (Shán, or Syán,) is not altogether improbable, though the Tzinista (i. e. Sínistán, the land of Sín, or China) of Cosmas Indopleustes (xi. 337.) seems to establish the antiquity of the term Sín, or Chin, as applied to the people still bearing that name, who are still further to the North-East. In the river Senus (Σαῖνος, in the Palatine MSS.) the same Geographer finds the river of Martaban, and the gulf bearing that name is the Great Gulf (Magnus Sinus) of Ptolemy; but the Iabadiu, (Ιαβαδίον,) which signified Barley-island, (Yava-dwípa, in Sanskrit, Jabadíú, in the spoken dialects,) could hardly be any other than Java, still celebrated for its fertility. The position of the ten islands called Maniolæ, which attracted ships by their magnetic rocks, or the three Sabadibæ, (Sava-díva?) inhabited by cannibals, is not so easily determined. Ptolemy places the latter 7°, the former 25° East of	India beyond the Ganges. Arradi. Argentes Regio. Bisyngetes. Berabæ. Chersonesus Aureus. Piratarum Regio. Sinæ. Iabadiu. Maniolæ Isles.
Nitriæ.			
Limyrica.			
Aii.			
Cape Comorin.			
Coast of Coromandel	From that point, travelling Northward, we have the Colchic Gulf, named from Colchi, Coliaci, or Coniaci, a town on its shores; about one degree to the South of the mouth of the river Solen. (Σωλήνιος ἐκβολαί.) The shores of this gulf were inhabited by the Carei, and it contained the diving-place of Pinicus, (κολύμβησις Πινίκου,) probably the pearl-fishery of Manár. The Agaric, or Orgalic Gulf was separated from that last mentioned, by a headland, named Cory, or the Calligic Cape. (Κῶρυ ἄκρον τὸ καὶ Καλλίγικον.) Colis, or Colias, probably the point opposite to Rámésaram, appears to be derived from Chóla, the native name of the adjoining coast, but the resemblance is merely accidental. The Agaric, Aganic, or Argiric Gulf, named from a town on its shores, next follows, and forms a part of the Country of Pandion, (ἡ Πανδίωνος χώρα,) of which Salúr (in 125° 20' East, and 15° 30' North) was an emporium. The name of this region seems derived from the Pándavas, or descendants of Pandu, celebrated in the Mythological Poems of the Hindús. To the North was the Country of the Batæ, or Bati, whose Capital, Nigramma, had a genuine Hindí name; beyond it to the South, we find the coast of the Soringi, (Sola, Chola, or Choramandala,) where the river Chaberus, near the mouth of which there was a town bearing nearly the same name, reminds us of the Kávéri, and Kávéri-patanam, (i. e. Kávéri-town.) Further Southwards and Eastwards were the Arvares, or Arvarnes, whose emporiums, Podocé and Melangé, were to the North of the mouths of the river Tynna, beyond which was another trading place called Manaliarpha, or Manaphra. To the South and East of it Ptolemy (vii. i. p. 169.) places Mæsolia, (Maísór?) with the mouths of the river Mæsolus, and the emporiums named Contacossyla and Allossygne. On the Gangetic Gulf (the Bay of Bengal) he has Pacura, or Palura, Carinagara, the mouths of the rivers Mandus and Tyndis, Mapūra, Minagara, the mouths of the Dosaron, (Δωσάρωνος ἐκβολαί,) Cocala, and the mouths of the Adamas (i. e. Diamond River) and Cosamba. The Western mouth of the Ganges, called the Cambusan mouth, (Κάμβουσον στόμα,) was in 145° East, and 18° 30' North; the second or Great mouth, in 146° 20' East; the third or Camberichan, in 146° 30' East, and 18° 20' North; the city of Tilogrammmum (Tilagrāma?) was in 147° 20'; the fourth or		
Pandionis Regio.			
Batæ			
Mouths of the Ganges.			

* Ἀντιβολή, in vii. 2. p. 175; but this is probably owing to an error of transcription.

† The Bisyngetes were doubtless the natives of Besynga, (Βησύγγα,) having been substituted for η, its equivalent.

INDIA. Iabadiu, which, according to him, is in the same parallel as the Sabadibæ, and $6\frac{1}{2}^{\circ}$ South of the Maniolæ.

Central
India.

Having thus traced the Indian coasts as far as the Ancients had any knowledge of them, we must now return to the central regions, only a small part of which was known to the Greeks and Romans. On each side of the Ganges, the Kingdom of the Prasii (*ἡ Πρασιακή*, *i. e.* Práchi, or the Eastern Country) stretched over a great extent of land, (Plin. *Nat. Hist.* vi. 19.) and was the most powerful State, at that time, in India. Its Capital seems to have been called Baliputra, from the descendants of Bala Ráma, by whom it was inhabited; (*As. Res.* v. 269.) such at least is the probable origin of the Greek name Palibothra, or Palimbothra. (*Παλιμβόθρα*.) It was placed at the confluence of the Erannoboas and Ganges, (Arrian, *Ind.* 10. Strabo, xv. 1. 36.) the former the third, the latter the first of the Indian rivers. It formed a parallelogram 80 stadia (9 miles) in length, and 15 ($1\frac{3}{4}$ mile) in breadth, enclosed by a wooden wall pierced with loop-holes, and a ditch; its people, called Prasii, excelled all their neighbours. Of the Suraseni, (Arrian, *Ind.* 8.) the chief cities were Methora (*i. e.* Mat'hurá) and Clisobora, (*i. e.* Calisa-pura,) and the Country round those places is still called Suraséna by learned Bráhmans. The nations on the Ganges were called Gangaridæ; and of these the Southernmost were the Calingæ (Kalingas or Telingas of the Hindús.) A promontory was named from them, and near it was the city of Dandagula. Further to the West and South we find Minnagara, the residence of a Prince entitled Mambarus, (*Peripl. Mar. Erythr.* 27, 28.) which seems connected with the territories of the Mahá-Bala-Ráyás mentioned by the Arabian Geographers. In Larice, among other cities, was Ozene, evidently the Ujjáyini (Ujjeñ, or Uzeñ, in the vulgar dialects) of the ancient and modern Hindús. Syras-trene, named in the *Periplus of the Erythrean Sea*, and in Ptolemy, (vii. i. p. 172.) is the Súrashtra of the ancient Hindús, since changed into Surát; adjoining to which was the territory called Ariaca, already mentioned, which appears to have been more extensive inland than on the coast; and Dachanabades, which seems to be applied in the *Periplus* to the whole of the Western Peninsula, is evidently derived from Dakshina, (South,) changed by the vulgar dialects into Dekan and Dak'hin: and váda, or vára, which signifies an enclosure in the Tamil and Malayálim, the proper languages of that Country. The original word was, probably, Dak'hanavád, or Dak'hanwár, (*i. e.* the Southern territory,) as the adjoining Country was called Maleivár and Maleibár, *i. e.* the mountainous territory.

Minnagara.

Dachana-
bades.

Natural and
Civil State.

An inquiry into the moral and civil condition of the Indians, as recorded by the Greeks, will also furnish similar results, and show such coincidences as tend to increase our reliance on the credible part of their accounts, notwithstanding their propensity to exaggeration and fables. Megasthenes and Nearchus are the great authorities from whom Diodorus, Strabo, and Arrian derived all that they have said respecting India; and those writers have not concealed the discordance prevalent in the narratives given by the followers of Alexander. Strabo, more particularly, complains of this defect, (xv. 1. 2. 37. 43. 45. 54. 68. &c.) and ascribes it to the haste with which the Country was traversed, the novelty of the objects seen, the contradictory reports received, and the credulity of the travellers themselves. Under such circumstances, it is more surprising that any

coincidences should occur, than that there should be only a few; and if there are so many points of resemblance actually verified, what would have been the case, had the contemporary Works of either nation descended to us entire? As it is, with scarcely a wreck of history written by any native Indian of that Age, and nothing but extracts from some of the Works composed by the Greeks, we see such traces of the language and peculiar customs of the Hindús, as leave no doubt of their identity with the Indians visited by Alexander; and show that a still closer resemblance would have been manifest, had a larger portion of the writings of his followers been preserved. Strabo, the most copious, as well as the most judicious of the ancient writers on India, is our best guide with respect to its peculiarities, both Natural and Civil.

The extraordinary fertility of its soil, its double harvests, great heat, periodical rains, and abundance of rivers, which rise and fall annually like the Nile; its peculiar fruits and grains, particularly rice, sesamum, bosmorum, or bosporum; (Diodorus, ii. 36.) its millet and cenchrum, (*Panicum Italicum* and *sorghum*), pulse, flax and cotton, sweet and edible bark, probably cinnamon,* and reeds (*καλαμοι*) with a sweet and nutritive juice, *i. e.* sugar-canes of extraordinary length or thickness, ratans and bamboos; (Strabo, xv. 1. 20.) all show that no change has taken place in the climate or produce of that Country since the time of Alexander. The Indian fig, or banyan-tree, with its long radicating branches, which from one parent stem forms a whole forest in a few years, was noticed by Onesicritus and others of his comrades. (Strabo, *Ib.* 21.) The tree described by Aristobulus as having siliques ten fingers long, full of a sweet but deleterious pulp, was probably the *Cassia fistula*; and the "wool-bearing tree," (*ἐπιόφορον δένδρον*), the seeds of which were enclosed by a soft substance which could "be combed like wool," was evidently a cotton-shrub: medical plants and dyeing materials (sec. 22. 30.) were then, as now, found there in abundance. Elephants, tigers, and reptiles without number, astonished the Greeks as well as the modern discoverers of India; and many even of the monsters described by them really exist, notwithstanding Strabo's disbelief, (xv. 1. 57.) being nothing more than different species of the monkey-tribe, erroneously supposed to be human beings, and misrepresented through a love of exaggeration or a reliance on reports imperfectly understood: such, for example, were the men three spans high, with two holes above the mouth for nostrils; the Enotocæti, or men who went to bed in their ears, *i. e.* whose ears were long enough to serve as bed and bedding; and the wild men who could not be brought to Sandrocottus's (Chandrgupta's) Court, because they would not eat, and therefore died by the way.

That the Physical peculiarities of India should have been so little altered, can create no surprise: but has the Civil condition of its inhabitants remained the same? Were the singular institutions of the present Hindús already established at that remote period? One of the most striking of them undoubtedly was so; for the division of the whole people into hereditary classes, or castes, is particularly noticed by the Greeks. "The whole of the Indian people," says Megasthenes, as

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Classes.

* But the cinnamon-tree (Strabo, *loc. cit.* sec. 22.) seems to have been confounded with the *Borassus flabelliformis*, which is still called Tára, or Tála, (*καλίσθαι δὲ τὰ δένδρεα ταῦτα τῇ Ἰνδῶν φωνῇ τάλα*, Arrian, *Indica*, 7.) by the Hindús.

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quoted by Strabo, (xv. 1. 39.) Arrian, (*Indica*, 11.) and Diodorus, (ii. 40.) "is divided into seven portions or races, the first of which, that of the *Philosophers*, though least in numbers, is most considerable in dignity. They are employed privately for the performance of sacrifices and funeral rites; publicly by the Kings at the Great Annual Assembly, held at the gates either of the city or palace, at the beginning of the year, when each of the Sages declares or predicts whatever he has foreseen or observed, which may be useful or contribute to the improvement of the fruits, animals, and administration of the Government, in the ensuing year. Whoever is found to have erred in his predictions thrice, is condemned to silence for the remainder of his life; but they judge him whose predictions prove to be true, to be deserving of immunity from every tax and tribute." "The second portion is that of the *Husbandmen*, who are the most numerous and upright of all the classes. Not being liable to serve in the army or interrupted in their field-labour, they never frequent the cities, and are exempt from all public duties and offices." "Their persons and labour are inviolable," as Diodorus observes, (ii. 36.) and "it often happens that at the same time, and in the same place, one party is drawn up in battle-array and engaged with the enemy, while another is ploughing or digging without any danger, being sure of protection from the others. All the soil is considered as the property of the King, who receives a fourth of the produce as a rent from the cultivator." "The third class is that of the *Shepherds* and *Hunters*, who alone are allowed to hunt, rear cattle, or sell and let out beasts of burden. In return for clearing the land of wild beasts and birds that devour the seed newly sown, they receive a provision of corn from the King, and lead a wandering life, always living in tents. No private person is allowed to keep a horse or an elephant, each being considered as exclusively appropriated to the King, and therefore intrusted to the care of persons appointed for that purpose." "After the hunters and shepherds, comes the fourth division, that of the *Mechanics*, *Victualers*, and all who gain a livelihood by bodily labour. Of these some pay taxes and perform appointed services; others, as the armourers and shipwrights, receive food and wages from the King, for whom alone they work. The fifth class is that of the *Soldiers*, who live in idleness and drunkenness at the King's charge, except in time of war, that they may be ready to march out, when required, as soon as possible, having nothing to provide but their own persons. The sixth are the *Inspectors*, (*ἐφοροί, ἐπίσκοποι* according to Arrian, § 12.) whose business it is to inspect every thing that is done, and make a secret report of it to the King. Whether in the city or in the camp, their assistants are the women entertained there as mistresses. The best and most faithful of this class are those who are employed. The seventh are the King's *Counsellors* and *Assessors*, to whom the magistracies, judicial business, and whole administration is intrusted. No one is allowed to marry out of his own class, or follow the business or gain a livelihood by the occupation of any other; nor are any allowed to engage in more occupations than one, except the *Philosophers*, who, in consequence of their excellence, (*δι' ἀρετὴν*.) enjoy that privilege." "That class, though small in numbers," says Arrian, "being in wisdom and justice the most distinguished of all."

Magistrates.

"The Magistrates have the regulation of the markets, city, and soldiers. Some clear out the rivers and mea-

sure the land, as in Egypt, and have the care of the reservoirs, from which water is distributed to the canals, so that each person may have the necessary supply. The same magistrates have the direction of the hunters, and award recompenses or punishments to those deserving of them. They collect the taxes and superintend the workmen employed on the land, as woodcutters, masons, braziers, or smiths. They have also the care of the roads, and erect a stone at every ten stadia, (*i. e.* every half cós,) marking the cross-roads and distances. There are six companies of *ædiles*, (*ἀστυνόμοι*.) or police-magistrates, consisting of five each. Some inspect the different trades, others have the care of strangers, providing them with lodgings, sustenance, and companions, and forwarding them, or, if they die, their property, to their homes; taking care of the sick, and burying the dead. A third class of *ædiles* inquire into the births and deaths, when and where they took place, on account of the revenue, and that the births and deaths in the different ranks may not be unknown. A fourth class has the superintendence of the sale and barter of eatables, &c. looking after the measures and the goods sold, to see that no fraud is practised. The same person is not allowed to deal in more articles than one, unless he pay double duty. The fifth set presides over the sale of manufactured goods, taking care to prevent fraud, and to keep the new separate from the old; fining those who mix them together. The sixth and last are those who collect the tithe of the articles sold; a fraud on the revenue being a capital offence. Individually each has these duties to perform, but collectively they regulate both private and public transactions, the repair of works belonging to the state, prices, markets, ports, and sacred rites." "After the *ædiles*, or police magistrates, there is a third magistracy, that which has the care of military affairs. It also consists of six companies, each having five members; one of these companies is attached to the admiral of the fleet; another to the officer who superintends the yokes of oxen employed in conveying arms and provisions for man and beast, and all other necessities for the army. These also provide drummers and bellmen, grooms and engineers, and their servants. They also station the sentinels, and send out, at the sound of a bell, grass-cutters, who are trained to expedition by rewards and punishments; a third company has the management of the infantry; a fourth of the cavalry; a fifth of the elephants; a sixth of the chariots and the royal armoury; for the soldier returns his arms and accoutrements to the armoury, his horse to the mews, and his elephant in like manner."

These hereditary classes, indifferently termed divisions, (*μέρη*.) or races, (*γενεαί*.) by the Greeks, were evidently connected with the Religion of the Indians, of which the same writers say little, except that Bacchus, Hercules, Jupiter Pluvialis, or the rain-giver, the Ganges, and the local deities, (*ἐγχωρίους δαίμονας*, Strabo, xv. 1. 69.) were the objects of worship. That a near resemblance, if not a community of origin, may be traced between the Gods of Greece, Italy, and India, has long since been shown by Sir William Jones, (*As. Res.* i. 221—275,) and the identity of those named above with Indian deities, having the same attributes, seems to have appeared obvious to the Greeks. What partial alterations the Indian system may have received since the time of Alexander, it is not perhaps possible to determine; but it is certain that the Râma, Bala-Râma, and Indra, or Divespetir of the Hindús, corre-

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Government

The Government of the ancient Indians appears to have been generally Monarchical; though Diodorus says, (ii. 39.) that at the time of Alexander's invasion, most of the States had been for many years governed by Democracies; and Arrian, a more exact writer, expressly distinguishes (*Ind.* 12.) such as were governed by Kings from those which governed themselves. (*αὐτονομοὶ εἰσίν*.) Another peculiarity was the absence of slavery. "Of all the strange customs prevalent among the Indians," says Diodorus, (ii. 39.) "that may be considered by some as the most strange which was established by their ancient Philosophers; for it hath been enacted that there should be no slave whatever among them, and that, being free themselves, they should respect equality in all; since those who had learned neither to domineer over, nor crouch to others, would lead the best and happiest life under all circumstances. It was folly, they added, to make laws equally binding on all, and at the same time to make their condition unequal." (Arrian, *Ind.* 11.) But this abstinence from the use of slaves was mentioned by Onesicritus (Strabo, xv. l. 34. 54.) as peculiar to the Country of Musicanus; "the natives of which," he says, "live to the age of 130 years, take their meals at public tables as the Lacedæmonians do, furnishing themselves with provisions by the chase; use neither gold nor silver, though they have mines of both; study to excel in no Arts except that of medicine, for skill in some, they say, such as war and the like, only leads to mischief; punish no crimes except murder and insult, for a man cannot prevent these himself, but in contracts and agreements

National character.

each may provide for himself, so that if any one break his engagement, he is not answerable to the community, for each man should take care whom he trusts, and the Country should not be filled with lawsuits." Frugality, abstemiousness, a strict regard for truth, and fidelity to their engagements are mentioned as common to all the Indians; and however parsimonious in other respects, they were not sparing with regard to their dress, delighting in coloured robes and fine muslins, gold and precious stones, dyeing their hair, skin, and beards of various hues, and using parasols to shield them from the sun. (Strabo, xv. l. 54.) In some places there was a community of property; all tilling their ground in common, and each taking a year's supply from the common stock, the remainder of which was burned, that they might have no excuse for idleness in the ensuing year. Personal beauty was in such request, that in Cathæa, according to Onesicritus, (Strabo, xv. l. 30.) as soon as the heir to the throne was two months old, a Council was publicly held to determine whether he were handsome enough to be allowed to live, and if the President decided that he was not so, he was put to death. The King seldom appeared in public, except on three occasions; first, when he heard causes, which he did through the whole day, not allowing himself any pause for his daily frictions, which were performed by four rubbers, (*τριβέων*), while he continued to hear the suitors; secondly, when he attended sacrifices; and lastly, when he went out hunting. The royal hunting-parties were of two sorts: one, when the King was mounted on an elephant, and from it discharged his arrows at the game as it passed by; the other, when he sat on a throne surrounded by his body-guard of women, with a ring of spearmen outside, in a space enclosed by ropes; to enter which as far as the station of the women, was death; and the whole was accompanied by a band of bells and trumpets. The women were mounted, some on chariots, some on horses, others on elephants, just as in time of war, when they attended the King completely armed and equipped. These female guardians, however, possessed one dangerous privilege, for if one of them caught his majesty inebriated, and succeeded in despatching him, she was rewarded by becoming the wife of his son and successor. The King was prohibited, moreover, from taking a nap in the day-time, and obliged to change his bed-room at different hours of the night, as a protection against conspiracies; a regulation which does not seem to agree well with the accounts of the honesty and integrity of his subjects. The King and persons in power were addressed in the attitude of prayer, not by bows and prostrations.

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Customs.

The ingenuity of the Indians in mechanic Arts, seems to have astonished the Greeks. Nearchus observes, (Strabo, *loc. cit.* sec. 67.) that in imitation of the Macedonian sponges, they made such, artificially, of hair, packthread, and cords, (*ἀρπεδόνας**) worked into wool, and then compressed into a kind of felt, made elastic, and stained of the proper colour; they soon manufactured scrapers, also, (strigils,) and cruets. (*λήκυθους*.) Cloth of a very close texture (*σινδόσι λίαν κεκροτημέναις*) was the material on which they wrote, but several authors affirmed that they could not write at all, and had

Arts.

* Probably these (*ἀρπεδόνας*) were woollen nooses, or fetlock-bands, for tethering horses and cattle, like those used by the Turks and Greeks at this day. A bull is represented on the coins of Gortyna with its four legs tethered exactly as the horses are tethered by the Turks when at grass.

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no written laws. They used copper when cast, but not when hammered, because, as they said, it was then brittle; and though possessed of abundance of the precious metals, they made little use of them, not being skilled in mining. The inhabitants of the Northern mountains, called Caucasus by the Macedonians, (perhaps the Kóh Kush, or Hindú Kush of the modern Persians, and if so, to the West of the Indus,) are represented as cannibals, devoid of all sense of decency; but they, like all the remoter Indian nations, were known to the Greeks only by report; and the Hindús seem to have been always much disposed to misrepresent the character and practices of their neighbours, whom they considered as *Bléch'has*, or infidels. Thus the *Báhí-kas*, or *Arattas*, *Prast'halas*, *Madras*, and *Gand'háras*, all Tribes inhabiting the *Penj-áb*, are described in the *Mahá-b'hárata* as outlaws, utterly unprincipled, having no respect for caste, and perverting all law and justice; (*Pentapot. Ind. p. 73—76.*) so that it is possible that the Brahmanical faith might not have reached that part of India in the time of Alexander: a supposition which will account for some discordance between the accounts given by different Greek writers, and for some facts which appear to be irreconcilable to the acknowledged doctrine of the Hindú Scriptures.

Hindú divisions.

II. The natural boundaries of their Country were better known to the Hindús themselves than to the Greeks, and while they agree with the latter in making the Ocean, the Indus, and the Himálaya, their Southern, Western, and Northern limits, they more correctly draw the line on the East through the hills of Tipurah, (*Tripura*), beyond Chittagong, (*Cháti-gám*, or *gáóng*.) Hindúst'hán Proper, (*i. e.* the abode of the Hindús,) which is rather a Mohammedan than a genuine Hindú term, comprehends only the central part of India, for the principal subdivisions of it known by the natives are, 1. Kashmír; 2. the *Penj-áb*; 3. Hindúst'hán, extending from the *Sareswatí*, South of the five heads of the Indus, as far as the *Nerbedá*; (*Nerbudda*;) 4. the *Dekan*, or Southern Country, at first used to signify the whole of the Western Peninsula, but afterwards confined to the portion lying between the *Nerbedá* and *Krishna* rivers; the remainder having no single denomination, and being scarcely known to the inhabitants of the central region.

The whole extent of India, "from the source of the Ganges as far as the well-known bridge, (*Adam's bridge*), and "from the river of *Lakshmi-cula* to as far as the Ocean of the habitation of *Varuna*," (to use the words of an ancient Hindú Grant, *As. Res. i. 125.*) or, in more modern language, from the Himálaya Mountains to Cape Comorin, and from the mouth of the Ganges to *Gujarát*, appears to have been divided among ten different nations, of whom evident traces still exist. They are thus "noticed" by Mr. Colebrooke in one of his excellent contributions to the *Asiatic Researches* (vii. 219.) "in the order in which they are usually enumerated." 1. The *Sáreswata* was a nation which occupied the banks of the river *Sareswati*,* whence it derived its name. The original language of this people is probably the idiom peculiarly called *Prákrít*. 2. The *Kányakubjas* possessed a great Empire, the metropolis of which was *Kányakubja*, or *Kanoj*, in the *Dú-áb*,

Ten different nations.

1. *Sarus-watā*.2. *Kanyā-koohjā*, or *Canouj*.

* The *Sareswati*, which loses itself in the sands at *Vināsana*, nearly in 29° 20' North, and 70° 30' East, poured its waters anciently, it may be conjectured, into the *Garah*, or *Setlej*, and was the boundary between Hindúst'hán Proper and the *Pancha-nada*, or *Penj-áb*.

near the junction of the *Kálinadí* and *Ganges*. The language of this people seems to be that which formed the groundwork of the modern *Hindústání*, *Hindí*, or *Hindeví*. Its affinity with the *Sanskrit* is peculiarly striking; all its words, with a very few exceptions, may be traced to a *Sanskrit* origin, and even those which at first sight appear most different, have undergone no change except what arises from the uniform permutation of certain letters. But after tracing nine-tenths of the *Hindí* back to the *Sanskrit*, there still remains one-tenth more which is unaccounted for, and is perhaps the basis of the language. The *Hindústání*, which is nothing more than *Hindí*, upon which a great variety of words and phrases has been engrafted from the Persian and Arabic, is used as the common language of conversation among well-educated persons throughout *Hindústán* and the *Dekan*, and also by the illiterate in many parts of India. 3. The *Gauras*, or *Gaudas*, were the inhabitants of *Bengál*, and their Capital was *Gaur*, which can still be traced by its extensive ruins. Their language, the *Bengálí*, is yet spoken throughout *Bengál*, especially by the learned natives. It contains few words which are not evidently derived from *Sanskrit*, to which it bears a still closer affinity than the *Hindí*. 4. *Mit'hilá*, that is, the *Serkár* (district) of *Tirhút*, (*Tirab'hukti*), and some adjoining tracts lying below the mountains of *Népál*, and between the rivers *Kúsi* (*Kausikí*) and *Gand'hak*, (*Gand'hakí*), is the fourth of these divisions. Its language, and the character in which it is written, closely resemble those used in *Bengál*, and are, like them, merely popular corruptions of the *Sanskrit* and its letter, the *Déva-nágari*. 5. *Uteala*, or *O'dra-désa*, vulgarly called *O'rés'á*, (often pronounced *Orishá*, and thence spelt *Orixa* by the Portuguese, but more commonly *Orissa* by the other European nations,) is the territory forming the *Sábah* or *Moghul Province* of that name. It extends from *Mé-diní-púr* (*Midnapoor*) to *Mának-pattan*, and from the sea to *Sammall-púr*.* Its language and written character are both called *Uríya*, or *Udíya*, and may be considered as holding a middle place between the Northern and Southern dialects of India. The five Hindú nations, thus briefly noticed, occupy the Northern and Eastern parts of India, and are denominated the five *Gaurs*. The remainder, who inhabit the Southern and Western parts of the Peninsula, are called the five *Drávirs*, or *Drávids*. That name belongs properly to the Country terminating the Peninsula, and extending to the twelfth degree of Northern latitude, or probably along the coast as far as the mouths of the *Mahá Nanda* (*Mahanuddy*) river. The language and original inhabitants of this tract are called *Tamil*, or *Tamir*, pronounced *Tamul*. That name, however, is restricted by Europeans to the dialect used on the Eastern coast; that of the Western, and sometimes both, being termed *Malabar*, from *Malai-vár*, (*i. e.* the mountainous country,) or *Malayálam*, (tract at the mountain's foot, *As. Res. v. i.*) The *Tamul*, which is said to have an affinity with the *Télinga* and *Karnátaka*, is not derived from the *Sanskrit*, the evident source of all the languages previously mentioned, as is proved, first, by the singular circumstance that the polished and ancient

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3. *Gaurá*, or *Bengal*.4. *Mitilá*, or *Tirhoot*.5. *Ootkul*, *Odra-désa*, or *Orissa*.

* *Samb'halpúr* in most maps, and spelt *Samb'halpúr* with the palatine s in the *Bengálí* map published at *Sirámpúr*; but the extreme inaccuracy and gross errors in the orthography of names occurring in that map, do little credit to its authors, and render it almost useless as a guide.

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dialect (Chén or Shén tamil) is precisely that which has few if any words of Sanskrit origin; (Babington's *Gooroo Paramartan*, Pref. 1.) secondly, by its possessing originally only sixteen letters, among which are some not found in the Déva-nágari alphabet; and, lastly, by its Grammatical structure, abounding in inflexions not deducible by any rules of permutation from those found in the Sanskrit or its derivatives. (Ellis's note in Campbell's *Teloogoo Grammar*, p. 1. 23.) The Religion of the Brahmans has, however, been established for Ages throughout the Peninsula, and with it abundance of words from the sacred tongue have been engrafted upon the common idiom. It is not improbable that Drávira may properly be the name of the Family, Tribe, or Nation to which the Brahmans belonged who converted and civilized the Peninsula. Their colour is said to be lighter than that of the secular Tamuls, which seems to indicate a Northern origin; the Ancients (Strabo, xv. 13. tom. vi. p. 25, 26.) having observed the difference in that respect between the Northern and the Southern Indians. 1. The Brahmans of Southern India, according to their own traditions, came originally from Kálpí, on the Jamná, (for Jamūná,) and their dialect is called Kódun, (Kótin,) or vulgar, mixed Tamil; while those who cultivate the Shén, (Chén,) or pure Tamil, are all Súdras; the absence of Kshatriyas and Vaisyas being another remarkable fact which conspires to show that the Hindú faith was not originally prevalent in this part of the Peninsula. 2. Karnáta, or Karnára, the second of the Southern nations, has given its name to two Provinces on different sides of the G'háts; the Carnatic or Karnátaka on the East, and Kánara on the West; and its language still prevails in the intermediate mountains. A peculiar character, originally derived from the Déva-nágari, is used for writing the Karnáta; it has, of course, some affinity with those of the other Southern dialects, but bears a very close resemblance to the Télinga, used in the adjoining Provinces. 3. The country bearing that name is the third of the five Dráviras. It is sometimes spelled Taílanga, or Tilanga, and may possibly be a corruption of Kalinga, one of the Southern Kingdoms in the time of Pliny. (vi. 17. 19, 20.) It is also applied to the people, their language and character. They are spread over a large part of the North-Eastern portion of the Peninsula, and appear at a remote period to have formed a powerful State, extending far beyond the bounds of the modern Province of Telingánah. Their language is considered by Mr. Ellis (Campbell's *Teloogoo Grammar*, p. 23.) as derived from the same stock as the Tamil, though the resemblance is scarcely perceptible to a cursory observer. The two remaining Dráviras, however, belong, if their Tongue may be taken as a guide, to the genuine Hindú stock; for the language of the Maháráshtras, or Mahráttas, in the Northern part, and that of the Gurjaras in the North-Eastern extremity of the Peninsula, have not only a close resemblance to each other, but are both dialects of the Hindí, the whole structure of their Grammar being deducible from their common parent, as well as a very large portion of their words; the inflections of their nouns and verbs, their pronouns and numerals, being equally derived from the Sanskrit, and having no affinity with the multiplied and singular forms of those which may be properly called the Peninsular Tongues. 4. The Mahrátta nation was formerly confined to a

mountainous tract, situated South of the river Nermadà, (Nerbudda,) and extending to the Province of Kónkan, or Kókan, on the Western coast; and its language, though now more widely spread, is not vernacular through any great extent of country. Its written character, which is a peculiar corruption of the Dévanágari, is called Múr, and an inference thence arises, that the Country of the Mahráttas is the territory anciently called Múru. 5. Gurjara, or Gurjararáshtra, whence the modern name of Gujarát, softened by the Persians into Guzarát, is derived, does not appear to have been ever much more extensive than it is at present. Its language and written character are so nearly allied to the Hindí, that Mr. Colebrooke, whose opinion on such questions must always have the greatest weight, says, (*As. Res.* vii. 229.) "I cannot hesitate in thinking that the Gurjaras should be considered as the fifth Northern nation of India, and the Uriyas should be ranked among the Tribes of the Dakshin, (*i. e.* South.)"

The ancient History of these and the neighbouring nations is involved in great obscurity from the want of authentic documents. The Hindús, if they ever possessed any genuine Historical Works, have long since lost them; and the only clue to the events of former Ages which now remains, is the Historical portion of their Purán'as or Mythological Poems; but when it is considered that History is there given in the form of Prophecy, that the names and periods mentioned differ in different Purán'as, and that, as is usual in fabulous History, the reigns of the earlier Princes are almost all of an inordinate length, it will be seen how little reliance can be placed on such authorities. It is only when there is a general agreement among themselves, that they can be said to afford even a shadow of probable evidence, and that evidence cannot be considered as fairly admissible, till corroborated by collateral proofs drawn from other sources. The late Colonel Wilford, a Hanoverian in the East India Company's service, who devoted his leisure to the study of Indian antiquities, took great pains in collecting Historical data such as can be gleaned from the writings of the Hindús; but his method of obtaining information was unfortunately so injudicious as to expose him to impositions on the part of his native assistants; and his eagerness to discover synchronisms in the Greek and Hindú legends, made him rely too much on apparent resemblances in proper names, and he even ventured, by the aid of etymology, to create such resemblances when he did not find them. His papers, therefore, are such an amalgamation of what is fanciful and inadmissible, with what is new and really valuable, that it is no easy or agreeable task to separate the one from the other: his Chronological Tables, however, present the result of his inquiries, and the calculations by which they are supported are given at length in the accompanying papers, in which he names all his authorities.

1. The first coincidence which the Hindú legends present, is that of an universal deluge. It was foretold by Vishnu, in the Matsya avatár or fish-incarnation, that "the three worlds should be plunged in an ocean of death; but" that "in the midst of the destroying waves a large vessel, sent by" the Deity, "should stand before Satyavrata, or Menu, surnamed Vaivaswat, or the Child of the Sun, who with seven saints, (*rishis*,) together with pairs of all brute animals, should continue in this ark, secure from the flood, on one immense ocean without light, except the radiance of his holy

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5. Gujratee.

History according to the Hindús.

Coincidences in Hindú and Greek or Sacred History.

Satyubrut, or Byluswat Noah.

INDIA. companions." (*As. Res.* i. 232.) Satyavrata, therefore, is Noah; and accordingly we find him living just before the commencement of the Kali or last of the four Ages, (*Yugs*), which the Hindús believe to have taken place in 3101 B. C. fifty-seven years before the Flood, if the dates in the Samaritan Pentateuch be correct. The History of the preceding Ages is a tissue of astronomical and moral fables or allegories, which, excepting the account of the Creation, are irreconcilable to any known traditions, and are manifestly parts of an artificial system. Subsequently to the Flood, the synchronisms by which something like Truth may be obtained become more numerous; and as the period of certain History approaches, they serve to connect the History of India with that of the contiguous Countries. 2. There are probable grounds, derived from astronomical data, (*As. Res.* vii. 284. viii. 493.) for believing that the Védas or Sacred Hymns of the Hindús were arranged in their present form as early as the fourteenth century before the Christian era; and as many of the Kings named in the Mythological Poems and genealogies are also mentioned in the Védas, it is probable they lived near that remote period. The place of the colures, as recorded by Parás'ara, gives 1391 B. C. as the date of his observation. (*As. Res.* ii. 395.) Varáha Mihira, another celebrated astronomer, comparing this with the state of the heavens in his time, found that about 1890 years had passed since the time of Parás'ara. Varáha, therefore, lived about A. D. 499. He has, indeed, been supposed to have flourished at a much later period, and these results have been ascribed to a retrograde calculation, by which the former state of the heavens was ascertained and assumed as existing in the time of the writer; but independently of the want of proof under which that supposition labours, the Work containing these observations by Varáha is quoted as his, in a book translated into Persian in the middle of the sixth century, barely fifty years after the date which the observation affords. Parás'ara was the father of Vyása, who arranged the Védas in their present form, if he did not originally compile them: Vyása, therefore, may be supposed to have flourished in the middle of the XIVth century before the birth of Christ; and, as we have

Beginning
of Kally
yog,
B. C.
3101.
Flood,
B. C.
3044.

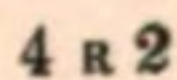
Age of the
Vedas.

Parashur.
Barak Mi-
hir.

Belis
Moonny.

already seen, the evidence afforded by those Works themselves gives nearly the same result; a coincidence which could hardly be the effect either of contrivance or accident. 3. Another epoch to which a near approximation is obtained from various independent data, is the reign of Chandragupta, the founder of a new dynasty after the death of Nanda, in whom the Kshatriya or royal race became extinct. Chandragupta, King of Práchi, a large and powerful Empire, resided at Pátalípútra, near the confluence of the Són'a, or Hiranyabáhu, and the Gangà. (Ganges.) But the Védas, as has just been shown, were probably compiled about 1350 years before the commencement of our era, and, according to the Purán'as, the royal race became extinct in Nanda 1015 years after the birth of Parikshita, a descendant in the fourth generation from Vyása, the compiler of the Védas: it may be inferred, therefore, that Nanda ascended the throne 385 B. C. He is said to have reigned 100 years, so that, allowing him a long reign, Chandragupta could scarcely succeed him later than 325 B. C., or 330 B. C., which is exactly the time of Alexander. Now we learn from the Greek Historians that a powerful sovereign, King of the Prasii, resided in Palibothra, at the confluence of the Ganges and Eranoboas, at the time of Alexander's expedition against India; and that a constant and friendly intercourse was kept up between that Prince and Seleucus Nicator, one of whose daughters he received in marriage, with an accession of territory on the Western side of the Indus, having given in return five hundred elephants. When it is added that this Prince was named Sandrocottos, (Strabo, xv. 2. 9.) or Sandrocyptus, (Athenæus, i. 15.) little doubt can remain that Chandragupta was the Indian King mentioned by the Greeks, and that another synchronism has been discovered, by which the scale of the Hindú chronology may be regulated. Taking these and a few more such coincidences as fixed points from which calculations either way may be formed, an attempt has been made in the annexed Table to show which of the most celebrated personages in the Hindú annals were contemporaries, and in what Age of our era each may be reasonably supposed to have lived.

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3. Chandragupta
Geogr.
Alexander



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A very brief outline of the History of India will explain and illustrate the foregoing Table.

Swáyamb'hūva, or the self-existent, is considered by the Hindús as the parent of the human race; Brahmā, the Supreme Being, in the form of Náráyana, having divided himself into two parts, or rather consisting of two parts combined, one of which was the first male, Swáyamb'hūva, and the other the first female, Sata rūpā. The Earth was then covered with primeval waters, but to the prayers of Swáyamb'hūva, a boat was granted for the abode of himself and his helpmate. Attaching his boat to the fins of a fish, (an *avātara*, or incarnation of the Deity,) Swáyamb'hūva besought the Divinity to raise the Earth from this abyss of water, beneath which it was supported on the back of an immense tortoise, *i. e.* Vishn'u (the creator) in that form, in consequence of which he assumed the shape of a boar, and raised the Earth on one of his tusks above the surface of the waters. In the boat, Swáyamb'hūva found the Védas, which had been recovered from the demon Hayagrīva, and placed there for the use and instruction of mankind, to whom they were imparted by the newly-created being under the name or title of Manu; for from them he drew the Mánava Sástra, or institutes of Civil and Religious polity, which are still the basis of all Law and Religion among the Hindús. (*As. Res.* ii. 116.) This event took place 1,840,335,770 years ago, according to their extravagant chronology: but as History, and not Mythology, is our present object, it will be sufficient merely to make a slight mention of the few circumstances which seem to point to real events, in order to hasten to the Age of Satyavrata, in which the dawn of true History may be said to arise. Priya-vrata, son of Swáyamb'hūva, divided the Earth between seven of his sons, giving, 1. Plaksha-dwīpa to Méd'há-tit'hi; 2. Kúsa to Jótishmán; 3. Krauncha to Dutimán; 4. Sákā to B'havya; 5. Pushkara to Savala; 6. Sálmalā to Vapushmán; and 7. Jambu to A'gnid'hra. The latter is India in its largest sense, or, if Colonel Wilford's conjecture (*As. Res.* viii.) be correct, only that part of it which is to the South of Dihlí; the level belt which bends round from the Indus to the mouths of the Ganges, having been anciently covered by the sea. The sons of Priya-vrata were placed by their father under the supreme command of Uttána-páda, his younger brother, and Véna, his seventh descendant, being a worthless tyrant, died without issue from the curse of Durvása and other Sages; but from his dead body they raised by their charms a son, named Prít'hu, who is considered as the first sovereign of India. As the Earth refused to grant her usual supplies, he began to beat and wound her; on which, assuming the form of a cow, she laid her complaint before the celestial Court on Mount Méru, (the Hindú Olympus,) but was repulsed on the plea that as the wife of Prít'hu, she was bound to provide him and his children with food. This fable seems to represent allegorically the transition from the pastoral to the agricultural state, and the commencement of the Arts of civilized life; an interpretation which appears to be approved by the Hindús themselves, as they ascribe the division of India into Provinces, and the establishment of useful Arts to Prít'hu. His family became extinct on the death of his fifth successor, Dakṣa; and with him the paramount sovereignty over the Earth ceased, each of the seven *dwīpas*, or islands, being thenceforward held by its own King, as an independent Prince, owing no allegiance to any superior lord. Of these Royal personages,

their seven sons, their Kingdoms divided into seven Provinces, separated by seven chains of mountains, and enclosed by seven seas; their inhabitants, who attained the age of 5000 years, and all the other marvels of those antediluvian days, nothing more need be said here, as they are either fables or allegories, and if founded on Truth, relate not to India, but to Countries beyond its limits. Jambu-dwīpa was divided by A'gnid'hra into nine portions, one of which he gave to each of his nine sons, who married the daughters of Suméru, the central mountain. His grandson, Rīshab'ha, son of Náb'hi, again subdivided his Kingdom into nine parts, but gave the whole to B'harata his first-born, who, retaining one part for his own particular territory, distributed the rest among his eight brethren, to be held as dependent Kingdoms under himself as their supreme head; from him the whole Country was called *B'hárata Varsha*, or the Country of B'harata. It was subdivided into 1. Udíchya dés'a, the Northern Region, between the Himálaya mountains and the river Saraswatí; 2. Med'hya dés'a, the Middle Region, Hindúst'hán Proper; 3. Púrva dés'a, or the Eastern Region, beyond the Gauges; and 4. Dakshina dés'a, the Southern Region, to the South of the Vind'hya range of mountains and the Nermadā river. (*As. Trans.* i. 133. 226.) In Satajit, the twenty-fifth successor and descendant of B'harata, ended the race of Swáyamb'hūva, and the first Menwantara, or period of the first Menu, which continued during 71 divine yugas, or ages, each equal to 12,000 divine, or 4,380,000 human years. (*As. Res.* ii. 112.) The second Menu was Swáróchi, the third Uttama, the fourth Tāmāsa, the fifth Raīvata, the sixth Chákusha, each presiding over a period of 71 divine yugs, or 852,000 divine years.

Over the seventh and last Menwantara, Satya-vrata, child of the Sun,* and therefore called Vaīvaswata, presides. His period is believed by the Hindús to have begun 1,230,797 years before the commencement of our era. From Ikshwáku, his eldest son, to whom the Med'hya, or central region was given, a long series of Kings was descended in a direct line, called the Súrya-vansas, as being the lineal posterity of the Sun. From his daughter Ilā, the wife of Budd'ha, son of Sóma, or the Moon,† was born Pururava, to whom a tenth part of B'hárata Varsha was given, and from whom the Chandra-vansas, or descendants of the Moon, the second line of Hindú Sovereigns, are traced. Ikshwáku was the founder of Ayód'hyā, or Aud'h, (Oude,) supposed to be the Capital of his successors for many Ages. Pratish-t'hán, or Vitura, near Lak'hnaú, was the residence of the Chandra-vansas, or Lunar branch. Among the most distinguished of the Solar branch was Harischandra, who was famed for his munificence, and extended his empire over the whole Earth. Sagara, the first of that race who reigned in the Trétá Yug, or second Age, cleared his Kingdom of the Hāñhayas, and other predatory Tribes, and introduced many improvements in the useful Arts. B'hagí-rat'ha, his descendant in the fourth degree, is believed to have brought down the Ganges into the plains, by his extraordinary penances; but few of this race are more celebrated than Dasarát'ha, the father of Ráma, who has been immor-

* Himself the son of Kasyapa, or Uranus, the son of Marichi, or Light, the son of Brahmā, "which is clearly," as Sir William Jones observes, (*As. Res.* ii. 126.) "an allegorical pedigree."

† "Where again we meet with an allegory purely Astronomical or Poetical." Sir William Jones, *ubi supra*.

Priyabrut.

Jumboo
Dweep.

Bain.

Purtoor.

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Agneed'har

B'há rí, or
B'harruts.B'harruts
Wursh.

Divisions.

Satyavrat,
or Wyiva-
sant.
Seventh
Mannoo.Socruj
bung.Chunder
bung.Harris-
chundra.
Suggur.

Hyhys.

Baugheerut.

Dushart.

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Ram.

Yuddoo.

Pooroo.

Cooroo.

Bheem Sayn.

Dirt'hrásh-ter.

Doorjodun.

Joodishter.

Purrikshit.

Extinction of the Sooraj bungs.

Barudrat'hs in Mugud'h, or Keekot.

Jurra Sundh.

Soonuks.

Seesoonuks.

Nund.

a Súdra mother, who destroyed or drove out the military caste, (Kshattriyas,) and was thence called a Súdra, was the most celebrated, his accession forming a sort of era among the Hindú Genealogists. (*As. Res.* v. 263. ix. 84. 87. 359.) He was son of Mahá Nandí, and being a great and successful warrior, subdued all the neighbouring Kings, and made himself master of the Empire of Práchi,* (the Prasii of the Greeks.) His residence was at Pátalíputra, or Patná, which extended from the modern town to the confluence of the Sóna and Ganges. (*As. Res.* iii. 26.) Mahá Nanda, or Mahá Bali, for so from his victories and paramount authority over other States he was styled, seems, at the close of a long and prosperous reign, to have fallen into a state of derangement, and was finally assassinated by his Prime Minister and succeeded by his legitimate sons, who reigned twelve years under the name of the Sumályadikas, from Sumálya the eldest. They were, however, all put to death through the intrigues of a revengeful Bráhman, named Chánakya, who placed on the throne Chandragupta an illegitimate son of Nanda, also called Maurya, from his mother Mura. He appears to have ascended the throne B. C. 315.

According to the Purán'as the ten Maurya Kings were succeeded by as many of the Sunga race, the eighth of whom was Vikrama-mitra. They were followed by four Kānwa or Kanna Kings, a dynasty terminated by assassination and usurpation on the part of the Prime Minister, as has been too often the case in Hindústán. Vikrama-mitra seems to be no other than Vikramáditya, from whom the era used in the greater part of India dates, and if so, the Kannas must have reigned in the 1st century after the birth of Christ. But a modern Historical Work by Mr. Ward, (*History, &c.* iii. 30.) makes Vishárda, one of the Nanda race, successor of Kshémaka the last of the Chandra-vansas. The Nanda dynasty, according to the same authority, terminated, after a lapse of 500 years, in Bód'ha-malla, who was despatched by his Minister Víra-váhu, of the race of Gautama. A'ditya, the last of his fourteen successors, experienced the same fate at the close of 400 years more. The Mayúras, who came next, reigned for 318 years. But in the twenty-sixth year of Rájá Pála, the last of the Mayúras, Sakáditya, a King ruling over part of the Kamáún mountains, invaded his Kingdom and expelled him from the Throne. He was, however, vanquished in his turn, after having reigned thirteen years, by Vikramáditya, who lost his life in a battle against Sálváhana, King of Pratisht'hána, (Pattan,) South of the Nermedá. (Nerbudda.) As the era of Vikramáditya dates from 57 B. C., and that of Sálváhan from A. D. 78, it is evident that these Princes could scarcely have been contemporaries, or even the immediate successors one of the other: it is probable, therefore, that each of those names stands for a whole dynasty; and it is possible that the last enumeration may belong to a part of India not noticed in the Purán'as, from which the others were extracted: at the same time it must be observed, that the latter are Works of considerable antiquity, and considered as sacred by the Hindús, while Mr. Ward is a modern compiler, whose vouchers are not mentioned by Mr. Ward. That writer, or his native authority, are

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Soomalyu-diks.

Chandev-goopt.

Mowreas. Soonga.

Kunnoos.

Bickermajit.

Mayooras.

Shukadit.

Shalbahun.

B. C. 78.

Saliváhan.

A. D. 78.

* "By Práchi or the East is understood all the country from Allah-ábád to the Easternmost limits of India." Col. Wilford in *As. Res.* v. 269.

INDIA. also unfortunate in having selected from among the eight or nine Vikramādityas celebrated in the Hindú Poems and Romances, Gardab'harúpa, who is manifestly Bahrám Gúr, King of Persia; for as that Prince flourished in the first half of the VIth century, he could not be the Vikramāditya from whom the era is named. Few parts of the Hindú Annals are, indeed, more involved in obscurity than the reigns of the two Princes from whom the eras, now most generally in use, are derived. Vikramāditya and Sáliváhan (Bikrmájit and Sál-báhan in the spoken dialects) are rather titles than names, and as such applied to several different Princes; and the romantic adventures of Bahrám Gúr, (*i. e.* the wild ass,) the reputed father of a Sovereign of India, were so much to the taste of the Hindú Bards, (their only Historians,) as to have been ingrafted on the History, or rather Romance, of Kings before and after the Age of that Monarch. The reign of Sáliváhan is said, in the Purán'as, to have begun "when 3100 years of the Kali Yuga were elapsed," that is, in A. D. 1. (*As. Res.* ix. 145.) This was probably the era of his birth, and A. D. 78 that of his death. He is said to have reigned at Pratisht'hána, or Pattan, afterwards called Nehrwarah, and doubtless extended his sovereignty over the whole Peninsula. To the Kanwas succeeded the And'hras, of whom Sú Karna Déva is the most distinguished. His reign, which forms an epoch in Indian History, seems to be determined by various concurring testimonies, especially by the mention in the Chinese Annals of the death of Pu-lo-myen, the Pulomán of the Purán'as, in A. D. 648. He was the last of one branch of this dynasty, which continued for 458 years; the reign of its founder, therefore, must have begun A. D. 190. Few of the Indian Princes have had a greater diversity of names; for besides the one already given, he was called Bálin, Balihita, Báléya, Kshémaka, Sind'huka, Sipraka, Sundraka, Sudraka, and Suraka. He is mentioned in the *Mahá-b'hárata* as having dethroned his master, the King of Magad'ha, and confined him in a place amid waters. (*As. Res.* ix. 103.) He was a great conqueror, having extended his dominion over Ashám beyond the Eastern boundaries of India. (*Ibid.* 202.) Gautami-putra, who reigned about A. D. 500, appears to have been a Baudh'ha; and the only Prince of this dynasty who is recorded on account of his exploits is Pulimán, the last of them, whose piety, as ardent as his conquests were brilliant, led him to close his days by drowning himself in the Ganges. (*Ibid.* 110.) His name, which is variously written, Pulóma, Lómádí, or Lómárch'hi, is of use as it fixes the date of his reign: for the Chinese Historians, who call him Hú-lo-myen, or Hú-lo-myen-to, say that he conquered all India about A. D. 621, and died about A. D. 648. (*Deguignes, Hist. des Huns*, i. 57.) His Capital was Kia-so-mo-pou-lo, or Po-to-li-tse, that is, Kusumà-pura, or Pátalí-putra,* on the river Keng-kya, (Gangà,) or Ganges, in the Kingdom of Mo-kya-to, *i. e.* Magad'ha. The confusion and troubles which occurred, according to the same authorities, immediately after his death, exactly agree with the Hindú traditions.

Pulimán may be considered as the last King of

* *Tsě*, in Chinese, has the same signification as *putra* in Sanskrit; the former, therefore, was substituted for the latter. Pou-lo-myen-kwě, one of the Chinese names of India, is rendered by M. Deguignes Bráhma-countrý; perhaps it may mean, as Col. Wilford supposes, the land of Pulomá.

INDIA. Magad'ha, who was at the same time Emperor of all India, though the Sovereigns who reigned at Kanó, (Kányakubja,) Ujjain, (Avantí, or Ujjayiní,) D'hára, in Gujarát and other parts of Hindústán, occasionally reduced their neighbours to vassalage and assumed the title of Mahá-rájá. The Gangetic Provinces (Anu-Gangam) were subdivided into several petty States, dependent probably upon their more powerful neighbours; such as Magad'ha, or South Bihár; Mit'hilá, or Tirab'hukti, now Tirhút; Sákéta, now Aud'h, and Váránasí, Kás'í, or Benáres; Prayága, or Allahábád; Népál, and O'dra, or Udryá-désa, contracted into O'résah.

The weakness of the feudal system, except when the paramount Sovereign has a determined and enterprising character, is manifested by the facility with which first Alexander, and afterward the Musulmáns, subdued the Indian States; and, it is probable that their Princes were bound together by very feeble ties, and continually carried on a petty warfare with each other; except when united by the dread of a common enemy, or when some one fortunate competitor succeeded in reducing his neighbours to vassalage, and thence acquired a preponderance, which gave him the title of Mahá-rájá or Emperor. Such were, for a few centuries, the Sovereigns of Kanó, Dihlí in the East, those of Gwáliar, and Ujjayiní in Central India, and the Balharas in the West.

Among the most celebrated of the Rájás of Málava or Málwah, were those of the Punwár or Powár (properly Pramára) family, who, with the Cháhamána, Parihára, and Sólankí branches, all belong to the Agni-kula or Descendants of Fire, a royal race widely spread over Central India, and distinct, it should seem, from the Súrya and Chandra-vansas, celebrated in the Purán'as. The Pramáras seem to have been the first who widely extended their power; and when they were beginning to decline, the Sólankís, under the title of Ballab'hí-ráís, or Balha-rás, formed a powerful Empire in the West, of which Nehrwarah or Pattan was the Capital. To these succeeded the Cháhamána or Chóhán branch, by whom the Parihára dynasty of Mandáwar was subverted. (*As. Trans.* i. 207.) Ballab'hí, whence the Ballab'hí-ráís, so powerful at the time of the Arabian travellers in the IXth century, (*Anciennes Rel.* p. 18.) received their name, is in the Peninsula of Sauráshtra of Guzerát; and Nehrwarah, or Anharwára, from Anhalaváta, to which the seat of Government was at that time transferred, may be still traced in one of the suburbs of Pattan. They were Baudh'has, or worshippers of Budd'ha, as appears from Idrísí. (*Clim.* ii. 8. p. 62.) The Pramáras reigned at Avantí or Ujjayiní, (Ougein,) and Vickramāditya is reckoned as one of the Princes of their race, as well as B'hója, one of the most illustrious of the later Hindú Monarchs, celebrated for justice, liberality, and the encouragement of learning, who flourished, as appears from inscriptions and other data, in the middle of the XIIth century. (*As. Trans.* i. 223.)

The chief seats of the Pramáras were Avantí (Aujaín) and D'hára-nagara, (D'hár,) and their dominions extended from the Setlej, or Garah, to the Nermadá, (Nerbudda,) comprehending all the Central and Western parts of India, sometimes called Rájputáná. Their territory, a large part of which was aptly termed Marust'hálí, or the Arid Desert, was subdivided into nine Lordships, each named from its strong hold. 1. Ar-

Andras.
Curn Deo.

Pooliman, or
Pooloman.
A. D.
648.

INDIA.

Balharas.

Powar, or
Pramar.

Ballab'h
roys.
Bulharas.
Chohans.

INDIA. buda, or Abú; 2. Parkar in the Desert; 3. Jaléndra, or Jalór; 4. D'hát, or Amara-cuta; 5. Mandáwar, near Jód'h-púr; 6. Púgal, North-West of Bikánér; 7. K'háirálu, in Guzarát; 8. D'hár and Avantí; 9. Ló-darwa, the Capital, before Jeselmér was built.

Jychund
Pithowra

During three reigns, the authority of the Sovereigns of Nehrwárah extended over eighteen different States; they were succeeded by the Chaura dynasty, while Dihlí was occupied by the Tuár race; Chítór (Chitra-cuta) by the Ránás; and, soon afterwards, Kanauj (Kanwajja, from Kányakubja) by the Ráhtór Rájpúts. (Rájáputras.) Of the last families were Jayachandra, vulgarly called Jay-chand, the last Lord Paramount of all Hindústán, (*Ay. Akb.* ii. 97.) whose romantic contest with Rájá Pit'hóra, (Prít'hwi Ráj,) so favourable to the progress of the Musulmán arms, is the favourite subject of the Hindú bards. Jayachandra, who reigned in the latter half of the XIIth century, having formed an alliance with Shihábu'ddín, in order to ruin Pit'hóra, mainly contributed to the success of the Mohammedans in 1192, which soon gave them the undivided dominion of Hindústán.

Musulman
dynasties.

The encroaching spirit of Mohammedanism had brought the Arabs to India as early as the time of the Khalif Walíd, (A. D. 705—714,) and they then made themselves masters of Sind; but their incursions were not pushed to any considerable distance, nor followed by permanent possession, till after the establishment of the Turks in Ghaznah by Alptegín.* Governor of Khorásán, who rebelled against his master, the Sultán of Bokhárá. Mahmúd, the son of Nasiru'ddín Sebuktegín, the Turkish slave and successor of Alptegín, made no less than thirteen successful incursions into Hindústán before his death, A. H. 421. (A. D. 1030.) His most extensive and destructive inroad was that upon the King of Nehrwárah, in A. H. 415, (A. D. 1024,) when he plundered and destroyed the splendid shrine of Sómanát'ha, (Gibbon, x. 337.) on a promontory of Guzerát, opposite to the island of Diu. (Déó, or Déva, i. e. the Divine.) Except in the Penj-áb, however, no Mohammedan Sovereignties were yet established, and the successors of Mahmúd were merely Lords Paramount, holding the allegiance of the Hindús by a very precarious tenure. Bahrám, the thirteenth of the Ghazneví Sultáns, an enlightened patron of learning, became the victim of an undue rigour, in putting to death the Prince of Ghaur, a small territory on the North-Western declivity of Fírúz Kóh, on account of the support which he had given to the rebellious designs of his father-in-law, Mohammed Báýú Selím,† commander-in-chief of the forces stationed at Láhór. Aláu-d-dín-súrí, brother of the deceased, who boasted of his descent from Zohák, the adversary of Ferídún, hastened from the mountains of Ghaur to avenge his death, and soon compelled Bahrám to take refuge in his Indian territories, where he died, A. H. 547; (A. D. 1152;) and though his son Khosraú Shah, or Khosraú I., recovered the possession of Ghaznah, he held it only for a very short time, and in A. H. 582, (A. D. 1186,) his son

Sultáns of
Ghaznah,
or Ghaz-
neín, i. e.
Ghiznevi
dynasty.

Khosraú II. was taken by stratagem, and imprisoned in a fortress on Fírúzkóh, where he was soon afterwards put to death. In A. H. 553, (A. D. 1157,) Mo'izu-d-dín Mohammed ibn Sam,* afterwards styled Shihábu-d-dín, had been appointed, by his brother, Ghayyásu-d-dín, Sultán of Ghaúr, commander-in-chief, and was, as Ferishtah observes, "in reality the Emperor," being of a far more vigorous and enterprising character than his brother. After getting possession of U'ch'h (Adja, in Dow, i. 137.) by treachery, and receiving a severe check from the valour of B'hím Déó's troops in Guzerát, he, at length, after repeated trials, succeeded, as before mentioned, in inveigling Khosraú II. into his power, and making himself master of Láhór. In A. H. 587, (A. D. 1191,) he took Tiberindah, then Capital of the Rái of Ajamér; (Ajmir;) but hearing, on his return to Ghaznah, that Pit'hó Rái, (Prít'hwi Ráj,) Prince of Ajamér, together with his brother, K'hán Dé Rái, Prince of Dihlí, were marching at the head of a large force in order to retake the fortress of Tiberindah, he hastened back to its relief, and meeting their combined forces at the village of Naráyan, on the banks of the Sersuttí, (Sereswatí,) 7 cós (about 14 miles) from Thánésar, gave them battle. His army was completely routed, and he himself narrowly escaped. In the following year he renewed his hostilities, and challenged the Hindú Rájahs to take the alternative of embracing the true Faith, or defending themselves by the sword. The Hindús prepared for a determined resistance, and met him on the same field. Having experienced their resoluteness, he, as on former occasions, had recourse to stratagem; put them off their guard by proposing a truce, and taking them by surprise, easily succeeded in completely routing their forces. Pit'hóra was taken prisoner, and soon afterwards put to death. In the following year Shihábu-d-dín established the seat of his Government at Dihlí; and in A. H. 591 (A. D. 1194) returned to Ghaznah, after defeating the army of Jay Chand, (Jaya Chandra,) Rájah of Kanój, and plundering the Temples at Benáres. According to the Hindú bards, Jaya Chandra was led by a desire of vengeance to form an alliance with the enemies of his Faith and Country, and was thus, without the same excuse, guilty of the same error as Count Julian, hastening the ruin of what he held most dear for the purpose of avenging a personal injury. (*As. Res.* ix. 171.) At the death of Shihábu-d-dín, his favourite and freedman, Kutbu-d-dín I'beg, a native of Turkistán, who was already his master's Viceroy in India, succeeded to that part of his dominions, and became the founder of the Iletmishíyyeh dynasty.† He removed the seat of Empire from Láhór to Dihlí; but it was reserved for another Tátár, or Turkí freedman, Shemsu-d-dín Iletmish, (Altumsh of Dow,) who raised himself to the Throne soon after his decease, to annex the Kingdoms of Bengál and Bahár to the Empire. This he effected in A. H. 622, (A. D. 1225,) having previously secured himself from the irruption of Jengíz Kháu by a timely submission. Násiru-d-dín Mahmúd, grandson of Iletmish, was the most estimable Sovereign who ever sat on the Throne of the Moghuls. Trained in adversity, he had learned to feel as well as to command, and owed his almost uninterrupted success to his clemency as much as to his vigour. He was both

INDIA.
Ghaúrí, or
Ghori dy-
nasty.

Battle of
Thanesser

Iletmishí
dynasty.

* Colonel Dow, misled, probably, by ignorant Munshís, who dropped the final nasals, and did not know how to pronounce Turkish words, has so disfigured these names, that it is scarcely possible to recognise them; yet Abistagi, Subuctagi, Altumsh are written, and were no doubt pronounced, Alp-tegín, Sebuktegín, Iletmish, by Ferishtah, as well as by D'Herbelot, whom Colonel Dow would have done well to follow.

† Balín, according to Dow, i. 124.

* Mahommed Ghori, Dow, i. 131.

† Called by Dow and other writers the Patan Dynasty; erroneously, as these Princes were Turks, and not Pat'háns.

INDIA.

Uṭugh-
khānī dy-
nasty.

Khiljiyyeh.

Toghlikshā-
hī dynasty,
A. H.
720.
A. D.
1320.
Moghul
invasion.Feeroze
Shaw.

learned and a patron of learning, as the celebrated *Tabakāti Nās'irī*, dedicated to him, sufficiently shows. On his decease, after a reign of twenty-one years, he was succeeded, in A. H. 664, (A. D. 1265,) by his Vezir and relation Belben,* a native of Karā Khatāī, and of the Tribe of Alberī. Hospitable and beneficent, a patron of the elegant as well as the useful Arts, he would have deserved unmixed praise but for the cruelty with which he punished those whom he considered as traitors. His Court was graced by many men of distinguished talents, and among others by Mīr Khosrau, the celebrated Poet; and he died in A. H. 685, (A. D. 1286,) when more than eighty years old, universally beloved and regretted by all his subjects. Fīrūz, surnamed Khiljī, from the race to which he belonged, was descended from a soldier of fortune, and paved his way to the Throne by the assassination of Kaīkobād, his predecessor, in A. H. 688; (A. D. 1289;) but he seems almost to have acted in self-defence, and was not by nature inclined to harshness or cruelty. Though seventy years old when he ascended the Throne, his lust of dominion was not repressed by age; but he readily assented to a proposal, on the part of his nephew, 'Alāu-d-dīn, to invade the Dekan. The invaders were successful, captured the fortress of Déogār†, or Tagara, and carried off an immense booty; but this success was fatal to the Emperor, for 'Alāu-d-dīn was enabled, by the treasures thus acquired, to levy a large army, raise the standard of rebellion, and depose his uncle, whom he caused to be barbarously murdered in his presence in A. H. 605. (A. D. 1296.) A reign thus begun promised little for the happiness or security of his subjects, and few of the Indian Emperors have been more tyrannical or suspicious; but 'Alāu-d-dīn was an able though an oppressive tyrant; and while, on the one hand, he extended the bounds of his Empire far beyond the limits reached by any of his predecessors, on the other he made a most gallant defence when attacked by the Moghuls, who experienced under the walls of Dihlī the severest check which they had yet sustained. His end was embittered by the treachery of his servants and the success of his enemies; and he died, after a reign of more than twenty years, a natural death, in A. H. 716. (A. D. 1317.) The Moghuls, however, though repressed, were not permanently repelled, and ten years later, in the reign of Mohammed III., Dihlī was again invested, and delivered only by the payment of a very large ransom. That Emperor, who was weak and improvident, made conquests only to lose them, and was completely routed on the frontiers of China, which he foolishly attempted to invade. Belāl-Déó, not, as Ferishtah affirms, founder of Bijānagar, or Bizānagar, (Bisnagar, from Vidyānagarī, *As. Res.* ix. 420.) but at that time a powerful Prince in the Peninsula, formed an alliance with his neighbours, and wrested from the Musulmāns all their Southern conquests, except Daūlet-ābād. On the death of Mohammed III., in A. H. 752, (A. D. 1351,) his subjects were released from the yoke of a worthless and profuse tyrant, whose vices were redeemed by scarcely one estimable quality. Hence the virtues of his successor, Fīrūz III., presented a brighter contrast. Bold and energetic, without being impetuous, more desirous of improving than of

enlarging his dominions, a judicious patron of learning, and an universal promoter of useful undertakings, no Indian Monarch has left more memorials of the wisdom of his Government, or of the beneficence of his disposition. Besides palaces and mausoleums, which might have been suggested by pride or a love of luxury, baths, caravanserāis, and public gardens attest his munificence, while forty mosques, thirty schools, and five hospitals were monuments of his piety. The hundred bridges, one hundred and fifty wells, and fifty canals, made by his command, the most striking, as the most unusual, and at the same time the most useful, of all his public works, afford a lasting proof of the enlargement of his views, and give him a just claim to the gratitude of posterity; and the restoration of his celebrated canal from Karnāl to Hānsī Hisār, bears a powerful testimony to the beneficence of the British Government. Fīrūz closed a long reign and a long life in A. H. 790; (A. D. 1388;) and when scarcely ten years more had elapsed, during which different members of his family contended for the Throne, Amīr Tīmūr, better known by the name of Tamerlane, (Tīmūr leng, *i. e.* the lame Tīmūr,) led his overwhelming armies into Hindústān, and in A. H. 801 (A. D. 1399) took possession of Dihlī. The Penj-āb, however, was the only part of India which he retained; and, excepting by a nominal vassalage, the power of the Emperor suffered no diminution from Tīmūr's success; but internal dissensions, and the evils inherent in the feudal system, were more fatal to the Sovereigns of Dihlī than the inroads of the Moghuls. Mahmūd III. died, possessed of his precarious dignity, at the close of A. H. 816, (A. D. 1414,) and with him terminated the Turkī dynasty, which had for so long a period enjoyed the supreme power in Hindústān, on a footing somewhat similar to that of the Mamlūks in Egypt.

Khizr, son of Suleīman, either nominally or really a Seyyid, or descendant of the Prophet, was confirmed by Tīmūr in the possession of the Subahdārī of Multān, which he inherited from his father; and his territories were augmented by the Viceroyalty of the Penj-āb, granted by the same conqueror. When thus strengthened, it was not difficult for him to dispossess Daūlet Shāh Lódī, the wretched phantom raised to the Throne of Dihlī by the umarā (omrahs) after the death of Mahmūd, and in A. H. 817 (A. D. 1414) he became the founder of a new dynasty, possessing all the essentials of royalty, though nominally merely the vicergerent of the House of Tīmūr. The reign of the Seyyids was of short duration. Báhlól Lódī, a Pat'hān Chief of a daring and enterprising spirit, whose grandfather, Ibrāhīm, had used the wealth acquired by commerce as a means of raising himself to the Government of Multān, taking advantage of the weakness and folly of his master, collected a powerful body of his countrymen, and was prepared at the proper moment to seize upon a Throne which its possessors evidently knew not how to preserve. The irresolution of the Emperor 'Alāu-d-dīn hastened that moment, and on the invitation of his Vezir, who found he was no longer trusted by his master, Báhlól took possession of Dihlī, and in A. H. 855 (A. D. 1451) assumed the title as well as the power of sovereignty. His son Ibrāhīm Lódī rendered himself so odious, that his Umerā, or Princes, formed a party to call in Mīrzā Bābur, a descendant of Tīmūr, and at that time Sovereign of Mávarrá-n-nahr, or the Country beyond the Oxus. A decisive battle, fought on the

INDIA.

Tamer-
lane's inva-
sion.Khizr Khā-
nī dynasty.Patlan, or
Afghan dy-
nasty.

* Balin, according to Dow, whose MSS., doubtless, had Balín; but Belben, or Bel-Ben, appears to be the more correct reading.

† Perhaps Déogiri, or Dévagiri.

INDIA. plains of Paní-pet, near the Jamunà, on the 7th of Rejeb, A. H. 932, (A. D. 1526,) and the success of Bábúr's arms, placed the Moghul dynasty on the Throne of Hindústán; but another decisive engagement, fought on the very same ground 235 years afterwards, again decided the fate of India, and deprived his descendants of all but the name of their former dignity. Bábúr, who was an able and an amiable Prince, did not long enjoy his conquests; and his eldest son, Humáyún, who succeeded him in A. H. 937, (A. D. 1530,) had to contend with turbulent nobles and ambitious relations, who, after twelve years of intestine warfare, drove him into exile. The treachery of Shér Khán, the Afghán, who succeeded him, was palliated in the eyes of the Hindús by the merit of expelling a foreigner from the Throne; but his wise and beneficent measures for the convenience and security of his subjects gave him a better title to their esteem. His sons inherited neither his wisdom nor his good qualities; and Hindústán, after having been desolated for nine years by anarchy and misrule, was again placed under the sole authority of Humáyún, by the decisive victory which he gained at Serhind in A. H. 962. (A. D. 1555.) This excellent Prince, distinguished alike for personal courage, mildness, and benevolence, was killed by an accidental fall just one year after he recovered his Throne, and succeeded by his son Akbar, the most illustrious as well as the most prosperous of the Moghul Emperors, on the 7th of Rebí'u-l-evvel, A. H. 963. (A. D. 1556.)

Moghols or
Tímúrí dy-
nasty.
Battles of
Pannipat.

Shírkhaní
or Afghán
dynasty.

Taimúris
again.

Acher.

Though little more than fourteen years of age at the time of his father's death, Akbar conducted himself, on his accession to the Throne, with a degree of prudence and dignity not to be expected at so early a period of life. He was placed under the guardianship of Behráw Khán, an able but ambitious and overbearing man, who, with a ward of less discretion and talent, would have either left him nothing but the shadow of authority, or have involved the Country in a deeper labyrinth of anarchy and confusion than that from which his talents, directed and checked by the firmness of Akbar, effectually rescued it. When no longer under the guardianship of Behráw, that Prince studied to consolidate and secure his territories, by granting a complete toleration of the different Religions professed by his subjects, promoting the intercourse of the Provinces with each other, and providing for the administration of justice without offending the prejudices of the Hindús. Before the fortieth year of his reign, Kashmír, in the North, and Khándesh, Télingánah, with a portion of Berár, Golcondah, and Daúlet-ábád, in the South, (Dekan,) had been added to his dominions; but he never succeeded in subjecting the whole of the Dekan, nor did the Southern part of the Peninsula ever form a part of the Moghul Empire. Though not at all deficient in personal courage, Akbar wisely committed the care of his military expeditions to his sons and the Viceroys of the Frontier Provinces, reserving for himself the general direction of the whole, and the superintendence of the Civil administration. Exact registers were kept of the revenue of every Township, and of the troops employed in each District; the number of officers employed, and the regulations observed in every department of the administration were also accurately recorded, and the whole embodied by his Vezír, Abú-l-fazl, under the name of the *Ayín Akbarí*, or *Akbarian Register*, furnishes the most valuable materials for a statistical account of India. The mag-

nanimity, as well as the firmness and sagacity of this Prince, was called forth by the conduct of Behráw Khán, whose domineering spirit hurried him into acts of rebellion, when he found that Akbar was determined to be really and not nominally Sovereign. Under the colour of a pilgrimage to Mecca, Behráw collected an armed force, and openly bade defiance to his master. He was, however, soon overcome, and instead of being pursued as a rebel, was kindly received and forgiven by Akbar, who provided him with a princely retinue to escort him on his pilgrimage. Abú-l-fazl, the other illustrious Vezír of this Emperor, was worthy of the favour which he so long enjoyed; and if Akbar was fortunate in possessing such a minister, Abú-l-fazl was happy in having a master who so well understood the value of his talents. While the enlarged and benevolent views of this Emperor secured for him the affections of his subjects, the vigilance and activity of his administration repressed the turbulent, and afforded a security of person and property rarely enjoyed under a feudal Government. Never, therefore, was commerce in a more flourishing state, or industry more certain of its reward; and though he maintained a force of not less than 600,000 men, his treasury was never exhausted, for his annual receipts rarely fell short of £50,000,000 sterling.

Akbar was born while his father was in exile at the Court of Ajmír; he may, therefore, be considered as trained in the school of adversity, and to that, in conjunction with his own good sense and excellent disposition, may be ascribed the success and ultimate tranquillity of his long reign. He seems to have been entirely free from the influence of caprice, by which, from early habits of unrestrained indulgence, despotic Princes are so often enslaved; and though something may be ascribed to his good fortune in possessing such able ministers, much more is due to his own perseverance in maintaining them in their posts, and guarding himself against the artful misrepresentations which envy and jealousy never fail to insinuate into a Sovereign's ear.

After the death of Akbar, in Rabíu-s-sání, A. H. 1014, (July 1605,) his only surviving son, Selím, ascended the throne, and assumed the title of Jehángír. (Conqueror of the World.) He had either more violent passions, or less self-control than his father, and therefore soon stained his hands in innocent blood; first, by sacrificing the husband of the beautiful and accomplished Núr Jehán, (Light of the World,) who had long been the object of his affections. His ardent passions not only made him her slave, but diverted his attention from the duties of his exalted station, and prevented him from making the proper use of his abilities, which were considerable. His father-in-law, Shér-áfkan, however, otherwise called Ayyàs, by birth a Tátár, who, with the title of *Ítimádu-d-daulah*, was his Prime Minister, treading in the steps of Akbar and Abú-l-fazl, made ample amends for the negligence of his master, and drew down upon his head the blessings of his subjects. The same toleration, the same encouragement of commerce, and a still greater attention to the improvement of agriculture, were still maintained; and it was probably with a view to profit by the rivalry of different European nations, that the English were allowed to establish a Factory at Surat, though the territory acquired by the Portuguese in Guzerát had

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Jehaun-
gueer, Je-
hanghire, or
Jehangeer.

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already attracted the notice of the Court. The latter part of Jehángir's reign was embittered by the rebellious conduct of his son Mohammed, afterwards called Sháh Jehán, who found ready and willing agents among the feudal Chiefs, on whom the greater part of the Empire had been bestowed. The vigilance and severity of his father, however, effectually barred his success, and Jehángir died a natural death, while on his march into Kashmír, in the month of Sefer, A. H. 1037, (A. D. 1627,) after having reigned twenty-two years.

Soobar,
Circars, and
Kusbas.

The History of India during the subsequent reigns is so intimately connected with that of Great Britain and other European States, that it is unnecessary to enter upon it here; and as the reader has seen the origin and gradual formation of the prevailing divisions in Hindústán, he will be prepared for some general remarks on them, and a more particular account of such Provinces as have been omitted, or only slightly noticed in this Work. In the fortieth year of Akbar's reign, (A. H. 1002, A. D. 1594,) his dominions were subdivided into twelve Provinces called *Súbahs*, each governed by a *Súbah-dár*, containing 105 *Serkárs* or Districts, and 2737 *Kasbahs*, or Townships, producing an annual revenue, as fixed for ten years, of 3 arbs, 62 karór, 97 laks, 55,246 dams, (929,755,246,) or 9,07,43881 sik-kah rúpíyahs, 2 ánás, and 5 paísá, (nearly £4,600,000.) The *Súbahs* in the time of Akbar were, 1. Allah-ábád: 2. Agrah: 3. Aúd'h, or Awad'h: 4. Ajmír, or Ajamer: 5. Ahmed-ábád, or Gujarát: 6. Bahár: 7. Bengál: 8. Dihlí: 9. Kábul: 10. Láhúr, or Láhaúr: 11. Multán: 12. Málwah: 13. Berár: 14. Khándésh, and 15. Ahmed-nagar, or Aúreng-ábád. The Southern States, which were not annexed to the Empire till the reign of Aúreng-zéb, were divided into three *Súbahs*: 1. BÍjá-púr: 2. Mohammed-ábád, or BÍder: 3. Haider-ábád. These Provinces contained 61 *Serkárs*, and, according to the Mahrattah Records, produced a revenue of 8,11,30,877, rúpíyahs. Of these Provinces separate accounts will be found under their proper heads; and as additional information respecting AGRAH and ALLAH-ABAD has been obtained since the former part of this Work was published, a fuller and supplementary account of those important *Súbahs* may properly be added here.

Agra.

The *Súbah** of AGRAH is bounded on the North by Dihlí, on the West by Ajmír; on the South by Málwah, and on the East by Aúd'h and Allah-ábád. It is about 250 miles long, and 180 broad, and is subdivided into the following Districts: (*Serkárs* :) 1. Agrah: 2. the Dó-áb: 3. Itáwá: 4. Farrokh-ábád: 5. Kálpí, Góhad, and Gwáliár: 6. B'hart-púr: 7. Alvar and Mácherí: 8. 'Ali-gar'h: of these Itáwá, Farrokh-ábád, and 'Ali-gar'h are comprehended within the Dó-áb, and have been already described. (Dooab, Gualior, Calpi.) The river Chanbal, which traverses this Province in all its breadth, divides it into two nearly equal parts, and separates the bare and level country on its Northern, from the woody hills on its Southern side. Placed between 25° and 28° North latitude, its climate is more temperate than that of Bengál, or most parts of the Peninsula; but hot and suffocating winds are occasion-

* *Súbah*, in Arabic, means a large heap of grain, dates, or other produce, and thence a granary or storehouse; so that the term was perhaps used in its present sense, because there was a large public granary in the chief city of each Province.

ally felt, and the air of the woody districts is, as usual, unhealthy. The streams are not very numerous, and the fertility of the country, from want of means of irrigation, depends much upon the periodical rains. Indigo, cotton, and sugar are the kinds of produce for which the soil is best suited, and agriculture, even in the districts under the native Governments, is increasing. As this Country is not mountainous, mineral productions are neither found, nor to be expected, in any quantity, and its animals are similar to those of the neighbouring Provinces; but its horses are esteemed superior to any bred further East, except those from the Company's studs. Coarse cottons are the staple manufacture, and the raw produce, mentioned above, is exported in considerable quantities. The British districts are far more populous than those subject to native Princes, but the population of the whole Province probably does not exceed eight millions. The Country to the East of the Jamuná (Jumná) is immediately under the Presidency of Bengál. The tracts to the South of the Chanbal, with the exception of Kálpí, are a part of the territory of Daúlet Ráo Sínd'híá. The Country to the North-West of Agrah comprehends the domains subject to the Rájás of Mácherí, and B'hart-púr, and many petty independent Chiefs; all under the protection of Great Britain, and prevented by the Government in Bengal from continuing the intestine feuds which so long desolated their country. The natives are generally handsome and robust; and are for the most part Hindús or Mohammedans, with a few Sik'hs. Of the first, many are Játs and Méwáties, the latter of whom celebrated for their predatory habits; and the universal prevalence of the Hindú Faith is a striking evidence of the inefficiency of compulsion to produce a change in long-established opinions and prejudices. The Persian may be termed the official language of this Province; it is also spoken by the higher classes, and next to it the Hindústání, or the Hindí, is the common medium of intercourse both among Mohammedans and Hindús; the Braj, or Brij-b'hákhá, (Vraja-b'háshá,) a cultivated dialect of the Hindí, is also spoken from the neighbourhood of Agrah to the Vind'hya mountains.

The district of Agrah extends along the banks of the Jamuná, from Kósí to its junction with the Chanbal. Díg, B'hartpúr, D'hól-púr, Bárl, and Rájá-kérá, are its Western boundaries. The neighbourhood of native Principalities, where banditti and freebooters find a ready asylum, is a great check on the improvement of this country. The jurisdiction of Chatá, on the borders of Dihlí and the dominions of the Nawwáb Ahmed Bakhsh Khán, has 175 villages, but they are separated by thickets favourable to robbery and insubordination. Kósí is a large commercial and wealthy town. Nand-gáo and Barsáná are much frequented as places of pilgrimage. Sónk is a considerable frontier town. Mat'hurá (Muttra) and Bindrában (Vrīndávan) are celebrated Hindú sanctuaries, and thence populous and flourishing; and by the erection of gates at the end of the principal streets, their police has been much improved. Highway robbery, the most prevalent crime, is with difficulty repressed. In 1813 this district contained 1,222,667 small big'hahs of land in cultivation, yielding a revenue of 1,425,802 rupees, (£720,000,) 330,807 big'hahs fit for cultivation, and 902,740 entirely waste.

Agrah, the Capital of this Province, is situated in 27° City of Agṛa

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11' North, and 77° 53' East, on the Southern bank of the Jamunà, which is there of a very considerable breadth, and never fordable. It was the favourite residence of Akbar, and, on that account, called *Akbar-ábád*, (Akbar's abode,) and its former extent and splendour are manifested by the ruins with which it is surrounded; but the greater part of it is now uninhabited, and, excepting that which leads from the fort to the Mat'hurà gate, its streets are as narrow and inconvenient as those of most Asiatic towns. The citadel is a large fort of red sandstone, from the quarries near Fatah-púr, strongly fortified in the Indian fashion, and, as such, still tenable against a native force; but the *Táj-mahall* (Diadem of the Place) is the most remarkable of all its public edifices. It is a mausoleum formed of white marble like that of Carrara, and erected by Sháh Jehán in honour of Núr Jehán Bégum. Its general beauty is still unimpaired; and from the airy lightness of its minárahs, contrasted with the ponderous grandeur of its gateway, mosque, and *jamá'at-khánch*, (hall of assembly,) it is altogether one of the finest specimens of Mohammedan architecture existing in India. The rows of lofty cypresses and fountains, which render the great square in front of it an agreeable place of resort, are kept up at the public expense. The *Múti mesjid*, or pearl mosque, a small but exquisitely finished building of white marble, the *Jámi mesjid*, or principal mosque, the great square, (*chaúk*.) and the tomb of I'timádu d-daúláh, with its delicate lattice-work and rich mosaics, are lasting records of the wealth and piety, as well as of the taste and skill, of the Moghuls, and still render Agrah one of the most splendid cities in Asia. But the form, extent, and magnificence of the city, is best estimated by the prospect from one of the minarets of Akbar's Mausoleum at Sikandarah, six miles to the North of the present town. From this the spectator looks over a level of not less than thirty miles in a straight line, covered with ruins. The present population of Agrah is of a very small amount compared with the multitudes it contained when that area was covered with habitable buildings; and it has not yet probably risen to 100,000, though the tranquillization of Rájputánah had, eleven years ago, (in 1818,) occasioned a very rapid increase in the amount of the Customs, and no doubt a proportionate augmentation in the numbers of the inhabitants. Agrah came into the possession of Great Britain in 1803, and has since that time been the head-quarters of a large military corps, as well as the residence of a Civil magistrate and collectors of revenues, subordinate to the Court of Circuit at Bareilly.

Futtipoor.

Fatehpúr, (more properly Fat-h-púr, *i. e.* the City of Victory,) called Sikrah, to distinguish it from another town of the same name, is now a mere village, though the area, surrounded by its embattled walls, built by Akbar, is very large. It is in 26° 6' North, and 77° 34' East, and is remarkable on account of the sepulchral chapel of Sháh Selím Chístí, a Mohammedan saint, to the efficacy of whose prayers the birth of Jehángír was believed to be due. Within the sacred enclosure surrounding the *turbeh*, or chapel, many of Akbar's family lie interred; and there are several beautiful specimens of the Saracenic style of architecture among the Palaces and monuments erected in the reign of Akbar, who was much attached to this place.

Muttra.

Mat'hurà, on the Western bank of the Jam'nà, in 27° 31' North, and 77° 33' East, is celebrated in the

Hindú legends as the scene of Krishna's early adventures, and as one of the first shrines plundered by the Musulmáns, having been destroyed by Mahmúd, Sultan of Ghaznah, in A. D. 1018. Under Aúreng-zéb it was again the object of similar zeal; and from the materials of the finest Temple erected by Vira Sing'ha Déva Rájá, of Uchch'ha, who restored the shrines after the devastation of Mahmúd, was a mosque built by order of that bigoted tyrant. Another curious relic is the Observatory erected in the fort by Jay-Sing'h Rájá of Jay-púr, or Jay-nagar. A place held so sacred, and so intimately connected with the legends of idolaters, could not fail to provoke the hostility of fanatical Musulmáns; and after having suffered so much in more barbarous Ages from that cause, the inhabitants of Mathurà were again the object of a general massacre by Ahmed Sháh, the Abdálí, in 1756. The town was afterwards granted by the Sínd'híás to General Perron, commander in chief of their forces, but was taken by the British troops, without resistance, in 1803, notwithstanding the additional works with which the fortifications had been strengthened: it has since that period been the head-quarters of a brigade stationed to the South of the city. The sacred monkeys, bulls, parrots, and peacocks, with which it abounds, as well as the *cade* fish in its streams, cannot fail to remind the classical traveller of the XVth *Satire* of Juvenal.

Bindrában, (from Vrindávana,) *i. e.* the Grove of Tulasi trees, (*Ocymum gratissimum*.) is a large town on the Western bank of the Jam'nà, on 27° 34' North, and 77° 34' East, on the spot which, according to the Purán'as, was the scene of Krishna's infancy and youthful days, and of his revels with his beloved Rád'há.

Bindrabund.

Whilst Yamunà, whose waters clear
Famed Indraprest'ha's valleys cheer,
With Sereswatí knit in mystic chain,
Gurgles o'er the vocal plain
Of Mat'hurà, by sweet Brindávan's grove,
Where Gópa's lovelorn daughters rove,
And hurls his azure stream amain.

Few places have been more completely hallowed by superstition, or possess more striking monuments of mistaken piety. The great Pagoda in the shape of a cross; the various pools (*kunds*) sacred to Rád'há, Syáma, and Jayácha, the waters of which cleanse from internal as well as external pollutions; the *ghát*, or landing-place, where Krishna destroyed the hydra; the *kadamba*, (*Nauclea Orientalis*.) under which he played upon his flute; the overhanging mount, *góverd'han*, with which he protected the herdsmen from the overwhelming showers from heaven, (Indra,) and his favourite retreats in the adjoining woods, are devoutly visited by pilgrims, and becoming the abodes of *chóbís*, *i. e.* religious mendicants; the only part of the population who showed a disposition to oppose the measures taken, in 1812, for the purpose of aiding the police in checking the frauds and depredations so easily committed, and so difficult to repress, where such vast crowds are continually brought together.

Góhad, the Capital of a district in the Province of Agrah, in 26° 24' North, and 78° 70' East, was an insignificant village belonging to the district of Gwá-líár, at so late a period as the middle of the XVIIth century; and its *Zemíndár*, or landholder, was a Ját of the Bámrolí Tribe. In the period of anarchy and confusion which followed the death of Aúreng-zéb, his

Gohud.

INDIA. successors became independent Chieftains, and assumed the title of Ráná. B'hím Sing'h, who was reigning in 1761, made himself master of Gwáliár, but it was retaken by Mad'háji Sínd'híá. in 1784. At the close of 1805, the Ráná relinquished the fort and territory of Góhad, and received the districts of D'hól-púr, Bári, and Rájá-kérá, yielding an annual revenue of about 400,000 rupees, in perpetual sovereignty. Góhad has since that period been generally tributary to Daúlet Ráo Sínd'híá. Though hilly, it has a fertile soil, along the course of the Chanbal, and in 1805 produced a revenue of 18 laks (£198,000) per annum, 9 of which were appropriated to the payment of the subsidiary force furnished by the British Government.

Burt, or
Bhurtpoor.

Játs.

B'hart-púr, (from B'harata-pura, the city of B'harat,) the Capital of a small State, and celebrated as one of the strongest fortresses in Hindústán, is in 27° 17' North, and 77° 23' East, and commands a territory which contains about 5000 square miles, being rather larger than that of the Rájá of Mácherí, and forming the Western boundary of the district of Agrah. B'hart-púr, Díg, Kómb'hér, Weír, Karná, and Biyánah are its chief towns; and the latter is its Southern, as Gó-pál-gar'h, a strong fort, is its Northern boundary. From Díg to B'hart-púr, the country is inundated in the rainy season. It is inhabited by Játs, a low Tribe of Súdras, very different from the Játs, or Jats of the Penjáb, who are Mohammedans. In the latter end of the XVIIth century they migrated from the banks of the Indus, in lower Multán, and settled near the Ganges and Jam'ná. The Civil wars which arose shortly afterwards, were favourable to their predatory habits, and they soon acquired treasure and territory by their plundering excursions. Chará-man, who erected the fortress of B'hart-púr, derived his funds from the pillage of Aúreng-zéb's army on its march, in his last expedition to the Dekan. Súraj Mall, one of his successors, was killed, in A. D. 1763, in an engagement with Najaf Khán; and when his son Jíwár Sing'h was murdered, in 1768, the Ját territory extended from Agrah to Dihlí one way, and to Itáwah another, besides having a tract South of the Chanbal, and possessing three fortresses, believed to be impregnable; but in 1780 Najaf Khán succeeded in subduing the greater part of that Country, leaving the Rájá little more than B'hart-púr, and a domain producing about 7 laks of rupees (£77,000) per annum. In 1803 an alliance was formed between Ranjít'h Sing'h, then governing this petty State, and Great Britain, and districts producing an annual revenue of 7,54,000 rupees (£82,500) were ceded to it. The Rájá, however, violated his engagements in 1805, by receiving into his fortress Jeswant Ráo Hólkar, the Mahrattah Chief, who had just been defeated by Lord Lake. The town and fort, about eight miles in circumference, were strongly fortified by a mud-wall of great height and thickness, flanked with bastions, well provided with artillery, and enclosed by a very wide and deep ditch. The great extent of the town, the strength of the garrison, the abundant provision of stores in the magazines, and the facility with which supplies were obtained from without, as the besieging army was too small to invest the place, all gave a great advantage to its defenders, who maintained their post with great resolution. The perseverance of the British commander, however, induced the Rájá to capitulate; and a second Treaty was signed on the 17th of April, 1805, by which the ceded territory

INDIA. was resumed, the Rájá engaged to pay 20 laks (£220,000) as an indemnity, and to deliver up his son as a security for his future good conduct. The necessity of such measures was clearly manifested by the continual encroachments which he attempted to make; his immediate submission, however, when he apprehended that force would be used, prevented the necessity of having recourse to arms, and he died in the peaceful possession of his domain in 1824. The capitulation of B'hart-púr is memorable in the History of our wars in India, as having been purchased at the severe price of no less than 3100 men killed and wounded. In 1824, Balwant Sing'h, a boy only seven years old, succeeded to the Throne, on the sudden death of his father, and was placed under the guardianship of his mother and uncle; but early in the following year, they were attacked by one of his cousins, Darjant Sál, who murdered the uncle, and took the Rájá prisoner. As negotiation was attempted in vain, it was necessary to have recourse to more effectual means, and the place was captured by storm, after a siege of six weeks, on the 10th of January 1826, with the loss of 103 killed, and 466 wounded, while the garrison lost about 4000 men. Darjant Sál and his family were taken, while flying, and imprisoned at Allahábád. The fortifications were destroyed, and the other strong holds in the neighbourhood occupied, without resistance, by British garrisons.

Díg, situated in 27° 30' North, and 77° 12' East, was strongly fortified by Rájá Súraj Mall in A. D. 1760, and captured by the British troops in 1806. It is in a hilly country, liable to violent and sudden inundations from mountain torrents, against which the town is preserved by large embankments. The remains of some very fine Palaces and Gardens show that it was anciently a place of importance.

Kómb'hér, in 27° 17' North, and 77° 14' East, is remarkable on account of its saline wells, from which large quantities of the kind of salt called *balambah* are extracted. It is of a fine grain, and is much used in upper Hindústán.

Biyánah, (Byáná,) in 26° 57' North, and 77° 8' East, was the Capital of the Empire before the Emperor Sikander (Alexander) Lódí (*Ay. Akb. ii. 37. 106, 107.*) made Agrah the royal place of residence. It was conquered by the Musulmáns A. D. 1197, and is still a large town; but the hill, at the foot of which it stands, is also covered with ruins, and shows what its magnitude once was. A high pillar in the fort, which was repaired in 1820, is conspicuous at a great distance. It was famous in Akbar's time for its mangoes, the whiteness of its sugar, the water of a well with which the *gandórah* cakes were made, the excellence of its indigo, and the high colour of its *hinná*. (*Lawsonia inermis.*) There were mines of copper and turquoise-stone in its neighbourhood, but they were no longer worked.

Tijárah was, in the time of that Prince, a *serkár* or district, measuring 740,000 *bíg'hahs* and 5 *biswahs*, (1952 square miles,) and yielding a revenue of 1,770,460 *dáms*. (£5200.) It contained 18 *perganahs*, or townships, and furnished 1227 horse and 9650 foot soldiers. (*Ay. Akb. ii. 219.*) Its territory is now divided among the neighbouring Chieftains. The town so named, which was the Capital of Méwát, is in ruins, but the fort is kept in repair in order to curb the neighbouring mountaineers.

Mácherí, a Principality in the North-Western

Macherry,
or Mewat.

INDIA. angle of the Province of Agrah, is frequently called Mewat. Mewat. Mewát, and its inhabitants Mewáties, though that is properly the name of a particular Tribe. It is a tract of woody hills, separated by low lands from the Jam-nà, and nearly equidistant from Agrah and Dihlí Westward. The ferocity and predatory character of its inhabitants are almost proverbial; nor was it till a very late period that it formed a separate State. Pertáb Sing'h, agent at Mácherí for the Rájá of Jay-púr about A. D. 1780, revolted from his master, and obtained a grant of lands from Najaf Khán, with the title of Ráo Rájá. He soon afterwards wrested Alvar from the Rájá of B'hart-púr, then at war with Najaf Khán. The latter, with whom Pertáb imprudently quarrelled, drove him out of all his possessions, except Lakshmangar'h, and would have entirely ruined him, had not his attention been drawn away by more formidable opponents. Pertáb, therefore, recovered his power, and by temporizing, escaped the hazards to which the unsettled state of the neighbouring Countries exposed him. In 1803 he placed himself under the protection of the British Government; and in 1805 was rewarded for fidelity to his engagements, by a considerable addition to his territories, taken from those of B'hart-púr. At first, the Government of this little State discouraged agriculture, in order to avoid offering any temptation to its more powerful neighbours, but since the reduction of the great Mahrattah Chiefs has put a stop to the internal warfare maintained by their system, the Mácherí Rájás have promoted the improvement of their territory, and in 1823 few Countries in India were in a more flourishing condition. It consists of about 3000 square miles, and contains the towns of Alvar, Mácherí, Tijárah, Rájgar'h, and 'Alí-nagar, or Ghósálí. The Lásvárí, its principal river, was formerly lost in the sand, but is now by means of an embankment conducted in various channels, so as to irrigate most parts of the Rájá's and the B'hart-púr domains. The second range of mountains beyond Alvar is inhabited by Mewáties, renowned for their turbulence and insubordination. In 1807, their predatory incursions had rendered the high-road from Réwári to Dihlí impassable. A band of these robbers, who are called *kazáks*,* attacked Réwári, and, being well mounted, escaped with impunity. The difficulty of driving them from a country so full of defiles and fastnesses, rendered conciliatory measures the more desirable, and their fidelity, when their word is once pledged, rendered the success of such a method highly probable; in 1807, therefore, the British Resident at Dihlí opened a correspondence with some of their Chiefs, which terminated in the establishment of such amicable regulations as greatly repressed, if they did not entirely extinguish, the habits of rapine which render these Tribes such dangerous neighbours.

Alwur, or
Alore.

Alvar, Alwar, or Alór, the Rájá of Mácherí's Capital, in 27° 44' North, and 76° 32' East, is strongly fortified, and placed at the base of a steep hill, on the summit of which there is a fort, well supplied with water. The family of the Rájá is generally lodged in Rájgar'h, (Fort-royal,) a strong hold in the neighbouring mountains.

Macherry.

Mácherí, whence the Principality receives its name, is in 27° 31' North, and 76° 22' East, separated by a

range of hills from Rájgar'h. It was once a place of considerable extent, but is now little better than a heap of ruins.

INDIA.

Firúz-púr, in 27° 58' North, and 76° 39' East, is the capital of Ahmed Bukhsh Khán, whose territory consists of the *perganah* of that name, together with Nagínah and Púnahará, and the *ta'alluks* of Bíchór and Sakrás; these were anciently a part of the Country called Mewát. The small *perganah* of Láharù, in the Shikáwatí territory, formerly belonging to the Rájá of Mácherí, is also held by him as a *jágir*, (feudal tenure,) at a fixed rent in perpetuity. The town is surrounded by a stone wall.

Feroseepoor.

Nárnól, a district which, in the time of Akbar, contained 17 *mahalls*, measured 2,080,046 *big'ahs*, and yielded a revenue of 50,046,711 *dáms*, (£147,200,) furnishing 7520 horse and 37,220 foot soldiers, is at the North-Western extremity of the Province of Agrah on the frontiers of Jay-púr. The town of Nárnól, in 28° 5' North, and 75° 52' East, now much reduced, has a *nálá*, or brook, running through it.

Narnoul.

Kánún is the chief town of a *perganah*, on the borders of the Desert, in 28° 18' North and 75° 51' East. Three miles to the East of it are sand-hills, covered with brushwood, gradually becoming more and more bare, till they are naked undulations of loose sand, furrowed by the wind like drifted snow. Ten miles beyond Kánún, in the same direction, begins the Rájput territory, called Shikáwatí. In 1805, 1,47,000 (£14,700) rupees were offered to the Government for the three *perganahs* of Kánún, Kátic, and Nárnól.

Canoon.

Narwar, or Nara-vara, on the East side of the Sind'h, in 25° 40' North, and 77° 51' East, is the Capital of a district in a hilly and woody, but fertile tract. It was taken by the Musulmáns in A. D. 1251, and in 1809 was guaranteed by the British Government to Rájá Ambáji Ráo, its revenues being estimated at 10 laks of rupees (£110,000) per annum. It was, however, in 1810, surrendered to Daúlet Ráo Sínd'híá, by whose agents the garrison had been bribed.

Nurwer.

The Súbah of ALLAH-ABAD, Iláh-ábád, or Iláh-ábás, which in the time of Akbar, (*Ay. Akb. ii. 30. 201.*) contained 10 *serkárs* and 177 *perganahs*, yielding a revenue of 5,310,695 *sikkah rupiyahs*, (£531,061,) with 1,200,000 betal-nut leaves, and maintaining 11,375 horse, 237,870 foot soldiers, and 323 elephants, was augmented in the time of Aureng-zéb by the tract called B'hattah, or Bánd'hú,* a part of Góndwánah, comprehending the six jurisdictions of 1 B'hattah; 2. Sónág-pur; 3. Ch'hatís gar'h, or Ratn-púr; 4. Samb'hal-pur; 5. Gang-púr, or Pádá; and 6. Jash-púr, an area of 25,000 square miles. (See GOANDWANA.) This Province is at present divided into eight Districts. 1. Allah-ábád; 2. Benáres; 3. Mirzá-púr; 4. Jaún-púr, or Jóán-pur; 5. Réwáh; 6. Bundél-k'hand; 7. Khán-púr; 8. Mánik-pur. Of these Allah-ábád and Khán-púr are included in the Dó-áb. (DOOAB.) Bundelk'hand (BUNDELKUND) long formed a separate territory; and BENARES is the fountain head of Hindú learning. An account of Mánik-pur and Réwáh will be given under their respective heads.

Allah-abad.

Ayeen Akbery; Rennel's Memoir of a Map of Hin-

* That is, "robbers" in the Turkish language; whence the Russians have borrowed their term *Kazak*, which is changed by us and most other Europeans, into Cossack.

* B'hattah, or B'hátá, commonly spelt Batta, signifies an extra allowance to troops; and Bánd'hú, a barrier or bulwark; because this tract was considered as an extra addition to this Province, and its mountains served as a bulwark against invasions from the South.

INDIA.
—
INDIAN
RUBBER.

dostan; Bernoulli's *Beschreibung von Hindustan*; Hamilton's *Description of Hindostan*, vol. i.; Hamilton's *Gazetteer*, 2 vols. 8vo. Lond. 1828; Captain Franklin's *Memoir on Bundelkhand*, in *Asiatic Transactions*, vol. i. p. 259; *Parliamentary Reports respecting the Affairs*

of the East India Company; Dow's *Translation of Ferishtah's History of Hindostan*; Colonel Briggs's *Ditto*; Colonel Tod's *Account of Rajputana*, vol. i. Lond. 4to. 1829; Sir John Malcolm's *Memoir of Central India*, 2 vols. 8vo. Lond. 1823.

INDIA.
—
INDIANA.

INDIAN Rubber, so called from the purposes to which it is usually applied, the erasure of pencil marks, &c. by friction, is properly the dried juice of the *Siphonia Elastica*, referred by Martin, in his Edition of Miller's *Gardener's Dictionary*, to the genus *Iatropa*, a large and branchy tree which grows in Brazil, Quito, Guiana, and all that portion of Tropical America. The Carib name of this tree is *Caúchúc*, corrupted into *Caoutchouc*, and written by Willdenow, after the Spanish manner, *Siphonia Cahuchu*. In Para it is called *Massaradub*. In the Province of Emeralds, to the North of Quito, *Hheve*. Many other trees, in other Countries, produce a similar substance; as the *Urceola Elastica* of Penang and Sumatra, the *Artocarpus Integrifolia*, and others not yet described. The Chinese have long been acquainted with this substance, and it is much used in Madagascar, especially for lights. The *Caúchúc* was first described by Condamine, in a *Mémoire* read before the *Académie des Sciences*, and afterwards published in his *Relation abrégée d'un Voyage fait dans l'Intérieur de l'Amérique Méridionale*, 1745: (78 :) he spells the name *Cahuchu*, and says that it was pronounced *Cahout-chou*.

In order to obtain the inspissated juice of the tree in the form in which it is imported to Europe, incisions are made in the bark, chiefly in wet weather. The flux from them is abundant, and of a milky white colour; and is conducted by tubes into vessels placed for its reception. It does not appear to be certainly known whether it hardens spontaneously, or in consequence of a secret process. It is formed into pear-shaped bottles by being spread over moulds of clay, and it receives its dusky exterior coating by exposure to smoke, in order that it may be thoroughly dried. It is then scratched on the outside with various figures, and the clay, after having been softened with water, is picked out.

The natives apply it to various uses; for water-proof boots, for bottles, for flambeaux, which give a very brilliant light, and burn for a great length of time; so much so, that a torch of an inch and a half in diameter, and two feet in length, is said to keep alight for twelve hours.

With us, besides the purposes above-mentioned, it is employed for flexible syringes, tubes, &c. and by means of turpentine or linseed oil to compose a varnish, which is used for air-balloons. It may be dissolved by ether; but the process is very expensive. Tubes are readily made from it, by splitting a piece of cane, and putting a slip of whalebone between the segments. If the Indian Rubber be cut into slips, twisted closely round the cane, and boiling water applied, the slips will become consolidated; it is then very easy to remove, first the whalebone, and afterwards the cane. Cloth of all kinds may be made waterproof by impregnation with the fresh juice of the *Caúchúc*; and such cloth, when made into articles of apparel, may be joined without sewing, (and

more durably and in better shape than by sewing,) if its edges be moistened with the same juice.

Humboldt, in his *Personal Researches*, states that the Image of Tlalocuecli, the principal God of the Toltecs, was placed on the top of a high mountain, having before it a vase, in which Caoutchouc and seeds were offered to him. (*Engl. trans.* i. 216.)

INDIANA, one of the United States of North America, is bounded on the South by the Ohio, between the Big Miami and the Wabash; on the West by the latter river and a meridian line, commencing about 40 miles above Vincennes and terminating in the parallel of the Southern shore of Lake Michigan; this parallel constitutes the Northern boundary of the State, and is limited towards the West by a meridian line, which, commencing at the mouth of the Big Miami river, separates Indiana from the State of Ohio. The length of Indiana from North to South is about 280 miles, and its breadth, which is tolerably uniform, about 155; the area is estimated at 39,000 square miles, or 24,960,000 acres.

Extent.

Throughout this extensive territory there are no mountains; a chain of low hills called the Knobs, rising to the height of 500 feet, diversify the country between the Ohio and the Wabash; towards the Western side of the State also, from the Miami to the Blue River, are several ranges of hills of inconsiderable elevation; the remainder of the territory is a level, in general thickly covered with lofty forests. Near all the rivers, except the Ohio, is found a tract of rich alluvial soil, unincumbered with timber, and rising into open prairies, or dry meadows, which are bounded by the woods. The herbage in these meadows is six or eight feet high in the summer time. In the Northern part of the State, near Lake Michigan, are several swamps, or small lakes, the sources of numerous streams. From the moderate elevation of this country, and the great number of rivers which flow through it, a great portion of the land is liable to periodical inundations, which are not, however, of a violent or impetuous nature, and merely fertilize the country without occasioning any damage. The chief river rising in this State is the Wabash, which winds through it from the North-Eastern to the South-Western frontier in a course of above 500 miles. The banks of this beautiful river are in general high and little exposed to inundation. The width at its mouth is about 300 yards, and its depth allows good-sized barges to navigate it for a distance of 250 miles; small boats and canoes ascend almost to its source. The frontier of this State, which is watered by the Ohio, is 471 miles in length; the numerous confluent and tributaries of these two great rivers are almost all navigable for some distance, so that the whole extent of the navigable waters of Indiana is said to amount to 2487 miles.

Soil, &c.

River
Wabash.

The lakes in the Northern part of the State are sup- Lakes.

INDIANA. posed to be nearly a hundred in number; in the latest Maps not more than forty of them are laid down, varying from two to ten miles in length.

Climate. The climate of Indiana is in general healthy; the low alluvial tracts alone, which are exposed to inundations, being found productive of ague and febrile disorders. The winters are mild and short; the frosts in the severest years not lasting above three weeks. Tobacco thrives as well here as in Virginia; the vine is cultivated with success, and cotton also is produced in the Southern parts of the State. Peaches and common garden fruits grow in the most exposed situations. In general fertility and salubrity the central portion of this State, through which the tributaries of the Wabash fall into that river from the South and South-East, has the reputation of being the finest country in the Western World.

The chief mineral treasures of Indiana are the caves of native salts which occur near the banks of the Ohio; saltpetre, sulphates of soda and of potash are found in inexhaustible quantities; good coal has been found, it is said, near White River; iron ore is met with in the same situation, and silver ores have been found near Ouitania on the Northern bank of the Wabash.

Productions. The vegetation of Indiana resembles that of the back country in general; (see ILLINOIS;) but the mulberry is more abundant in the forests. The hills are covered with oak, elm, ash, hickory, walnut, sugar maple, &c.; the papau, honey-locust, spice-wood, &c. cover the swamps and low grounds; the ginseng grows to an uncommon size on the banks of the Whitewater River, and canes are abundant towards the junction of the Ohio and Wabash.

The soil is well adapted to maize, wheat, rye, and other grains; some tracts are favourable to the cultivation of rice. A colony of Swiss from the Pays de Vaud established itself in 1805 on the banks of the Ohio, on a tract to which it gave the name of New Switzerland, and where it successfully introduced the culture of the vine. The vines brought from Madeira are found to suit the climate best.

The woods are well stocked with deer and wild turkies. Bears and wolves are still common, but do not molest the settlers so much as the moles, mice, polecats, and squirrels.

Population. The greater part of this Country is still in a wild state; the Indian nations being indeed recognised as the lawful proprietors of the portions to which they have not sold their right. The increase of the colonists, however, is so rapid as to threaten, at no great distance of time, the extirpation of the native possessors. The population of Indiana, which amounted in 1800 to 4875, is supposed at present to exceed 150,000, so rapid has been the tide of immigration towards this fertile Country. "The settlers in this State" (says Mr. Birbeck) "are of a character very superior to that of the first settlers in Ohio, who were generally very indigent people; those who are now fixing themselves in Indiana bring with them habits of comfort and the means of procuring all the conveniences of life; I observe this in the construction of their cabins, their well-stocked gardens, and general neatness; the manners of the people are kind and gentle to each other and to strangers; the laws are respected and are effectual."

Towns The first European settlers in this Country were the French, who descended the Wabash from the Canadian lakes; their chief town was Vincennes, which still re-

tains, in the polite manners and personal neatness of its inhabitants, abundant proof of its Gallic origin. In 1805, some Swiss emigrants built the town of Vevay on the Ohio; subsequently, some Germans, under the guidance of one Rappe, an enthusiast, founded the thriving Town of Harmony. The peculiar tenets of the Harmonists, which discourage without actually forbidding marriage, have not prevented the increase of their settlement. Harmony is at present a populous manufacturing town, exporting fine merino cloths to the Eastern States. Corydon was originally the seat of Government, which has been since transferred to Indianapolis.

Brookeville, Princeton, Vevay, and many other towns, scattered over the prairies of Indiana, attest the rapid growth of the Western States, and surprise the traveller by the comfort and intelligence he finds among their inhabitants.

By an Act of Congress, of April, 1816, a Convention of Delegates was held in June of the same year, at Corydon, for the purpose of framing the Constitution of the State. By this proceeding, Indiana, which had previously been under a territorial government, became an integral member of the Union. The Constitution and laws framed on that occasion by the Delegates for the Government of Indiana, agree in their general character with those prevailing in the other States of the Union. The legislative authority resides in a Senate and House of Representatives, both elected by the people; the members of the latter annually, those of the Senate every three years. The Representatives, at first 25 in number, are to be increased as the population of the State augments, but never to exceed 100; the number of Senators is never to be less than one-third, nor more than one-half of the number of Representatives. The Governor holds his office for six years. Slavery or involuntary servitude cannot be introduced into the State, except for the punishment of crimes; and indentures of negro slaves executed in the neighbouring States are of no validity within the boundaries of this.

By the IXth Article of the Constitution, the General Assembly is authorized to grant lands for the support of seminaries and public schools; and so soon as circumstances permit, they are to provide for a general system of education, ascending in gradation from Township Schools to a State University, in which education shall be afforded gratis to all. In laying off a new County, the General Assembly is to reserve at least one-tenth of the proceeds of each town-land for the establishment of a Public Library therein. The Constitution may be revised, amended, or changed by a Convention, to be held every twelfth year for that purpose, if a majority of the qualified electors at the general election of a Governor vote in favour of the measure.

Birbeck's *Notes of a Journey to the Illinois*, 1817; Bradbury's *Journey*; Brown's *Western Gazetteer*; Warden's *United States*, vol. ii.

INDICATE, } Fr. *indiquer*; It. *indicare*; Sp. INDICA'TION, } *indicar*; Lat. *indicare, quasi dicendo* INDICATIVE. } *significare vel denuntiare*; to signify or denote by telling.

To signify or give sign or notice of, to announce, to betoken, to show, to point out, to disclose, to discover.

To suppose a watch, or any other the most curious automaton, by the blind hits of chance, to perform diversity of orderly motions, to indicate the hour, day of the month, tides, age of the moon, and the

INDIANA.
INDICATE
Vevay.
Harmony.

Constitution

INDICATE like, with an unparallel'd exactness, and all without the regulation of art, this were the more pardonable absurdity.

INDICT.

Glanvil. The Vanity of Dogmatizing, ch. v. p. 42.

And that in the plain table there had not been only the description and *indication* of hours, but the configurations and *indications* of the various phases of the moon, the motion and place of the sun in the ecliptick, and divers other curious *indications* of celestial motions.

Hale. Origin of Mankind, ch. vi. sec. 4.

And I understand, though not the degree and excellency, yet the truth of this manner of operation in the instance of Isaac blessing Jacob, which in the several parts was expressed in all forms, *indicative*, optative, enunciative.

Taylor. Sermons, part iv. fol. 39. *The Divine Institution of the Office Ministerial*

The wise and sovereign physician of souls, who considers not so much what we do wish, as what we should wish, often discerns, that this præternatural thirst *indicates* and calls for a lancet, rather than a julep, and knows it best to attempt the cure, rather by taking away somewhat that we have, than by giving that, which only a spiritual superfluity reduces us to want.

Boyle. Works, vol. ii. p. 370. *Occasional Reflections*, sec. 2. med. 4.

I believe what you scholars call just and sublime, in opposition to turgid and bombast expression, may give you an idea of what I mean, when I say modesty is the certain *indication* of a great spirit, and impudence the affectation of it.

Spectator, No. 350.

Above the steeple shines a plate,
That turns and turns to *indicate*
From what point blows the weather;
Look up—your brains begin to swim,
'Tis in the clouds—that pleases him,
He chooses it the rather.

Cowper. The Jackdaw.

The dominion which our Lord exercised over that unruly element [the sea] is an *indication* of the dignity of his nature, and that by him all things were made; and none besides himself ever wrought this miracle.

Jortin. Works, vol. ii. p. 10. *Remarks on Ecclesiastical History.*

That they do coincide, that is, that truth is productive of utility, and utility *indicative* of truth, may be thus proved.

Warburton. Works, vol. vii. p. 91. *Alliance between Church and State*, ch. ii.

INDICIBLE, It. *indicibile*; Fr. *indicible*. "Un-speakable, unexpressable by words." Cotgrave.

If the malignity of this sad contagion spend no faster before winter, the calamity will be *indicible*.

Evelyn. Memoirs, vol. ii. p. 158. To Lord Cornebery, Sept. 9, 1665.

INDICT, or	} Also written <i>Endict</i> or <i>Endite</i> , q. v. Fr. <i>endicter</i> , <i>enditer</i> ; It. <i>indettare</i> , <i>indittare</i> . With us (Skinner) dictare, seu actionem intendere, to dictate, (i. e. to say or speak, what another shall write;)
INDICTER,	
INDICTMENT,	
INDICTING, n.	
INDICTION,	
INDICTIVE.	

to propose an action or suit at law. Spelman (*in v. Indictamentum*) derives the Fr. *endicter* from the Gr. *ενδεικνυμι*, to show or point out, sc. the accused. To *indite*, consequentially,

To write, sc. what the *muse* or mind of the writer may *dictate*; what the law, or, in the form and manner, which the law, may *dictate* or prescribe; to charge or accuse in a *dictated* or prescribed form of words; and, generally, to prescribe, declare, or pronounce; to charge or accuse.

All deuoid of conuing and experience
Maner of *inditing*, reason and eloquence.

Chaucer. Certaine Balades, fol. 343.

And that sometyme suche as are in conclusion neuer *indygthed* neyther, but after all that *delyuered* by proclamaciō, & yet good causes in y^e meane whyle why they were kept so.

Sir Thomas More. Workes, fol. 985. *The Debellation of Salem and Bizance.*

And the maister More saith yet further that vpon *indightmentes* at Sessiōs the *indighters* vse not to shewe y^e names of the that gaue them informacion.

Id. Ib. fol. 987.

Whylste the *indytors* of the deade,
(For so theire name they haue)
Be led by pompe wyth sergeaunts sad
The epigrames to graue.

Drunt. Horace. Epistles. To Mecenas, sig. D. 3.

Euen in lyke wyse (I trust) it may so comme to passe, that this my rude translation voyde of ornate termes and eloquent *indityng*, may (as it were) in his playne and homely English cote, be as well accepted of the fauorable reader, as when it were richely clad in Romayn vesture.

Arthur Goldyng. Justine. To the Reader.

Faire Mirabella was her name whereby
Of all those crimes she there *indited* was.

Spenser. Faerie Queene, book vi. cant. 7.

But why not the king's parliament, since the king summons them? I'll tell you why; because the consuls used to *indict* a meeting of the senate, yet were they not lords over that council.

Milton. Works, vol. i. fol. 521. *A Defence of the People of England.*

In them [king's suite] (if they bee followed in course of *indictment*) there passeth a double jurie, the *indictors*, and the tryors; and so not twelue men, but foure and twentie.

Bacon. Henry VII. fol. 146.

While himself will be acknowledged by all that read him, the basest and the hungrest *indighter*, that could take the boldness to look abroad.

Milton. Works, vol. i. fol. 303. *Doctrine and Discipline of Divorce.*

The *inditement* was drawn, and the case pleaded before the governor of Macedon, for that the Romans did send no governours at that time into Greece.

Sir Thomas North. Plutarch, fol. 410. *Cimon.*

And therefore as secular princes did use to *indict* or permit the *indiction* of synods of bishops, so when they saw cause, they confirm'd the sentences of bishops and pass'd them into laws.

Taylor. Rule of Conscience, book iii. ch. iv.

On the twenty-ninth of April, in the same year, 1511, one William Carder of Tenterden being *indicted* on the former articles, he denied them all but one, That he had said it was enough to pray to Almighty God alone, and therefore we needed not to pray to saints for any mediation.

Burnet. History of the Reformation, Anno 1511.

'My God, my God, why hast thou forsaken me!' Certainly, there is something in them more than ordinary. For, could a common grief have *indited* such expressions?

South. Sermons, vol. ix. p. 15.

That if the Gentiles, whom no law inspir'd;
By nature did what was by law requir'd;
They, who the written rule had never known,
Were to themselves both rule and law alone:
To nature's plain *indictment* they shall plead;
And by their conscience be condemn'd or freed.

Dryden. Religio Laici.

It is the simplicity of the heart, and not of the head, that is the best *inditer* of our petitions.

South. Sermons, vol. ii. p. 105.

He agreed that neither he nor they should accept of the *indiction* of a General Council, but by all mutual consent.

Burnet. History of the Reformation, Anno 1536.

The *funus publicum*, which we meet with so often, may be sometimes understood as entirely the same with the *indictive* funeral, and sometimes only as a species of it.

Kennet. Antiquities of Rome, part ii. ch. x. p. 336. *Of Funerals.*

Patron of all those luckless brains,
That, to the wrong side leaning,
Indite much metre with much pains,
And little or no meaning.

Cowper. Ode to Apollo.

If the characters of private men are insulted, or injured, a double remedy is open to them, by action and *indictment*.

Junius. Preface, p. xiii

Art thou not angry, Learning's great protector,
To hear that flimsy author, the Inspector,
Of cant, of puff, that daily vain *inditer*,
Call Addison, or Steele, his brother writer?

Smart. The Hiliad. Epigram in the Notes.

INDICTION.

There are some other combinations or systems of years, that are of use in chronology, as that called the *indiction*, which is a period of 15 years, at the end of which a certain tribute was paid by the provinces of the Roman Empire, and by which the emperors ordered public acts to be dated.

Priestley. *Lecture 14. On History*, part iii.

To the brief mention which we have already made of the *Cycle of INDICATION*, under *CHRONOLOGY*, the following particulars may be added.

Petavius.

The Jesuit Petau, or as he is better known by his Latinized name Petavius, devotes only a very few lines to the matter, the obscurity of which, as he confesses, baffles his research. *Indictionum originem vulgò Constantini ætate, produisse putant, ejusque anno vi, Christi cccxii. Sed ego, qui sic sentiunt, divinare eos arbitror, non certum dicere. Nam nullum idoneum testem citant. Apud Ambrosium fit ejus mentio verbis istis 'Indictio enim Septembri mense incipit' (Ep. ad Episc. Æmil.) et in Cod. Theod. 'Valentiaca Indictio' nominatur. (Leg. ix. cod. de Indul.) Antiquiorem his auctorem, qui quidem exploratæ sit fidei, non facile reperias. Unde porro Indictionis vox manaverit, quæque sit ei subjecta notio, non magis perspicuum est hactenus. Illud inter doctos convenit Indictiones nihil aliud esse quam præstationes et tributa, quorum canon, id est modus, quotannis indicebatur. Sed cur spatio xv annorum, quot orbis Indictionum colligit, finiri placuerit, et quâ de causâ, quove tempore, primum id usurpari cæperit, cum nullæ multorum conjecturæ sint, nulla satis probabilis adfertur.*

Spelman.

Spelman goes a little further by collecting some of these conjectures; and first for the etymology, of the source of which indeed there cannot be a doubt, though it is by no means easy to give it a meaning; *ab indico*; *ad Pontifices pertinet, juxta illud,*

Edicunt Reges, Indicit festa Sacerdos.

There is an old opinion, he continues, that the Roman Emperors imposed an annual tribute upon such of their subjects as were near the seat of Government—from those more remote, gold was demanded at the close of every five years: the tribute at the end of the second *lustrum* was to be made in silver, which was dedicated to the payment of the soldiery; at the third, brass and iron were required for their arms; hence the Indiction itself was called *ærea* or *ferrea*. Little, it should seem, is added to our knowledge of its nature or origin by these particulars.

Bede.

He then goes on to cite the various conjectures which we give below. Bede, he says, in his *Tract de Ratione Temporum*, (48.) has affirmed that the Emperors established Indictions as correctives in Chronology; lest confusion should arise from the practice of Historians in computing by reigns. Thus if an Emperor died in the middle of a year, that year might be attributed by one Historian to the deceased Prince, by another to his successor; and the error might be remedied by having a fixed cycle of recurrence.

Cedrenus.

Cedrenus in his *Annals*, under Theodosius, assigns the first computation by Indictions to the reign of that Emperor, and says that the point from which they were counted was the 15th year of Augustus Cæsar; from which assumption he deduces a very absurd etymology, *καλεῖται δὲ Ἰνδικτίων, τούτῃσιν Ἰνακτίων, ἡ περὶ τὸ Ἀκτίον νίκη.*

Onuphrius Panvinus.

Onuphrius Panvinus, *Fast. ii.*, dates the first Indiction from the victory of Constantine over Maxentius VIII. Cal. Octob.

VOL. XXIII.

Scaliger, in his *Treatise de Emend. Temp. v.*, has a long argument to show that Indictions depended upon the exhibition of Games at the expiration of five, ten, and twenty years. Thus he adds, very gravely, fifteen years elapsed from the celebration of Games in the fifth year of Constantine to that which took place in the twentieth of the same Emperor; and this interval was afterwards chosen for computation, because the Council of Nice broke up in the twentieth year, that is, fifteen years after the celebration of the Games which occurred in the fifth: and he concludes this solemn trifling with no small self-gratulation, *verissima hæc est Indictionum institutio, non eæ causæ quas alii adferunt.* His dates are, for the commencement of the reign of Constantine, A. D. 308; for the *Quinquennalia* 312; for the *Vicennalia* and dismission of the Council 328. We need not point to the great obscurity in which the matters connected with the 1st Council of Nice are involved. Scaliger, to the three commonly received Indictions, adds a fourth, that of Antioch, commencing in May.

INDICTION.

Scaliger.

Baronius (*Ann. 312. n. 104. &c.*) dates the first Indiction from A. D. 312, and he refers the cycle of fifteen years to the same number which under Constantine formed the period of military service. The veteran at their close might receive his dismissal, or if he continued in arms he obtained some extraordinary privileges. Baronius considers *Distributio* and *Fusio* to be synonymous with *Indictio*.

Baronius.

After this, Spelman proceeds to state, that whatever may be the origin of the term, (and from the above conjectures the reader will probably coincide in the opinion which we have cited from Petavius, that nothing satisfactory is known about it,) nevertheless all authorities concur in fixing the starting point at A. D. 312 or 313. He himself decides for the first. The Imperial or Cæsarean Indiction was reckoned from the 24th of September, because the first month, according to that calculation, began with the new moon after the Autumnal Equinox. The Romanists, on the other hand, dated their Pontifical Indiction from the Calends of January, which commenced their year, when they ceased to count from the 25th of December.

Point of commencement.

To find the Roman Indiction add 3 to the year of our Lord, (because our Saviour is supposed to have been born in the fourth year of Indiction,) divide the whole by 15, and the remainder will be the year required; if there be no remainder, it is the last year of the Cycle. Thus the year 1829 is the second of Indiction.

To find the Roman Indiction.

1829

3

15) 1832 (122—2 remainder.

The same rule applies to the Greek Indiction, except that 4 must be added instead of 3. The following memorial lines embody the above process:—

The Greek.

*Si per quindenos Domini diviseris annos,
His tribus adjunctis Indictio certa patebit.
Si nihil excedit quindena Indictio currit.*

Du Cange gives many of the above particulars, and adds, that the Greek Indiction prevailed in France, England, and Germany; that the Roman Indiction is not used in the *Letters* of Gregory the Great, of John VIII., nor of Gregory VII.; but that, on the contrary, the Greek date from September is observable in Acts of the Vatican as late as A. D. 1158; yet in that same year Baronius cites an Act of Alexander III. plainly referring the Indiction to the 1st of January; from

Du Cange.

4 T

INDIC-
TION.INDICT-
MENT.

Necessity of
distinguish-
ing the In-
dictions.

which variation we may believe that the usage at that time was by no means fixed.

A careful observation of the differences of the three Indictions is very necessary in the perusal of History for the correct adjustment of Chronology. Thus it is evident that as the Constantinopolitan Indiction begins on the 1st of September, 312, the Imperial on the 24th of September of the same year, and the Pontifical on the 1st of January, 313, an event occurring on the 5th September, 313, would fall in the second year of the Constantinopolitan Indiction, and in the first of the Imperial and Pontifical; another happening on the 25th September, 313, would be included in the second of the Constantinopolitan and Imperial, and the first of the Pontifical; and again, a third on the 10th of January, 314, would fall in the second year of all three Indictions.

The learned Benedictine who wrote the Preliminary Dissertation to *L'Art de vérifier les Dates*, mentions an Indiction commencing in October, and used in the Register of the Parliament of Paris, another employed by Gregory VII. from the 25th of March, and a third by Innocent II. from Easter. We need not observe how much the obscurity, of which Petau complained, is increased by enlarging the number of these Cycles.

AN INDICTMENT, in Law, which has been often very lengthily and confusedly described, is defined by Blackstone in a few plain and simple words to be "a written accusation of one or more persons, of a crime or a misdemeanour, preferred to, and presented on oath by a Grand Jury."

Indictments are preferred to a Grand Jury in the name of the King, but at the suit of any private prosecutor. The Grand Jury hears evidence on the part of the prosecution only, for its duty is not more than to inquire whether there is sufficient cause to call upon the party accused to answer the Indictment at a subsequent Trial. We have already shown the process if the Bill is rejected under an *IGNORAMUS*. If, on the other hand, twelve at least of the number (which may not exceed 23, nor be less than 12) are satisfied of the truth of the accusation, they write upon it *a true Bill*, and the Indictment is said to be found, and it is publicly delivered into Court.

As an Indictment is the King's suit, the prosecutor may be a witness, but he cannot receive damages for his grievance, unless by some particular Statute, nor may he address the Jury in his own person.

The Grand Jury being sworn only for one particular County, cannot, unless enabled by Statute, inquire concerning an offence committed without that County. Thus at Common Law, if a man was wounded in one County and died in another, since no complete act of Felony was committed in either, so he was not indictable in either. This absurdity was corrected by 2 and 3 Edward VI. c. 24, which fixes the Indictment in the County wherein the party dies; and by 2 George II. c. 21., repealed but re-enacted by 9 George IV. c. 31., if the death take place at sea, or elsewhere out of England, the Indictment lies in the County wherein the cause occasioning death was applied. There are a few special exceptions, but in general the Indictment must be laid in that County wherein the fact was perpetrated. If no town or place be named, the Indictment is void; but a mistake in the name is not of any consequence, provided the fact be proved at some other place in the same County.

The great object to which Indictments are addressed is the attainment of precision and certainty; thus the *person* of the offender must be ascertained by setting forth his christian and surname, degree, mystery, and residence. The *time* and *place* of offence must also be ascertained, by naming the day and the township in which the fact was committed. By a strange contradiction, however, a mistake on these points is in general not held to be material, provided the *time* be laid previous to the finding of the Indictment, and the *place* be within the jurisdiction of the Court; unless where the place is laid not merely as a *venue*, but as a part of the description of the fact. The time necessarily becomes of great importance, when there is any statutable limitation of the period within which an offence may be prosecuted; and so also in a case of murder, wherein the death must take place within a year and day after the time assigned for its cause.

There are also particular technical words necessary for the description of an offence; and for these synonymous terms are not to be substituted. In Indictments for Treason the offence must be laid as done "treasonably and against his allegiance." In Murder that word must be employed; so too in all Felonies and Burglaries, *feloniously* and *burglariously* are held to be the only words by which the crime is accurately defined. In order to show that the wound is mortal, its length and breadth must be expressed in Indictments for murder; and as the instrument wherewith it is committed is forfeited as a deodand to the King, its value must be stated; so too in Larcenies, the value of the thing stolen must be stated; and this custom still continues, though the reason for it has ceased to exist by Mr. Peel's late Acts. Of old, if the thing stolen was worth more than 12*d.* the offence was *Grand Larceny*; if less, *Petit*. The distinction is now abolished.

An Indictment drawn upon a private Act ought to pursue the words of that Act. Upon a public Act the recital is unnecessary, because the Judges are officially bound to take notice of all such Acts; and it is unwise, because a misrecital is fatal, if a word of substance be omitted. The most usual way of concluding, therefore, is by a summary statement, "against the form of the statute." False Latin anciently did not hurt an Indictment, if by any intendment it could be made good; and the necessity of this extensive license must be evident to any one conversant with the barbarous jargon of Courts and Records. If any word, however, was not Latin, (*i. e.* *Law Latin*), or allowed by Law as a term of Art, or if it had been insensible to a material point, the Indictment was insufficient. An exception also was made in favour of puny Latinists, whereat Priscillian would have been sorely heart-stricken; an Indictment, it seems, was not set aside for a false concord, as the expressions were considered to be significant enough to make the sense appear.

All Felonies and capital crimes soever, and all inferior crimes of a *public* nature, (or such as by a legal fiction may be so considered,) are Indictable; but no injuries of a private nature are so, unless they in some way concern the King.

INDIFFERENT, } Fr. *indifferent*; It. and Sp.
INDIFFERENTLY, } *indifferente*; Lat. *indifferens*,
INDIFFERENCE, } *in*, and *differens*, present parti-
INDIFFERENCY. } ciple of *differre*, to bear apart,
(*dis*, and *ferre*.)

Having no or but little *difference* or distinction; no

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cause for, no qualities deserving of, distinction, or preference, or choice; and thus, as applied to persons or things, middling or moderate; as applied to persons, impartial, disinterested; having no anxiety or solicitude; careless.

For with *indifferent* eyes my self can well discern,
How some to guide a ship in stormes seke for to take the sterne;
Whose practise if were proved in calme to sterve a barge,
Assuredly beleue it well, it were to great a charge.

Surrey. An Answer in the behalfe of a Woman, &c.

And because also that all ceremonies and shadowes ceased whē Christ came. So that they might be done or left vndone *indifferently*.

Frith. Workes, fol. 96. A Declaration of Baptisme.

Maister More in his said Apology addeth immediately to those wordes of mine, wordes of his owne putting in, which be these: That he is through such pryde farre fro such *indifference* & equitie, as ought and must be in the judges which he sayth I assigne.

Sir Thomas More. Workes, fol. 1008. The Debellacion of Salem and Bizancee.

And farthermore though it were as Maister More taketh it to be, that my wordes shoulde sounde to that effecte that the judges that wer then, wer thorowe such pryde farre fro the *indifferēcy* and equitie that I assygne: yet y^e proueth not but that they be nowe *indifferent* and ryghteous.

Id. Ib. fol. 1009.

In choice of committees, for ripening businesse, for the counsell, it is better to choose *indifferent* persons than to make an *indifferency*, by putting in those, that are strong on both sides.

Bacon. Essay 20. p. 123. Of Counsell.

Die is my due: yet rue my wretched state,
You, whom my hard avenging destinie
Hath made iudge of my life or death *indifferently*.

Spenser. Faerie Queene, book i. can. 1.

Those neighbouring differences, or rather *indifferences*, are what I speak of, whether in some point of doctrine or of discipline: which though they may be many, yet need not interrupt the unity of spirit, if we could but find among us the bond of peace.

Milton. Works, vol. i. fol. 159. Of Unlicens'd Printing.

If we lov'd passionately, what we ask for daily, we should ask with hearty desires and an earnest appetite, and a present spirit; and however it be very easie to have our thoughts wander, yet it is our *indifferency* and lukewarmness that makes it so natural.

Taylor. Sermon 13. Of Lukewarmness and Zeal.

Even the greatest masters commonly fall short of the best faces. They may flatter an *indifferent* beauty, but the excellencies of nature can have no right done to them.

Dryden. Prose Works, vol. ii. p. 180. Dedication of Don Sebastian.

In matters of religion he [the upright man] hath the *indifference* of a traveller, whose great concernment is to arrive at his journey's end; but for the way that leads thither, be it high or low, all is one to him, so long as he is but certain that he is in the right way.

Sharpe. Works, vol. i. p. 124. Sermon 5.

Some passion (if we are not impassive) must be moved; for the general conduct of mankind is by no means a thing *indifferent* to a reasonable and virtuous man.

Young. Love of Fame. Preface.

We find the knights errant, as they were now properly styled, wandering the world over in search of occasions on which to exercise their generous and disinterested valour, *indifferently* to friends and enemies in distress.

Hurd. Works, vol. iv. p. 247. On Chivalry and Romance, let. 3.

The advantage attending the second kind of judicature (where the judge is determined by lot at the time of the trial, and for that turn only) is *indifferency*.

Paley. Moral and Political Philosophy, book vi. ch. viii.

INDIGENT, } Fr. *indigent*; It. and Sp. *indigente*; Lat. *indigens*, present participle of *indig-ere*, (in, and *egere*, of uncertain Etymology,) to be in need or want.

Needy, wanting, necessitous, poor.

Therefore that worde maturitie is translated to the actes of man, that whan they be doone with suche moderation, that nothing in the doinge may be sene superfluous or *indigēt*, we may say that they be maturely doone.

Sir Thomas Elyot. The Governour, book i. ch. xii.

But myn intent is onely for to wryte
The mysery of suche as lyue in nede,
And all their lyfe in ydlenesse dooth lede,
Whereby dooth sue suche incōuenyence,
That they must ende in meschaunt *indygence*.

Early Popular Poetry, vol. ii. p. 5. Prologue of Robert Copland.

All men deem thus, that to have need goeth before *indigence*, supposing him that standeth in need of things which are not ready at hand, nor easy to be gotten, is *indigent*. To make this more plain, no man is said to be *indigent* of horns or of wings, for that he hath no need of them; but we say truly and properly that some have need of armour, of money, and of apparell, when in the penury and want of these things they neither have them, nor can come by them, to supply their necessity.

Holland. Plutarch, fol. 893. Conceptions against the Stoicks.

Themistocles, the great Athenian general, being asked whether he wou'd chuse to marry his daughter to an *indigent* man of merit, or to a worthless man of an estate, reply'd, that he should prefer a man without an estate to an estate without a man.

Spectator, No. 311.

All which various methods being so nicely accommodated to the *indigencies* of those helpless vegetables, and not to be met with in any besides, is a manifest indication of their being the contrivance and work of the Creator.

Derham. Physico-Theology, book x. p. 430. Of Vegetables.

Have you examined the precepts of the Gospel, and taken notice how much they excel the morality of the best philosophers, and how wonderfully they are contrived and accommodated to the uses and *indigencies* of all sorts of men, in whatever state and condition they be?

Sharpe. Works, vol. 5. p. 191. Discourse 7.

Those who speculate on change always make a great number among people of rank and fortune, as well as amongst the low and *indigent*.

Burke. Works, vol. vi. p. 255. Appeal from the New to the Old Whigs.

When Vandyke's Gen'ral, whose victorious spear
Sank Persia's pride, and check'd the Goth's career,
Of service paid with *indigence* complains,
And sightless age on daily alms sustains,
How the young chief th' affecting scene surveys,
How all his form the emotion'd soul betrays.

Scott. Essay on Painting.

INDIGEST, } Fr. *indigeste*; It. and Sp. *indigesto*; Lat. *indigestus*; in, and
INDIGESTED, } *digesto*; Lat. *indigestus*; in, and
INDIGESTEDNESS, } *digestus*, past participle of *dige-*
INDIGESTIBLE, } *rere*, (dis, and *gerere*,) i. e. di-
INDIGESTION. } *visum vel diversum gerere*; to
bear or carry diversely; to divide or separate. See To DIGEST.

Unseparated, undivided into parts or portions; lying in a mass or lump; indistributed, unsorted, not arranged or methodized; not well considered.

Indigested food, i. e. food not borne away (concocted) into the different parts of the body.

Me thinks a troubled thought is thus exprest,
To be a chaos rude and *indigest*.

Browne. Britannia's Pastorals, book i. song 2.

Like unto him that fears, and fain would stop
An inundation working on apace,
Runs to the breach, heaps mighty matter up,
Throws *indigested* burthens on the place.

Daniel. History of Civil Wars, book iii.

They said, "They looked on the Common Law as a study that could not be brought into a scheme, nor formed into a rational science, by reason of the *indigestedness* of it, and the multiplicity of the cases in it."

Hale. Contemplations, vol. i. p. 50. Life by Burnet.

Now for the pains and wrings which often times torment the poore belly; all the kinds of panaces and betonie are singular to assuage and allay them clean, unless they be such as are occasioned by cruditie and *indigestion*.

Holland. Plinie, vol. ii. book xxvi. ch. viii. fol. 253.

Snoring aloud, and belching from his maw
His *indigested* foam, and morsels raw.

Dryden. Virgil. Æn. id, book iii.

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INDIGN.

See, from afar, yon rock that mates the sky,
About whose feet such heaps of rubbish lie;
Such *indigested* ruin, bleak and bare,
How desert now it stands, expos'd in air!

Dryden. Virgil. Æneid, book viii.

They [gems] are so locked up, that they can communicate nothing to it, [the human body,] especially being *indigestible* and unconquerable by so small a heat, as that of the stomach and other parts of the body.

Boyle. Works, vol. iii. p. 542. An Essay about the Origin and Virtues of Gems.

The approaches or lurkings of the gout, the spleen, or the scurvy, nay, the very fumes of *indigestion*, may indispose men to thought and to care, as well as diseases of danger and pain.

Sir Wm. Temple. Works, vol. iii. p. 250. Of the Cure of the Gout.

In hot reformatiōns, in what men, more zealous than considerate, call making clear work, the whole is generally crude, harsh, and *indigested*.

Burke. Works, vol. iii. p. 248. On the Œconomical Reform.

I knew a person troubled with *indigestion*, for which he had three several remedies, each of which would give him relief at times when the others would not.

Search. Light of Nature, vol. i. part i. p. 358. Imagination and Understanding, ch. xii.

INDI'GITATE, } *In, and digitate. See DIGIT.*
INDIGITA'TION. } *Lat. digitus; that which pointeth to or showeth; a finger.*

To point to or show, (as with a *finger*.)

Antiquity expressed numbers by the fingers of either hand. On the left they accounted their *digits* and articulate numbers unto an hundred; on the right hand hundreds and thousands; the depressing this finger, which in the left hand implied but six, in the right *indigitated* six hundred.

Sir Thomas Brown. Vulgar Errours, book iv. ch. iv.

Horace, therefore, Juvenall, and Perseus were no prophets, although their lines did seem to *indigitate* and point at our times.

Id. Ib. book i. ch. vi.

Which things I conceive no obscure *indigitation* of Providence.

More. Against Atheism.

INDI'GN, } *Fr. indigne; Sp. indigno; Lat. indignus, (in, and dignus, of uncertain origin.)*
INDI'GNIFY, } *Unworthy, undeserving, (either of reward or punishment;) without or against worth, desert, or merit; consequentially, contumelious, disgraceful. And indignity, Unworthiness; treatment undeserved, contumely, disgrace; a sense of undeserved treatment, contumely, or disgrace.*
INDI'GNITY, }
INDI'GNLY, }
INDI'GNANT, }
INDI'GNANTLY, }
INDI'GNANCE, }
INDIGNA'TION. }

Indignant; unworthily; sensible of undeserved treatment, of contumely or insult; of ill conduct, and, consequentially, offended, provoked, angry; feeling a disdainful or contemptuous anger or resentment.

Wondring upon this thing, quaking for drede,

She saide: Lord, *indigne* and unworthy

Am I, to thilke honour, that ye me bede.

Chaucer. The Clerkes Tale, v. 8235.

Al bittyrnesse, and wratthe, and *yndignacioun*, and cry, and blasfemye be taken awei fro ghōu, with al malice.

Wiclif. New Testament. Effesies, ch. iv.

And for as moch as the paine of the accusacion a judged beforne, ne should not sodainly henten, ne punnischen wrongfully Albine, a counsaillour of Roome, I putte me ayenst the hates and *indignacions* of the accusour Ciprian.

Chaucer. The first Booke of Boecius, fol. 213.

It were the most *indigne* and detestable thinge that good lawes shulde be subiecte and under euyl men.

Joye. Exposicion of Daniel, ch. vi.

Our general at this place and time thinking himselfe, both in respect of his priuate iniuries received from the Spaniards, as also of their contempts and *indignities* offered to our country and prince in general, sufficiently satisfied and revenged, &c.

Hakluyt. Voyages, &c. vol. iii. fol. 440. Sir Francis Drake.

INDIGN.

So much her malice did her might surpass,
That euen th' Almighty selfe she did maligne,
Because to man so mercifull he was,
And vnto all his creatures so benigne,
Sith she her selfe was of his grace *indigne*.

Spenser. Faerie Queene, book iv. can. 1

Tho', when that villaine he aviz'd, which late
Affrighted had the fairest Florimell,
Full of fierce fury and *indignant* hate,
To him he turned.

Id. Ib. book iii. can. 5.

With great *indignance* he that sight forsooke,
And downe againe himselfe disdainefully
Abiecting, th' earth with his faire forehead strooke.

Id. Ib. can. 11.

And as for the crosses and adversities that befell us during that time, we may report them with lesse grieve and *indignation*, than those that this day light upon us.

Holland. Livius, fol. 503.

The Israelites were but slaues, and the Philistins were their masters: so much more *indignely*, therefore, must they needs take it, to be thus affronted by one of their owne vassals.

Hall. Works, vol. i. fol. 973. Contemplations. Samson's Victory.

To take defiance at a ladies word,
Quoth hee, I hold it no *indignitie*.

Spenser. Faerie Queene, book vi. can. 1.

Therefore in closure of a thankfull mind,
I deeme it best to hold eternally,
Their bountious deeds and noble fauours shrynd,
Then by discourse them to *indignifie*.

Id. Colin Clouts come Home againe.

Which when she saw, with suddaine glauncing eye,
Her noble hart with sight thereof was fil'd
With deepe disdaine, and great *indignity*.

Id. Faerie Queene, book iv. can. 7.

Fie on the pelfe, for which good name is sold,
And honour with *indignity* debased.

Id. Ib. book v. can. 11

He had rather complaine than offend, and hates sin more for the *indignity* of it than the danger.

Hall. Works, vol. i. fol. 156. An Humble Man.

To others he wrote not, especially the mayor, because he took himself so *indignantly* used by him, as he disdained so far to grace him.

Strype. Life of Archbishop Whitgift, vol. ii. p. 461. Anno 1632.

Fierce from his seat at this Ulysses springs,
In generous vengeance of the king of kings:
With *indignation* sparkling in his eyes,
He views the wretch, and sternly thus replies.

Pope. Homer. Iliad, book ii.

They [the Spaniards] took it as the greatest *indignity* in the world, that Holland should pretend to oblige the crown of Spain to accept the very conditions of France, after an invasion so unjust as they esteemed this last.

Sir Wm. Temple. Works, vol. i. p. 393. Letter to my Lord Keeper, March 23, 1688.

The *indignant* heart disdainning the reward
Which envy hardly grants.

Akenside. Ode 4. st. 3. To the Honourable Charles Townshend.

Now o'er the smoaking vale each gen'rous steed
Relaxes from the fervour of his speed:
Push'd up the bray, *indignantly* they feel
The clanking lash, and the retorted steel.

Brookes. The Fox-Chase.

Indignation expresses a strong and elevated disapprobation of mind, which is also inspired by something flagitious in the conduct of another.

Cogan. On the Passions, vol. i. p. 179. Malevolent Desires, &c.

Say, is it much *indignities* to bear,
When God for thee thy nature deign'd to wear?

Harte. The Meditation of Thomas a Kempis.

INDIGO-
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INDIGO.

INDIGOFERA, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx spreading; corolla pea-flowered; the keel with a subulate spur on both sides; pod linear, small, round, or quadrangular.

The species of this genus are very numerous; more than seventy have been described, natives of hot climates. Many of the species produce the valuable colouring matter called Indigo. *I. tinctoria* and *Anil* are the species usually cultivated in the East Indies and Mexico.

INDIGO is described by Beckmann (iv. 101.) to be not only the substance made from the plants referred by Botanists to the *Indigofera tinctoria*, but "every kind of blue pigment separated from plants by fermentation, and converted into a friable substance by desiccation." He thinks it probable that Indigo was brought into Europe and employed in dyeing and painting as early as the time of Dioscorides and Pliny. The accounts given by each of these writers severally of *Ἰνδικόν* (Diosc. v. 107.) and *Indicum*, (Plin. xxxv. 27. *Ed. Hard.*) are very similar, and that of Isidorus (*Orig.* xix. 7.) is probably copied from the latter. We subjoin Pliny's statement in Holiand's words:—"After this rich and lively rosat or purple-red, Indigo is a colour most esteemed; out of India it commeth; whereupon it tooke the name. And it is nothing els but a slimie mud cleaving to the foame that gathereth about canes and reeds: whiles it is punned or ground it looketh blacke; but being dissolved, it yeeldeth a woonderfull lovely mixture of purple and azur. There is a second sort of it found swimming upon the coppers or vats in purple-diers' work-houses; and in truth nothing els but the verie fume or scum that the purple casteth up as it boileth, in manner of a florey. Some there be that doe counterfeit and sophisticate Indico, selling instead thereof pigeons' dung, Selinusian earth, or Tripoli, died and deeply coloured with the true Indico; but the prooffe thereof is by fire; for cast the right Indico upon live coles, it yeeldeth a flame of most excellent purple, and while it smoketh, the fume senteth of the sea; which is the reason that some doe imagine it is gathered out of the rocks standing in the sea. Indico is valued at twenty *denarii** the pound. In Physicke there is use of this Indico; for it doth assuage swellings that doe stretch the skin; it represseth violent rheums and inflammations, and drieth ulcers." (xxxv. 6.) In another place he rates it at a little lower value. "It is not long since another azur or blew, named Indico, began to be brought over unto us out of India, which is prized at seventeen deniers the pound. It serveth painters well for the lines called *Incisuræ*, that is to say, for to devide shadows from lights in their works." (xxxiii. *ult.*) With this Indigo, as above described, the moderns are unacquainted.

To return to Beckmann. He considers, and we believe justly, the *Ἰνδικόν* of Arrian and of Hippocrates to have been a very different substance from Indigo; for *Indicus* with the Ancients, as *Indian* with ourselves, was a general appellation for numerous Oriental commodities. The *Indieum* of Pliny was so dear, that painters were furnished with it, not from their own funds, but by their Patrons; and they frequently employed cheaper

materials as substitutes. Modern landscape-painters still use it to produce a pale gray; but it will not harmonize with oil; and Prussian blue, smalt, &c. are the pigments employed since the discovery of that mode of painting.

Beckmann continues to trace the knowledge of Indigo through the Arabian Physicians; but their accounts are confused, and we depend for them upon very incorrect Latin translations. In a Latin Treaty between Bologna and Ferrara in A. D. 1193, *Indigum* is reckoned among customable articles. (Muratori, *Ant.* ii. 894.) Marco Polo, who travelled through Asia in the XIIIth century, describes the process of making *Endicum*, which he saw in the Kingdom of Coulan, or Coilum; and he adds that, after having been dried in the sun, it was cut into small cakes, *quales ad nos inferri solet.* (iii. 31.) Francesco Balducci Pegolotti, in the following century, mentions various kinds of *Indaco*; and Nicolo Conti, a traveller in India about the middle of the XVth century, speaks of *Endego* among the merchandize of Camboia. The price current of good Indigo at Calcut is stated by Barbosa, a Portuguese, in 1516; but its general European introduction does not appear to have taken place till the establishment of the Trading Company in the Netherlands, in 1602. So great was its consumption within thirty years from that time, that in 1631 seven vessels brought from the East Indies to Holland 335,545 lbs. of Indigo, which, at a low valuation, are estimated at 500,000 dollars. A similar, or perhaps the same plant as that producing the Oriental Indigo, was found in America, and soon became an article of commerce. It was first brought from Guatemala, and for a long time was furnished by no other Island except St. Domingo. The sale of woad became so much injured by the new plant, that a prohibition was issued against it in Saxony in 1650; and it appears to have been included among certain "pernicious, deceitful, eating, and corrosive" substances, which constituted what was bitterly named "the Devil's dye." Other prohibitions followed; and the Nuremburghers established a law by which Dyers were obliged annually to take an oath not to use Indigo; a law which was suffered to exist even when Beckmann wrote, sorely to the spiritual peril of the cultivators of the dyeing craft, who thus openly and notoriously perjured themselves once at least every current year. Indigo was forbidden in Languedoc in 1598; but, in less than a century afterward, Colbert partially removed this enactment; and in 1737 the French Dyers were left to their free choice.

The Spaniards call Indigo *anil*, or *aniz*, a word corrupted from the Arabian *niz* or *nil*. (Humboldt, *Re-searches*, book iv. ch. x.) By the Chinese it is known as *Tien laam*, i. e. sky-blue. The Mexicans gave the names *monuitli* or *tleuohuilli* to the dried cakes, and one yet more unpronounceable, *Xiuhquilipitzahuac* to the plant itself. (Humb. *ut sup.*) Hernandez recommended its introduction into the South of Spain; and it was common in Malta till the close of the XVIIth century. (*Ibid.*)

The English Sugar-Colonies during their infancy cultivated Indigo largely; but an impolitic home-taxation, and the superior demand for sugar, checked and at length destroyed the trade; so that till the middle of the last century the French Islands (with the exception of East Indian and Spanish-American importations) supplied the greatest part of Europe, and the annual

INDIGO.

* Hardouin understands here ten *denarii*, and in the second paper (which Holland at all events should have translated *eighteen*) eight.

INDIGO.
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**INDILI-
GENT.**

balance paid by the British Empire to France for Indigo has been estimated at £200,000. In 1747, a great exertion in this branch of commerce was made in Carolina, wherein the Indigo plant had been found a few years before, growing spontaneously in great abundance. 200,000lbs. weight were shipped for England; and though it was not quite so well cured as that from the French Islands, it found a good market; and by 21 Geo. II. c. 30. its cultivation was encouraged by a bounty of 6d. per pound on all Indigo raised in any of the British Colonies and imported into Great Britain directly from the place of growth. (Mac Pherson, *Ann. of Com.* iii. 259.) In 1763, the bounty was reduced to 4d. The following account of the quantities of Indigo imported into Great Britain in each of the respective years named below was presented to the House of Commons in 1799.

Years.	lbs.	Years.	lbs.	Years.	lbs.
1788.	1,320,396	1792..	707,210	1796..	2,831,195
1789.	1,588,711	1793..	968,095	1797..	2,609,453
1790.	1,226,616	1794..	920,376		
1791..	978,907	1795..	1,441,905		

A full account of the method of cultivating the plant and procuring the Indigo from it may be found in the *Nouveau Voyage aux Isles de l'Amérique* of Labat. The plant is infused in water in huge vats of masonry, and the liquor, being tapped after a sufficient degree of fermentation, is admitted into other vats, wherein it is beaten and agitated, for a considerable length of time, with buckets fixed to long poles, till the colouring matter is united in a body. After its precipitation the water is let off, and the blue matter having been yet further drained, is exposed in shallow wooden boxes to the air, but not to the sun, till it becomes thoroughly dry. Before it is completely dried, it is cut into small pieces of about an inch square, and as it loses much weight during the first month, its sale is diligently hastened. It is packed either in barrels or in sacks of coarse linen, sewed with the greatest nicety into an ox-hide. These packets are called *serons*, and two of them make the load of a beast.

Good Indigo is moderately light, when broken exhibits a shining surface, burns almost entirely away upon a red-hot iron, and when placed in water becomes diffused through it and subsides very slowly: to make it wholly soluble in water, at least an equal quantity of fixed alkaline salt must be added. Every kind of cloth may be dyed with Indigo without the assistance of any mordant; and the colour produced is distinguished for its permanency.

INDILATORY. See *INDELAY*, *ante*.

INDI'LIGENT, } Fr. *indiligent*; It. *indiligenza*;
INDI'LIGENTLY, } Sp. *indiligencia*; Lat. *indiligens*,
INDI'LIGENCE. } *in*, privative, and *diligens*, present
participle of *diligere*, (*de*, and *legere*.) to choose, to prefer; to be choice of, careful of.

Careless of or about; having no care to perform or execute; indolent, idle.

Take an heretick, a rebel, a person that hath an ill cause to manage; what he wants in the strength of his reason, he shall make it up with *diligence*; and a person that hath right on his side is cold, *indiligent*, lazie, and unactive, trusting that the goodness of his cause will do it alone.

Taylor. *Sermon* 7. part ii. fol. 65.

I had spent some years (not altogether *indiligently*) under the ferule of such masters as the place afforded, and had nere attained to some competent ripeness for the University.

Hall. *Works*, vol. iii. fol. 3. *Life*, &c.

Were it not a dishonour to a mighty prince, to have the majesty of his embassy spoyled by a carelessse ambassadour? and is it not as great an indignity, that an excellent conceit and capacity, by the *indiligence* of an idle tongue, should be disgrac'd.

Ben Jonson. *Discoveries*, fol. 122.

I easily believe his *matie* will neither believe the time long nor me altogether *indiligent*, if he do not receive this historie so soone as otherwise he might have expected.

Evelyn. *Memoirs*, vol. ii. p. 198. To the Lord High Treasurer. (Clifford.)

INDIMINISHABLE, *in*, privative, and *diminishable*, from *diminish*, *q. v.*

That cannot be or become less, cannot be lessened.

Have they not been bold of late to check the common law, to slight and brave the *indiminishable* majesty of our highest court, the law-giving and sacred parliament.

Milton. *Works*, vol. i. fol. 21. Of Reformation in England.

INDIP, *in*, and *dip*, A. S. *dippan*, to sink, to immerge, to plunge. **Dipt** *in*.

Whose garment was before *indipt* in blood,
But now imbright'ned into heav'nly flame,
The sun itself outglitters, though he should
Climb to the top of the celestial frame
And force the stars go hide themselves for shame.

G. Fletcher. *Christ's Triumph after Death*.

INDIRE'CT, } Fr. *indirect*; It. *indiretto*; Sp.
INDIRE'CTION, } *indirecto*; Lat. *indirectus*, *in*, pri-
INDIRE'CTLY, } vative, and *directus*, past participle
INDIRE'CTNESS. } of *dirigere*, to rule or order.

Not ruled or ordered, not straightforward, fair, and open; crooked, oblique, sinister, unfair, clandestine.

There is no way to get up to respect,
But only by the way of worthiness;
All passages that may seem *indirect*,
Are stopt up now.

Daniel. To the King's Majesty.

HIAL. — — — — If King James,
By any *indirection*, should perceive
My coming near your Court, I doubt the issue
Of my employment.

Ford. *Perkin Warbeck*, act iii. sc. 3.

Therefore Cato to fetch it about *indirectly*, did praise euery citizen's goods, and rated their apparell.

Sir Thomas North. *Plutarch*, fol. 297. Marcus Cato.

King David found this deflection and *indirectnes* in our minds, when he proclaimed, that verities are diminished from the sonnes of men, they speake vanity every one with his neighbour, with flattering lips and double heart.

Mountague. *Devoute Essaies*, Treat. 10. sec. 5.

The judges ought to be plentifully provided for, that they may be under no temptation to supply themselves by *indirect* ways.

Burnet. *Own Times*, vol. iv. p. 434. The Conclusion.

Virgil loves to suggest a truth *indirectly*, and, without giving us a full and open view of it, to let us see just so much as will naturally lead the imagination into all the parts that lie concealed.

Addison. *Essay on Virgil's Georgics*.

The state not knowing how to tax, directly and proportionably, the revenue of its subjects, endeavours to tax it *indirectly* by taxing their expense, which, it is supposed, will in most cases be nearly in proportion to their revenue.

Smith. *Wealth of Nations*, vol. iii. book v. ch. ii. p. 328. Taxes upon consumable Commodities.

INDISCE'RNIBLE, } *In*, and *discernible*, from
INDISCE'RNIBLENESS. } *discern*, *q. v.* Lat. *discernere*,
to separate one thing from another; to distinguish.

Not to be seen or perceived distinctly, not to be distinguished or discriminated; indistinguishable; invisible.

I should have shew'd you also the *indiscernibleness* (to the eye of man) of the difference of these distant states, till God by his promulgate sentence have made the separation.

Hammond. *Works*, vol. iv. p. 494. Sermon 4.

INDILI-
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CRETE.

And these small and almost *indiscernible* beginnings and seeds of ill humour, have ever since gone on in a very visible increase and progress.
Burnet. Own Times, vol. iii. p. 3. *William and Mary*, Anno 1689.

The greatest mischiefs find it necessary to use art and fallacy to make their approach *indiscernible* by the smallness of their beginnings.
South. Sermons, vol. vi. p. 389.

INDISCE'RPIBLE. } *In*, privative, and *discerpi-*
INDISCE'RPIBILITY. } *ble*, *q. v.* Lat. *discerpere*; to
INDISCE'RPITBLE. } pluck or tear asunder, (*dis*,
and *carpere*.)

Not to be sundered, or separated, or dissevered; inseparable, indissoluble.

Which supposition is against the nature of any immaterial being, a chief property of which is to be *indiscernible*.
Glanvil. Preexistence of Souls, ch. iii. fol. 28.

I have taken the boldness to assert, that matter consists of parts *indiscernible*, understanding by *indiscernible* parts, particles that have indeed real extension, but so little, that they cannot have less and be any thing at all, and therefore cannot be actually divided.
Henry More. The Immortality of the Soul, fol. 3. *Preface*.

For his wisdom is infinite, and therefore it were an impious piece of boldness to confine him to one certain way of framing the nature of a being, that is—of endowing it with such attributes as are essential to it, as *indiscernibility* is to the soul of man.
Id. Ib.

It is answered, first, That supposing any particle of matter could be truly an individual, that is, an indivisible or *indiscernible* being; yet it would not therefore follow, that it could be capable of thinking.

Clarke. Works, vol. iii. fol. 761. *A Defence of the Immateriality and Natural Immortality of the Soul*.

First, That we have no way of determining by experience, what is the certain bulk of the living being each man calls himself: and yet, till it be determined that it is larger in bulk than the solid elementary particles of matter, which there is no ground to think any natural power can dissolve, there is no sort of reason to think death to be the dissolution of it, of the living being, even though it should not be absolutely *indiscernible*.
Butler. The Analogy of Religion, part i. ch. i. *Of a Future Life*.

INDISCIPLINABLE, *in*, and *disciplinable*. See **DISCIPLINE**.

Not to be trained up or educated,—to learning or knowledge, to good order or good habits.

Necessity renders men of phlegmatick and dull natures stupid and *indisciplinable*.
Hale. Proverbs for the Poor. Preface.

INDISCO'VEY, } *In*, and *discovery*, *q. v.* and
INDISCO'VEYABLE. } **UNDISCOVERABLE.**

The miss of a *discovery* or finding, of a detection or disclosure, the failure of a search or inquiry.

Although in this long journey we miss the intended end, yet are there many things of truth disclosed by the way; and the collateral verity may, unto reasonable speculations, requite the capital *indiscovery*.
Sir Thomas Brown. Vulgar Errors, book vi. ch. xii.

Nothing can be to us a law, which is by us *undiscoverable*.
Conybeare. Sermon 2. p. 166.

INDISCRE'TE, or } *Fr.* *indiscreet*; *It.* and *Sp.*
INDISCRE'E'T, } *indiscreto*; Lat. *indiscretus*.
INDISCRE'E'TLY, } *In*, privative, and *discretus*,
INDISCRE'TION. } past participle of *discernere*, to
separate, to disjoin; to distinguish.

Without distinction or discrimination, examination or circumspection; and, thus, heedless, improvident, or imprudent, incautions, inconsiderate, unadvised, rash.

Many women that love *indiscreetly* break concord at once: therefore must their *discretion* be holpen forth with some teaching, and their fierceness abated.
Vives Instruction of a Christian Woman, book ii. ch. v.

What if my youth hath offer'd up to lust
Licentious fruits of *indiscreet* desires,
When idle heat of vainer years did thrust
That fury on.

Daniel. History of Civil Wars, book ii.

So *indiscreetly* sort not thy election,
To shut that in a melancholy cell,
Which in a Court ordained was to dwell.

Drayton. The Legend of Matilda the Fair.

Your virtues, by your follies made your crimes,
Have issue with your *indiscretion* join'd.

Daniel. Musophilus.

I always lay it down as a rule, that an *indiscreet* man is more hurtful than an ill-natured one; for as the former will only attack his enemies, and those he wishes ill to, the other injures indifferently both friends and foes.
Spectator, No. 23. col. 3.

There are others, who, out of an *indiscrete* devotion, are so solicitous to increase the number and the wonderfulness of mysteries, that, to hear them propose and discourse of things, one would judge, that they think it is the office of faith, not to elevate, but to trample upon reason.

Boyle. Works, vol. iv. p. 158. *Considerations about the Reconcilableness of Reason and Religion*.

To speak *indiscreetly* what we are obliged to hear, by being hasped up with thee in this publick vehicle, is in some degree assaulting us on the high road.
Spectator, No. 132. col. 3.

Much of this I take to proceed from the *indiscretion* of the books themselves, whose very titles of Weekly Preparations, and such limited godliness, lead people of ordinary capacities into great errors, and raise in them a mechanical religion, intirely distinct from morality.
Id. No. 79. col. 3.

Yet some there are who *indiscreetly* stray,
Where purblind practice only points the way,
Who ev'ry theoretic truth disdain,
And blunder on, mechanically vain.

Mason. Fresnoy. Art of Painting.

Christianity was too frequently seen in the false light, in which these rash adventurers had placed it: and men of shallow minds, and libertine principles, were ready enough to take advantage of all their *indiscretions*.
Hurd. Works, vol. vii. p. 429. *Sermon 64*.

INDISCRIMINATE, } *In*, privative, and *discrim-*
INDISCRIMINATED, } *minate*, *q. v.* Lat. *discrimi-*
INDISCRIMINATELY, } *natus*, past participle of
INDISCRIMINATION. } *discriminare*, to separate,
(*dis*, and *crimen*; from Gr. *κρίν-ειν*, to separate.)

Undistinguishing, without distinction, discernment, or difference; undiscerning; without particularity.

Could ever wise man wish, in good estate,
The use of all things *indiscriminate*?

Hall. Satire 3. book v.

If error or interest had not unravelled the secret, and looked too far into the sanctuary, where they could see nothing but a cloud of fire, majesty, and secrecy *indiscriminately* mixt together, we had kneeled before the same altars, and adored the same mystery.
Taylor. Polemical Discourses, fol. 182.

The papists had two maxims, from which they never departed: the one was to divide us; and the other was to keep themselves united, and either to set on an *indiscriminated* toleration, or a general prosecution; for so we love to soften the harsh word of persecution.
Burnet. Own Times, vol. i. p. 250. *Charles II. Anno 1663*.

God Almighty never meant to deliver such a gospel to mankind, as that all *indiscriminately*, both good and bad, should be equally capable of perceiving the evidence of it.

Sharpe. Works, vol. vi. p. 350. *Sermon 18*.

The learning of a pleader is usually upon a level with his integrity. The *indiscriminate* defence of right and wrong contracts the understanding, while it corrupts the heart.

Junius. Letter 68. To Lord Mansfield, Jan. 21, 1772.

Since, then, in our own order of being, the power of the individual over external bodies is not at all proportioned to his piety or his morals, but is exercised *indiscriminately*, and in equal degrees by the good and by the bad, we have no reason from analogy to suppose but that the like *indiscrimination* may obtain in higher orders, and

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—
INDISCRIMINATE.

INDISCRIMINATE.

that both the good and evil angels may exercise powers far transcending any we possess, the effects of which to us will seem preternatural.
Horsley. *Sermon* 11. vol. i.

INDISPOSE.

INDISCUSSED, *in*, privative, and *discuss*, *q. v.* *discussus*, past participle of *discutere*, to shake apart.

Not sifted, searched into, or examined.

But upon reasons light in themselves or *indiscussed* in me, I might mistake your often long and busie letters.

Donne. *Letters. To Sir H. G.*

INDISPE'NSABLE, } *In*, privative, and *dispen-*
INDISPE'NSABLY, } *sable*, from *dispense*, *q. v.*
INDISPENSABI'LITY. } Lat. *dispensare*, to distri-
bute, to apportion, to set apart. Low Lat. *dispensare*,
Canone vel legibus solvere. Vossius *de Vitiis*, l. 34.

That cannot be set aside or apart; *sc.* as unnecessary, or not wanted, or not required; that cannot be done without, cannot be spared, exempted, or excused.

Pope Belhoûde was the fyrst after Sathās comming fourth, y^e fashioned out his prestes & hys mōkes by thē, & that made thē *indispesable*, unlesse it wer for great sūmes of mony, as y^e chronicles of all y^e christen naciōs declareth.

Bale. *Apology*, p. 133.

If the priest pardons no sins but those which are enumerated, the penitent will be in an evil condition in most cases: but if he can and does pardon those which are forgotten, then the special enumeration is not *indispensably* necessary.

Taylor. *Polemical Discourses*, fol. 481. *Dissuasive from Popery*, book i. part ii. sec. 9.

Those few [learned men] that were about the pope, thought the prohibition of such marriages was only positive, and might be dispensed with by the pope: whereas all other learned men thought the law was moral and *indispensable*.

Burnet. *History of the Reformation, Anno 1532.*

Man being thus bound by the peremptory, irreversible decree of heaven, must by virtue thereof, *indispensably* obey or suffer.

South. *Sermons*, vol. iv. p. 228.

The author begs leave to assure those who have no time to spare from their attention on the public, that the protection of religion is *indispensably* necessary to all governments; and for his warrant he offers them the following volume.

Warburton. *Works*, vol. i. p. 192. *The Divine Legation. Preface.*

Contrary to all their notions about the eternity and *indispensability* of the natural law.

Skelton. *Deism Revealed*, dial. iii.

INDISPERSED, *in*, privative, and *disperse*, *q. v.* from *dispersum*, past participle of *dispergere*, to scatter.

Not scattered, spread, or dissipated.

So perfect clear,
So perfect pure it is, that outward eye
Cannot behold this inward subtile starre,
But *indisperst* is this bright majesty,
Yet every where out shining in infinite.

More. *On the Soul*, book iii. can. 2. st. 35.

INDISPO'SE, } Fr. *indisposé*; It. *indisposto*;
INDISPO'SEDNESS, } Sp. *indispuento*; Lat. *indispo-*
INDISPOSITION. } *situs*; *in*, privative, and *dispo-*
situs, past participle of *disponere*, to put or set apart, in separate places.

To displace, to disarrange, to disorder; to unfit or unsuit: to be, or cause to be, unfavourable or averse, to disincline.

By our laws, as that Modus lays them down, the king neither can, nor ought to absent himself from his parliament, unless he be really *indisposed* in health; nor then neither, till twelve of the peers have been with him to inspect his body, and give the parliament an account of his *indisposition*.

Milton. *Works*, vol. i. fol. 525. *A Defence of the People of England.*

The apostle of the Gentiles charges us, to pray continually. Not that we should in the midst of a sensible *indisposedness* of heart fall suddainly into a fashionable devotion; but that by holy ejaculations,

and previous meditation, we should make way for a feeling invocation of our God, whose ears are never but open to our faithfull prayers.
Hall. *Works*, vol. iii. fol. 460. *The Extremes of Devotion.*

All which I will bid you remember, is, that the Pythagorean doctrine doth not only carry one soul from man to man, nor man to beast, but indifferently to plants also: and therefore you must not grudge to find the same soul in an Emperor, in a post horse, and in a Maceron; since no unreadiness in the soul, but an *indisposition* in the organs, works this.

Donne. *Progress of the Soul. Epistle.*

Being now at Sir William Bowyer's in the country, I cannot write at large, because I find myself somewhat *indisposed* with a cold, and am thick of hearing, worse than I was in town.

Dryden. *Prose Works*, vol. i. part ii. p. 54. *Letter* 21. *September* 3, 1697.

But the conversation I had with this pious author during my stay at Geneva, and the present he was pleased to make me of this treatise before it was printed, in a place where I had opportunities to enquire both after the writer, and some passages of the book, did at length overcome in me (as to this narrative) all my settled *indisposedness* to believe strange things.

Boyle. *Works*, vol. i. p. 222. *Prefaces, &c. of Mr. Boyle. To Dr. Peter du Moulin.*

And this is not from any failure, or defect in the illumination itself, but from the *indisposition* of the object, which being thus blacken'd, can neither let in, nor transmit the beams that are cast upon it.

South. *Sermons*, vol. iii. p. 58.

In this view of things, the proposing of these mysteries under the impenetrable cover of parables was the greatest of all mercies to them, since a further degree of light would not only have *indisposed* them to the reception of it, but must have aggravated their guilt beyond measure, and have left them totally without excuse.

Hurd. *Works*, vol. vii. p. 157. *Sermon* 38.

The circumstance which, from time to time, occasioned a defection from the law, was neither an *indisposition* to its establishment; nor any incoherence in its general frame and constitution; nor aversion to any particular part, nor yet a debility or weakness in its sanctions.
Warburton. *Works*, vol. v. p. 71. *The Divine Legation*, book v. sec. 2.

INDISPU'TABLE, } *In*, privative, and *dispute*,
INDISPU'TABLY, } *q. v.* Lat. *dis-putare*, (*dis*
INDISPU'TED. } and *putare*, that is, *opinari*,)
to think, *nam cum disputatur, diversis opinionibus contenditur*.

That cannot be debated, contended, or contested, opposed, or controverted; incontestable, incontrovertible.

For it shall be sufficient for him to have equity on his part, or the bare words of the law, or a writen and wrested understanding of the same, or else (which with good and just judges is of greater force than all laws be) the king's *indisputable* prerogative.

Sir Thomas More. *Utopia*, vol. i. p. 114. *Introductory Discourse to the Description of Utopia*, book i.

The picture concerning the death of Cleopatra with two asps or venomous serpents unto her arms, or breasts, or both, requires consideration: for therein (beside that this variety is not excusable) the thing it selfe is questionable; nor is it *indisputably* certain what manner of death she died.

Sir Thomas Brown. *Vulgar Errours*, book v. ch. xii.

This moral principle of doing as you would be done by, is certainly the most *indisputed* and universally allowed of any other in the world, how ill soever it may be practised by particular men.

Sir Wm. Temple. *Works*, vol. iii. p. 44. *Of Popular Discontents.*

Where [Germany] he became acquainted with Cornelius Agrippa, a man very famous for great and curious learning, and so satisfied him in the king's cause, that he gave it out that the thing was clear and *indisputable*.

Burnet. *History of the Reformation, Anno 1530.*

As for that other objection of his joining in the Queen's imprisonment, it is *indisputably* that which every man, if he examines himself, would have done on the like occasion.

Dryden. *Prose Works*, vol. i. part ii. p. 329. *Preface to the Maiden Queen.*

INDISPOSE.

INDISPUTABLE.

INDIS-PUTABLE. The interest of learning requires that they [the faults of a writer of acknowledged excellence] should be discovered and stigmatized, before they have the sanction of antiquity conferred upon them, and become precedents of *indisputable* authority.
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INDISSOLUBLE. Johnson. *The Rambler*, No. 93.

INDISSOLUBLE, Fr. and Sp. *indissoluble*;
INDISSOLUBLENES, It. *indissolubile*; Lat. *indis-*
INDISSOLUBLY, solubilis, in, and dissolubilis,
INDISSOLUBILITY, from *dissolvere*, (*dis*, and *sol-*
INDISSOLVABLE, vere,) which, as Vossius
INDISSOLVABLE, n. thinks, means *sejungere vin-*
culis liberando, to disjoin by delivering from bonds. See
DISSOLVE.

That cannot be disjoined or disunited, loosened or relaxed, that cannot be destroyed; *sc.* as to the solidity or continuity of its parts; that cannot be changed or converted from solid to liquid; inseparable, indestructible.

Expressing the *indissoluble* knot of the manne and of the wyfe, not Moses, but God himselfe the maker of the marriage, sayde: for this mutuall charitie, man shall forsake father and mother, and bee fastened and coupled vnto his wyfe.

Udall. *Matthew*, ch. xix.

But if princes be coupled in the chaines of *indissoluble* amitie, and will mutually & faithfully defende their comen enemies, and aduoyde their manifest injuries, there is no power or strength of the comen people, that either can hurt or cast them from the throne.

Hall. *Henry IV. The eighth Yere*.

To enjoin the *indissoluble* keeping of a marriage found unfit against the good of man both soul and body, as hath been evidenc'd, is to make an idol of marriage, to advance it above the worship of God and the good of man.

Milton. *Works*, vol. i. fol. 182. *The Doctrine and Discipline of Divorce*.

Of these perfections some were accidental or adventitious to the human nature by the benignity of Almighty God, and concredited thereunto upon condition of his obedience to the command of God; and upon the breach of that condition were either utterly lost, as the *indissolubility* of the union of the composition.

Hale. *Origin of Mankind*, ch. iii. sec. 4.

Adam the first created man, though consisting of a composition intrinsically *dissolvable*, had he continued in innocence; should or might haue held by the continued influx of the Divine will and power a state of immortality and *indissolubleness* of his composition.

Id. *Ib.* ch. v. sec. 1.

On they move
Indissolubly firm; nor obvious hill,
Nor streit'ning vale, nor wood, nor stream divides
Their perfect ranks.

Milton. *Paradise Lost*, book vi. l. 69.

Know, that this is a true, real, essential, substantial union, whereby the person of the believer is *indissolubly* united to the glorious person of the Son of God.

Hall. *Works*, vol. iii. fol. 591. *Christ Mystical*.

The softer veins of chrystal remain *indissoluble* in scorching territories, and the Negro land of Congor.

Sir Thomas Brown. *Vulgar Errours*, book ii. ch. i.

The composition of bodies, whether it be of divisibles or indivisibles, is a question which must be rank'd with the *indissolubles*.

Glanvil. *The Vanity of Dogmatizing*, ch. v. p. 53.

Those things which are made by me are *indissoluble* by my will, and though every thing which is compacted, be in its own nature *dissolvable*, yet it is not the part of one that is good, to will the dissolution or destruction of any thing, that was once well made. Wherefore though you are not absolutely immortal, nor altogether *indissoluble*, yet notwithstanding, you shall not be dissolved, nor ever die.

Cudworth. *Intellectual System*, book i. ch. iii. fol. 119.

The most durable perseverance of the *indissolubleness* of the alkaliate salt, that is one of the two ingredients of glass, notwithstanding its being very easily *dissolvable* in water and other liquours, and not

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uneasily even in the moist air itself, is (in great part) a lasting effect of the same violence of the fire.

Boyle. *Works*, vol. v. p. 209. *A Free Inquiry into the received Notion of Nature*.

Those powers infold the Greek and Trojan train
In War and Discord's adamant chain,
Indissolubly strong; the fatal tye
Is stretch'd on both, and close-compell'd, they die.
Pope. *Homer. Iliad*, book xiii.

If I much misremember not, we found it as *indissoluble* in aqua regis too.

Boyle. *Works*, vol. iii. p. 94. *Considerations and Experiments touching the Origin of Qualities and Forms*.

The union between these two natures is only by intimate *indissoluble* relation one to the other.

South. *Sermons*, vol. vii. p. 21.

He [Crousaz] was persuaded, that the positions of Pope, as they terminated for the most part in natural religion, were intended to draw mankind away from Revelation, and to represent the whole course of things as a necessary concatenation of *indissoluble* fatality.

Johnson. *Life of Pope*.

But as to the contract itself, this not receiving its essential quality of *indissolubility* till made on the terms which civil laws prescribe, it was null and void from the beginning.

Warburton. *Works*, vol. ix. *Sermon* 17.

What then, it may be asked, are the distinct parts which God and the magistrate claim as their peculiar, in this solemn contract? It is from God that two are made one by an *indissoluble* tie: and this is the law of religion.

Id. *Ib.* vol. ix. p. 350. *Sermon* 17.

INDISTANCY, in, privative, and distance, q. v. Lat. *distans*, standing apart.

Standing close; closeness, inseparation.

The soul thus existing after death, and separated from the body, though of a nature spiritual, as really and truly in some place, if not by way of circumspection, as proper bodies are, yet by way of determination and *indistancy*; so that it is true to say, that is really and truly present here, and not elsewhere.

Pearson. *On the Creed*, art. 5.

INDISTINCT, Fr. *indistinct*; It. and Sp. *indistinto*; Lat. *indistinctus*, in, and *distinctus*, past participle of *distinguere*, (*dis*, and *stingere*; Gr. *στίχειν*, *pungere vel notas pungendo* *infigere*, to point or to fix marks or notes by points;) but see DISTINCT.

Not separated by marks or notes, (or by different tints or colours,) not having the separation or difference, the separate or different qualities, marked or noted, discernible or perceptible; and consequently, confused, obscure, uncertain, indeterminate, indefinite.

The Gauls, Cimmerians and Celts, under *indistinct* names, when this Western world was undiscovered, over-ran Italy, Greece, and part of Asia.

Selden. *Illustrations to Drayton's Poly-olbion*, song 1.

As tydes that from their sev'ral channels haste,
Assemble rudely in th' Ubœan bay,
And meeting there to *indistinction* waste,
Strive to proceed, and force each other's stay.

Davenant. *Gondibert*, book i. can. 5.

[The phantasie] compounds those images into some things not unlike propositions, though confusedly and *indistinctly*.

Hale. *Origin of Mankind*, ch. ii. sec. 1.

The true seeds of cypresse and rumpions are *indistinguishable* by old eyes.

Sir Thomas Brown. *Cyrus Garden*, ch. i. p. 51.

In that *indistinguishable* mass, all things seemed one.

Id. *Vulgar Errours*, ch. xiv. p. 208.

4 U

INDISSOLUBLE.

INDISTINCT.

INDIS-
TINCT.INDIVI-
DUAL.

The city swarms intense. The public haunt,
Full of each theme, and warm with mixt discourse,
Hums *indistinct*.

Thomson. *Winter*.

I find the doctrine of volatile salts (though in my poor judgment worthy of a serious enquiry) perfunctorily, and *indistinctly* enough, handled by the chymical writers I have met with.

Boyle. *Works*, vol. ii. p. 239. *An Appendix to the First Section of the Second Part*.

I have met with a sort of sand so *indistinguishable* from that we call Calais sand, that it has been sold for as much (because for uses as good) as that commonly is.

Id. Ib. vol. vi. p. 64. Dr. Plot's Letter to Mr. Boyle, July 21st, 1674.

The colours of objects, according as they are more distant, become more faint and languid, and are tinged more with the azure of the intervening atmosphere: to this we may add, that their minute parts become more *indistinct*, and their outline less accurately defined.

Reid. *Inquiry into the Human Mind*, ch. vi. sec. 22. *Of Seeing*, p. 394.

A favourite old romance is founded on the *indistinctible* likeness of two of Charlemagne's knyghtes, Amys and Amelion; originally celebrated by Turpin, and placed by Vincent of Beauvais under the reign of Pepin.

Warton. *History of English Poetry*, vol. iii. *A Dis. on the Gesta Romanorum*.

Wild *indistinction* did their place supply;
Half heard, half lost, th' imperfect accents die.

Harte. *The Charitable Mason*.

When the object is removed beyond the farthest limit of distinct vision, it will be seen *indistinctly*; but more or less so, according as its distance is greater or less: so that the degrees of *indistinctness* of the object may become the signs of distances considerably beyond the farthest limit of distinct vision.

Reid. *Inquiry into the Human Mind*, ch. vi. sec. 22. *Of Seeing*, p. 389.

INDISTURBANCE, *in*, privative, and *disturbance*. See **DISTURB**. Lat. *disturbare*, *dis*, and *turbare*; Gr. *τὸν βῆν*, a mob or multitude. For the usage see the Example.

What is called by the Stoics apathy, or indisposition; by the Sceptics *indisturbance*; by the Molinists quietism; by the common men peace of conscience; seems all to mean but great tranquillity of mind.

Sir Wm. Temple. *Works*, vol. iii. p. 210. *Of Gardening*.

INDITCH, *in*, and *ditch*, *q. v.* Put into, buried in, a ditch.

Deserv'dst thou ill? well were thy name and thee,
Wert thou *inditched* in great secrecie;
Where as no passenger might curse thy dust,
Nor dogs sepulchrall sate their gnawing lust.

Hall. *Satire* 2. book iii.

INDIVIDUAL, <i>n.</i>	} Fr. <i>individu</i> , <i>individuel</i> ; It. <i>individuo</i> , <i>individuale</i> ; Sp. <i>individuo</i> , <i>individual</i> ; Lat. <i>individuus</i> , <i>in</i> , and <i>dividuus</i> , that may be divided, from <i>dividere</i> , to divide, <i>q. v.</i> and see also INDIVISIBLE , <i>infra</i> .
INDIVIDUAL, <i>adj.</i>	
INDIVIDUALITY,	
INDIVIDUALLY,	
INDIVIDUATE, <i>v.</i>	
INDIVIDUATE, <i>adj.</i>	
INDIVIDUATION,	
INDIVIDUIFY.	

Undivided, inseparate, (*sc* in its component parts;) joined, united, *sc.* into one body or substance, person or thing; and, thus, distinct, disconnected from any thing else; and, thus, further, single; identically or numerically, one.

These are they who have bound the land with the sin of sacrilege, from which mortal engagement we shall never be free, till we have totally remov'd with one labour, as one *individual* thing, prelacy and sacrilege.

Milton. *Works*, vol. i. fol. 133. *An Apology for Smectymnus*.

There is an abstruse astrologer that saith, If it were not for two things that are constant, (the one is, that the fixed starres ever stand at like distance one from another, and never come neerer together,

nor goe further asunder; the other, that the diurnal motion perpetually keepeth time,) no *individual* would last one moment.

Bacon. *Essay* 58. *Of Vicissitude of Things*.

But the soul subsisting, or matter clothed with due accidents, may save the *individuality*. Yet the saints we observe arose from graves and monuments about the holy city.

Sir Thomas Brown. *Urn Burial*, ch. iii. p. 19.

He likewise knows that as they concenter in one rational nature, so every one of that species hath yet an *individual* principle of his own, that *individuates* and personally discriminates one from another.

Hale. *Origin of Mankind*, ch. i.

And if it [the soul after death] keeps its *individuation*, it must be by the power and interposition of Almighty God.

Id. Ib. ch. iv. sec. 4.

Others deny the immortality of the soul in its *individuation*, supposing it to resolve into a certain common element of souls; and others, as the Pythagoreans, though allowing the immortality of souls in their *individuation*, yet suppose a finite number of souls might supply the infinite successions of men by transmigration of these in their due time.

Id. Ib. ch. iv. sec. 1.

The statute of additions was made in the first of King Henry the Fifth, to *individuifie* (as I may say) and separate persons from those of the same name.

Fuller. *Worthies*, vol. i. p. 45. *Of England*.

This law th' Omniscient Power was pleas'd to give,
That every kind should by succession live;
That *individuals* die his will ordains,
The propagated species still remains.

Dryden. *Palamon and Arcite*.

As to spirituality, the *individual* consciousness of One Immense Being is as truly one, as the present moment of time is *individually* one, in all places at once.

Clarke. *Works*, vol. ii. p. 753. *The Answer to the Sixth Letter concerning the Being and Attributes of God*.

Though the want of *individuality* or distinctness is, indeed, the sole reason urged in the present argument, why a system of matter cannot have a power of thinking or an *individual* consciousness; yet it ought not therefore to be said, that it is only required that a thing be an *individual* being, in order to its being a proper subject of a power of thinking.

Id. Ib. vol. iii. fol. 761. *A Defence of the Immateriality and Natural Immortality of the Soul*.

Other beings there may be innumerable, besides the one Infinite Self-Existent; but no other being can be self-existent, because so it would be *individually* the same, at the same time that it is supposed to be different.

Id. Ib. vol. ii. p. 542. *On the Being and Attributes of God*.

To which reserved portion, at the last day, the soul, as the prime *individuating* principle, and the said reserved portion of matter, as an essential and radical part of the *individuation*, together with a sufficient supply of more matter (if requisite) from the general mass, shall, by the Almighty Power of God joining all those together, make up and restore the same *individual* person.

South. *Sermons*, vol. iv. p. 248.

To them the will, the wish, the want, the liberty, the toil, the blood of *individuals* is as nothing. *Individuality* is left out of their scheme of government. The state is all in all.

Burke. *Works*, vol. viii. p. 253. *On a Regicide Peace*.

Having settled with ourselves that mind has a being of its own, distinct from that of all other things, and is a pure, unmingled, *individual* substance, nevertheless, for any thing that has yet appeared, it may be a single atom of matter, since we have supposed existence and *individuality* to reside in atoms.

Search. *The Light of Nature*, ch. v. *Spirit*.

Whilst the legal conditions of the compact of sovereignty are performed by him, (as they are performed,) he holds his crown in contempt of the choice of the Revolution society, who have not a single vote for a king amongst them, either *individually* or collectively.

Burke. *Works*, vol. v. p. 48. *On the Revolution in France*.

INDIVINITY, *in*, and *divinity*, *q. v.* Want of *divinity*; humanity; mere mortality.

How openly did he betray his *indivinity* unto Croesus, who being ruined by his amphibology, and expostulating with him for so ungrateful a deceit, received no higher answer then the excuse of his impotency upon the contradiction of fate, and the settled law of powers beyond his power to controule.

Sir Thomas Brown. *Vulgar Errors*, book i. ch. x.

INDIVI-
DUAL.INDIVI-
NITY.

INDIVI-
SIBLE.INDIVISIBLE, *adj.*INDIVISIBLE, *n.*

INDIVISIBLENESS,

INDIVISIBLY,

INDIVISIBILITY,

INDIVIDED,

INDIVIDABLE.

Fr. and Sp. *indivisible*;It. *indivisibile*; Lat. *indi-**visibilis*, *in*, and *divisibilis*,from *dividere*, to divide,*q. v.* (*dis*, and *idare*, *i. e.*according to Becman, *eis**δύω*, into two; (see *IDES*;))

or, according to Martinius, to put, place, or set *ἰδίᾳ*, or *κατ' ἰδίαν*, that is, *seorsim*, separately, asunder.)

That cannot be parted or separated, portioned or shared; severed, sundered, disunited, or disjoined; (applied by Philosophers to things too small to be separated into smaller parts; also to the Godhead.)

Individed, commonly written *Undivided*; *q. v.*

Shakspeare puts this expression into the mouth of Polonius: Scene *individable*, (first fol. *indivible*;) or poem unlimited. *Hamlet*, act ii. sc. 2.

Christe (as touching his godhead) was equal to the Father, with whom he was in the beginning, and all thynges which he created, spake, or did, he was alwaies, together with the Holy Ghost, the *indivisible* worker, (one substance of the three persons in diuinitie.)

Stephen, Bishop of Wynchester. *Of True Obedience*, fol. 43.

Let there be, therefore, betweene our selves and our subjects, an *indivisible* vntie of friendship and peace, and safe trade of marchandize.

Hakluyt. *Voyages*, &c. vol. i. fol. 128. Henry II. Fred. Barb.

So that it is not with evidences of fact as it is with logical or mathematical demonstrations, which seem to consist in *indivisibles*, for that which thus is demonstratively true is impossible to be false; but moral evidence is gradual, according to the variety of circumstances.

Hale. *Origin of Mankind*, ch. i. sec. 2.

When I speak of *indivisibility*, that imagination create not new troubles to herself, I mean not such an *indivisibility* as is fancied in a mathematical point; but as we conceive in a sphere of light made from one lucid point or radiant center. For that sphere or orbe of light, though it be in some sense extended, yet it is truly *indivisible*, supposing the center such. For there is no means imaginable to discern or separate any one ray of this orbe, and keep it apart by it self, disjoyned from the center.

Henry More. *An Antidote against Atheism*. Appendix, ch. x. fol. 173.

In which the intire Trinity doth reside; the Son of God in person, the Holy Ghost or Spirit of God by character and impression, and consequently God the Father by the *indivisibleness* of his essence from their presences.

Mountague. *Devoute Essayes*, Treat. 2. sec. 2.

The glorious God, as he is most simply and *indivisibly* one, and all his perfections essentially and *indivisibly* the same with his most one and *indivisible* being; so the infinite excesses both of his essential perfections and of his eternal duration beyond all other beings, are not measurable by multitude or number of degrees or successive moments.

Hale. *Origin of Mankind*, ch. vi. sec. 1.

St. Cyril, in his first book against Julian, thinks there was a representation of the blessed *individed* Trinity.

Patrick. *On Genesis*, ch. xviii. ver. 2.

The immensity of space (it being throughout absolutely uniform and essentially *indivisible*) is no more inconsistent with simplicity, than the uniform successive flowing of the parts of duration (as you most rightly observe) are inconsistent with simplicity.

Clarke. *Works*, vol. iii. p. 753. *The Answer to the Sixth Letter on the Being and Attributes of God*.

The Father, the Word, and the Holy Ghost being therefore said to be one, because they jointly and *indivisibly* carry on one and the same design; all of them jointly concurring in the great work of man's salvation.

South. *Sermons*, vol. iv. p. 281.

The Spirit may be said to be in men two ways. 1. Substantially, as he is God, filling all things; and by reason of the infinity and *indivisibility* of his nature, being wholly every where, and in every thing.

Id. *Ib.* vol. v. p. 279.

There is nothing, on which the leaders of the republic, one and *indivisible*, value themselves, more than on the chymical operations, by which, through science, they convert the pride of aristocracy to an instrument of its own destruction.

Burke. *Works*, vol. viii. p. 60. *Letter to a Noble Lord*.

In this unity and *indivisibility* of profession are sunk ten immense and wealthy provinces, full of strong, flourishing, and opulent cities. [the Austrian Netherlands.]

Burke. *Works*, vol. viii. p. 118. *On a Regicide Peace*.

INDO'CIBLE,

INDO'CILE,

INDOCILITY.

Fr. and It. *indocile*; Sp. *in-**docil*; Lat. *indocilis*; *in*, and *do-**cibilis*, by contraction *docilis*, from

docere, either from the Gr. *δῶκ-ειν*, to think, or *δείκ-ειν*, to show, to point out; according to the latter, a *docile* person takes, comprehends, quickly, what is shown or explained to him; and is, thus, easily taught, apt to learn. And *indocile*,

That cannot be taught, cannot learn; cannot comprehend or understand, what is told or explained to him.

Enough, if nothing else, to declare in them a disposition not only sottish, but *indocile*, and averse from all civility and amendment.

Milton. *Works*, vol. i. fol. 350. *Obv. Articles of Peace*.

For humane nature (which the angels are better acquainted with than we, as being incharged with the conducting it to spiritual improvements) is well characterized in the stiffness and *indocility* of the pharisees.

Mountague. *Devoute Essayes*, Preface, sig. b.

Instead of the elegant shapes and colours, the sagacity and *docility* of ingenious beasts and birds, the musical voices and accents of the aereal choristers, there had been nothing but mute, and stupid, and *indocile* fishes.

Ray. *On the Creation*, part ii. p. 248.

Such their fate,

Whose hearts, *indocile*, to the sacred lore

Of Wisdom, Truth, and Virtue banish far

The cry of soft Compassion.

Blacklock. *To the Memory of Constantia*

If I still persevere in my old opinions, it is no small comfort to me that it is not with regard to doctrines properly yours, that I discover my *indocility*.

Burke. *Works*, vol. vi. p. 300. *Letter to Sir Hercules Langrishe*.

INDO'CTRINATE,

INDOCTRINA'TION.

See *DOCILE*, and also *IN-**DOCIBLE*, *supra*. Lat. *doc-*

trina, from *doc-ere*, to teach.

To teach; emphatically, any peculiar principles or opinions, held or maintained.

Our Saviour, who had all gifts in him, was Lord to express his *indoctrinating* power in what sort him best seem'd; sometimes by a mild and familiar converse, sometimes with plain and impartial home-speaking, regardless of those whom the auditors might think he should have had in more respect; otherwhiles with bitter and ireful rebukes, if not teaching, yet leaving excuseless those his wilful impugnors.

Milton. *Works*, vol. i. fol. 114. *An Apology for Smectymnuus*.

And therefore *contra negantem principia, ipse dixit*, or *oportet discentem credere*; although postulates very accomodable unto junior *indoctrinations*; yet are their authorities but temporary, and not to be imbraced beyond the minority of our intellectuals.

Sir Thomas Brown. *Vulgar Errors*, book i. ch. vii.

INDOLENT,

INDOLENTLY,

INDOLENCE,

INDOLENCY.

Fr. *indolence*; It. *indolenza*, *in-**dolente*; Lat. *indolens*, *in*, privative,and *dolens*, present participle of*dol-ere*, to be in pain.

Free from pain, or grief; and, consequently, from trouble, from labour; and, thus, slothful, idle. And *indolence*,

Freedom from pain; ease, repose, slothfulness.

Even these men themselves have had recourse 'o *indolency*, (*αργουα*) and the good state and disposition of the body.

Holland. *Plutarch*, fol. 480.

At least if this *indolency* be no part of our happiness, yet is it so absolutely needful to it, that we cannot tell well how to conceive of it without this; and much less can such a thing be, as perfect happiness and degrees of misery conjoyn'd together.

Pleydell. *Sermon at Funeral of Mr. Joseph Glanvil*.

But indeed there are crowds of people who put themselves in no method of pleasing themselves or others; such are those whom we usually call *indolent* persons. *Indolence* is methinks an intermediate

INDIVI-
SIBLE.—
INDO-
LENT.

INDO-
LENT.

INDRE.

state between pleasure and pain, and very much unbecoming any part of our life after we are out of the nurse's arms.

Spectator, No. 100.

For mere *indolence* resulting from insensibility, or join'd with it, it it be happiness, is a happiness infinitely diminish'd: that is, it is no more a happiness, than an unhappiness; upon the confine of both, but neither.

Wollaston. The Religion of Nature. Sermon 2. sec. 17.

The delight of that [a contented poor man] sinketh deep into the heart, the pleasure of this [of any rich man] doth only float in the outward senses, or in the fancy; one is a positive comfort, the other but a negative *indolency* in regard to the mind.

Barrow. Works, vol. iii. p. 99. *Sermon 9. Of Contentment.*

Or if the Sun in flaming Leo ride,
By shady rivers *indolently* stray
And with my Delia, walking side by side,
Hear how they murmur, as they glide away.

Hammond. Love Elegies, eleg. 13.

Some [great Princes] have amus'd the dull sad years of life,
(Life spent in *indolence*, and therefore sad)
With schemes of monumental fame; and sought
By pyramids and mausolean pomp,
Shortliv'd themselves, to immortalize their bones.

Cowper. The Task, book v.

No more shall I beneath the bowery shade
In rural quiet *indolently* laid,
Behold you from afar the cliffs ascend,
And from the shrubby precipice depend.

Beattie. Pastorals of Virgil, past. 1.

INDOMITABLE, Fr. *indomptable*, untameable.
From the Lat. *dom-are*, to tame.

It is so fierce and *indomitable*.

Sir T. Herbert. Travels, p. 383.

INDORSE, more commonly written *Endorse*, q. v.
Lat. *dorsum*, the back.

To back; to put on, write on the back.

The direction is individuall, as Beza himself takes it; as if a letter be *indorsed* from the lords of the counsell to the Bishop of Durham or Salisbury, concerning some affairs of the whole clergy of their diocese, can we say that the name bishop is there no other than a collective, because the businesse may import many.

Hall. Works, vol. iii. fol. 235. *A Defence of the Humble Remonstrance.*

Which, it appears, he yielded his allowance of, by several interlinings of his own hand, and by himself also thus *indorsed*, The 4, Febr. 1590. Articles for a general Acknowledgment of the Laws Ecclesiastical.

Strype. The Life of Archbishop Whitgift. Anno 1590.

INDRAUGHT, *in*, and *draught*, the past participle of *drag-an*, to draugh, or draw.

Any thing *drawn* in; the place where any thing is *drawn* in; an inlet.

We suppose these great *indrafts* doe growe and are made by the reuerberation and reflection of that same current, which at our comming by Ireland, met and crossed us.

Hakluyt. Voyages, &c. vol. iii. fol. 81. *M. Froisher.*

From the four cardinal winds, four *indraughts* that command;
Int' any of whose falls, if th' wandering bark doth light,
It hurried is away with such tempestuous flight,
Into that swallowing gulph, which seems as it would draw
The very earth itself into the infernal maw.

Drayton. Poly-olbion, song 19.

I have commonly observ'd, that the greatest *indraughts* of rivers or lagunes, have commonly the strongest tides

Dampier. Voyages, vol. ii. part iii. ch. viii.

INDRE, a Department of central France, comprising the Southern portion of the ancient Province of Berri. It is encircled by the Departments of Loire and Cher, Creuse, Upper Vienne, Vienne, and Indre and Loire. The superficial extent is 701,661 hectares, or about 2860 square miles, with a population, in 1827, of 237,628.

The rivers Indre and Creuse with a great number

of tributary streams water this Department, which is tolerably fertile, and produces more corn than it consumes. It is, nevertheless, considered backward in agricultural improvements: barren heaths and marshes occupy a great share of the Department, and numerous extensive woods afford a shelter to wolves. The imperfect cultivation of this country, however, is as much to be ascribed to the parsimony of nature as to the inertness of the inhabitants; the heights are formed of barren gravel piled on the stiff tenacious clay which predominates in the low grounds. There are but few vineyards in the Department, but the successful culture of hemp in some measure compensates their absence. The iron mines are numerous, and afford the best iron in France; the other manufactures are paper, leather, and woollen cloths. The Department is divided into the Arrondissements of Châteauroux, Issoudun, Le Blanc, and La Châtre.

Châteauroux, the chief place in the Department, is situated on the Indre in a fine plain. The woollen factories round this place are said to employ 10,000 men; iron works of great extent, also, exist in its neighbourhood. The great road to Limoges passes through this town, which is 158 miles South-West of Paris. Population 8,500.

INDRE and LOIRE, (the Department of the,) situated to the North-West of the Department of the Indre, embraces nearly the whole of the Touraine. With an area of 612,679 hectares it has a population of 290,160. This country has been long designated the garden of France, rather, perhaps, from the mildness of its climate and the general amenity of its appearance, than on account of its wealth or luxuriant cultivation. The surface is diversified with hills of moderate elevation, clothed with vineyards or orchards of fruit trees, and the Loire, in some places, contributes to make what may even be called a beautiful landscape.

This is the part of France in which the rearing of the silk-worm was first attended to as an object of national industry, and in which the first extensive plantations of the mulberry were formed. Silk still continues to be the principal manufacture and article of export; but as the rivalry of Lyons, independent of the reverses which the national commerce and industry have had to support, has diminished the local importance of this branch of business, it is no wonder that the Touraine, with all its natural advantages, should exhibit symptoms of distress. The statistical researches of MM. C. Dupin and Dureau de la Malle assign but a low place to this Department in the scale of industry and mental improvement. According to the map constructed by M. Dupin to illustrate the moral condition of France, (see *Forces Productives de la France*, 1827, par M. C. Dupin,) the number of male children instructed in schools in this Department is to the whole population as 1 to 225, while in other Departments the proportion is as 1 to 10. Some writers of the Touraine, however, question the accuracy of this statement, or suppose a great improvement to have taken place since the year 1822, when the details were collected on which it rests; and aver that the proportion of males at school to the whole population is as 1 to 33 throughout the Department, and in some places, as Tours for example, as 1 to 9. Wine, hemp, and silk are the principal exports. Preserved prunes, for which Tours is famous, bring in a revenue of 250,000 francs. Licorice, anise, coriander, and the Italian poplar, which attains

INDRE.
—
INDRE
AND
LOIRE.

Châteauroux.

INDRE
AND
LOIRE.
—
INDUBI-
TABLE.

Tours.

a great size on the banks of the Loire, may be also enumerated among the important articles of produce. The poor receiving relief from public institutions are a thirty-seventh part of the population. The Department is divided into three Arrondissements, Tours, Loches, and Chinon.

Tours, situated between the Loire and Cher, a little above their confluence, is a conspicuous object in one of the finest plains in France. The houses are in general low, and numerous gardens are interspersed among them; owing to these circumstances, the town occupies a more extensive site than seems proportioned to its population, which does not exceed 22,000 souls. The avenues to the town are planted to a great distance; the main street, called the *Rue Royal*, or *Rue Neuve*, built by aid from Government in the reign of Louis XVI. after part of the town had been destroyed by fire, is constructed with a uniformity of design which is rarely seen in continental towns: the houses are of great height, and faced with a white stone, and this street conducts to the bridges, viz. that over the Cher on the South side, and the bridge over the Loire on the North: the latter is considered to be one of the finest structures of the kind in Europe, being composed of fifteen elliptical arches, having a span of 75 feet each, and measuring in its whole length 1400 feet. The *Mail* is a continuation of the *Rue Neuve*, and is esteemed the finest promenade in France.

Tours has been always a distinguished archiepiscopal seat. The revenues of the Archbishop, before the Revolution, amounted to 60,000 livres. The Cathedral is a vast Gothic pile, remarkable for the rich workmanship of its portal, and for its light and lofty towers. Some valuable manuscripts are preserved in the Canons' library. St. Gatien, to whom the Cathedral is dedicated, was the first Bishop of Tours, and died at the end of the III^d century. The Church of St. Martin is one of the largest in Europe, but of heavy architecture. Its Chapter, previous to the Revolution, was the most numerous as well as the noblest in France; the King was the Abbot, and the chief of the French Nobility were reckoned among the Canons. Tours has been distinguished in History from a very early period; it was here that the Saracens were defeated by Charles Martel, in 732. The Parliament of Paris, and the chief Courts were transferred to Tours, during the wars of the League, and the States of the Kingdom were on several occasions assembled in the same city. 145 miles South-South-West of Paris.

INDRENCH, *in* and *drench*, *q. v.* A. S. *drenc-an*; to merge, to drown.

Immerged, drowned.

TROY. Oh Pandarus! I tell thee, Pandarus;
When I doe tell thee, there my hopes lye drown'd
Reply not in how many fadomes deepe
They lye *indrench'd*.

Shakspeare. *Troilus and Cressida*, fol. 78.

INDU'BITABLE, } Fr. and Sp. *indubitable*; It.
INDU'BITABLY, } *indubitabile*, Lat. *indubita-*
INDU'BITATE, } *bilis*, *in*, and *dubitabilis*, (see
INDU'BIOUS. } DUBIOUS, and DOUBT,) from
dubitare, *q. d.* *duitare*, *i. e.* *in duo itare*.

That cannot be *doubted*, distrusted, suspected, questioned; and therefore, certain, assured.

Then I pray you remember the yeres & accompte the doynges and you shall evidently perceiue that kyng Edward the third (was) the very *indubitate* heyre general to the croune of Fraunce.

Hall. *Henry V. The eighth Yere*.

Both which are accordingly with much clearness of *indubitable* truth, accomplished in that persecuting tyrant Antiochus Epiphanes.

Hall. *Works*, vol. iii. fol. 896. *The Revelation Unrevealed*.

Adam after the taste thereof, perceiving himself still to live, might yet remain in doubt, whether he had incurred death; which perhaps he did not *indubitably* beleive, untill he was after convicted in the visible example of Abel.

Sir Thomas Brown. *Vulgar Errours*, book i. ch. i.

If first my title steadfastly were planted
Upon a true *indubitate* succession,
Confirm'd by nations, as by nature granted,
Which lawfully deliver'd me possession.

Drayton. *The Barons' Wars*, book v.

Hunnius stoutly defended it to be a matter of faith that Tolye had a dog; because it rested upon the authority of that which he supposed canonical scripture, the *indubitate* truth whereof is the first principle of christianity.

Hall. *Works*, vol. iii. fol. 37. *Christian Moderation*.

Hence appears the vulgar vanity of reposing an *indubious* confidence in those antipestilential spirits.

Harvey.

4. The mind of man may and must give a firm assent to some things, without any kind of hesitation or doubt of the contrary, where yet the evidences for such things are not so infallible, but that there is a possibility, that the things may be otherwise, (*i. e.*) There may be an *indubitable* certainty, where there is not an infallible certainty.

Bishop Wilkins. *Of Natural Religion*, book i. ch. iii.

If we assert not the theory of the planets rightly, and upon such grounds as are *indubitably* demonstrable, we shall never be free from errors and disagreements in opinion about their motions, and the right calculations of them.

Boyle. *Works*, vol. v. p. 638. *The General History of Air*, title xiii.

That the Americans are able to bear taxation is *indubitable*; that their refusal may be overruled is highly probable; but power is no sufficient evidence of truth.

Johnson. *Works*, vol. viii. p. 145. *Taxation no Tyranny*.

INDU'CE,	} Fr. <i>induire</i> ; It. <i>indurre</i> ; Sp. <i>inducir</i> , <i>induzir</i> ; Lat. <i>inducere</i> ; to lead or bring in, <i>in</i> , and <i>ducere</i> ; of uncertain origin. To lead, draw, or bring in; to lead or draw, <i>sc.</i> the mind; to guide it; to move, to influence, to persuade, to prevail upon. To <i>induct</i> , (technically,) to bring in, put or place in possession of a benefice.
INDU'CEMENT,	
INDU'CER,	
INDU'CIBLE,	
INDU'CT,	
INDU'CTION,	
INDU'CTIVE,	
INDU'CTIVELY,	
INDU'CTOR,	} To <i>induct</i> , (technically,) to bring in, put or place in possession of a benefice.
INDU'CTATIVE.	

For the Metaphysical application of the word *induction*, see the Quotation from Stewart; and LOGICK, *Ency. Met.* vol. i. PURE SCIENCES, p. 250.

Or natural goodnes of euery substance, is nothing els than his substaunciall being, which is ycleaped goodnes, so as it is *inductatife*, by meanes into the first goodnes.

Chaucer. *The Testament of Loue*, book ii. fol. 307.

But they thynke that the great haboudaūce, that is in y^e church, doth great hurt, and *induceth* in many of them, a loue to worldly thinges.

Sir Thomas More. *Workes*, fol. 880. *The Apologe*.

For the auctour of this booke concludeth solemnly thus by *induction* of the premisses, that euen so the bodye of Christe was after thascension chaunged into the godly substaunce.

Stephen, Bishop of Wynchester. *Of Transubstantiacion*, fol. 125.

In Venice, if any senator should discourse against the power of their senate, as being either too sovereign or too weak in government, with purpose to draw their authority to a moderation, it might well be suffered; but not so, if it should appear he spake with purpose to *induce* another state by depraving the present.

Cranmer. *Letter to Mr. Richard Hooker*.

But thee, faire Titan's child, I rather weene,
Through some vaine error or *inducement* light,
To see that mortall eyes haue neuer seene.

Spenser. *Faerie Queene*, book vii. can. 6.

That the extreme and remote parts of the earth were in this time inhabited is also *inducible* from the like testimonies.

Sir Thomas Brown. *Vulgar Errours*, book vi. ch. vi.

INDUBI
TABLE.

—
INDUCE.

INDUCE. So soone as any one is *inducted* and brought in thither, she or he is delivered to the priests as a very sacrifice to be killed.

Holland. Livius, fol. 1029.

Plots have I laide, *inductions* dangerous,
By drunken prophesies, libels, and dreames,
To set my brother Clarence and the king
In deadly hate, the one against the other.

Shakspeare. Richard III. fol. 173.

Moreover, they used the helpe and favour of the gods besides, by a strange kind of *induction* and institution of the souldiours, binding them to take their oth, after an old ceremoniall custome, as if they were to take orders in some holy mysteries.

Holland. Livius, fol. 379.

But of these two, fire is the chief, and hath dominion, which a man may evidently know by this *induction*. For the earth, if it be not enchafed by some hot substaunce, is barren, and bringeth forth no fruit: but when as fire spreadeth itself upon it, it infuseth into it a certain power, which causeth it to swell (as it were) and have an appetite to ingender.

Id. Plutarch, fol. 811.

His [Plato] advice was, seeing that persuasion certainly is a more winning, and more manlike way to keep men in obedience than fear, that to such laws as were of principal moment, there should be us'd as an *induction*, some well temper'd discourse, shewing how good, how gainful, how happy it must needs be to liue according to honesty and justice.

Milton. Works, vol. i. fol. 39. The Reason of Church Government.

— Themselves they vilified
To serve ungovern'd appetite, and took
His image whom they serv'd, a brutish vice,
Inductive mainly to the sin of Eve.

Id. Paradise Lost, book xi. l. 519.

There are, who, fondly studious of increase,
Rich foreign mould on their ill-natur'd land
Induce laborious, and with fattening muck
Besmear the roots.

Philips. Cider, book i.

" 'Tis true, coarse diet, and a short repast,"
She said, " were weak *inducements* to the taste,
Of one so nicely bred, and so unus'd to fast."

Dryden. The Hind and the Panther, part ii.

The apostle here [James, i. 14.] directs these words and the foregoing, as an anticipation of, and an answer to a secret objection, that might possibly arise in some minds against God himself, as if he were the great impeller and *inducer* of men to sin.

South. Sermons, vol. viii. p. 85.

The other [prosperity] issuing from sense, is subject to all the changes, *inducible* from the restless commotions of outward causes affecting and altering sense.

Barrow. Works, vol. iii. fol. 99. Sermon 9. Of Contentment.

The prior, when *inducted* into that dignity, took an oath not to alienate any of their lands.

Burnet. History of the Reformation, Anno 1553.

His [Immanuel Tremellius] patent was dated Octob. 24, with a clause to be non-resident, as long as he read the said Hebrew lecture, with letters, or a writ for his *induction*.

Strype. Memorials. Edward IV. Anno 1552.

I shall fasten only upon this one consideration; namely, that it [reviling] is utterly useless to all rational intents and purposes, and this I shall make appear *inductively*, by recounting the several ends and intents, to which, with any colour of reason, it may be designed; and then, by showing how utterly unfit it is to reach or effect any of them.

South. Sermons, vol. viii. p. 197.

Offer a man a gratuity for doing any thing, for seizing, for example, an offender, he is not obliged by your offer to do it; nor would he say he is; though he may be *induced*, persuaded, prevailed upon, tempted.

Paley. Moral Philosophy, book ii. ch. ii. Moral Obligation.

Let then the fortune, or the honour (for both are included in the magical word silver) which eminent worth may propose to itself, be among the *inducements* which erect the hopes, and quicken the application, of a virtuous man.

Hurd. Works, vol. vi. p. 373. Sermon 25.

When by thus comparing a number of cases, agreeing in some circumstances, but differing in others, and all attended with the same result, a philosopher connects, as a general law of nature, the event

with its physical cause, he is said to proceed according to the method of *induction*.

Stewart. Elements of the Philosophy of the Human Mind, vol. ii. ch. iv. sec. 1. p. 329.

Upon this principle of our constitution, not only acquired perception, but all *inductive* reasoning, and all our reasoning from analogy, is grounded; and therefore, for want of another name, we shall beg leave to call it the *inductive* principle.

Reid. Inquiry into the Human Mind, ch. vi. sec. 24.

After *Institution* to a Benefice, the Ordinary issues a mandate for *INDUCTION*, directed to the person who has power to Induct. This by common right is the Archdeacon, but others may also perform it, by composition or prescription. Thus the Dean and Chapter of St. Paul's, and the same Body at Litchfield, Induct by prescription; so also does the Chancellor or Commissary, if a Church be exempt from Archdiaconal jurisdiction: or if it be a Peculiar, the Dean or Judge within such a Peculiar: and when an Archbishop collates by lapse, the mandate goes not to the Officer of the Archbishop, but of the Bishop. If a Bishop dies or is removed, after Institution given, and while a mandate of Induction is either not issued or not executed, the Clerk may repair to the Archbishop for such mandate. The person to whom the mandate is directed, may direct a precept to some other Clerk. The Induction consists in vesting the Incumbent with full possession of all the profits belonging to the Church; and is usually performed in the following manner. The Inductor takes the Clerk by the hand, and lays it upon the Key or the Ring of the Church door, or if neither of these are to be had, or the Church is in ruins, then on any part of the wall of the Church or Church-yard; or even presents him with a clod or turf of the glebe, and saith to this effect, "By virtue of this mandate I do Induct you into the real, actual, and corporal possessions of the Church of C. with all the rights, profits, and appurtenances thereto belonging." After which the Inductor opens the door, and puts the person Inducted into the Church; who usually tolls a Bell, to make his Induction public and known to the Parishioners. Which being done, the Inductor endorses a certificate of Induction on the Archdeacon's mandate, and they who are present testify the same under their hands.

Donatives are given and fully possessed by the single donation of the Patron in writing, without Presentation, Institution, or Induction. So, also, if the King grants one of his Free Chapels, the grantee shall be put in possession by the Sheriff of the County, not by the Ordinary of the place. A Prebendary of Westminster enters also without Induction, upon the King making collation by his Letters Patent. The Fees are now generally regulated according to the custom of the place. The Clerk is not complete Incumbent till after Induction, whereby he becomes seized of the temporalities of the Church, so that he hath power to grant them or sue for them, he is entitled to plead that he is *parson imparsonée*, and the Church is full not only against a common person, (for so it is by Institution,) but also against the King, on which account it is compared in the Books of Common Law to Livery and Seisin. And what Induction works in Parochial Cures is effected by Instalment into dignities, Prebends, and the like in Cathedral and Collegiate Churches. Being an Act of a Temporal nature, it is cognisable in the Temporal Courts, and the Inductor, if he refuse or delay, is liable to an action at Law as well as to spiritual censures.

INDUCE.

INDUC-TION.

INDUC-
TION.
—
INDULGE.

Every Incumbent of a Benefice with Cure, within two months after Induction, (computing twenty-eight days to each month,) must read the Common Prayer, morning and evening, openly and publicly, upon some Lord's day, within the Church to which he is Inducted, and declare his assent thereto in a prescribed form of words. If he neglects this without some lawful impediment allowed by his Ordinary, (and in case of such impediment within one month after it be removed,) he shall be immediately deprived of the Benefice. (13, 14 Charles II. c. 4.) He is also to read and declare his assent to the XXXIX Articles within like time and under like penalties. (13 Elizabeth, c. 12.) The Ordinary must give six months' notice of such deprivation, to the Patron, before any title can accrue through lapse. The Incumbent must also publicly read the Ordinary's certificate, that he has subscribed the declaration of conformity to the Liturgy. This must be done, under penalty of deprivation, within three months after subscription, upon a Lord's day, in his Parish Church, in the presence of the Congregation, during the time of Divine Service. It is considered a necessary precaution that a Clergyman should keep a written memorandum that he has complied with these forms, signed by some trusty persons present at their fulfilment. A convenient form for such Memorandum may be found in Burn's *Eccl. Law, ad v. Benefice, ad fin.* Lastly, within six months from Induction he must take the oaths of supremacy, allegiance, and abjuration, in one of the Courts at Westminster, or at the General Quarter Sessions of the Peace, on pain of being incapacitated to hold the Benefice, of being disabled to sue in any action, to be guardian, executor, or administrator, to be capable of any legacy or deed of gift, to bear any office or vote at any election of Member of Parliament, and of forfeiting £500. 1 George II. c. 13; 9 George II. c. 26.

INDU'E, } Also written *Endue*, q. v. which INDUE.
INDU'EMENT. } Skinner thinks is so written, corruptly, INDULGE.
for *Endow*, q. v. *Indue* is also certainly used as if derived from the Lat. *induere*, to put on, to clothe, to invest; as in Spenser and Dryden.

1. To give or bestow; sc. any qualities of mind or body.
2. To put on, to clothe, to invest.

He it *indued*, of his liberality,
With pleasant possessions & large liberty.

R. Gloucester, vol. ii. p. 597. Appendix. *The Foundation of the Abbey of Gloucester.*

What young man comonly can be founde *indued* with so much vertue and so good qualities, whiche agitate and pricked with the heate of youth, shall not turne and decline from the right pathe and directe waye.
Hall. Henry IV. Introduction.

Of those, some were so from their sourse *indew'd*
By great Dame Nature.

Spenser. *Facrie Queene*, book ii. can. 2.

Infinite shapes of creatures there are bred,
And vnouth formes, which none yet euer knew,
And euery sort is in a sundry bed
Set by it selfe, and rankt in comely rew:
Some fit for reasonable soules to *indew*,
Some made for beasts, some made for birds to weare.

Id. *Ib.* book iii. can. 6.

Which time she chaunted snatches of old tunes,
As one incapable of her owne distresse,
Or like a creature natiue and *indued*
Vnto that element. Shakspeare. *Hamlet*, fol. 276.

Methinks Solomon's experience should disabuse all men in the relying upon the virtue of their spirit, when we see that his so singular *induement* with the Holy Spirit was not security against the danger of this presumption. Mountague. *Devoute Essayes*, Treat. 13. sec. 6.

Indu'd with robes of various hue she flies,
And flying draws an arch (a segment of the skies.)

Dryden. Ovid. *Metamorphoses*, book x.

The times of old supply'd a martial race,
Not less *indu'd* with every gentle grace.

Hoole. *Orlando Furioso*, book xxxvi.

INDULGE.

INDU'LGE, } Fr. *indulgent*; It. *indulgere*,
INDU'LGENCE, } *indulgent*; Sp. *indulgent*; Lat.
INDU'LGENCY, } *indulgere*, which Casaubon thinks
INDU'LGENT, } is so written for *indurgere*, non
INDULGE'NTIAL, } *urgere*, (not to urge or press, and
INDU'LGENTLY, } therefore, to yield, to concede, to
INDU'LGER, } give way;) and this is approved
INDU'LTED. } by Vossius.

Not to urge, press, or exact; and therefore, to give way, to concede; to yield; to grant, as an act of favour, or kindness, or gratification, not as an act of duty; to allow, to humour, to gratify, to practise or permit a gratification or enjoyment.

INDULTED, i. e. *indulged* or *indulgently*, granted; from *indultum*, past participle of *indulgere*.

And purchase al þe pardoun of Paumpelon and of Rome
And *indulgences* ynowe. Piers Plouhman. Vision, p. 332.

And for to ben a wif he yaf me leve,
Of *indulgence*, so n' is it non reprove
To wedden me, if that my make die.

Chaucer. *The Wif of Bathes Prologue*, v. 5666.

By his *indulgences* he [Gregory the Great] established certaine stacions, and pilgrimages vnto images in the citie, according to the people's deuocion.

Studley. *Pageant of Popes*, book ii. fol. 33.

And that there bee so many magnificent colleges, athenæes, houses and schooles, founded and erected for them and their pro-

fessors, and endowed with lands, and reuenues by the auncient kings and princes of this land, and by other noble, and worthie benefactors, and vnto them royale priuiledges *indulted*, who can then deny that London is not onely the third Uniuersitie of England, but also to be preferred before many other Uniuersities in Europe, or in any other parte of the world knowne.

Stow. *Of the Uniuersities*, ch. xlviii. fol. 988.

11. Ancient privileges, favours, customs, and acts of grace *indulged* by former kings to their people, must not without high reason and great necessities be revoked by their successors.

Taylor. *Holy Living*, ch. iii. sec. 2. p. 158.

Thus it shall befall
Him who to worth in woman overtrusting
Lets her will rule: restraint she will not brook,
And left to herself, if evil then ensue,
Shee first his weak *indulgence* will accuse.

Milton. *Paradise Lost*, book ix. l. 1186.

This kind dealing and *indulgence* of the nobles, kept the citie afterwards (notwithstanding their hard distresse of siege and famine) in such concord and unitie, that the meanest as well as the highest abhorred and detested the name of K. K. Holland. *Livius*, fol. 50.

They that are the first raisers of their houses, are most *indulgent* towards their children; beholding them, as the continuance, not onely of their kind but of their worke; and so both children, and creatures.

Bacon. *Essays*, p. 33.

My mother, father,
And uncle love me most *indulgently*,
Being the onely branch of all their stocks.

Beaumont and Fletcher. *Works*, vol. ii. p. 543. *Four Playes in One.*

INDULGE. And if (as Saint Peter saith) the severest watchers of their nature have task hard enough, what shall be hoped of the *indulgers* of it?
 — INDUL-
 GENCE. Mountague. *Devoute Essayes, Treat.* 13. sec. 5.

'Tis but getting some of those rusty pieces, which Pope Sixtus the Fifth found once under the rubbish of an old wall, then presently you are fitted with rare *indulgentia* privileges.

Brevint. *Saul and Samuel*, ch. x. p. 251.

Mean time, my son, *indulge* thy just disdain:
 Vent all thy rage and shun the hostile plain,
 Till Jove returns. Tickell. *Homer. Iliad*, book i.

Your wise and cautious consciences
 Are free to take what course they please;
 Have plenary *indulgence* to dispose
 At pleasure, of the strictest vows.

Butler. *Miscellaneous Thoughts*.

The town encourages them with more applause than any thing of mine deserves: and particularly my cousin Dryden accepted one from me so very *indulgently* that it makes me more and more in love with him.

Dryden. *Prose Works*, vol. i. part ii. *Letter to Mrs. Steward*, let. 44.

We ought to remember that these expressions are not adequate to the subject nor descriptive of his essence, but *indulgencies* only granted in condescension to our infirmity which has none but groveling ideas to apply to the sublimest of objects.

Search. *Light of Nature*, vol. ii. part ii. ch. xxiv. p. 35.

He knew the cause; for long his prudent mind
 To sooth their cares *indulgently* design'd.

Jones. *Arcadia*.

INDULGENCE, according to the doctrine of the Romish Church, is "a releasing, by the power of the keys committed to the Church, the debt of temporal punishment which may remain due upon account of our sins, after the sins themselves, as to the guilt and eternal punishment, have been already remitted by repentance and confession." (*Grounds of Catholick Doctrine*, ch. x. question 1.)

Different
 sorts.

I. Indulgences are divided into *plenary*, and *non-plenary* or *partial*, *temporary*, *indefinite*, *local*, *perpetual*, *real*, and *personal*.

1. A *plenary* Indulgence is that, by which is obtained a remission of *all* the temporal punishment due to sin, either in this life or in the next.

2. A *non-plenary*, or *partial* Indulgence is that which remits only a part of the temporal punishment due to sin: such are Indulgences for a given number of days, weeks, or years. This sort of Indulgences remits so many days, weeks, or years of penance, which ought to be observed agreeably to the ancient Canons of the Church, for the sins which we have committed.

3. *Temporary* Indulgences are those which are granted for a certain specified time, as for seven or more years.

4. *Indefinite* Indulgences are those which are granted without any limitation of time.

5. *Perpetual* Indulgences are those granted *for ever*, and which do not require to be renewed after a given number of years.

6. A *local* Indulgence is attached to certain Churches, Chapels, or other places; it is gained by actually visiting such Church or other building or place, and by observing scrupulously all the conditions required by the Bull granting such Indulgence.

7. A *real* Indulgence is attached to certain movable things, as rosaries, medals, &c. and is granted to those who actually wear these articles with devotion; should the fashion of them cease, so that they cease to be deemed the same articles, the Indulgence ceases. So long, however, as such articles continue, and are reputed to be the same, the Indulgence continues in force, notwithstanding any accidental alteration which may be

made in them, as the affixing of a new string or ribbon to a rosary. INDUL-
 GENCE.

8. A *personal* Indulgence is one which is granted to certain particular persons, or to several persons in common, as to a confraternity or brotherhood. These privileged persons may gain such Indulgences wherever they may happen to be, whether they are in health, in sickness, or at the point of death.

9. Other Indulgences are termed *enjoined penances*, *pœnitentiæ injunctæ*. By them is conferred the remission of so much of the punishment which is due to sins at the Judgment of God, as the sinner would have to pay by canonical penances, or by penances enjoined in all their rigour by the priest.

An Indulgence produces its effect, at the very moment when all the works, prescribed in order to obtain it, are performed. (Richard et Giraud, *Bibliothèque Sacrée*, tom. xiii. p. 366, *et seq.*) Effects.

II. In the primitive Church very severe penalties were inflicted upon those who had been guilty of any sins, whether public or private; and in particular, they were forbidden to partake, for a certain time, of the Sacrament of the Lord's Supper, or to hold communion with the Church. General rules were made upon these subjects: but as it was often found expedient to make a discrimination in the degrees of punishment, according to the different circumstances of offenders, and especially when they showed marks of contrition and repentance, power was given to Bishops by the Council of Nice, to relax or remit those punishments as they should see reason. Every favour of this kind was called a Pardon or *Indulgence*. After the Bishops had enjoyed this privilege for some centuries, and had begun to abuse it, the Popes discovered that in their own hands it might be made a powerful instrument both to promote their ambition and to gratify their avarice. They could not but see, that, if they could persuade men that they had the power of granting Pardons for sin, it would give them a complete influence over their consciences; and if they could at the same time prevail upon them to purchase these Pardons for money, it must greatly augment the wealth of the Roman See; and, therefore, in the XIth century, when the dominion of the Popes was rising to its zenith, and their power was almost irresistible, they assumed to themselves the exclusive prerogative of dispensing Pardons, and carried it to a most unwarrantable length. Instead of confining them, according to their original institution, to the ordinary purposes of Ecclesiastical discipline, they extended them to the punishment of the wicked in the world to come; instead of shortening the duration of earthly penance, they pretended that they could deliver men from the pains of Purgatory; instead of allowing them, gratuitously and upon just grounds, to the penitent offender, they sold them in the most open and corrupt manner to the profligate and abandoned, who still continued in sinful practices. To vindicate in an authoritative manner these scandalous measures of the Pontiffs, an absurd doctrine was invented, which was modified and embellished by Thomas Aquinas in the XIIIth century, and which, among other monstrous declarations, affirmed, that there actually existed an immense treasure of merit, composed of the pious deeds and virtuous actions which the Saints had performed beyond what was necessary for their own salvation, and which, therefore, were applicable to the benefit of others; and that the Roman Pontiff, Origin. Sale.

INDUL-
GENCE.

being the guardian and dispenser of this treasure, was empowered to assign to such as he deemed proper objects a portion of this inexhaustible source of merit, suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes. (Bishop Tomline's *Elements of Christian Theology*, vol. ii. p. 355—358; Mosheim's *Eccl. Hist.*, vol. iii. Cent. 12. part ii. ch. iii. sec. 3, 4.) The bare statement of this doctrine is a sufficient refutation of it; and it is scarcely necessary to add, that it has no foundation whatever in Scripture: this indeed has been acknowledged by some of the most learned Romanists themselves. (Bishop Taylor's *Dissuasive from Popery*, part i. ch. i. sec. 3.) It is an arrogant and impious usurpation of a power which belongs to God alone; and it has an obvious tendency to promote licentiousness and sin of every description, by holding out an easy and certain method of absolution.

Revenues
derived by
the Popes
from the
sale.

III. The sale of these Indulgences afforded an ample harvest to the Pontiffs of Rome: in the XVth century, in particular, the disposal of them was become almost a common traffic; and a public sale of them was generally preceded by some specious pretext; for instance, the reduction of the Greeks under the yoke of the Romish Church, a war with heretics, or a crusade against the Neapolitans, &c. Too often the pretences for selling Indulgences were in reality bloody, idolatrous, or superstitious. It was one of the charges brought against John XXIII. at the Council of Constance, in 1415, that he empowered his Legates to absolve penitents from all sorts of crimes, upon payment of sums proportioned to their guilt. Leo X., in order to carry on the magnificent structure of St. Peter's Church at Rome, published Indulgences, with a plenary remission to all such as should contribute towards erecting that magnificent fabric.

The right of promulgating these Indulgences in Germany, together with a share in the profits arising from the sale of them, was granted to Albert, Elector of Metz and Archbishop of Magdeburg; who selected as his chief agent for retailing them in Saxony, John Tetzel, a Dominican friar, of licentious morals, but of an active and enterprising spirit, and remarkable for his noisy and popular eloquence. Assisted by the monks of his Order, he executed the commission with great zeal and success, but with no less indecency; boasting that he had saved more souls from hell by his Indulgences than St. Peter had converted by his preaching: he assured the purchasers of them, that their crimes, however enormous, would be forgiven; that the efficacy of Indulgences was so great, that the most heinous sins, even if one should violate (which was impossible) the mother of God, would be remitted and expiated by them, and the person freed both from punishment and guilt; and that this was the unspeakable gift of God, in order to reconcile men to himself. In the usual form of absolution, written by his own hand, he said: "May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of His most holy passion. And I, by His authority, that of His Apostles Peter and Paul, and of the most holy Pope granted and committed to me in these parts, do absolve thee, first, from all Ecclesiastical censures in whatever manner they have been incurred; and then, from all thy sins, transgressions, and excesses, how enormous soever they may be, even from such as are reserved for the cognizance of the Holy See: and, as far as the keys of the holy Church extend, I remit to thee all punishment which thou

Form of
absolution.

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deservest in Purgatory on their account; and I restore thee to the holy Sacraments of the Church, to the unity of the faithful, and to that innocence and purity which thou didst possess at Baptism; so that, when thou diest the gates of punishment shall be shut, and the gates of the Paradise of delights shall be opened: and if thou shalt not die at present, this grace shall remain in full force, when thou art at the point of death. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."* These and similar extravagant assertions respecting the efficacy of Indulgences, together with the gross abuses practised in granting them, were among the immediate and principal causes of the Reformation. (Robertson's *Hist. of Charles V.*, vol. ii. p. 95—98; Mosheim's *Eccl. Hist.*, vol. iv. Cent. 16. ch. ii. sec. 1.) They continued to the last to be sold at Rome, and were to be purchased by any who were weak enough to buy them; and so lately as the year 1800, a Spanish vessel was captured near the coast of South America, freighted (among other things) with numerous bales of Indulgences for various sins, the price of which, varying from half a dollar to seven dollars, was marked upon each. They had been bought in Spain, and were intended for sale in South America. (Hamilton's *Tracts on some leading Errors of the Church of Rome*, p. 68.) The testimonies of Romanist writers to the sale of Indulgences may be seen in Dr. Philpott's *Letters to Mr. Butler*, p. 151—153, or in Dr. Hales's *Analysis of Chronology*, vol. ii. part ii. p. 1019—1022; and especially in *Taxatio Papalis, being an Account of the Tax Books of the United Church and Court of Modern Rome*, London, 1825, 8vo.

For an account of the discipline of the Romish Church concerning Indulgences, the dispositions for gaining them, with a Catalogue of apocryphal, false, revoked, or otherwise null and void Indulgences, and another Catalogue of those which are genuine and common to all the faithful members of that Church, the reader is referred to Richard and Giraud's *Bibliothèque Sacrée*, tom. xiii. p. 375—383.

A very curious account of the Indulgences afforded to strangers who visited Rome, and whose conflux to that city materially increased the Papal Revenues, is given in Arnold's *Chronicle, or Customs of London*. It is reprinted, but not correctly, in Stavely's *Romish Horseleech*. We extract it as below from the Edition of the *Customs of London*, 1811, omitting the Pardons granted in the minor Churches, and the Stations.

"¶ The hoole Pardon of Rome granted be dyuers Popes and the Staciōs that ben there.

"From y^e begynnyng of y^e worlde vnto y^e tyme y^e Rome was furst made was iiij. M. iiij. C. xlix. yeres and

INDUL-
GENCE.Indulgences
on visiting
Rome.

* Misereatur tui Dominus noster JESUS CHRISTUS, per merita suæ sanctissimæ passionis te absolvat, et ego autoritate ejusdem, et beatorum Petri et Pauli apostolorum ejus, et sanctissimi nostri Papæ tibi concessâ, et in hac parte mihi commissâ, te absolvo: primò, ab omnibus censuris ecclesiasticis per te quomodolibet incursis; deinde ab omnibus peccatis, delictis, et excessibus tuis hactenus per te commissis, quantumcunque enormibus, etiam Sedi Apostolicæ reservatis, in quantum claves sanctæ matris Ecclesiæ se extendunt, remittendo tibi per plenariam Indulgentiam omnem pœnam in Purgatorio pro præmissis tibi debitam, et restituo te sanctis Sacramentis Ecclesiæ, et unitati fidelium, ac innocentie et puritati, in quâ eras, quando baptizatus fuisti; ita quod tibi decedenti clausæ sint portæ pœnarum, et sint apertæ januæ Paradisi delictiarum; quod si non morieris, salva sit ista gratia quando alias fueris in mortis articulo. In nomine Patris et Filii et Spiritûs Sancti. Amen. Fr. Johannes Tetzel, Subcommissarius manu propria scripsit. (Seckendorf, *Comm. de Lutherismo*, p. 14. Francofurti, 1692.)

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fro y^e tyme y^t Rome was made vnto y^e Natiuite of our Lorde Ihū Cryste vij. C. l. yeres.

“¶ In y^e cite of Rome bē iiij. C. churche in which is masse dayly don but ther ben vij. of the same priueleged aboue all the other which gret holines pardon as is here aftir shewid.

“¶ The furst is called Saīt Peter church th’ Appostel and is set vpō y^e fot of an hill and men goo vpward thertoo a steyre of xxix. steppes high and as oft as a mā goth vp and downe y^t steyer he is relesid of y^e seuenth parte of penaūce inioyned granted by Pope Alysād’. ¶ Item as ye com before the churche ther y^e well sporyngeth so may ye see aboue y^e dore an ymage of our Lorde and betwene his feet stondith on of y^e pēce that God was solde for and as ofte as ye loke vpon that peny ye haue xiiij. C. yeris of pardon. ¶ Item in y^e same chirge on the right side is a pilour that was somtyme off Salamons temple at which pylour our Lord was wont too rest him whan he preched to y^e peple at which pelour if there any be frentyf or made or troubled with spyritt^z they be deliuered and made hoole. And in that church be xi. aulters, and at euery aulter is xlvij. yere of pardon and as many lentēs or quarȳs and vij. of thoo aulters ben seuerally priuelegyth with grace and pardon. At the furst aulter is y^e vysage of our Lorde who loketh vpō that hathe vij. C. yere of pardon. Item at the same aulter is the spere y^t Crist was parced with whiche was broughte from Cōstātynenople sent frō the gret Turke to Pope Innocent the viij.

“The second aulter is of Saint Andrew there ye haue v. C. yere of pardon.

“The iiij. aulter is of Saint Gregory there ye haue iiij. C. yere of pardon.

“Y^e iiij. ault’ is of our Lady ther is vij. C. yere pardon.

“The v. aulter is of Saint Leoo there he ressauied the absolucion in his masse fro Heuyn and there is vij. C. yere off pardon.

“The vi. aulter of All Soules and there is v. C. yere of pardon. And euery hight fest an soule out of purgatory.

“The vij. aulter is of Saint Simond and Jude there is vi. C. yere of pardō. ¶ And before the quyer dore stand ij. yrnē crosse whoo kysseth thoo crosses hath v. C. yere of pardon. Item vpō our Lady day in Lēte is hanged a fore y^e quyer a clothe y^t our Lady made her self, and it hangeth stille til our Lady day Assumpciō and as many tymes as a man be holdith it hathe iiij. C. yere of pardon.

“Also as many tymes as a man goethe thorow the croudes at Saint Peters churche hath iiij. C. yeris of pardon. And as often as a man folow^t the sacrament to the syke bodies hathe xiiij. C. yere of pardon. Also Pope Siluester grauntyd to all theym y^t dayly gothe to the churche of Saint Peter the iiij. parte of alle his synnes releced, and all aduowers and promyse releced and all synnes forgetē releced and forgeuen, except leyunge hande vpon fader and moder violētly, and aboue this is graūtyd xxvij. C. yere of pardon, and the merytis of as many lentis or karyns. The knowlege of a karyn ye shal fynde it in the ende of this bocke. And in y^e feste of Saint Peter a M. yere of pardon and as many karyns. And the thredde del of penaunce enioyned releced. And from th’ Assencion day of our Lorde in to th’ Assumption of our Lady ye haue xiiij. C. yere of pardon and as many karyns and foryefenes of the iiij. parte of alle synnes. And vpon the one syde of Saīt Peters churche lyeth a churchyard and that is called

Godis felde and there bethe buried youre pylgryms and none other and it is the lande that was bought wyth the xxx. pens that our Lorde was sold fore as ofte as a mā goth vpon that grounde he hath xv. yere of pardon.

“¶ Item in the churche of Sainte Poule wythout the walles ye haue xlvij. M. yere of pardon. ¶ Item in the day of his conuercion C. yere of pardon. ¶ Item on Childermesse day iiij. M. yere of pardon. ¶ Item on the vtas of Saint Martyn whan the chyrche was halowed xiiij. M. yere of pardō and as many karyn and the thred parte of all synnes releced. Also whoo that visite the churche of Saint Poule two Sondayes doth as moche as he went to Saint James and come ageyne.

“Item in the churche of Saint Laurēce wythout the walles there lyeth y^e body of Saint Laurence and of Saint Stephan and att the hygh aulter ye haue xvij. M. yere off pardon and as many karyns. And who that visyte the other aulters hath att echē aulter vij. M. yere of pardō, and as many kareyns. Also the Pope Pelagius graunted there att iiij. festis of the yere at echē feste vij. C. yere of pardon and as many karyns and who that goth thether euery Wednysdai he delyueryd a soule out of purgatory, and hym self quyte of all synnes.

“¶ Item in the churche of Saint Crucis ther is a chambre or a chappel w^{tin} that Pope Siluestre named Jherusalem there is the bonde that Cryste was led w^t to his crucifyeng, and there ben ij. sausers the one is ful of Ihs bloode and the other is full of oure Ladyes mylke and the sponge wherin was mengyd eysell and galle. And one of the nayles that Ihs was nayled wyth on the crosse and a parte of the blocke that Saynt John his hed was smeten of vpon and two armes the one of Saint Peter the od’ off Saint Poule. Item ther stondyd a cheir in whiche Pope Accensius was martred, and to all theym that sitte in that cheir he yauē C. M. yere of pardon and as many karyns and euery Sunday a soule out of purgatory, and the thredde dele of al synnes releced. ¶ Item in the same churche is a grete parte of one of the crosses, y^t one of the theuis was put on y^t was crucifyed wyth Cryste. ¶ Item in y^e same churche is y^e tytell of Cryst whiche that was in Latin Ebrewe and Greke, whiche was founde in the tyme of Pope Innocent, in the same churche the viij. Pope of his name in the vij. yere of his regne to the whiche the same Pope hath graūted grete pardon.

“¶ Item in the churche of Saint Mari Mayor ther stondyth on the hygh auter the hed of Saint Jheronimus, and there ye haue xiiij. M. yere of pardon as many karynes. And on the other auter on the ryght hand ther is the cradell that Ihs laye in, and of oure Ladyes mylke and a grete parte of the holy crosse, and of many od’ bodyes seintis. And there ye haue xix. M. yere of pardon and as mani karyns. And Pope Nicholas the iiij. and Saint Gregory eche of them grāted therto x. M. yere of pardon, and as many karyns, and from th’ Ascēcion of oure Lorde vnto Cristmas ye haue there xiiij. M. yeris of pardon and as many kareyns, and y^e thred parte of all synnes releced.

“¶ Item in the churche of Saint Sebastian wythout the towne, there is a place that Pope Calixt named Talundas there the aungell appered and spack to Gregory the Pope. In that place is forgefnes of all synnes and all penaunce. Att the hygh auter is graunted xxvij. C. yere of pardon, and as many karyns. And who that cometh too the fyrste aulter that stondith in the churche hath xxiiij. C. yere of pardon, and there is a sellare or

INDUL-
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a vaulte, there lyeth buried xlix. Popes that dyed alle martyrs, whooso comyth fyrste in to that place delyueryth viij. soules out of purgatory of suche as he moste desyret and as moche pardon therto that all the worlde can not nombre nor reken, and euery Sonday ye delyuer there a soule out of purgatory. And in that sellar ston dyth a pytt there Saint Peter and Saynt Poule were hyd in CC. l. yere that noo man wyst where thei were becom, and who that puttith his hed in to that pytt and takyth it out ageyne is clene of all synnes. Pope Gregory and Siluester and Pope Nicholas and Pope Pelagius and Pope Honorius eche of hem grauted to the same place M. yere of pardon and as many karyns. Also there lyeth the bodys of dyuers od' holy persones whiche were to lōge to write of. And so the grace y^t is at Saint Sebastias is grouded y^t it can not be taken away.

¶ Itē in y^e chirche of Saint Mary Mayor afore writen, afore the quyer is the ymage of our Lady whiche Seint Luke dyd peynte whiche ymage Seint Gregory dyd bere from Saint Mary Mayor to Saint Peters the Apostle and so comyng afore the castel of Saint Aūgel he see an angell i y^e hyght of y^e castel hauīg i his hande a burninge sworde, and wyth hym a greate multitude of aungels, whiche songe afore that ymage. ¶ *Regina celi letare, &c.* Answering Saint Gregory. *Ora pro nob' deum alia.*

¶ Item in the chirche of Saint John Latrynes the Pope Siluester yaf therto as many yere of pardon, as it reyned droppes of water the day that he halowed the same chirche. And that tyme it reyned so sore that noo man had seen a gretter rayne before that daye. And whan he had graunted this, he thought in hym selfe whedyr he had soo moche power or not. ¶ Thenne ther came a voyce from Heuen, and sayd, Pope Siluester thou hast power inough to yeue that pardon, and God graunted thus moche therto. That and a man had made auowe too Jherusalem and lacked good to doo his pilgrimage yf he go from Saint Peters chirche to St. J. Latrynes he shalbe dischargid and haue absolution of that promise. And ony tyme that a man cometh to Saint John Latrynes, he is quyte of all synnes and of all penaunce w^t that, that he be penytent for his synnes. Blyssed is the moder that bereth the chylde that heryth masse on Saterdayes at Saint John Latrynes for he delyueryd all them that he desyret out of purgatory too the nombre of lxxvij. soules. ¶ Item vpon the on tour of the chirche stondyth a double crosse y^t was made of the swerde that Saint John was beheded wyth, and at euery tyme that a man beholdith that crosse he hath xiiij. M. yere of pardō and as many karynes of all penaūce, and at y^e high aulter ye haue remisshion of alls īnes and of all penūce and innumerable pardō, more thā he nedeth for hym self. There is the graue that Seint John laide him self yn whan he hath sayd masse, and than com a gret light ouer the graue and whan that light was goō than funde they noo thyng there but heuynly bred. In that graue cometh euery Good Fryday in the nyght y^e holy creme and oyle, and he y^t putteth theryn his hed he hath an C. M. yer of pardo and as many karynes. And behynde the hygh aulter stondith a cheyr which that God sat yn and whoo that sitteth therein hath the iij. parte of all hys synnes releced. ¶ And who that visitethe alle y odir aulters hath at eche aulter xliij. C. yer of pardō, and as mani

karynes, and on the oon side of the chirch ther is a sacryfice y^t is at Seynt John Baptist aulter, there is the table that our Lorde ete att vpon Mādi Thurrysday and also the tables of stone w^t the x. comandemētis that our Lord yaf to Moyses vpon the mount of Synai and many other relyques that belōged to our Lorde out of Heuyn, iij. square, ther is in that of y^e v. barly loues and of the twoo fyshes, and also ther is our Ladyes keuyrchese. Also ther is y^e heuynly bred that was funde in Seint John graue, in that offrig you haue relece of all sinnes and of alle penance. Item in y^e same chirch on the high aulter be y^e hedis of Saint Peter and Paul and the hed of Zacharie the prophet fader of St. John Baptiste, w^t dyuers odyr reliquys. Itē in the same chyrch yard standith a chapel that is callid Sctā sctō. ther is y^e face of our Lorde there may ye haue xiiij. M. yere of pardō and as many karynes, and whan the Emperour Constātyn was crystened tho spake he to Pope Siluester, in y^t that I haue genē my hous to y^e vurship of God graunte you mekly hys grace to all them that wyllyngly cometh to thys towne, thoo answerd the Pope Siluester, our Lord Ihū Criste that be his gret mercy hath purged yō of your gre^t lazarye he mūt purge all thē y^t visiteth this chyrch of all her sinne and of all ther penaūce, he that wil not beleue this may goo to Seint John Latrynes before y^e quyer dore, and there he may see in a marbil stō all yt ys wryten here. From Seint Ihēs day i to Schorouetid all this pardō is doubled, and fro Schrouetyd vnto Ester y^e pardō is thre folde double, blyssid ys he that may deserue to haue this pardon, and in the same chapel aboue sayd may com noo women. Item aboue that chapel on the lefte syde are steppis wich somtyme ware at Jerl'm, and who soo goth vp tho steppis on his knees he delyuereth oō soule out of purgatory. Item in the chirch of Saint Eustace there ye may haue relece and pardō of alle sinne, and that ys shreuen and repētāt of his sinne he hath a M. yere pardō, and as many karynes.

¶ Here folow^t the knowelege what a Karyne ys.

¶ It is too goo wulward and barfott vij. yere. Item to fast on bred and watter the Fryday vij. yere. Item in vij. yere not too slepe oō nyght there he slepith a nother. Itē in vij. yere, nott to come vndir noo couered place but yf it bee too here masse in the chyrch dore or porche. Itē in vij. yere nott to ete nor dryncke out of noo vessel but in the same that he made hys avow in. Item he that fulfilleth alle thes poyntis vij. yere duryng, dothe and wynnethe a Karyne, that ys to sey a Lenton. Thus may a man haue at Rome gret pardō and soule helth, blessed bē thoos pepul and yn good tyme borne that ressayveth thes graces and wel kepith them, of the which pardō and grace our Lorde Ihesu Crysti mot grant to eueri good Crystē man, Amen."

In the *Antiquarian Repertory*, i. 175, may be found a collection of Indulgences, extracted from the *Horæ B. Virginis ad usum Sarum*, 1526; and Muratori has a Dissertation, (lxvii.) *Antiq.* vol. v. p. 712. *de Redemptione peccatorum et de Indulgentiarum origine.*

The *Congregation of Indulgences*, at Rome, is an Assembly or Committee, consisting of Cardinals and Prelates, the number of whom is not fixed. Their duty is to examine the reasons of all persons applying for Indulgences, and to grant them in the name of the Pope. (Richard and Giraud's *Bibliothèque Sacrée*, tom. viii. p. 80.)

INDUL-
GENCE.Congrega-
tion of In-
dulgence.

INDURE.
—
INDUS-
TRY.

INDU'RE,
INDU'RANCE,
I'NDURATE,
INDURA'TION.

Also written *Endure*, *q. v.* Lat. *indurare*, *in*, and *durare*, to be, or cause to be, hard or hardy. To harden; to suffer, sustain, or bear, hardily, firmly; and thus to abide, to last, to continue.

This hand should *indure* a thousand yeares, y^t is to say, a long tyme, namely, euen y^e tyme of the right Christen faith.

Udall. *Reuelacion of John*, ch. xx.

The ninth wee had a sore storme, so that wee were constrained to hull, for our sailes were not to *indure* any force.

Hakluyt. *Voyages*, &c. vol. iii. fol. 846. M. Th. Candish.

Wicleffe preached repentaunce vnto our fathers not long since: they repented not, for their harts were *indurate*, and their eyes blinded with their own pope holy righteousness.

Tyndall. *Workes*, fol. 29. *A Prologue upon the Prophet Jonas*.

After this maner was the hart of Pharao *indurated*, whē that the word of God was declared vnto him by Moyses, & hee had no grace to receiue it: then the more that Moyses laboured in the worde, the more sturdier was hee in withstanding of it, and alwayes harder and harder.

Barnes. *Workes*, fol. 282. *That it is lawfull for all maner of men to read the Holy Scripture*.

For they be children of *induration* and of blasphemy. And, therefore, the more it is preached, the more they are obstinate. This is the verye *induration*, that God worketh in men's hartes wherby they be the children of darkenes.

Id. *Ib.*

Our daintie age
Cannot *indure* reproofe.

Jonson. *The Vnder-woods*. *Ode to Himselfe*.

If they are not beneficed, their *indurance* is the longer; the punishment allotted is one whole yeares imprisonment.

Mountague. *Appeale to Cæsar*, ch. xxxvi. p. 314.

Most of all, *induration* by assimilation appeareth in the bodies of trees and living creatures; for no nourishment that the tree receiveth, or that the living creature receiveth, is so hard as wood, bone, or horn, &c. but is *indurated* after by assimilation.

Bacon. *Natural History*, Cent. i. sec. 90.

In these strange petrifications, the hardening of the bodies seems to be effected principally, if not only, as the *induration* of the fluid substances of an egg into a chick, by altering the disposition of their parts.

Boyle. *Works*, vol. i. p. 438. *The History of Firmness*.

A bright expanse
Of empyrean flame, where, spent and drown'd,
Afflicted vision plung'd in vain to scan
What object it involv'd. My feeble eyes
Indur'd not.

Akenside. *Pleasures of Imagination*, book ii. l. 44.

And love's and friendship's finely pointed dart
Fall blunted from each *indurated* heart.

Goldsmith. *The Traveller*.

INDUSTRY, } Fr. *industrie*; It. and Sp. *in-*
INDU'STRIOUS, } *dustria*; Lat. *industria*. Festus
INDUS'TRIOUSLY. } says, the Ancients wrote *Indos-*
trium, quasi qui quidquid ageret, intro strueret, et stu-
deret domi.

Careful and attentive performance; steady application to labour; laboriousness; assiduity or diligence in labour.

Industry, in Elyot, is applied to that *expertness* which is the result of care and attention.

It [*industrie*] is a qualitie, procedyng of wytte and experiēce, by whiche a man perceyueth quickly, inuenteth freshely, and counsayleth spedily; wherfore they that be called *industrious*, do most craftely and depely vnderstande in al affayres, what is expedient, and by what meanes or wayes they may sonest exployte them. And those thinges, in whome other men trauallye, a person *industrious* lightly and with facilitie spedeth, and findeth new wayes and meanes to bring to effecte that he deseyreth.

Sir Thomas Elyot. *The Governour*, book i. ch. xxiii.

These examples are sufficient to proue that by *industrie* and diligence anie perfection maie be attained.

Gascoigne. *The Steele Glas*. *Dedication*.

The noble Pamphilia, quene of the Grekes land,
Habilimentes royall founde out *industriously*.

Skelton. *To the Countess of Surrey*.

During which time, in euery good behest,
And godly worke of almes and charitee,
Shee him instructed with great *industree*.

Spenser. *Faerie Queene*, book i. can. 10.

Who being nimbler ioynted then the rest,
And more *industrious*, gathered more store
Of the field's honour than the others best.

Id. *Muiopotmos*, &c. sig. Q.

Being besides *industriously* inclin'd,
To measure others' actions with my book,
My judgement more to rectify thereby,
In matters that were difficult and high.

Drayton. *The Legend of Thomas Cromwell*.

The talents of age, which are prudence and moderation, learnt best in the school of experience, and seldom joined, if consistent, with the warm passions of youth, were now as necessary to this prince [Wil. I.] for the conservation of his kingdom, as his long, *industrious* application and bold exertion had been for acquiring it.

Sir Wm. Temple. *Works*, vol. iii. p. 127. *Introduction to the History of England*.

How difficult, therefore, is it to preserve a great name! when he that has acquired it is so obnoxious to such little weaknesses and infirmities as are no small diminution to it when discovered, especially when they are so *industriously* proclaimed and aggravated.

Spectator, No. 256.

We are more *industrious* than our forefathers, because, in the present times, the funds destined for the maintenance of *industry* are much greater in proportion to those which are likely to be employed in the maintenance of idleness, than they were two or three centuries ago.

Smith. *Wealth of Nations*, vol. ii. p. 91. *Of Labour*, book ii. ch. iii.

Principles, let me add, which were still more *industriously* disseminated at the Revolution by Locke, at the Accession by Hoadly, and a hundred years before either by Hooker.

Mason. *Dedication to Soame Jenyns, Esq.*

INDWELLER, } In, and dwell, *q. v.* A. S.
INDWE'LLING. } *dwelian*, *hære*, to remain fixed.
One who remains, stays, abides, resides, inhabits; a resident, an inhabitant.

And the heart of the *indwellers* shall be chaūged, and turned into another meaning; for euell shall be put out, and disceate shall be quenched.

Bible, Anno 1551. *Esdras*, ch. vi.

Since which, those woods, and all that goodly chase,
Doth to this day with wolues and thieues abound;

Which too-too true that land's *in-dwellers* since haue found.

Spenser. *Faerie Queene*, book vii. can. 6. *Two Cantos of Mutabilitie*.

Didst not thou
A queen install me there, to whom should bow
Thy earth's *indwellers*, and to this effect
Put in my hand thy sword.

Drummond. *Divine Poems*. *The Shadow of the Judgement*.

If we so carry ourselves as not to grieve him, he will dwell within us; and that *indwelling* of his is our certain evidence and security that we shall be made partakers of everlasting life.

Sharpe. *Works*, vol. v. p. 79. *Discourse 3*.

There are some who assign a third (way, by which the Spirit or Holy Ghost may be said to be in men;) namely, the personal *indwelling* of the Spirit in believers, (as they call it.)

South. *Sermons*, vol. v. p. 281.

INEAW, to dip or plunge into the water. Fr. *eau*.

But when the whizzing bells the silent air do cleave,
And that their greatest speed them vainly do deceive;
And the sharp, cruel hawks they at their backs do view,
Themselves for very fear they instantly *ineaw*.

Drayton. *Poly-olbion*, song 20.

INDUS-
TRY.
—
INEAW.

INEBRI-
ATE.
—
INEFFA-
BLE.

INE'BRIATE, v. } It. *inebbriare*; Sp. *inebriar*;
INE'BRIATE, adj. } Lat. *inebriare*, *in*, and *ebriare*;
INEBRIA'TION. } *ebrius*, *qui multas haurit brias*,
one who drinks many cups. See EBRIETY.

To drink much, *sc.* till intoxicated; to intoxicate, to be or become drunk or overpowered by fermented liquor; to have or cause the giddiness, hilarity, or joyousness of intoxication.

Thus spake Peter as a man *inebriate* and made drouken with the sweetness of this vision, not knowing what he said.

Udall. *Luke*, ch. ix.

Their palme-wines, which they draw out of the top of a kinde of palme, at first is strong and *inebriating* wine, and in time declineth to a sowre and wholesome vinegar.

Purchas. *His Pilgrimage*, ch. ix. sec. 3.

O you! whom your Creator's sight

Inebriates with delight!

Sing forth the triumphs of his name.

Habington. *Castara*, part iii.

That 'tis good to be drunk once a moneth, is a common flattery of sensuality, supporting itself upon physick, and the healthful effects of *inebriation*.

Sir Thomas Brown. *Vulgar Errours*, book v. ch. xxi.

The peach was very soft and of a pungent taste, like to that of *inebriating* wine.

Boyle. *Works*, vol. iv. p. 581. *Physico-Mechanical Experiments*.

We know that wine has an *inebriating* quality, but we know not what that quality is.

Reid. *Essays on the Powers of the Human Mind*, vol. i. part ii. ch. xvii. p. 338.

INE'FFABLE, } Fr. *ineffable*; Sp. *inefable*; It.
INE'FFABLY. } *ineffabile*; *in*, privative, and *effabile*, *q. v.*; Lat. *effabilis*, from *effari*, to speak out, to utter.

That cannot be spoken or uttered; unspeakable, unutterable.

But as the same fleshe in Christ is vnited to the diuine nature, so is it, as Christ sayd, (after Cyrilles exposition,) spirite and life, not enaunged into the diuine nature of the Spirite, but for the *ineffable* vnion in the person of Christ therunto, it is viuificatrix, (as Cyrill sayd,) and as the holy Ephesine council decreed: a flesh geuyng life. Stephen, Bishop of Wynchester. *An Explicatiō of the true Catholique Fayth*, fol. 9.

These be Cyprianus wordes, and then folowe thies, As in the person of Christ the humanite was seen and the diuinitie hiddē, euen so the diuinitie *ineffably* infused it selfe into the visible sacrament.

Id. *Ib.* fol. 128. *Of Transubstantiacion*.

He [Constantius] stood still as amazed, whiles he considered and thought of those gyant-like workes round about, so *ineffable*, and not of mortall men to be reached at and attempted againe.

Holland. *Ammianus Marcellinus*, fol. 64.

He said, and on His Son with rayes direct

Shon full. He all His Father full exprest

Ineffably into His face receiv'd,

And thus the filial Godhead answering spake.

Milton. *Paradise Lost*, book vi. l. 721.

The virgin, who, it seems, was one of the nine sisters that attended on the goddess of Fame, smil'd with an *ineffable* grace at their meeting, and retir'd.

Tatler, No. 81.

But in this indefinite description there is something *ineffably* great and noble.

Guardian, No. 89.

Contentment with our lot, joy in our neighbour's prosperity, and resignation to the diuine will, diffuse *ineffable* tranquillity over the soul.

Beattie. *Moral Science*, part i. ch. ii. sec. 5.

O! First and Best!

Thy essence, though from human sight and search,

Though from the climb of all created thought,

Ineffably remov'd; yet Man himself,

Thy lowest child of reason, Man may read

Unbounded power, intelligence supreme,

The Maker's hand on all His works imprest.

Mallet. *Amyntor and Theodora*.

INEFFE'CTABLE,

INEFFE'CTIVE,

INEFFE'CTIVELY,

INEFFE'CTUAL,

INEFFE'CTUALLY,

INEFFE'CTUALNESS,

INE'FFICACY,

INEFFICA'CIOUS,

INEFFICA'CIOUSNESS,

INEFFICIENT,

INEFFICIENCY.

In, privative, and *efficere*, *INEFFEC-*
effectum, (*e*, and *facere*, to
do or make,) to do or make, *TABLE.*

(*emphatically*, and thus,) to

bring to pass or to an end,

to perform, to accomplish.

See EFFECT.

That cannot be done or made, brought to pass or to an end, performed, accomplished, completed, achieved,

consummated.

Ineffective; that cannot do or make, &c.; and, consequently, weak, feeble, impotent, inert, powerless, useless.

It cannot be supposed that good angels should be at the command of ignorant or vicious persons of either sex, to concur with them in superstitious acts, done by means altogether in themselves *ineffectable* and unwarrantable.

Hall. *Works*, vol. iii. fol. 821. *Divers Practical Cases of Conscience resolved*.

There he, in an *ineffectible* manner, communicates himself to blessed spirits, both angels and men.

Id. *Ib.* fol. 932. *The Soul's Farewel to Earth*.

Therefore an *ineffective* pity and a lazy counsel, an empty blessing and gay words, are but deceitful charity.

Taylor. *Sermon* 12. fol. 114.

Vertue hates weak and *ineffective* minds, and tame, easie prosecutions.

Id. *Ib.* 13. fol. 120.

But as in the unregenerate the mind did strive though it was over-power'd, yet still it contended, but *ineffectively* for the most part; so now when the Spirit rules, the flesh strives, but it prevails but seldom, it is over-powered by the Spirit.

Id. *Polemical Discourses*, fol. 781. *Of Repentance*, ch. viii. sec. 5.

Thou thyselfe with scorne

And anger wouldst resent the offer'd wrong,

Though *ineffectual* found.

Milton. *Paradise Lost*, book ix. l. 301.

There are these two things here to be performed by us; first, to discover and produce the chief heads of arguments or grounds of reason, insisted on by the Atheists to disprove a Deity, evincing withal briefly the *ineffectualness* and falseness of them.

Cudworth. *Intellectual System*, book i. ch. ii. sec. 5.

No marvell if carnall mindes despise the foolishnesse of preaching, the simplicity of sacraments, the homeliness of ceremonies, the seeming *inefficacy* of censures.

Hall. *Works*, vol. i. fol. 1242. *Contemplations*. *Elishah with Naaman*.

But yet the most careful endeavours do not always meet with success; and even our blessed Saviour's preaching, who spake as never man spake, was *ineffectual* to many.

Stillingsfleet. *Sermon* 10. vol. ii. p. 551.

Hereford was surprised on the 18th of December by Colonel Birch and Colonel Morgan, after it had been besieged for about two months *ineffectually* by the Scotts.

Ludlow. *Memoirs*, vol. i. p. 145.

The *ineffectualness* of the mountebank's medicines was soon discovered.

Burnet. *History of the Reformation*, Anno 1548.

The pæony-root has been much commended, both by ancient and modern physicians of no mean account, as an amulet against the falling sickness, and yet has been by many found *ineffectual*; we have been apt to suspect, that its *inefficacy*, if it be but infrequent, might possibly proceed from its having been unseasonably gathered.

Boyle. *Works*, vol. i. p. 346. *Of Unucceeding Experiments*.

The objection itself is this: That the scripture is so unadorned with flowers of rhetoric, and so destitute of eloquence, that it is flat, and proves commonly *inefficacious* upon intelligent readers.

Id. *Ib.* vol. ii. p. 295. *On the Style of Holy Scriptures*.

To this we may probably impute that strange *inefficaciousness* we see of the word. Alas! men rarely apply it to the right place.

Lively Oracles, &c. p. 194.

In a word, [let him calculate] how full and compleat and contagious his vices have been; and how faint and partial and *ineffective* his best virtues.

Hurd. *Works*, vol. viii. p. 88. *Sermon* 35.

INEFFEC-
TABLE.
—
INELUDI-
BLE.

The empress and all the people being present, he touched the women with two of the crosses *ineffectually*; but as soon as he had made use of the third, she arose in perfect health, and stronger than she had ever been.

Jortin. Remarks on Ecclesiastical History, vol. ii. p. 221.

I suppose they must talk of assignats, as no other language would be understood. All experience of their *inefficacy* does not in the least discourage them.

Burke. Works, vol. v. p. 515. *On the Revolution in France*.

If such confederacies, cemented by such means, are suffered to pass without due animadversion, the authority of Parliament must become *inefficacious*, as all other authorities have proved, to restrain the growth of disorders either in India or in Europe.

Id. Ib. vol. xi. p. 172. *On the Affairs of India*.

Numerous texts affirm this total insensibility and *inefficiency* of all such entities in the most absolute terms.

Law. On the Theory of Religion, p. 133. note c. *Of Revealed Religion*.

INE'LEGANT, } Lat. *inelegans*; *in*, privative,
INE'LEGANTLY, } and *elegans*, from *eligere*, to choose
INE'LEGANCE. } or pick out; (*e*, and *legere*, Gr. *λέγειν*, to gather, to choose.)

Without choice or selection; common, vulgar, coarse, rude, unpolished.

On hospitable thoughts intent,
What choice to chuse for delicacie best,
What order, so contriv'd as not to mix
Tastes, not well joyn'd, *inelegant*, but bring
Taste after taste, upheld with kindest change.

Milton. Paradise Lost, book v. l. 335.

The miry fields
Rejoicing in rich mould, most ample fruit
Of beauteous form produce; pleasing to sight,
But to the tongue *inelegant* and flat.

J. Philips. Cider, book i.

He was not so much buried, as for a while deposited in the grave for a small inconsiderable space; so that even in this respect he may not *inelegantly* be said to have tasted of death; for a taste is transient, short, and quickly past.

South. Sermons, vol. iii. p. 391.

It [too frequent repetition of pronouns] renders style often obscure, always embarrassed and *inelegant*.

Blair. Lecture 11. vol. i. p. 272.

In glaring Chloe's man-like taste and mien
Are the gross splendours of the tulip seen;
Distant they strike, *inelegantly* gay,
To the near view no pleasing charms display.

Shenstone. To a Lady, October 7, 1736.

Whene'er his images betray'd
Too strong a light, too weak a shade,
Or in the graceful and the grand
Confess'd *inelegance* of hand,
His noble master, who could spy
The slightest fault with half an eye,
Set right, by one ethereal touch,
What seem'd too little or too much.

Cawthorn. The Birth and Education of Genius.

INELIGIBLE. See INELEGANT, *ante*, and ELECT. That cannot be chosen.

He that cannot be admitted, cannot be elected; and the votes given to a man *ineligible* being given in vain, the highest number of an *eligible* candidate becomes a majority.

Johnson. Works, vol. viii. p. 69. *The False Alarm*.

INELUCTABLE, Lat. *ineluctabilis*; *in*, privative, and *eluctari*, (*e*, and *luctari*,) to struggle out, and, consequently, escape from.

Not to be escaped or shunned.

As if the damnation of all sinners now were *ineluctable* and eternal.

Pearson. On the Creed, Art. 5.

INELUDIBLE, *in*, privative, and *eludible*, from *elude*, *q. v.* Lat. *elud-ere*.

That cannot be evaded or escaped.

And now one would think that an opinion so very obnoxious, and so lyable to such grand inconveniences, should not be admitted but upon most pressing reasons and *ineludible* demonstrations.

Glanvil. Preexistence of Souls, ch. ii. p. 18.

INENARRABLE, Fr. and Sp. *inenarrable*; It. *inenarrabile*; Lat. *inenarrabilis*, (*in*, privative, and *narrabilis*, from *narrare*, *gnarum reddere*, to make knowing, to cause to know, to tell.)

That may not be told or related. G. Douglas renders *infandum*,—*untellible*.

This blessed Lorde is to be set by above althing, he is to be loved beste, for his *inenarrable* goodness.

Fisher. Seven Psalmes, sig. Y. 5.

These (I say) she [Erinnys] courseth and hunteth with great misery and much dolor, untill such time as she have overtaken them all and plunged them into a bottomless pit of darkness *inenarrable* and invisible.

Holland. Plutarch, fol. 459. *The Divine Justice deferreth the Punishment of wicked Persons*.

Finally, is there ought more admirable, than the *inenarrable* force of the reciprocal tides of the sea, ebbing and flowing as it doth, whereby it keepeth a current also, as it were the streame of some great river?

Id. Plinie, vol. ii. book xxxii. ch. i. fol. 425.

INE'PT, } Fr. *inept*; It. and Sp. *inepto*; Lat.
INE'PTITUDE, } *ineptus*; *in*, and *aptus*, (Gr. *ἀπτείν*,
INE'PTLY, } to bind, to join,) joined, and conse-
INE'PTNESS. } quently, fitted, suited. See APT.

Unfit, unsuited; not ready or prepared; awkward, useless, vain, foolish.

The Aristotelian philosophy is *inept* for new discoveries; and therefore of no accommodation to the use of life.

Glanvil. The Vanity of Dogmatizing, ch. xix. p. 179.

Doubtless the reason of this *ineptitude* to motion in this position is, that they cannot give way one to another, and motion can no where begin because of the plenitude.

Id. Ib. ch. vi. p. 56

Doth that wisdom, that hath made all things in number, weight, and measure, and disposed them in such exact harmony and proportions, use to act so *ineptly*.

Id. Preexistence of Souls, ch. ii. p. 8.

The feebleness and miserable *ineptness* of infancy.

More. Preexistence of Souls, 1647. *Preface*.

But our mechanic theists will have their atoms never so much as once to have fumbled in these their motions, nor to have produced any *inept* system, or incongruous forms at all, but from the very first all along to have taken up their places, and ranged themselves so orderly, methodically, and directly, as they could not possibly have done it better had they been directed by the most perfect wisdom.

Ray. The Wisdom of God in the Creation, part i. p. 47.

The qualification I mean, (that conduces to the fixity of a body) is the *ineptitude* of the component corpuscles for avolation, by reason of their branchedness, irregular figures, crookedness, or other inconvenient shape.

Boyle. Works, vol. iv. p. 307. *Of the Mechanical Origin and Production of Fixedness*.

To avoid therefore that *ineptitude* for society, which is frequently the fault of us scholars, and has to men of understanding and breeding something much more shocking and untractable than rusticity itself, I take care to visit all publick solemnities, and to go into assemblies as often as my studies will permit.

Tatler, No. 203.

They [the Peripateticks] *ineptly* fancied (the crystalline humour of the eye) to be the immediate organ of vision wherein all the species of external objects were terminated.

Ray. The Wisdom of God in the Creation, part ii. p. 288.

INE'QUAL, } The adjective is usually written
INEQUA'LITY. } *un-equal*. It. *ineguale*; Lat. *in-*
qualis, *in*, and *æqualis*, from *æquus*; Gr. *εἰκὼς*, *similis*, similar or like. See EQUABLE.

Dissimilar, unlike, uneven, disproportionate, inadequate.

INELUDI-
BLE.
—
INEQUAL

INEQUAL. Knowe the nombre of the degrees in the houres *inequals*, and depart hem by 15. and take there thine hours *equalles*.

Chaucer. *Of the Astrolabie*, fol. 265.

**INER-
RABLE.**

Justyce dystributiue hath regarde to the persone, iustyce commutative hath no regarde to the person, but onely consideringe the *inequalite*, whereby the one thyng exceedeth the other, indeuoureth to brydge them bothe to an *equalite*.

Sir Thomas Elyot. *The Governour*, book iii. ch. i.

Meane while I wonder at so proud a backe,
Whiles th' empty guts lowd rumblen for long lacke:
The belly envieth the back's bright glee,
And murmurs at such *inequality*.

Hall. *Satire* 17. book iii.

But Numa considering the *inequality* stood upon eleven daies, for that the twelve revolutions of the moon are run in 354 daies, and the revolution of the sun in 365 daies, he doubled the 11 daies, whereof he made a moneth, which he placed from two years to two years after the moneth of February.

Sir Thomas North. *Plutarch*, fol. 59. *Numa*.

Such a divulsion may be made in glass by but an *inequal* motion between the neighbouring parts.

Boyle. *Works*, vol. i. p. 459. *An Essay, &c. of the Particles of Quiescent Solids*, sec. 18.

Notwithstanding which *inequality* of number, it was unanimously resolved in a council of war to fight the Dutch fleet.

Ludlow. *Memoirs*, vol. ii. p. 3.

We sometimes find men complaining of *inequalities* in events, which were indeed the effects of a most *equal* providence.

Warburton. *Works*, vol. v. p. 145. *The Divine Legation*, book v. sec. 4.

INEQUITABLE, *in*, privative, and *equitable*; see **EQUITY**; from Lat. *æquus*. See **INEQUAL**, *ante*.

Not even or *equal*; not alike to all; and, consequently, partial, unjust.

Nor when they were in partnership with the farmer, as often was the case, have I heard that they had taken the lion's share. The proportions seemed not *inequitable*.

Burke. *Works*, vol. v. p. 252. *On the Revolution in France*.

Wherein there appears no weakness nor humour, no spark of arbitrary or *inequitable* disposition, but unreserved and unnigardly goodness.

Search. *Light of Nature*, vol. ii. part iii. ch. xxviii. p. 353. *General Good*.

INERGETICAL. See **ENERGIZE**. Having no *energy* or power to act or in action; powerless.

And consequently, that those eminent stars and planets, that are in the heavens, are not to be considered by us as sluggish *inergetical* bodies, or as if they were set only to be as bare candles to us, but as bodies full of proper motion, of peculiar operation, and of life.

Boyle. *Works*, vol. v. p. 640. *The General History of Air*.

INERRABLE, } Lat. *inerrabilis*; *in*, privative,
INERRABLENESS, } and *errabilis*, from *errare*, to
INERRABILITY, } stray; to go astray; out of the
INERRINGLY. } right way. See **TO ERR**.

That cannot go astray, or out of the right way, that cannot go or be wrong; cannot mistake or be mislead or misguided; infallible.

He [the sonne] is the profoundite of thy *inerrable* wysedom, so y^e he knew what was profytable for us, and what was acceptable to thee.

Fisher. *Seuen Psalmes*, sig. N. 3.

The carefulest ambassador may perhaps swerve from his message; these (which was one of the priviledges of the apostles) were through the guidance of God's Spirit, in the acts of their function *inerrable*.

Hall. *Works*, vol. iii. fol. 131. *Episcopacy by Divine Right*.

The infallibility, and *inerrableness*, which is assumed, and inclosed by the Romish church, without any *inerrable* ground to build it on, being taken for an unquestionable principle, is (by the security it brings along with it) apt to betray men to the foulest whether sins, or errors, whensoever this pretended infallible guide shall propose them.

Hammond. *Works*, vol. i. fol. 479. *Of Fundamentals*, ch. xii.

Of the last part of this our profession, it is now meet, that I add some few words, *viz.* what our opinion is of the *inerrability* of a General Council, truly so called, and qualified as hath been formerly described.

Id. *Ib.* fol. 557. *Of Heresie*, sec. 13.

That divers limners at a distance, without either copy or designe, should draw the same picture to an undistinguishable exactness, both in form, and colour, and features; this is more conceivable, then that matter, which is so diversified both in quantity, quality, motion, site, and infinite other circumstances, should frame itself so *absolutely* [in some editions *innerringly*] according to the idea of its kind.

Glanvil. *The Vanity of Dogmatizing*, ch. v. p. 45.

INERT,

INERTLY,

INERTNESS.

} It. and Sp. *inerte*; Lat. *iners*; ars
} *in quo non erit ulla*; see **ART**; from
} Lat. *ars*; Gr. *ἀρετή*, strength or skill.
Having no power, or strength, or activity; inactive, slothful, sluggish; senseless, motionless.

If a disease or old age can rase out the memory of past actions, even while we are in one and the same condition of life, certainly so long and deep a swoon as is absolute insensibility and *inertnesse*, may much more reasonably be thought to blot out the memory of another life, whose passages probably were nothing like the transactions of this.

Glanvil. *The Vanity of Dogmatizing*, ch. v. p. 60.

If to your builder you will conduct give,
A power to choose, to manage and contrive,
Your idol chance, suppos'd *inert* and blind,
Must be enroll'd an active conscious mind.

Blackmore. *Creation*, book iv.

Ye powers! whose mysteries restor'd I sing,
To whom Time bears me on his rapid wing,
Suspend awhile your force *inertly* strong,
Then take at once the poet and the song.

Pope. *The Dunciad*, book iv. l. 7.

Ev'n the favour'd isles
So lately found, although the constant sun
Cheer all their seasons with a grateful smile,
Can boast but little virtue; and, *inert*
Through plenty, lose in morals, what they gain
In manners—victims of luxurious ease.

Couper. *The Task*, book i.

It is not humanity, but laziness and *inertness* of mind which produces the desire of this kind of indemnities.

Burke. *Works*, vol. vii. p. 195. *On the Policy of the Allies*.

INESCATE, } It. *inescare*; Lat. *inescare*, (*in*,
INESCATION. } and *esca*, food, from *esum*, past participle of *ed-ere*, to eat,) to give or offer food to.

To tempt with *food*, or a bait of *food*; to tempt, to allure, to entice.

Proteus like in all formes and disguises [they] goe abroad in the night, to *inescate* and beguile young women.

Burton. *Anatomy of Melancholy*, fol. 496.

Herein lies true fortitude and courage, in overcoming all the deceitful allurements and *inescations* of flesh and blood.

Hallywell. *Excellence of Moral Virtue*, (1692) p. 107.

INESPECIALLY, *in*, and *especially*. See **ESPECIAL**. Particularly.

Inespecially for as much as a great number of hys souldyers beinge eyther deade or naymed wyth woundes, the matter was driven to so hard a point, that fewe remayned able to make defence.

Arthur Goldyng. *Cæsar. Commentaries*, book v. fol. 136.

Inespecially, considering howe great a corsye it was to theyr hartes for them which bare away the renowne of cheualry and feates of warre from all other nations, to haue lost so much of that theyr estymacion, that they should be brought in subjection and bondage to the people of Rome.

Id. *Ib.* book v. fol. 142.

INESSENTIAL, *in*, privative, and *essential*. See **ESSENCE**, *ante*. Having no *essence* (existence) or being.

Prime sister of th' *inessential* bands,
Erect, persuasive Expectation stands;
On each pursuit she flourishes with grace,
And gives a butterfly to lead the chase.

Brookes. *Constantia*.

INESTIMABLE, } *In*, and *estimable*; see **Es-**
INESTIMABLY. } **TEEM**; from Lat. *estimare*; Gr.
τιμᾶν, from τίειν, to prize or value.

That cannot have a price or value set upon it; *sc.* because above all price; invaluable, incalculable.

**INER-
RABLE.**

**INESTI-
MABLE.**

INESTIMABLE
—
INEVITABLE.

In the Scriptures and promises of God written for our consolation and helpe) we fele bothe *inestimable* comfort and helpe euē in the middes of our afflictions & in y^e deathe.

Joye. *Exposition of Daniel*, ch. xi.

Inestimable more maketh the poore fyshers learnynge to the vnderstandynge of these misteryes, then the proud paynted eloquence or far fet reasons of the philosophers.

Bale. *Image*, part ii. ch. xvii. p. 3.

Where from the purest spring
The sacred nectar sweet
Is thy continuall drinke:
Where thou doost gather now
Of well employed life,
Th' *inestimable* gaines.

Spenser. *The Mourning Muse of Thestylis*.

Glabrio, because he would bring some displeasure particularly, and most of all upon Cato, said he would giue ouer his suite for the censourship, since that there was another competitour as newly come up as himselfe, (whereat the nobles indeed tooke indignation inwardly, although they said nothing) who pursued the cause so against him, even with incredible and *inestimable* perjurie, (i. e. too great for the fine to be *estimated*.)

Holland. *Livius*, fol. 980.

So Paul and John that into Patmos went,
Heard and saw things *inestimably* excellent.

More. *On the Soul*, part iii. can. 3. stan. 7.

Verse shows a rich *inestimable* vein,
When, dropp'd from heaven, 'tis thither sent again.

Waller. *Of Divine Poesy*, can. 1.

Such is his goodness to those he is pleased thus to deal with, in proposing and reserving them a crown in some sort proportionate to, and yet *inestimably* outvaluing, the toils and difficulties requisite to obtain it.

Boyle. *Works*, vol. ii. p. 388. *Occasional Reflections*, sec. 3.

Are there on earth (let me not call them men)
Who lodge a soul immortal in their breasts;
Unconscious as the mountain of its ore;
Or rock of its *inestimable* gem?

Young. *The Complaint*. Night 5.

INE'VIDENT, } In, and evidens, e. and videns.
INE'VIDENCE. } from vid-ere, to see; Gr. εἶδ-εἶν.

See EVIDENT.

Not being or making clear, not showing, clearly to the sight; not making manifest, or discovering plainly; obscure, unmanifest.

These suppositions therefore are not sufficient to explicate the first productions of perfect animals, at least without multiplication of *inevident* and unexplicable suppositions.

Hale. *Origin of Mankind*, ch. iv. sec. 4.

If they [mankind] have at any time happened upon some sound and substantial truth, they commonly fix unto it explications and additions of their own, which many times, by their *inevidence*, absurdity, or incongruity, draw in question the truth itself to which they are appendicated.

Id. *Ib.* ch. ii.

Charge them (saith St. Paul) that are rich in this world, that they be not high-minded nor trust in uncertain riches: (ἐπὶ πλούτου ἀδολύτητι, in the obscurity, or *inevidence* of riches.)

Barrow. *Works*, vol. i. fol. 449.

INE'VITABLE, } Fr. and Sp. *inevitable*; It. *inevitabile*;
INE'VITABLY, } *tabile*; Lat. *inevitabilis*; in, and
INEVITABI'LITY. } *evitable*, q. v. from Lat. *evitare*,
e, and vit-are, to shun.

That may not be shunned or avoided, eschewed or escaped; unavoidable.

Thei would destroy y^e fre wil of mā & lay y^e weight of their owne synnes to y^e charge of God's *inevitable* psciens, & their own *inevitable* destiny.

Sir Thomas More. *Workes*. *The Second Part of the Confutation of Tyndall*.

The lee side of vs lay full of flats and dangers *inevitable*, if the wind blew hard at South.

Hakluyt. *Voyages*, &c. vol. iii. fol. 157. Sir H. Gilbert.

Be not, I pray you, so out of your wits,
But call to mind th' *inevitable* ill
Must fall on ye, if ye continue still
Thus mad and frantic.

Drayton. *The Moon-Calf*.

By dipping voluntarily his fingers' end, yet with shew of great remorse, in the blood of Strafford, whereof all men clear him, he thinks to escape that sea of innocent blood wherein his own guilt *inevitably* hath plung'd him all over.

Milton. *Works*, vol. i. fol. 371. *An Answer to Eikon Basilike*.

By liberty, I do understand neither a liberty from sin, misery, servitude, nor violence, but from necessity, or rather necessitation; that is, an universal immunity from all *inevitability* and determination to one.

Bishop Bramhall against Hobbes.

Alcides bore not long his flying foe,
But, bending his *inevitable* bow,
Reach'd him in air, suspended as he stood,
And in his pinion fix'd the feather'd wood.

Dryden. *Ovid. Metamorphoses*, book xii.

If they could persuade themselves to believe that their miseries were *inevitable*, it was just as well as if they could force themselves to think that those miseries were no evils.

Warburton. *Works*, vol. iii. p. 255. *The Divine Legation*, book iii. sec. 6.

People, not very well grounded in the principles of publick morality, find a set of maxims in office ready made for them, which they assume as naturally and *inevitably*, as any of the insignia or instruments of the situation.

Burke. *Works*, vol. ii. p. 199. *On a late State of the Nation*.

INEXCITABLE, in, privative, and excitable, from excite, q. v. Lat. *excitare*, to move or raise up.

That cannot be raised or roused.

And then she rous'd him from his rest, and said;
Up (my Dardanides) forsake thy bed.
What pleasure, late employ'd, lets humour steepe
Thy lidds, in this *inexcitable* sleepe?

Chapman. *Homer. Odyssey. An Hymn to Venus*, fol. 99.

INEXCU'SABLE, } In, privative, and excusable,
INEXCU'SABLY, } from excuse, q. v. Lat. *excusare*,
INEXCU'SABLENESS. } causâ seu crimine, liberare, ex-
uere, to free from or acquit of blame or accusation.
Martinus.

That cannot be freed, or cleared, or exempted from blame or accusation; that cannot be excused, released, or discharged from obligation or penalty; that cannot be forgiven.

Wherefore thou art *unexcusable* ech man that demest.

Wiclif. *Romayns*, ch. ii. fol. 70.

Therefore art thou *inexcusable* O man whosoever y^a be that iudgeth,
Bible, Anno 1551.

Now that these heavenly mansions are to be void, you that shall hereafter be found unlodged will become *inexcusable*; especially since virtue alone shall be sufficient title, fine, and rent.

Carew. *Cælum Britannicum*.

Why was it else that the presence of the persons should thus *inexcusably* make good the relation, if God had not meant the *inexcusableness* of Jehoram.

Hall. *Works*, vol. i. fol. 1263. *Contemplations. The Shunamite Swing*.

Yet will it *inexcusably* condemn some men, who having received excellent endowments, have yet sat down by the way, and frustrated the intention of their habilities.

Sir Thomas Brown. *Vulgar Errours*, book i. ch. v.

Of all hardnesses of heart, there is none so *inexcusable* as that of parents towards their children.

Spectator, No. 181. col. 2.

From what hath been said we see the horrible guilt, and the utter *inexcusableness* of those men, that notwithstanding the gospel means of salvation, that have been so long afforded them, do still continue infidels in their judgment or immoral in their lives.

Sharpe. *Works*, vol. i. p. 173. *Sermon* 6.

He that sins against these inward checks, presumes, and what is more, he presumes *inexcusably*.

South. *Sermons*, vol. vii. p. 229.

Sir, I should be *inexcusable* in coming after such a person [Mr. Glover] with any detail; if a great part of the members who now fill the house had not the misfortune to be absent when he appeared at your bar.

Burke. *Works*, vol. iii. p. 37. *On Conciliation with America*.

INEVI-
TABLE.
—
INEXCU-
SABLE.

INEXE- They accounted Christians *inexcusably* obstinate and perverse, CRABLE. when they would not sacrifice to idols, and no better than fools and madmen, when they would suffer death rather than submit to the command of the magistrate.

INEX- Jortin, vol. i. p. 31. *Discourse concerning the Christian Religion*.

ISTENT. **INEXECCRABLE.** Malone thinks the *in* augmentative, and that Shakspeare meant most *execrable*.

Can no prayers pierce thee?
JEW. No. None that thou hast wit enough to make.
GRA. O be thou damn'd *inexecrable* dogge,
And for thy life let iustice be accus'd.

Shakspeare. *Merchant of Venice*, fol. 179.

INEXHALABLE, *in*, privative, and *exhalable*, from *exhale*, *q. v.* Lat. *exhalare*, *ex*, and *halare*, to breathe.

That cannot be breathed out, emitted, or evaporated.

So a new laid egg will not so easily be boiled hard, because it contains a greater stock of humid parts; which must be evaporated, before the heat can bring the *inexhalable* parts into consistence.

Sir Thomas Brown. *Vulgar Errours*, book vi. ch. xxviii.

INEXHA'USTED, Lat. *inexhaustus*, *in*, and
INEXHA'USTIBLE, *exhaustus*, past participle of
INEXHA'USTIBLY, *exhaurire*, to draw out, (*ex*,
INEXHA'USTIVE, and *haurire*; Gr. *ἀπ-ύειν*, to draw.) See To EXHAUST.

That cannot be drawn out or forth, drained or emptied; consequentially, cannot be worn out, wearied, or fatigued.

It is not without grief and indignation, that I behold that divine science employing all her *inexhaustible* riches of wit and eloquence, either in the wicked or beggarly flattery of great persons, or the unmanly idolizing of foolish women, or the wretched affectation of scurril laughter, or at best on the confused antiquated dreams of senseless fables and metamorphoses.

Cowley. *Poems*. Preface.

Nay, we might yet carry it farther, and discover in the smallest particle of this little world, a new *inexhausted* fund of matter, capable of being spun out into another universe.

Spectator, No. 420. col. 3.

Virgil, above all poets, had a stock, which I may call almost *inexhaustible*, of figurative, elegant, and sounding words.

Dryden. *Dedication to the Æneid*.

But when sin has lodged the sinner in hell the cup which God then administers shall be all justice, without mercy, all wrath and venom, all dregs, and yet no bottom; a cup never to be drank off, *inexhaustibly* full, inconceivably bitter.

South. *Sermons*, vol. x. p. 331.

Ah, where find words
Ting'd with so many colours; and whose power,
To life approaching, may perfume my lays
With that fine oil, those aromatic gales
That *inexhaustive* flow continual round?

Thomson. *Spring*.

But where consenting wishes meet, and vows
Reciprocally breath'd confirm the tie,
Joy rolls on joy, an *inexhausted* stream!

Smollett. *The Regicide*, act i. sc. 3.

It is not so easy as it might seem to find comick subjects capable of a new and pleasing form; but history is a source, if not *inexhaustible*, yet certainly so copious as never to leave the genius aground.

Johnson. *Works*, vol. iii. p. 49. *A Dissertation on Greek Comedy*.

INEXI'STENT, *In*, and *existent*, from *exist*, *q. v.*
INEXI'STENCE, Lat. *existere*, or *ex-sistere*, to
INEXI'STENCY, stand out, (*ex*, and *sistere*, to
INEXI'STING, stand.)

In, privative. Not standing out; *sc.* from the surface. Consequentially,

Not being, not living; not having life or being.

In, augmentative. Being or living in, having life or being in; inbeing; indwelling, inherent.

Although there were more things in nature than words which did express them, yet even in these mute and silent discourses, to express complexed significations, they took a liberty to compound and piece together creatures of allowable forms into mixtures *inexistent*.

Sir Thomas Brown. *Vulgar Errours*, book v. ch. xx. p. 319.

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Empedocles and Democritus, deceiving themselves, unawares destroy all generation of things out of one another, leaving a seeming generation only: for they say that generation is not the production of any new entity, but only the secretion of what was before *inexistent*; as when divers kinds of things coufounded together in a vessel, are separated from one another.

Cudworth. *Intellectual System*, book i. ch. i. sec. 13.

No real substantial entity (they taught) can either spring of itself out of nothing, or be made out of any other substance distinct from it, because nothing can be made *ἐκ μηδενος*; *ἐκ υπάρχοντος* ἢ *προϋπάρχοντος*, from nothing either *inexisting* or preexisting.

Id. *Ib.* book i. ch. i. sec. 31.

Though it could be proved, that earth is an ingredient actually *inexistent* in the vegetable and animal bodies, whence it may be obtained by fire; yet it would not necessarily follow, that earth, as a preexistent element, does with other principles convene to make up those bodies, whence it seems to have been separated.

Boyle. *Works*, vol. i. p. 578. *The Sceptical Chymist*.

We think we have made complete enumerations of the several ways of *inexistence* of an attribute in a subject, or of an operation of one thing upon another, when indeed we have overlooked one or other, and perhaps that, which we have thus pretermitted, may be the true one.

Id. *Ib.* vol. iv. p. 457. *Advices in judging of Things said to transcend Reason*.

They [Spirit] are not divided from the subsistence of the Father, but are in the Father, and the Father in them, by a certain *inexistence*, or inhabitation so called.

Bishop Bull. *Works*, vol. ii. p. 188. *Discourse 5*.

But if one were to form a notion of consummate glory under our constitution, one must add to the above-mentioned felicities a certain necessary *inexistence* and disrelish of all the rest without the prince's favour.

Spectator, No. 139. col. 3.

If you examine what those forms and ideas were you will find they were not God, nor attributes, nor yet distinct substances, but *inexistencies* in him; which *inexistency* was a very convenient term, implying somewhat that was both a substance and not a substance, and so carrying the advantages of either.

Search. *Light of Nature*, vol. ii. part. i. ch. xv. p. 210. *Omniscience*.

The ancients, holding the eternity of forms and ideas, supposed them substances *inexisting* within the divine mind: what is the proper import of *inexisting*, or the distinction between a subsistence and a substance, I shall not attempt to explain, having no clear apprehension of it myself.

Id. *Ib.* ch. xi. p. 178. *Unity*.

INEXORABLE, Fr. and Sp. *inexorable*; It.
INEXORABLY, *inessorabile*; Lat. *inexorabilis*,
in, and *exorabilis*, (see EXORABLE,) from *exor-are*, (*ex*,
and *orare*, from *ὄσ oris*, the mouth.)

That cannot or may not be prevailed upon by (*oral*) prayer; cannot or may not be persuaded or entreated; relentless.

For the mitigating of whose wilfulness the kyng sent to them fifty horsemen to declare hys clemency towards suche as submitted themselves, and howe *inexorable* hee was to such as hee wanne by force.

Brende. *Quintus Curtius*, book vii. fol. 192.

As for lawes they are things deafe and *inexorable*.

Holland. *Livius*, fol. 45.

But ah! the mighty bliss is fugitive!
Discolour'd sickness, anxious labour come,
And age, and death's *inexorable* doom.

Dryden. *Virgil*. *Georgics*, book iii.

He too, with whom Athenian honour sank;
And left a mass of sordid lees behind,
Phocion the good; in public life severe,
To virtue still *inexorably* firm.

Thomson. *Winter*.

They pay off their protection to great crimes and great criminals by being *inexorable* to the paltry frailties of little men; and these modern flagellantes are sure, with a rigid fidelity, to whip their own enormities on the vicarious back of every small offender.

Burke. *Works*, vol. iv. p. 205. *On the Nabob of Arcot's Debts*.

INEXO-
RABLE.INEXPE-
RIENCED.

Like Rhadamanthus from th' infernal seat
Of judgment, which *inexorably* dooms
The guilty dead to ever-during pain.

Glover. *Leonidas*, book x.

INEXPE'CTED, } More usually *Unexpected*. In,
INEXPE'CTEDLY, } privative, and *expect*, q. v.; Lat.
INEXPE'CTEDNESS, } *expectare*, or *ex-spectare*, to look
INEXPECTA'TION. } out; (*ex*, and *spectare*, Gr. *σκέπ-*
ειν, to look.)

Not looked for; unforeseen; unthought or unpro-
vided; sudden, unawares.

Jehu is no lesse subtle than valiant; he knew that the notice of
this *unexpected* change might worke a busie and dangerous resistance.
Hall. Works, vol. i. fol. 1267. *Contemplations. Jehu with Je-*
horam, &c.

How could it bee otherwise, when those great spirits of hers, that
had beene long used to an uncontrolled soveraigntie, finde themselves
so *unexpectedly* suppressed.

Id. Ib. fol. 1277. *Id. Athalia and Joash.*

The *unexpectedness* of pleasing objects makes them many times the
more acceptable.

Id. Ib. fol. 1344. *Id. Esther suing*, &c.

It is therefore fit we take heed of such things as are like multi-
plying-glasses, and shew fears either more numerous, or bigger, far
than they are. Such are *expectation*, unacquaintance, want of
preparation.

Feltham. Resolve 5. fol. 185. *Of Preparing against Death.*

INEXPEDIENT, *in*, and *expedient*, q. v. from Lat.
ex-pedire, (*pedem retentum liberare*, to set at liberty a
foot held fast.)

Expedient is applied literally when the *feet* are at
liberty, *inexpedient* when they are not so, and, conse-
quently,

Not having free, easy motion or power of motion;
not easy or convenient; inconvenient, unsuitable, unfit,
improper.

There were several conferences between Ridley and Hooper, not
without heat; Hooper maintaining, that if it was not unlawful, yet it
was highly *inexpedient* to use those ceremonies.

Burnet. History of the Reformation, Anno 1550.

By this subscription they seemed to allow the lawfulness of the
garments, though on account of the *inexpediency* of them they de-
clined to use them.

Strype. Life of Archbishop Parker, Anno 1654.

A little reflexion will shew that they are indeed *inexpedient*, that
is, unprofitable, unadvisable, improper in a great variety of respects.

Hurd. Works, vol. vii. p. 305. *Sermon* 48.

It is not the rigour, but the *inexpediency* of laws and acts of
authority which makes them tyrannical.

Paley. Moral Philosophy, vol. ii. p. 168. *Civil Liberty.*

INEXPE'RIENCED, } *In*, and *experience*, q. v.;
INEXPE'RIENCE. } Lat. *experientia*, from *ex-*
periri, *ex*, and *periri*; Gr. *πειράν*, to try.

Not having knowledge or wisdom acquired or gained
by repeated trial, by frequent and repeated proof; by
practice; unpractised.

But still thy words at random, as before,
Argue thy *inexperience* what behooves,
From hard assaies and ill successes past,
A faithful leader—not to hazard all
Through wayes of danger by himself untri'd.

Milton. Paradise Lost, book iv. l. 931.

And this consideration, as on the one hand it lays some imper-
fections to their [Persius and Lucan] charge; so on the other side,
it is a candid excuse for those failings, which are incident to youth
and *inexperience*.

Dryden. Dedication to Juvenal.

But (as a child, whose *inexperient*'d age
Nor evil purpose fears nor knows) enjoys
Night's sweet refreshment, humid sleep sincere.

J. Philips. Cider, book ii.

Nor these alone, whose pleasures less refin'd
Might well alarm the most unguarded mind,
Seek to supplant his *inexperient*'d youth,
Or lead him devious from the path of Truth.

Cowper. The Progress of Errour.

INEXPE-
RIENCED.INEXPLI-
CABLE.

INEXPERT, *in*, and *expert*, q. v.; Lat. *expertus*,
from *experiri*. See *INEXPERIENCED*, *ante*.

Who has not the readiness, adroitness, dexterity,
skill, of *experience*, or of much practice.

They are dangerous and not *inexpert* Parthians, who shoot out
their arrowes, even bitter invectives, against the sacred and aposto-
licall government of the church, and such as know how to fight,
fleeing.

Hall. Works, vol. iii. fol. 415. *An Answer to the Vindication*, &c.

By this means the secrets of state are frequently divulg'd, and mat-
ters of greatest consequence committed to *inexpert* and novice coun-
sellors, utterly to seek in the full and intimate knowledge of affairs
past.

Milton. Works, vol. i. fol. 594. *The ready and easy Way to*
establish a Free Commonwealth.

Thou, of a humour cross to that, hast chose
A friend or two, whose verse hops like rough prose;
From whose *inexpert* vein thou canst not look
For lines that may enhance the price o' th' book.

Wilkins. Math. Works, vol. ii. p. xiv. *Richard Hatton, Esq. to the*
Author.

— O *inexpert* in arms,
Yet vain of freedom, how dost thou beguile,
With dreams of hope, these near and loud alarms.

Akenside. Ode 11. book ii. *To the Country Gentlemen of England.*

INE'XPIABLE, } *In*, and *expiable*, q. v.; Lat.
INE'XPIATE. } *expiare*, *ex*, and *piare*, from *pious*.
Of unknown Etymology. Vossius.

That cannot be atoned for by *pious* deeds; cannot be
atoned for, or repaired, or averted.

But Anniball found them streight, and smelt this jugling, and was
not ignorant that he was the onely man that the Romanes shot at,
and howsoever peace was graunted to the Carthaginians, yet they
continued an endlesse and *inexpiable* warre with him alone still.

Holland. Livius, fol. 851.

Old Domitian, farre unlike unto father and brother, stained the
memoriall of his name with *inexpiable* detestation.

Id. Ammianus Marcellinus, fol. 110. *Constantius and Julianus*,
book xviii. ch. iv.

But now to rest *inexpiate* were much too rude a part.
Chapman. Homer. Iliad, book ix. fol. 126.

Should I offend, by high example taught,
'Twould not be an *inexpiable* fault;
The crimes of malice have found grace above,
And sure kind heaven will spare the crimes of love.

Pomfret. Love's Triumph over Reason.

Excursions are *inexpiably* bad;
And 'tis much safer to leave out than add.
Roscommon. Essay on Translated Verse.

As well might we in England think of waging *inexpiable* war upon
all Frenchmen for the evils which they have brought upon us in the
several periods of our mutual hostilities.

Burke. Works, vol. v. p. 257. *On the Revolution in France.*

INE'XPLICABLE, } Fr. and Sp. *inexplicable*;
INE'XPLICABLY. } It. *inesplicabile*; Lat. *inex-*
plicabilis, *in*, and *explicabilis*, (see *EXPLICABLE*.) from
explic-are, to unfold, to untwine, to untwist, *ex*, and
plicare; Gr. *πλέκ-ειν*, to knit, to enfold.

That cannot be unfolded, untwined, or untwisted,
evolved, explained, made clear or manifest.

And there liued Titus with his lady in joye *inexplicably*, and had
by her many children.

Sir Thomas Elyot. The Governour. book ii. ch. xii.

INEXPLICABLE. I condemn not naturall speculation, wherewith I thinke God pleased, for man to meruayle in cōteplacion of his inferiour workes, and to tame his rashe wit in the *inexplicable* variete of it.
INEXPUGNABLE. *Stephen, Bishop of Wynchester. An Explicatiō of the true Catholique Fayth. Of Transubstantiacion, fol. 99.*

*Inexplicable Nature, by
 The God of Nature wrought,
 Makes things seeme miracles to some,
 By some not wonders thought.
 Warner. Albion's England, book xi. ch. lxii.*

But what of all this, now the power of godliness is denyed by wicked men. How then? what is their case? Surely *inexplicably*, unconceivably fearefull.

Hall. Works, vol. ii. fol. 361. The Hypocrite.

Whence all its qualities are in the vulgar philosophy, by I know not what *inexplicable* ways, supposed to flow.

Boyle. Works, vol. i. p. 372. Essay relating to Salt-petre, sec. 32.

Confounded by the complication of distempered passions, their reason is disturbed; their views become vast and perplexed; to others *inexplicable*; to themselves uncertain.

Burke. Works, vol. v. p. 101. On the Revolution in France.

INEXPRESSIBLE, } *In and expressible, q. v.*
INEXPRESSIBLY, } *from expressum, past participle of exprim-ere, to press*
INEXPRESSIVE. } *or squeeze out, to force out by pressure.*

That cannot be forced out; cannot be uttered, unutterable; cannot be told. G. Douglas says, *untellyble*.

Who since the morning hour set out from heav'n,
 Where God resides, and ere mid-day arriv'd
 In Eden, distance *inexpressible*
 By numbers that have name.

Milton. Paradise Lost, book viii. l. 113.

They shall perfectly love and delight in each other; and by an *inexpressible* union of sublimated charity, each shall make what the other enjoys his own, and altogether shall make up in different notes one sweet harmonious consort in the praises of God, the fountain of their bliss.

Bishop Bull. Works, vol. i. p. 194. Sermon 7.

That account of the hymns which our first parents used to hear them sing in these their midnight walks is altogether divine, and *inexpressibly* amusing to the imagination.

Spectator, No. 321.

What *inexpressible* grandeur does the following rural image in Isaiah, for instance, receive from the intervention of the Deity: The nations shall rush like the rushings of many waters; but God shall rebuke them, and they shall fly far off.

Blair. Lecture 41. vol. iii. p. 189.

It [the hair] is universally black, and is formed into a kind of circular wreath upon the top of the head, where it is fastened with a bodkin, in a taste which we thought *inexpressibly* elegant.

Cook. Voyages, vol. iii. book ii. ch. xii. p. 313.

No features then the poet's mind would trace,
 But one black vizard blot out all the face.
 O! glorious times, when actors thus could strike,
 Expressive, *inexpressive*, all alike!

Lloyd. Prologue to Hecuba, spoken by Mr. Garrick, 1761.

And you, ye host of saints, for ye have known
 Each dreary path in life's perplexing maze,
 Tho' now ye circle yon eternal throne
 With harpings high of *inexpressive* praise,
 Will not your train descend in radiant state,
 To break with mercy's beam this gath'ring cloud of fate.

Mason. Elfrida. Chorus. Ode 1. i.

INEXPUGNABLE, } *Fr. and Sp. inexpugnable;*
INEXPUGNABLY. } *It. inespugnabile; Lat. in-*
expugnabilis, in, ex, pugnare, to beat. See IMPUGN.

That cannot be beaten or overpowered, conquered, overcome, or subdued; unconquerable, impregnable.

The Kinge Balthazar with his nobles were festing and banketing in the night in moste securite) for that thei thought their cite to be *inexpugnable*.

Joye. Exposicion of Daniel, ch. i.

He maketh hys assayes and assaultes here thereat, and leeseth not onely hys labour in the ende, but also by some of his own argumentes, wherewith he would impugn it, maketh it rather more strong, and proueth it playn *inexpugnable*.
Sir Thomas More. Workes. The Second Part of the Confutation of Tyndall.

It seemed *inexpugnable*, both for the height of the walls, as also for the multitude of souldiers they had to defend it.

Sir Thomas North. Plutarch, fol. 601. Julius Cæsar.

[He] can, out of the perfect knowledge of the nature of things, distinctly plead the unavoidableness of sundry ill emergencies from that impossibility and incommensurability that is *inexpugnably* lodged up in the perverse and unreclaimable Hyle.

Henry More. The Philosophical Cabbala. Appendix to Defence, ch. v.

Its lofty embattled walls, its hold, projecting, rounded towers, that pierce the sky, strike the imagination, and promise *inexpugnable* strength. But they are the very things that make its weakness.

Burke. Works, vol. ix. p. 112. On a Regicide Peace.

INEXTENDED. See *Unextended*. *In*, privative, and *extend*; Lat. *extendere*, to stretch out, *ex*, and *tendere*; Gr. *τείνειν*.

Not stretched out; *sc.* over any portion of space. See the Quotation.

If they suppose it [the soul] to be *inextended*, or to have no parts or quantity, I confess I can have no manner of idea of the existence or possibility of such an *inextended* being without consciousness or active power.

Watts. Essay towards the Proof of a Separate State, sec. 1.

INEXTINGUIBLE, } *Fr. and Sp. inextinguible;*
INEXTINGUISHABLE. } *It. inestinguibile; Lat. in-*
extinguibilis, in, and exstinguibilis, from exstinguere,
pungendo delere, to erase with a point, (ex, and stin-
guere, Gr. στίγ-ειν, pun gere.) See INDISTINGUIBLE,
ante; also EXTINCT.

That cannot be put out, erased, or obliterated; cannot be put out or quenched, annihilated or destroyed.

The chaffe and strawe he shall burne up with *inextinguible* fyre.
Sir Thomas More. Workes, fol. 825. Confutation of Tyndall, book ix.

So that Ammonius made answer in this wise: And how is it that other men who adore the *inextinguible* fires, who keep and preserve the same religiously for the space of an infinite number of years, one after another, could not as well perceive and observe so much?

Holland. Plutarch, fol. 1076. Why Oracles cease to give Answers.

Being once afire, it [bitumen] is *inextinguible*, unlesse it be by throwing dust upon it.

Id. Ammianus Marcellinus, fol. 444. Annotations upon book xix.

So under fierie cope together rush'd
 Both battels maine, with ruinous assault
 And *inextinguishable* rage.

Milton. Paradise Lost, book vi. l. 217.

If at any time you see old and long acquaintances broken off with immortal, *inextinguishable* feuds, it is a thousand to one odds but it has happened by the base offices of some devilish tongue which has passed between them.

South. Sermons, vol. vi. p. 115.

The just Creator condescends to write,
 In beams of *inextinguishable* light,
 His names of wisdom, goodness, pow'r, and love,
 On all that blooms below, or shines above.

Cowper. Hope.

INEXTRICABLE, } *Fr. and Sp. inextricable;*
INEXTRICABLY, } *It. inestricabile; Lat. inextri-*
INEXTRICABLENESS, } *cabilis, (see EXTRICATE, and*
INEXTRICATE. } *INTRICATE,) from Lat. extri-*
care, ex, and tricæ; Gr. τριχ-ες, hairs: met. entangle-
ments, impediments.

INEXTRI-
CABLE.
—
INFALLI-
BLE.

That cannot be freed from entanglement or perplexity, impediment or hinderance; that cannot be disentangled.

God made thee perfect, not immutable;
And good He made thee, but to persevere
He left it in thy power, ordain'd thy will
By nature free, not over-rul'd by fate
Inextricable, or strict necessity.

Milton. *Paradise Lost*, book v. l. 528.

There is no perplexity in thee, my God, no *inextricableness* in thee.
Donne. *Devotions*, (1625,) p. 122.

[Rosamond's labyrinth] was altogether under ground, being vaults arched and walled with brick and stone, almost *inextricably* wound one with another.

Drayton. *England's Heroical Epistles. Rosamond to King Henry. Annotations.*

But the equal fate
Of God withstood his stealth; *inextricate*
Imprisoning bands, and sturdy churlish swaines,
That were the heardsmen, who withheld with chains
The stealth attempter.

Chapman. *Homer. Odyssey*, book xi. fol. 168.

Not on the ground that haughty Fury [Até] treads,
But prints her lofty footsteps on the heads
Of mighty men, inflicting as she goes
Long festering wounds, *inextricable* woes.

Pope. *Homer. Iliad*, book xix.

Nor will that man (till it is perhaps too late) be apt to attempt an escape from the pollutions of the world, that stays till he can see none more *inextricably* intangled in them than himself.

Boyle. *Works*, vol. ii. p. 362. *Occasional Reflections*, refl. 5. sec. 1.

There is no great principle, either in physics or in natural theology, but which, if we be not on our guard, and wise enough to stop at the extent of our ideas, will lead us into *inextricable* difficulties.

Warburton. *Works*, vol. ii. p. 244. *The Divine Legation*, book ii. Appendix.

Her adamant grapple from their decks
Fate threw, and ruin on the hostile fleet
Inextricably fasten'd.

Glover. *Leonidas*, book vii.

INEYEING, *in*, and *eye*, *q. v.*; inserting an *eye* or bud, inoculating.

Let sage experience teach thee all the arts
Of grafting and *in-eyeing*.

Philips. *Cider*, book i.

INFA'LLIBLE, } Fr. and Sp. *infallible*; It. *in-*
INFA'LLIBLENESS, } *fallibile*; *in*, and *fallible*, (see
INFA'LLIBLY, } FALLACY,) from Lat. *fall-ere*,
INFALLIB'LITY. } which Vossius derives from the
Gr. *σφάλλ-ειν*, *supplantare*; and met. *evertere*, to turn out, to overturn; and then *decipere*, *circumvenire*, to deceive, to betray, to circumvent.

That cannot be deceived or deluded, betrayed or beguiled; that cannot be mistaken, or misled, or misguided; inerrable.

Who destroyeth God's *infallible* providence and predestination but he that decreeth that a man may preuent the predestined and appointed howr of his death) *infallibly* foresene of God.

Joye. *Exposition of Daniel*, ch. xii.

Yea, ascertained he was *infallibly* that they [the vnuariable decrees] should in their dewe seasons come to passe.

Bale. *Image*, part ii. ch. xvi. p. 107.

And how dangerous it were to examine antiquities by a foreign writer, (especially in those times,) you may see by the stories of the Hebrews, delivered in Justin, Strabo, Tacitus, and such other discording and contrary (besides their infinite omissions) to Moses' *infallible* context.

Selden. *Illustrations to Drayton's Poly-olbion*, song 1.

So was he with them, as he was with his domesticks, their predecessors, not in the immediatenesse and extraordinary way of calling,

not in the admirable measure and kinds of their *χαρίσματα* or gifts, not in the *infallibleness* of their judgement, nor in the universality of their charge.

Hall. *Works*, vol. iii. fol. 177. *Episcopacy by Divine Right*.

The swine which nature secretly doth teach,
Only by fasting, sicknesses to cure,
Now but in vain is to itself a leach,
Whose sudden end *infallibly* is sure.

Drayton. *Moses, his Birth and Miracles*, book ii.

How shall the licensers themselves be confided in, unless we can confer upon them, or they assume to themselves above all others in the land, the grace of *infallibility* and uncorruptedness?

Milton. *Works*, vol. i. fol. 148. *Of Unlicensed Printing*.

For not two or three of that order, as some of them would impose upon us, but almost the whole body of them, are of opinion that their *infallible* master has a right over kings, not only in the spirituals but temporals.

Dryden. *Religio Laici. Preface*.

If a lewd and wicked Pope may yet have the Holy Ghost dwelling in him, and directing him *infallibly*, why may not an ill king do so good a work as set a reformation forward?

Burnet. *History of the Reformation*, vol. i. p. 17. *Preface*.

The highest *infallibility* in the teachers doth not prevent the possibility or the danger of mistaking in the hearers. And whatsoever any vainly pretend, nothing can do it but transfusing the spirit of *infallibility* into all.

Stillingsfleet. *Sermon 2*. vol. iv. p. 46.

When our Saviour was risen from the dead, it could not be said of him that he appeared only like a phantom for a moment; for he showed himself alive to his apostles by many repeated *infallible* proofs, being seen of them forty days.

Jortin. *Remarks on Ecclesiastical History*, vol. ii. p. 5.

If you allow yourselves always to stretch to the utmost point of innocence and safety, beyond that point you will *infallibly* be hurried, when passion shall arise in its might to shake the heart.

Blair. *Sermon 3*. vol. ii. p. 45.

INFAME, *v.* } Fr. *infamer*; It. *infamare*; Sp.
INFAMA'TION, } *infamar*; Lat. *infamare*, *in*, priva-
I'NFAMOUS, } tive, and *fama*; Gr. *φήμη*, from *φημι*,
I'NFAMOUSLY. } *dico*, *loquor*, I say, I speak. See
FAME, and DEFAME, (and ENFAME.)

To speak ill of, to speak against the *fame* or good name, reputation or character; to discredit or disgrace, to censure or reproach.

Infamy; disrepute, discredit, disgrace, or disgracefulness, dishonour or dishonourableness, ignominy, shame, or shamefulness.

Infamy is (see the Quotation from Spenser) used as equivalent to *defamation*.

Finally, whosoever for any offence be *infamed*, by their ears hang rings of gold; upon their fingers they wear rings of gold; and about their neck chains of gold.

Sir Thomas More. *Utopia*, book ii. ch. vi. p. 77.

For vpon thys lesson he bryngeth in, as you see, his charitable *infamacion* of the cleargies crueltye.

Id. *Workes. The Apology*.

Nor Rome shall not repute them as hir naturall children, but as cruell enemies; and not for augmentours of the commowelth, but *infamous* and robbers of clemency.

Golden Boke. *Letter 11*. sig. G. G. 8.

At lengthe he [Sabinianus] died an *infamous* death, through feare that he conceiued of a terrible vision which he sawe in the night-time, an. 606.

Bale. *Pageant of Popes*, by Studley, fol. 34.

The notorious *infamy* of the realme, being thus purged and put away by the death of the king and the punishment of the harlots, the men of Alexandria sente ambassadors to the Romaines.

Arthur Goldyng. *Justine*, fol. 122.

This very last voyage to Virginia, intended for trade and plantation, where the Spaniard hath no people nor possession, is already become *infamed* for piracy.

Bacon. *Works*, vol. ii. fol. 201. *A Report of the Spanish Grievances*.

INFALLI-
BLE

INFAME.

INFAMY.

INFANG-THEFE.

O sovran, vertuous, precious of all trees
In Paradise, of operation blest
To sapience, hitherto obscur'd, *infam'd*,
And thy fair fruit let hang, as to no end
Created.

Milton. *Paradise Lost*, book ix. l. 797.

To me, sad maid, or rather widow sad,
He was affianced long time before,
And sacred pledges he both gaue, and had,
False errant knight, *infamous*, and forswore.

Spenser. *Faerie Queene*, book i. can. 12.

He would not so much honor a place so *infamously* gracelesse,
and disordered.

Hall. *Works*, vol. ii. fol. 113. *John Baptist beheaded*.

No wound, which warlike hand of enemy
Inflicts with dint of sword, so sore doth light,
As doth the poysnous sting which *Infamy*
Infixeth in the name of noble wight.

Spenser. *Faerie Queene*, book vi. can. 6.

First, he for whom thou dost this villany;
Though pleas'd therewith, will not avouch thy fact,
But let the weight of thine own *infamy*
Fall on thee unsupported and unback'd.

Daniel. *History of Civil Wars*, book iii.

O'er Mænalus I took my steepy way,
By caverns *infamous* for beasts of prey:
Then cross'd Cyllene, and the piny shade
More *infamous* by curst Lycaon made.

Dryden. *Ovid. Metamorphoses*, book i. *The Iron Age*.

If any thing be of ill report, and looks *infamously* to the sober
part of mankind; why that very consideration is enough to deter you
from the practice of it: for you are to recommend your religion to
all the men in the world, by all the ways that are possible.

Sharpe. *Works*, vol. i. p. 233. *Sermon 9*.

But the afflicted queen would not yield; and said, she would not
damn her soul, nor submit to such *infamy*: that she was his wife, and
would never call herself by any other name.

Burnet. *History of the Reformation*, Anno 1553.

Infamous punishments are mismanaged in this country, with re-
spect both to the crimes and the criminals.

Paley. *Moral Philosophy*, vol. ii. p. 302. *Of Crimes and Punishments*.

Now was the time to unlock the sealed fountain of royal bounty
which had been *infamously* monopolized and huckstered, and let to
flow at large upon the whole people.

Burke. *Works*, vol. ii. p. 242. *On the Cause of the Present Discontents*.

INFANDOUS, Lat. *infandus*. See INFANT, *infra*.

That ought not to be spoken; too dreadful to be
spoken.

This *infandous* custom of swearing, I observe, reigns in England
lately more than any where else.

Howell. *Letter 11*. book i. sec. 5. p. 208.

INFANG-THEFE, —*theof* — *enetheof* — *nthiefe*, for
the termination is given in each of the above forms.
Sax. *in*, within, *fanġ*, to take, and *æeof*, a thief; a right
granted by the King to any Lord of a Manor, by which
he might take and punish thieves within his own land,
or as it is expressed in that which by courtesy is called
Latin, *Barones qui libertates habent de sok et sak, toll et theame*,
Infangthief, Outfangthief, possunt judicare in Curiâ suâ, si aliquis inventus fuerit infrâ libertatem suam, saisitus in aliquo latrocinio manifesto: sicut hand-habband and bak-bearand, et insecutus fuerit per siker-bourgh. By some this right is restricted
to the capture of the Baron's own men within his own
lands. This distinction matters little now, for the pri-
vilege, as we need not remark, has long since become
obsolete.

In John Bromton's *Chronicon* we find, *Infangthef, thel-find inward, est infrâ suum attachiamentum ca-*

pere reum: dedeyntz le seon attachement de laroun. INFANG-THEFE.
(*X. Script.* 957.) Thorn, the Monk of St. Augustin's, INFANT.
Canterbury, explains Infongenthef, *si aliquis latro cap-*
tus fuerit cum manu opere. (*Id.* 1916.)

INFANT, *n.* Fr. *enfant*; It. and Sp. *infante*;
INFANT, *adj.* Lat. *infans*, (*in*, privative, and *fans*,
INFANCY, from *fari*, to speak,) not speaking.
INFANTICIDE, One not speaking, too young to
INFANTILE, speak; a child. In *Law*, one who
INFANTINE, has not attained the age of twenty-
INFANTLY, one years.
INFANT-LIKE, In our early Poetry—applied to
INFANTRY, the child or son of a king; to a

prince.

Infant, *adj.* childish, young, immature.

Infantry, Skinner thinks, is manifestly from the Lat.
infans, used as we use *boy*, not only *pro puero sed et*
pro famulo; and he observes that foot-soldiers were
formerly, *equitum famuli et quasi pedissequi*. Wachter
would trace it to the A. S. *fet*, the foot, (*inserto n.*)
Fete-here, Somner interprets "a band of footmen, an
hoast or army of footmen, the infantry."

Infanted, in Fletcher; incarnated as an *infant*: in
Milton, childishly produced.

And the stretis of the citee schulen be fillid with *infauntis* and
maydens pleyng in the stretis of it.

Wiclif. *The Pistil on the Ild Wednesday of Advent*, *Zacharie*
ch. viii. fol. 155.

It shall be expedient, that a noble mannes sonne, in his *infancye*,
haue with hym continually, only suche, as may accustome hym by
lyttel and lyttel to speake pure and elegant Latyn.

Sir Thomas Elyot. *The Governour*, book i. ch. v.

Yet was not so, but as old stories tell
Found her by fortune, which to him befell,
In th' open fields an *infant* left alone,
And taking vp brought home and nursed well
As his owne childe.

Spenser. *Faerie Queene*, book vi. can. 9.

The *infant* harkned wisely to her tale.

Id. *Ib.* book vi. can. 8.

And yet but newly he was *infanted*,
And yet already he was sought to die.

G. Fletcher. *Christ's Victory and Triumph*.

If we be not blind at home, we may as well perceive that this
worthy motto, no bishop, no king, is of the same batch, and *infanted*
out of the same fears, a mear ague-cake coagulated of a certain fever
they have, presaging their time to be but short.

Milton. *Works*, vol. i. fol. 17. *Of Reformation in England*.

And kingdoms ever suffer this distress,
Where one, or many, guide the *infant* king;
Which one, or many, (tasting this excess
Of greatness and command) can never bring
Their thoughts again t'obey, or to be less.

Daniel. *History of Civil Wars*, book .

Your helpes are many, or else your actions would growe wondrous
single: your abilities are to *infant-like*, for dooing much alone.

Shakspeare. *Coriolanus*, fol. 8.

Sos. Why I tell you all men believe it when they hear him speak,
he utters such single matter in so *infantly* a voice.

Beaumont and Fletcher. *Queen of Corinth*, act iii. sc. 1.

For it hath beene held by the generall opinion of men of best
judgement in the warres (howsoever some few haue varied, and that
it may receiue some distinction of case) that the principall strength
of an armie consisteth in the *infanterie* or foot.

Bacon. *King Henry VII.* fol. 74.

Call'd

In secret, riding through the air she comes
Lur'd with the smell of *infant-blood*, to dance
With Lapland witches.

Milton. *Paradise Lost*, book ii. l. 664.

INFANT.

Be dumb, ye *infant-chimes*, thump not your mettle,
That ne're out-ring a tinker and his kettle;
Cease, all you petty larums; for, to day
Is young Tom's resurrection from the clay.

Corbet. On Great Tom of Christ-Church.

Say heav'nly Muse, shall not thy sacred vein
Afford a present to the *infant-god*?
Hast thou no verse, no hymn, or solemn strain,
To welcome him to this His new abode.

Milton. Odes. Christ's Nativity, l. 16.

In some it is consistent with a beginning *infant-grace*, in others it
is an argument of the state of sin and death.

Taylor. Sermon 15. part ii. fol. 142.

From Scotland into Spayne should be
The *infant-king* betrayde:
Ireland mean-while with aduerse armes
Should also be ore-layde.

Warner. Albion's England, book x. ch. lvi.

Hail native language, that by sinews weak
Didst move my first endeavouring tongue to speak,
And mad'st imperfect words with childish trips,
Half unpronounc'd, slide through my *infant-lips*.

Milton. Odes. Vacation Exercise, l. 4.

But they were but *infant-mischiefs*, which for the most part we
have already observed, as the issues of vain and idle talking.

Taylor. Sermon 24. part iii. fol. 231.

Now, as they enter'd, doleful screams they hear;
And tender cries of *infants* pierce the ear;
Just new to life, by too severe a doom,
Snatch'd from the cradle to the silent tomb.

Pitt. Virgil. Æneid, book vi.

This happy day two lights are seen,
A glorious saint, a matchless queen;
Both nam'd alike, both crown'd appear;
The saint above, th' *infanta* here.

Waller. To her Majesty on her Birthday.

First the shrill sound of a small rural pipe
(Not loud like trumpets, nor adorn'd as now)
Was entertainment for the *infant-stage*.

Roscommon. Horace. Art of Poetry.

The little, or almost insensible impressions on our tender *infancies*,
have very important and lasting consequences: and there 'tis as in
the fountains of some rivers, where a gentle application of the hand
turns the flexible waters into channels, that make them take quite
contrary courses; and by this little direction given them at first in the
source, they receive different tendencies, and arrive at last at very re-
mote and distant places.

Locke. Works, vol. iii. fol. 1. Of Education, sec. 1.

The flie lies all the winter in these halls in its *infantile* state, and
comes not to its maturity till the following spring.

Derham. Physico-Theology, book viii. ch. vi. note 28.

The private gentlemen of the *infantry* will be able to shift for
themselves; a brave man can never starve in a country stock'd with
hen-roosts.

Tatler, No. 18.

Full age in male or female is twenty-one years, which age is com-
pleted on the day preceding the anniversary of a person's birth, who
till that time is an *infant*, and so stiled in law.

Blackstone. Commentaries, book i. ch. xvii.

Yet oft before his *infant* eyes would run
Such forms as glitter in the Muse's ray
With orient hues, unborrow'd of the sun.

Gray. Progress of Poesy, vol. ii.

Nay, to accumulate the merit of the service by bringing it still
nearer home, the madness did not cease to rage till it terminated in
infanticide, or in offering up to their grim idols (instead of them-
selves) the children of their bowels.

*Warburton. Works, vol. vi. p. 285. The Divine Legation, book ix.
ch. ii.*

The children at any age, however incapable of choice in other re-
spects, however immature, or even *infantile*, are yet considered suffi-
ciently capable to disinherit their parents, and totally to subtract
themselves from their direction and control, either at their own option,
or by the instigation of others.

Burke. Works, vol. ix. p. 328. Tracts on the Popery Laws.

Disgrac'd by a want of choice, and frequently by a confused ill
disposition of his matter, and blemished with a degree of credulity
next to *infantine*, it [Bede's *Ecclesiastical History*] is still a valuable,
and for the time a surprising, performance.

Burke. Works, vol. x. p. 280. An Abridgment of English History.

INFANCY, in Law, continues both in males and fe-
males, until they attain the age of twenty-one years. In
childhood, before the Infant becomes capable of sup-
porting himself, and at any subsequent period, if he
should be rendered incapable of so doing by sickness or
accident, the father is bound by Law to support him;
and if the father be the cause of his death by wantonly
neglecting to provide him with the common necessities
of life, he will be guilty of murder; and a master is in
the same way answerable for the death of his Infant
apprentice. The father, however, is only bound to sup-
port him when he is incapable of supporting him-
self; therefore, if he refuses to work when he has both
the power and the opportunity, the liability of the father
ceases. If a tradesman, relying on the responsibility
of the father, supply an Infant with goods suitable to
his rank and station, it is for the jury to say whether,
under the particular circumstances of the case, they
will or will not presume that the Infant was authorized
by the father to make the purchase. Without such
authority, either express or implied, the father will not
be liable for the price of the goods; and in the absence
of any evidence of express authority, the father may
prove that he allows the Infant a reasonable sum for
his expenses, which proof will be sufficient to rebut the
presumption of an implied authority. The education
of the Infant is in general left to the sole discretion of
the father; but if he has property independent of the
father, the Court of Chancery will interfere in his be-
half, more especially if the father's conduct is calculated
to deprave the moral or religious principles of youth.
The education of the poor is not entirely left to chance;
the overseers of the Parish, with the consent of two
Justices of the Peace, may bind poor children as appren-
tices to any of the inhabitants or occupiers of land
within the Parish, who cannot refuse the burthen, al-
though they may be clergymen or gentlemen of fortune,
and little in the habit of taking apprentices.

The father may chastise his child in moderation, is
entitled to the custody of his person, and may employ
force either to protect him from injury or to regain pos-
session of him if he is improperly taken away. We
have high authority for this: Lady Coke, with whom
her husband, the great lawyer Sir Edward Coke, lived
on the worst possible terms, had in his absence removed
his daughter to a place of concealment, in order that she
might not be married to a younger brother of the Earl
of Buckingham, the favourite of James I. Sir Edward
discovering where she was confined, went with a large
party of armed men, broke open the doors of the house,
and carried her back in triumph. But a father with less
spirit may obtain redress in a more peaceable manner,
by applying to a Court of Law, which will immediately
command the offender by writ of *Habeas Corpus* to pro-
duce the Infant. If the Infant is produced, he will be
restored to the father; if he is still withheld the Court
will resort to compulsory means to enforce obedience to
the Writ.

If the Infant becomes the master of a family
by marriage, or if he enters into the service of the
State as a soldier or sailor, and by so doing subjects
himself to an authority paramount to that of the father,
the Infant is emancipated or enfranchised and the

INFANT.
—
INFANCY

INFANCY. control of the father ceases. Should the father die, he may delegate his authority by Will to a GUARDIAN.

INFANTE.

It is a general rule that no contract made during Infancy is binding after the Infant attains twenty-one. If, however, there were no exceptions to this rule, it would be a prejudice rather than a protection to him. For what tradesman would supply him with food and clothing if there was no legal mode of enforcing payment? Accordingly he is permitted to bind himself by a contract for such things as are necessary and suitable to his rank and fortune. It is for the Jury to say what is necessary and suitable. Although Infancy is a good defence against all other demands, yet if the Infant after he has come of age, of his own free will without threats or compulsion, promise to pay, he will render himself liable. The promise, however, must be in writing, and signed by the Infant. Conveyances, purchases, and leases of land made during Infancy, may be set aside or confirmed by the Infant at his pleasure when he comes of age. The Will of an Infant is absolutely void as to his real property, but as to personal property it is valid if the Infant, being a girl, was more than twelve years old, or, being a boy, was more than fourteen at the time when it was made. An Infant under seven years of age cannot be guilty of felony; after seven there is a period which extends in girls to twelve in boys to fourteen, during which express proof of felonious intent must be given, or the Infant will be acquitted: after these ages of twelve and fourteen, Infants accused of felony have no greater privilege than the rest of the community. A girl nine years old, if married, is entitled to dower out of her husband's lands, although the marriage is not binding on her at that age. She is not permitted to bind herself for better and for worse until she arrives at the maturity of twelve; the youths of the other sex, being less favoured, cannot do so till fourteen; under which age, as is but just, they are presumed incapable of committing rapes, and cannot legally be convicted of such an offence. The consent of the parent or guardian is required to the marriage of an Infant, not being a widower or widow. An Infant cannot be an administrator, but at seventeen he may be appointed executor. Full age is completed on the day preceding the anniversary of a person's birth; for in Law there is no fraction of a day. Custom in some places creates certain special variations in the general Law of Infancy. Bingham, *Law of Infancy and Coverture*.

The title INFANTE is given by the Spaniards to all the King's sons, the eldest of whom is otherwise termed *el Principe*; as INFANTA likewise to all the daughters, the eldest being *la Princesa*. Du Cange has explained the origin of this title from Vitalis, Bishop of Osca; if, indeed, the words of the good Prelate can be considered as throwing any light on the matter. *Regum filii dum sunt in Infantiâ vel pueritiâ constituti, non Reges, sed Infantes, consueverunt, et præcipue in Hispaniâ, appellari. Ex quo contingit, quod qui ex Rege genitus ad talem statum, deficiente sibi regno, non valeat pervenire quod Rex dici valeat cum effectu, in eâ nuncupatione remaneat, quantumcumque processerit in ætate, quam a principio est sortitus. Unde contingit quod tales, qui regnum natione originis promerentur, regnum tamen nequeunt adipisci, Infantes quamdiu Reges non fuerint, appellantur.* Du Cange remarks, that the common opinion is erroneous, which attributes the first assignment

of the title Infante to Sancho, son of Ferdinand II. King of Castile and Leon; and he cites its usage in an Epistle of Pelagius, Bishop of Oviedo, as early as A.D. 1100.

INFANTE
INFAUST-
ING.

INFARCE, *in*, and *farce*, *q. v.* Lat. *farc-ire*, to stuff or cram.

The other is, where the body is *infarced*, eyther with coler, yellow or blacke, or with fleame, or with watry humours.

Sir Thomas Elyot. *Castel of Helth*, book iii. ch. i.

Betweene which a man may say they are rather *infarced* and stuffed up, than otherwise laid and reared orderly.

Holland. *Plinie*, vol. ii. book xxxv. ch. xiii. fol. 555.

INFASHIONABLE, *i. e.* *Unfashionable*, *q. v.* and *fashion*, *ante*.

Then his band

May be disorder'd and transform'd from lace
To cutwork, his rich cloaths be discomplexion'd
With blood, beside the *infashionable* slashes.

Beaumont and Fletcher. *The Coronation*, act i. sc. 1.

INFATIGABLE, Fr. and Sp. *infatigable*; It. *infatigabile*; *i. e.* (according to modern usage) *indefatigable*, *q. v. ante*.

There makes his sword his way—there laboureth
Th' *infatigable* hand that never ceas'd.

Daniel. *History of Civil Wars*, book vi.

INFATUATE, *v.* } Fr. *infatuer*; Sp. *infatuar*;
INFATUATE, *adj.* } It. *infatuare*; Lat. *infatuare*,
INFATUATION. } *infatuatum*; *in*, and *fatuus*,
which the Latin Etymologists agree is from *fari*; Vossius thus expresses himself,—“*a fando, i. e. a vaticinando dictus, sed quia vates furore correpti vaticinantur, inde (sc. fatuus) pro vesanis (vesano) sumi cæpit.*”
To bereave of reason, or of common sense; to befool.

There was never wicked man that was not *infatuate*, and in nothing more than in those things wherein he hoped most to transcend the reach of others.

Hall. *Works*, vol. i. fol. 1184. *Contemplations. Asa*.

But ever blessed be he, and ever glorify'd, that from his high watch-tower in the Heavens, discerning the crooked ways of perverse and cruel men, hath hitherto maim'd and *infatuated* all their damnable inventions.

Milton. *Works*, vol. i. fol. 22. *Of Reformation in England*.

I conjure thee that thou be blessed, and sanctified to retain this invisible power and vertue, that whosoever shall carry thee about him, or shall smell to thee, may be free from all the uncleanness of diabolical *infatuation*.

Hall. *Works*, vol. iii. fol. 820. *Divers practical Cases of Conscience resolved*.

'Tis scarce possible for any man to be so strangely *infatuated*, so wholly lost to common reason as to believe, that vicious courses, despising of religion, walking contrary to God, can be the means to entitle him to this future happiness.

Wilkins. *Of Natural Religion*, book ii. ch. viii.

Is it not just with God to smite such an one in the *infatuation* of such counsels, and to convince him that God spoke good reason when he told him that immediate repentance was necessary.

South. *Sermons*, vol. ix. p. 183.

Some the style

Infatuates, and through labyrinths and wilds
Of error leads them, by a tune entranc'd.

Cowper. *The Task*, book vi.

Such is the *infatuation* of self-love, that though in the general doctrine of the vanity of the world all men agree, yet almost every one flatters himself that his own case is to be an exception from the common rule.

Blair. *Sermon 7*. vol. ii. p. 145.

INFAUSTING, Fr. *infauste*; Lat. *infaustus*, *in*, privative, and *faustus*; “Gr. *φάυστος*, from *φάω*, *i. e.* *φάω*, or *φημι*, dico. *Sanè faustum est, si omnes εὐφήμεσι, bonaque verba fantur.*”

Ill luck, or a boding or omen of ill luck.

But hereby, as the king did in some part remove the enuie from himself, so hee did not observe, that hee did with all bring a kind of malediction and *infausting* vpon the marriage, as an ill prognosticke.

Bacon. *King Henry VII*. fol. 196.

INFEA-
SIBLE.

INFECT.

INFE'ASIBLE, } In, privative, and feasible, q. v.
INFE'ASIBLENESS. } Fr. *faisible*, (from the verb, *faire*,
facere, to do;) that can or may be done.

That cannot or may not be done, performed or practised, impracticable.

But now, this is so difficult; and as hath been intimated so almost *infeasible*; that it may well drive modesty to despair of science.

Glanvil. *The Vanity of Dogmatizing*, ch. xii. p. 109.

Presently then, in conformitie to this order, he began the work; and being disabus'd in point of the *infeasableness*, pursu'd his task, and perfected it in less time than he had before lost in sleeping.

Mountague. *Devoute Essayes*, Treat. 6. part ii. sec. 3.

Therefore I hold no course so *infeasible*,
As this of force, to win the Jezabel.

Butler. *Hudibras*, part iii. can. 3.

INFE'CT, v.

INFE'CT, adj.

INFE'CTION,

INFE'CTIOUS,

INFE'CTIOUSLY,

INFE'CTIOUSNESS,

INFE'CTIVE.

Fr. *infecter*; It. *infettare*;Sp. *infectar*; Lat. *inficere*, *infectum*; in, and *facere*, quasiintus *facere*, and thus,

To dye or stain; to tinge, to

taint; to taint with some pernicious quality, some contagious

or venomous quality; with some contagious feeling; spreading as a stain.

— Whose welth made them neglect their charge

Til secret sinnes (untoucht) *infecte* their flocks

And bredde a scab, which brought the shep to bane.

Gascoigne. *The Steele Glas*.

Whom assoone as Ioues deare wife saw *infect*,

With such a plage, ne fame resist the rage.

Surrey. *Virgil. Æneis*, book iv.

The prynce, whose mynd in tender youth *infect*, shal redily fal to mischief and riot, & drawe down this noble realme to ruine but if grace turn him to wisdo.

Sir Thomas More. *Workes. The History of King Richard III.*

The kyng kept hymself euer with a small compaignie, and kept no solempne Christmas, wyllyng to haue no resort for feare of *infection*: but muche lamented the number of his people, for in some one toun halfe the people died, and in some other toun the thirde parte, the sweate was so feruent and *infeccious*.

Hall. *Henry VIII. The ninth Yere.*

Which haue made all the worlde druncken and mad with her poyson and *infectious* drinke.

Udall. *Reuelacion*, ch. xviii.

I learned also of diuers other riuers of that nature among them, which were also (while the sun was in the meridian) very safe to drinke, and in the morning, evening, and night woonderfull dangerous and *infectiue*.

Hakluyt. *Voyages, &c.* vol. iii. fol. 639. Sir Walter Ralegh.

The bodies of them that were left alive being *infected* with this disease, [plague] their hearts also were so sharply bent against Pericles, that the sickness having troubled their brains, they fell to flat rebellion against him.

Sir Thomas North. *Plutarch*, fol. 147. *Pericles*.

NEST. And in the imitation of these twaine,

Who (as Vlysses sayes) opinion crownes

With an imperiall voyce, many are *infect*.

Shakspeare. *Troilus and Cressida*, fol. 82.

But coming in the way where sin was grown

So foul and thick, it was her chance to light

Amidst the gross *infection* of those times;

And so came stain'd with black, disgraceful crimes.

Daniel. *History of Civil Wars*, book v.

Jove's and Latona's sonne, who fir'd against the king of men,
For contumely shown his priest, *infectious* sicknesse sent
To plague the army, and to death by troopes the soldiers went.

Chapman. *Homer. Iliad*, book i. fol. 1.

And the will dotes that is inclineable

To what *infectiously* itself affects,

Without some image of th' affected merit.

Shakspeare. *Troilus and Cressida*, fol. 85.

Command her, you graue beldam, that know better

My deadly resolutions, since I drew them

From the *infective* fountain of your own.

Beaumont and Fletcher. *The Bloody Brother*, act iii. sc. 1.

At first the silent venom slid with ease,
And seiz'd her cooler senses by degrees,
Then, ere th' *infected* mass was fir'd too far,
In plaintive accents she began the war.

Dryden. *Virgil. Æneid*, book vii.

There, while her tears deplor'd the god-like man
Through all her train the soft *infection* ran,
The pious maids their mingled sorrows shed,
And mourn the living Hector, as the dead.

Pope. *Homer. Iliad*, book vii.

It [the court] is necessary for the polishing of manners to have breathed that air; but it is *infectious* even to the best morals to live always in it.

Dryden. *Virgil. Georgics. Dedication*.

Sometimes the plague ceases, or at least very notably abates of its *infectiousness* and malignity, in far less time, than according to the wonted course of that ravenous disease, physicians did, or rationally could expect.

Boyle. *Works*, vol. v. p. 65. *Of the Insalubrity and Salubrity of the Air*.

But slighted as it is, and by the great
Abandon'd, and, which still I more regret,
Infected with the manners and the modes,
It knew not once, the country wins me still.

Couper. *The Task*, book iv.

Nothing but lamentable sounds was heard,
Nor aught was seen but ghastly views of death,
Infectious horror ran from face to face,
And pale despair.

Armstrong. *The Art of Preserving Health*, book iii. *Exercise*.

INFECUND, Fr. *infecund*; It. *infecondo*; Sp. *infecundo*; in, privative, and *fecund*, q. v. Lat. *fecundus*, fruitful or fertile.

Unfruitful, unfertile, sterile, barren.

How safe and agreeable a conservatory the earth is to vegetables, more than any other, is manifest from their rotting, drying, or being rendered *infecund* in the waters, or the air; but in the earth their vigour is long preserved.

Derham. *Physico-Theology*, book x. note 12.

— The next

Is arid, fetid, *infecund*, and gross.

Smart. *The Hop Garden*, book i.

INFEEBLE, commonly written *Enfeeble*, q. v. In, and feeble, q. v.

To weaken, to debilitate.

These are as weak and worthless as the rest,
Thou much *infeebled*—and his strength no more,
Fitly prepar'd thee sadly to infect,—
Thy sins so many—by their equal store.

Dryden. *Moses His Birth and Miracles*, book ii.

INFELICITY, Fr. *infélicité*; It. *infelicità*; Sp. *infelicidad*; Lat. *infelicitas*, *infelix*, in, and *felix*. See FELICITY. *Felix* (Vossius thinks) is applied to one in the bloom of youth and fit for war; consequently, of vigorous age, strong in body and mind.

Bad or ill state or condition, bad or ill luck or fortune, or success; unhappiness.

O ladies faire of Troie and Grece attende

My fraile fortune, mine *infelicitie*.

Chaucer. *The Complaint of Creseide*, fol. 197.

Besides, in hunting such *felicite*,

Or rather *infelicitie*, he found:

That euery field, and forest farre away,

He sought, where saluage beasts do most abound.

Spenser. *Astrophel*.

For if thou continue all thy life time in this dolorous anguish, thou wilt procure and bring upon thyself perfect misery and *infelicity* in the highest degree.

Holland. *Plutarch*, fol. 429. *A Consolatory Oration sent to Apollonius*.

This [imagination] is the true, natural, and common source of such personal dissatisfactions, such domestic complaints, and such popular discontents, as afflict not only our private lives, conditions, and fortunes, but even our civil states and governments, and thereby consummate the particular and general *infelicity* of mankind.

Sir Wm. Temple. *Works*, vol. iii. p. 32. *Of Popular Discontents*.

INFECT.

INFELI-
CITY.

INFELI-
CITY.
—
INFER.

One of the first comforts which one neighbour administers to another, is a relation of the like *infelicity*, combined with circumstances of greater bitterness.
Johnson. The Rambler, No. 52.

INFEODATION, *i. e.* infeoffment. See **INFEOFF**, *infra*.

A decree of the Council of Lateran, held A. D. 1179, only prohibited what was called the *infeodation* of tithes, or their being granted to mere laymen.

Blackstone. Commentaries, book ii. ch. iii.

INFE'OFF, } Also written *Enfeoff*, *q. v.*
INFE'OFFMENT. } To give or grant, yield, surrender, or give possession of—a *feud*, *fief*, or *fee*, *q. v.* *Fee* is the old Fr. *fée*; Lat. *fides*; and a *fee*, any thing granted by one and held by another, upon oath or promise of *fealty* or *fidelity*.

What blessing is it, even the best of peace, that our prayers cannot *infeoff* us in?

Hall. Works, vol. i. fol. 486. A Sermon at the Earl of Exeter's, &c.

The king, as husband to the crown, doth by
The wife's *infe'ffment* hold; and only here
Enjoys the same for life by courtesy.

Daniel. History of Civil Wars, book vii.

INFE'R, } Fr. *inferer*; It. *inferire*; Sp. *in-*
I'NFERENCE, } *ferir*; Lat. *inferre*, *in*, and *ferre*; Gr.
INFE'RIBLE. } *φέρ-ειν*, to bear or bring.

To bear or bring in; to induce, to deduce; and see the Quotation from Locke, and also **ILLATION**.

Ouer and besides all this, he *inferreth* other execrable taxes and stipends for his legates and messengers, whom he sendeth into England.

Bale. Pageant of Popes, by Studley, fol. 129.

For thought I graunt it to be true, yet the fyrste parte is not 'he prooffe of the second, but rather cōtrary wyse, the seconde *inferreth* well y^e fyrst.

Sir Thomas More. Workes, fol. 840. An Answer to a little Booke that John Frith made.

— Serena, who, as earst you heard,
When first the gentle squire at variance fell
With those two Carles, fled fast away, afeard
Of villany to be to her *infer'd*.

Spenser. Faerie Queene, book vi. can. 8.

Who, [Ajax] when all his warre attire was on,
Marcht like the hugely figur'd Mars, when angry Jupiter,
With strength, on people proud of strength, sends him forth to *inferre*
Wreakful contention.

Chapman. Homer. Iliad, book vii. fol. 100.

Seeing then that in matters of religion, as hath been proved, none can judge or determine here on earth, no not church-governors themselves, against the consciences of other believers, my *inference* is, or rather not mine, but our Saviour's own, that in those matters they neither can command nor use constraint, lest they run rashly on a pernicious consequence, forewarn'd in that parable, Math. xiii.

Milton. Works, vol. i. fol. 548. Of Civil Power in Ecclesiastical Causes.

From conceded mistakes they [the Egyptians] authentically promoted errors, describing in their hieroglyphicks creatures of their own invention; or from known and conceded animals, erecting significations not *inferrible* from their natures.

Sir Thomas Brown. Vulgar Errors, book v. ch. xx.

To *infer* is nothing but by virtue of one proposition laid down as true, to draw in another as true; *i. e.* to see or suppose such a connection of the two ideas of the *inferred* proposition.

Locke. Of Human Understanding, book iv. ch. xvii. sec. 4.

You have spoken for without making any *inference*, which is the great use of that particle.

Tatler, No. 58. col. 3.

From this experiment made in two receivers, it seems to be *inferrible*, that air produced from cherries doth promote the alteration both of colour and also of firmness in apricocks.

Boyle. Works, vol. iv. p. 534. The Second Continuation of Physico-Mechanical Experiments.

Those reasonings, which *infer*, from the many restraints under which we have already laid America, to our right to lay it under

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still more, and indeed under all manner of restraints, are conclusive, conclusive as to right; but the very reverse as to policy and practice.
Burke. Works, vol. ii. p. 167. Observations on a late State of the Nation.

INFE'RIOR, *n.* } Fr. *inferieur*; It. *inferiore*; Sp.
INFE'RIOR, *adj.* } and Lat. *inferior*, comparative
INFERIO'RITY. } of *inferus*, which Vossius suspects to be *ab inferendo*, (see **INFER**, *ante*.) as signifying *καταχθόνιος*, underground, *quia mortui terræ inferuntur*. Applied to

One lower in comparison with another person or thing; an underling; one subordinate or subservient.

For in nothyng was I *inferior* unto the chefe apostles, though I be nothyng; yet y^e tokēs of an apostle wer wrought among you with al pacience, wyth signes and wonders, & mighty dedes, for what is it wherein y^e wer *inferiours* vnto other congregacions excepte it bee 'herein that I was not greuous vnto you.

Bible, Anno 1551. 2 Corinthians, ch. xii.

And sooth, it ought your courage much inflame
To heare so often, in that royall house,
From whence to none *inferiour* ye came,
Bards tell of many women valorous,
Which haue full many feats aduenturous
Perform'd in paragone of proudest men.

Spenser. Faerie Queene, book iii. can. 3.

He who *inferiours* thus to ruin brings,
Who neither may resist nor dare complaine,
Though lawes approve, and custome cloke such things,
His course at last doth all immask'd remaine.

Stirling. Doomes-day. The seventh Houre.

But (say you) suppose it were so, yet a superiority and *inferioritie* between officers of different kinds will not prove a superiority and *inferiority* between officers of the same kind. Deeply argued.

Hall. Works, vol. iii. fol. 239. A Defence of the humble Remonstrance.

Others, who have larger capacities, are diverted from the pursuit by enjoyments which can be supported wholly by that cash which they despise, and therefore are in the end slaves to their *inferiors* both in fortune and understanding.

Tatler, No. 30.

The genuine effect of a nearer or more attentive view of infinite excellency is a deep sense of our own great *inferiority* to it, and of the great veneration and fear we owe (to speak in a scripture phrase) to this glorious and fearful name, (that is, object,) the Lord our God.

Boyle. Works, vol. v. p. 154. Of the high Veneration, &c. to God.

The body, or, as some love to call it, our *inferiour* nature, is wiser in its own plain way, and attends its own business more directly than the mind, with all its boasted subtilty.

Burke. Works, vol. i. p. 11. A Vindication of Natural Society.

INFE'RNAL, *n.* } Fr. and Sp. *infernal*; It. *in-*
INFE'RNAL, *adj.* } *fernale*; Lat. *infernus*, *καταχθόνιος*, *subterraneus*, underground. See **INFERIOR**, *ante*.
The *Infernals*.

Those dwelling under ground, under the earth, in hell or Tartarus. Whence *infernal*, *adj.*

Hellish, Tartarean; devilish, fiendlike.

Judge *infernall* Mynos, of Crete king,
Now cometh thy lot.

Chaucer. Of Ariadne, fol. 206.

Æneas, by the same both land and sea and starres I sweare.
And by Latona's *impes*, and Janus that two browes doth bear,
And power of goddes *infernall* grimme, and cruell Plutoes seates.

Phaer. Æneidos, book xii. sig. L. l. iii.

He answer'd nought at all; but adding new
Feare to his first amazement, staring wide
With stony eyes, and hartlesse hollow hew,
Astonisht stood, as one that had espide
Infernall furies, with their chaines vntide.

Spenser. Faerie Queene, book i. can. 9.

That instrument ne'er heard,
Struck by the skilful hard,
It strongly to awake;
But it th' *infernals* scar'd,
And made Olympus quake.

Drayton. Odes. To Himself and the Harp.

4 z

INFER.
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INFER-
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INFIDEL.

O thou, whose worth thy wond'rous works proclaim;
The flames, thy piety; the world, thy fame;
Though great be thy request, yet shalt thou see
Th' Elysian fields, th' *infernal* monarchy.
Garth. *Ovid. Metamorphoses*, book xiv.

The descent of Virgil's hero into the *infernal* regions, I presume, was no other than a figurative description of an initiation; and particularly, a very exact picture of the spectacles in the Eleusinian mysteries.

Warburton. *The Divine Legation*, book ii. sec. 4.

INFE'RTILE, } Fr. and It. *infertile*; Sp. *infer-*
INFERTI'LITY. } *til*; in, privative, and *fertile*, q. v.
Lat. *fertilis*, from *ferre*, to bear; that can or may bear or produce.

Unable to bear; unproductive, unfruitful.

1. Commonly the same distemperature of the air that occasioned the plague, occasioned also the *infertility* or noxiousness of the soil, whereby the fruits of the earth became either very small, or very unwholsom.

Hale. *Origin of Mankind*, ch. ix. sec. 2.

Ignorance, being of itself, like stiff clay, an *infertile* soil, when pride comes to scorch and harden it, it grows perfectly impenetrable.

Government of the Tongue.

INFE'ST, v. } Fr. *infester*; It. *infestare*; Sp. *in-*
INFE'ST, adj. } *festar*; Lat. *infestare*, *infestus*, (in,
INFESTA'TION, } privative, and *festus*,) (see FEAST,
INFE'STIOUS. } *ante*,) *minimè lætus*, et *jucundus*;
(Vossius;) cheerless, joyless.

To deprive of joy or gladness; and as the Fr. to annoy or molest; to ravage, waste, or vex with frequent and violent incursions.

Only one man died of a maladie inueterate, and long *infested*.

Hakluyt. *Voyages, &c.* vol. i. p. 161. Sir H. Gilbert.

For, all I seeke, is but to haue redrest
The bitter pangs, that doth your hart *infest*.

Spenser. *Faerie Queene*, book ii. can. 1.

But with fierce fury and with force *infest*
Vpon him ran.

Id. *Ib.* book vi. can. 4.

Where him Blandina fairely entertained,
With all the courteous glee and goodly feast,
The which for him she could imagine best,
For, well she knew the waies to win good will,
Of euery wight, that were not too *infest*.

Id. *Ib.* can. 6.

The lord of flies (so called, whether for the concourse of flies to the abundance of his sacrifices, or for his ayd implored against the *infestation* of those swarms) was held the chiefe.

Hall. *Works*, vol. ii. fol. 69. *The Dumble Devill ejected*.

Infranchiz'd with full liberty equal to their conquerors, whom the just revenge of ancient pyracies, cruel captivities, and the causeless *infestation* of our coast, had warrantably call'd over, and the long prescription of many hundred years.

Milton. *Works*, vol. i. fol. 349. *Observations on the Articles of Peace, &c.*

Caus'd them from out his kingdom to withdraw,
With this *infestious* skill, some other-where.

Daniel. *To Sir Thomas Egerton, Knight, &c.*

His warm entreaty touch'd Saturnia's ear:
She bade th' ignipotent his rage forbear,
Recal the flame, nor in a mortal cause
Infest a god; th' obedient flame withdraws.

Pope. *Homer. Iliad*, book xxi.

Abennepi, being at a loss to account for the Egyptian worship of a fly, invents this formal tale, That the Egyptians being greatly *infested* with these insects, consulted the oracle, and were answered, that they must pay them divine honours.

Warburton. *Works*, vol. iv. p. 211. *The Divine Legation*, book iv. sec. 4.

INFIDEL, n. } Fr. *infidele*; Sp. *infiel*; Lat. *in-*
INFIDEL, adj. } *fidelis*, in, privative, and *fidelis*,
INFIDE'LITY. } see FIDELITY, from *fid-ere*, Gr.

πειθ-ειν, which originally signified *ligare*, to bind; and, INFIDEL. thus, *πίστις*, *fides*, that which binds or obliges.

Any one not bound or held by bond or obligation; by obligatory covenant, engagement, or connection; not adhering to, observing, or regarding *faith*; emphatically, the *faith*, or Christian *faith*: *faithless*, unbelieving, an unbeliever; *sc.* in any particular creed or dogma.

The Kynge of Cypres intended and ymagened nyght and day on none other thyng but how he myght wyne the holy londe, and to haue it out of the handes of y^e *infydelles*.

Lord Berners. *Froissart. Cronycle*, vol. ii. ch. xl.

You have written what you dreamed in your sleepe, rather than what you lerned of any author catholyke or *infidele*.

Cranmer. *Answer to Gardner*, p. 369.

The promyses of God can not be disapointed by mannes *infidelite* as S. Paule saith.

Stephen, Bishop of Wynchester. *An Explicatio of the true Catholique Fayth*, fol. 78.

Who had beene *infidels* imbrac'd the faith,
Whilst Mercie's minions vessels were of wrath.

Stirling. *Doomes-day. The second Houre*.

Carnal textman! As if worldly thriving were one of the privileges we have by being in Christ, and were not a providence oft-times extended more liberally to the *infidel* than the Christian.

Milton. *Works*, vol. i. fol. 133. *An Apology for Smectymachus*

But yet the pardon works so feelingly,
That to the king that very night came in
Sir Andrew Trollop, with some company;
Contented to redeem his sin with sin,
Disloyalty with *infidelity*.

Daniel. *History of Civil Wars*, book vii

On her white breast a sparkling cross she wore,
Which Jews might kiss, and *infidels* adore.

Pope. *The Rape of the Lock*, can. 2.

I have had, in twenty years' experience, enough of the uncertainty of princes, the caprices of fortune, the corruption of ministers, the violence of factions, the unsteadiness of counsels, and the *infidelity* of friends.

Sir Wm. Temple. *Works*, vol. ii. p. 568. *Memoirs from the Peace in 1697 to the Author's Retirement*.

I have often asked myself, what I had to do, to invent new arguments for religion, when the old ones had outlived so many generations of this race of *infidels* and freethinkers?

Warburton. *Works*, vol. iv. p. 79. *The Divine Legation*, book iv. sec. 2.

Some parts of which having been accidentally and obscurely seen by the owl-light of *infidelity*, were imagined by such as Toland, Blount, and Coward (as is natural for objects thus seen by false braves) to wear strange gigantic forms of terror: and with these they have endeavoured to disturb the settled piety of sober Christians.

Id. *Ib.* vol. iii. p. 215. *Id.* book iii. sec. 6.

INFINITE, adj.

INFINITE, n.

INFINITELY,

INFINITENESS,

INFINITUDE,

INFINITY,

INFINE'SIMAL,

INFINITIVE.

Fr. *infini*; It. and Sp. *infinito*; Lat. *infinitus*, in, privative, and *finitus*, from *finire*, to end. See FINE. The noun *finis* (Scaliger says) is from *fio*. *Sanè finis est cujus gratia ali-quid fit*. And Vossius, *Cum (res) fit, quâ intenditur, finis vocatur*.

Without end, without bound, or limit, or termination; endless, boundless, illimitable; countless, measureless, immense. Used hyperbolically, when large, great, very large or very great, are intended.

Infinite ben the sorwes and the teres
Of olde folk, and folk of tendre yeres,
In all the toun for death of this Theban:
For hem ther wepeth bothe childe and man.

Chaucer. *The Knightes Tale*, v. 2829.

INFINITE. Then thilke thyng that suffereth temporall condicion, all though that it neuer began to be, ne though it neuer cease to be (as Aristoteles demed of y^e world) and although the life of it be stretched with infinite of tyme, yet Algates nis it no soch thyng, as men might not trowe by right that it is eterne.

Chaucer. Works, fol. 243. Boecius, book v.

For as synne and godly life farre differ one from another, so are theyr fruites quite contrary, and the fruites of godly lyfe, infinitely more excellent.

Udall. Romaines, ch. vi.

One whose eternity passeth al time, and whose infinity passeth all nombre, that is almighty.

Sir Thomas More. Workes, fol. 636. The Second Part of the Confutation of Tyndall.

For which, her vertues shall extend applause
Beyond the circles fraile mortality draws;
The deathlesse in this vale of death comprising,
Her praise, in numbers, into infinites rising.

Chapman. Homer. Odyssey, book xxiv. fol. 366.

There were few weeks, but some the channel cross'd
With sundry presents of a wond'rous price,
Some jewel that him infinitely cost,
Or some rich robe of excellent device.

Drayton. The Legend of Pierce Gaveston.

We shall inwardly adore the God of heaven, when our hearts are wrought to be awfully affected to the acknowledgement, chiefly of his infinite greatness and infinite goodnesse. And this shall be best done by the consideration of the effects of both: even in meaner matters, we cannot attain to the knowledge of things by their causes, but are glad to take up with this secondary information: how much more in the highest of all causes, in whom there is nothing but transcendency and infinitenesse.

Hall. Works, vol. iii. fol. 71. The Remedy of Prophanenesse.

I know that whatsoever hath or must necessarily have limits or fines, is not, cannot be infinite, and therefore this globe [in my hand] cannot be infinite: and if I can find in any other thing a parity of reason, I do and may remove infiniteness from it as reasonably and evidently as I do from this globe I hold, or this hour I write, or this life I live.

Hale. Origin of Mankind, ch. vi. sec. 1.

And thou the third subsistence of Divine Infinitude, illumining Spirit, the joy and solace of created things.

Milton. Works, vol. i. fol. 28. Of Reformation in England.

Since her interpretations, and our deeds,
Unto a like infinity arise;
As being a science that by nature breeds
Contention, strife, and ambiguities.

Daniel. To Sir Thomas Egerton, Knight, &c.

That which is called the infinitive mode, should according to the true analogy of that speech be stiled a participle substantive.

Wilkins. Real Characters, fol. 445.

Infinite knowledge is the foundation of all. Infinite goodness is the author and mover of all. Infinite wisdom is the contriver and director of all; and infinite power executes all.

Sharpe. Works, vol. i. p. 327. Sermon 13.

These hits of words a true poet often finds as I may say without seeking; but he knows their value when he finds them, and is infinitely pleased.

Dryden. A Parallel of Poetry and Painting.

If we consider the quality of the person appearing, that he was no other than the eternal Son of God; how ought we to be wrapt with wonder and astonishment, at the infiniteness of the divine condescension.

Sharpe. Works, vol. i. p. 275. Sermon 11.

Infinites are composed of finites, in no other sense, than as finites are composed of infinitesimals.

Clarke and Leibnitz's Papers. Dr. Clarke's Fourth Reply.

Such wide and undetermined prospects are as pleasing to the fancy, as speculations of eternity or infinitude are to the understanding.

Spectator, No. 412.

Whatever is finite, as finite, will admit of no comparative relation with infinity; for whatever is less than infinite, is still infinitely distant from infinity, and lower than infinite distance the lowest or least cannot sink.

Brookes. Universal Beauty, book iv. note to v. 219.

External objects impressed on the senses, occasion first in the nerves on which they are impressed, and then in the brain, vibrations of the small, and, as one may say, infinitesimal medullary particles.

Hartley. Observations on Man, part i. prop. 4.

There is one mistake however, from which the prefix TO ought to have rescued them: they should not have repeated the error, of insisting that the infinitive was a mere noun: since it was found necessary in English to add another word (viz.) TO, merely to distinguish the infinitive from the noun, after the infinitive had lost that distinguishing termination which it had formerly.

Tooke. Diversions of Purley, vol. i. p. 353. Of Prepositions.

INFIRM, v.

INFIRM, adj.

INFIRMARY,

INFIRMATORY,

INFIRMITY,

INFIRMNESS.

Vossius.

To deprive of stability or steadiness, of strength, security, or support; to weaken, to debilitate, to enfeeble.

This Kynge Rycharde perceyued that the Chrysten people decresyd in the Holy Lande, as well by infyrmytes as lacke of vytell.

R. Brunne, p. 200, note.

Who is syk and I am not syk? who is sclaudrid, and I am not brent? if it bihoueth to glorie, I shal glorie in tho thingis that ben of myn ynfyrmyte.

Wiclif. 2 Corinthians, ch. xi.

Who is sicke, and I am not sicke? who is hurt in y^e fayth and my hert burneth not? If I must nedes rejoyce, I wyll reioyce of myne infirmities.

Bible, Anno 1551.

Presently after the deluge, when the same had destroyed or infirmed the nature of vegetables, by an expression of enlargement, it is again delivered: Every moving thing that liveth, shall be meat for you, even as the green herb, have I given you all things.

Sir Thomas Brown. Vulgar Errours, book iii. ch. xxv.

Yet because it hath the outside of a specious reason, and specious things we know are aptest to work with human lightness and frailty even against the solidest truth that sounds not plausibly, let us think it worth the examining for the love of infirmer Christians.

Milton. Works, vol. i. fol. 50. The Reason of Church Government.

Which gallery and cells, being in all 40, (many more than we needed,) were instituted as an infirmary for sick persons.

Bacon. New Atlantis, p. 5.

He wist not how him to despoile of life,

Ne how to win the wished victory,

Sith him he saw still stronger growe through strife,

And himselfe weaker through infirmity.

Spenser. Faerie Queene, book iii. can. 7.

The present elector is old and infirm, and has, for some years past, deceived the world by living so long.

Sir Wm. Temple. Works, vol. ii. p. 562. Memoirs from the Peace, 1679.

But some domestic reasons prevailed with the cardinal; besides his age and great infirmities, which ended his life not long after the peace was made.

Id. Ib. vol. ii. p. 565.

The infirmary where the sick lay was paved with various colour'd marbles, and the walls hung with noble pieces; the beds are very faire.

Evelyn. Memoirs, vol. i. p. 132. Rome 1645, January.

But for my own part, being truly conscious to myself of my infirmity, and believing that what I discourse at this time of the ministry of the holy angels, I deliver in the presence of some of those heavenly ministers, I shall be very careful to keep myself within bounds of modesty and sobriety.

Bishop Bull. Works, vol. i. p. 304. Sermon 12.

[I thought it requisite] to set down some experiments which by the help of the reflections and insinuations that attend them, may assist you to discover the infirmness and insufficiency of the common peripatetick doctrine (about colour.)

Boyle. Works, vol. i. p. 695. Of Colours.

Vehement passion does not always indicate an infirm judgment. It often accompanies, and actuates. and is even auxiliary to a powerful understanding.

Burke. Works, vol. viii. p. 295. On a Regicide Peace.

INFINITE.

INFIRM.

INFIRM. A. 491. An *infirmery* or hospital was established in the neighbourhood of Jerusalem, for the reception of those zealous monks, who rashly attempting to lead the life of hermits, had lost their senses, and afterwards had recovered them.
INFLAME. *Jortin*, vol. iii. p. 132. *Remarks on Ecclesiastical History*.

The bishop of Carthage, whose name was Diogratias, went the rounds every night, to see how they [the sick] fared and what they wanted; not deterred by his own *infirmities* and weak old age.

Id. Ib. p. 126.

INFIX, Lat. *infixus*, past participle of *infigere*, to fix in or into, *in*, and *figere*, to fix.

To fix or fasten in or to, to join or unite firmly, inseparably, or immovably.

And therefore hath he not onely suffered hymselfe to be sene or looked vpon by them that desyre and long for hym, but also to be touched and eaten, and y^e very teeth to be *infix*ed into his flesh, and all folke to be fulfilled in the desyre of him.

Sir Thomas More. Workes, fol. 1114. *A Treatise vpon the blessed Sacrament of y^e Aulter*.

A cloud of combrous gnats doe him molest,
 All striving to *infix* their feeble stings,
 That from their noyance he no where can rest.
Spenser. Faerie Queene, book i. can. 1.

Now art thou maim'd, said he,
 And would to God my happy hand had so much honour'd me,
 To haue *infix* it in thy breast, as deepe as in thy foot,
 Euen to th' expulsiue of thy soule.

Chapman. Homer. Iliad, book xi. fol. 149.

The fatal dart a ready passage found,
 And deep within the heart *infix*'d the wound.
Dryden. Palamon and Arcite.

Then, instant closing, urg'd the vengeful steel:
 On Tancred's thigh the furious weapon fell,
 And through the mail *infix*'d a ghastly wound.
Hoole. Jerusalem Delivered, book vii.

INFLA'ME, } Sometimes also written *En-*
INFLA'MER, } *flame*, q. v. Fr. *enflamber*;
INFLA'MMABLE, } It. *inflammare*; Sp. *inflamar*;
INFLA'MMABLENESS, } Lat. *inflammare*, *in*, and *flam-*
INFLAMMABI'LITY, } *mare*, from *flamma*; Gr.
INFLAMMA'TION, } *φλέγμα*, from *φλέγειν*, *ardere*,
INFLA'MMATORY. } *urere*, to burn.

To warm, to heat, to burn, to enkindle, to fill with warmth, with ardour, with any warm, animating feeling or passion, or affection; to incense, to exasperate.

But an heavenly spirite vttereth a voyce celestia: a burning tongue in loue lyke fyre, rauisheth the heartes of the hearers, and *inflameth* their myndes.

Udall. The Actes of the Apostles, ch. ii.

For in them [coleryke persons] moche slepe augmenteth heate, more than is necessary, whereby hot fumes and *inflammations* are often ingendred.

Sir Thomas Elyot. Castel of Helth, book ii. p. 46.

Heare me my worthy friends of Troy, and you our honor'd aid:
 A little since, I had conceit, we should have made retreat,
 By light of the *inflamed* fleet, with all the Greekes escheate;
 But darknesse hath prevented us.

Chapman. Homer. Iliad, book viii. fol. 114.

How now! who are these? Oh my great lady's followers,
 Her riddle-founders, and her fortune-tellers,
 Her readers of her love-lectures, her *inflammers*.
Beaumont and Fletcher. The Island Princess, act iii. sc. 1.

Fire is stricken out of flints, that is, not by kindling the air from the collision of two hard bodies; for then diamonds should do the like better than flints, but rather from the sulphur and *inflammable* effluuiums contained in them.

Sir Thomas Brown. Vulgar Errours, book iii. ch. xxi.

Which notwithstanding it will do, [kindle the air about it,] if the ambient air be impregnate with subtile *inflammabilities*, and such as are of quick ascension.

Id. Ib.

Dire *inflammation* which no cooling herb
 Or medecinal liquor can assuage,
 Nor breath of vernal air from snowy Alp.
Milton. Samson Agonistes, l. 627.

INFLAME.

INFLATE.

Refine and purge our earthly parts;
 But, oh, *inflamm*e and fire our hearts.

Dryden. Veni Creator Spiritus.

Interest is likewise a great *inflamer*, and sets a man on persecution under the colour of zeal.
Spectator, No. 185.

Our own experiment informs us, that saltpetre (which not only is *inflammable*, but burns very fiercely and violently) may be produced by the coalition of two bodies, which are neither of them *inflammable*.
Boyle. Works, vol. i. p. 367. *An Experiment relating to Saltpetre*.

I do not think the easy *inflammableness* of bodies to be always a sure proof of the actual sensible warmth of the minute parts it consists of, or may be reduced into.

Id. Ib. vol. iii. p. 336. *Of the Temperature of the Subterranean Regions*.

The proposed experiment seems to make it somewhat questionable, whether or no *inflammability* doth strictly in all mixt bodies require a distinct sulphurous ingredient.

Id. Ib. vol. i. p. 367. *An Experiment relating to Saltpetre*.

For we see, that spirit of wine does, in several cases, allay the *inflammation* of the external parts, which given inwardly would quickly *inflamm*e the body.

Id. Ib. vol. ii. p. 158. *The Usefulness of Natural Philosophy*.

When St. Helena, the mother of Constantine, was arrived at Jerusalem, and had begun to visit the sacred places, the Holy Ghost *inflamed* her with a desire to find the wood of the cross.

Jortin, vol. ii. p. 221. *Remarks on Ecclesiastical History*.

Libanius, and the rest of Julian's sophists, those bigots of paganism, and *inflammers* of their master's follies, dared not so much as mutter the least suspicion of this nature.

Warburton. Works, vol. viii. p. 228. *Julian's Attempt to rebuild the Temple*, book ii. ch. vi.

Nor does the barren soil conceal alone
 The sable rock *inflammable*.

Jago. Edge-Hill, book iii.

INFLA'TE, } Lat. *inflatus*, past participle of
INFLA'TION. } *inflare*, to blow into, (*in*, and *flare*, to blow, which, with the Gr. *φλᾶν*, Vossius thinks a *sono factum*.)

To blow into, to swell or puff out by blowing into; to swell or puff out.

Nought is your fairnesse but a fading floure
 Nought is your famous land and hie honour
 But winde *inflate* in other mennes eares.

Chaucer. The Complaint of Creseide, fol. 197.

Also they [fylberdes and hasyll nuttes] do *inflate* the stomak, and cause head ache, but they ingender fatte.

Sir Thomas Elyot. Castel of Helth, book ii. p. 27.

Men also do find a great benefit by thyme, if they drinke a syrrop made of it with honey and vinegre, in case of ventosities and *inflations*.
Holland. Plinie, vol. ii. book xxi. ch. xxi. fol. 107.

Pride, though it be light in respect of the *inflation*, is heauie in respect of the offence.

Hall. Works, vol. ii. fol. 404. *The Fall of Pride*.

Now th' *inflated* wave
 Straining they scale, and now impetuous shoot
 Into the secret chambers of the deep.

Thomson. Winter.

Such an *inflation* [by the spring and expansion of some air (or aërial matter) included in the thorax or the abdomen] (though not great) we thought we observed.

Boyle. Works, vol. iii. p. 363. *Pneumatical Experiments about Respiration*, tit. 4.

When passion's tumults in the bosom rise,
Inflate the features, and enrage the eyes;
 To nature's outline can we draw too true,
 Or nature's colours give too full to view?

Scott. Essay. On Painting.

INFLATE.
—
INFLECT.

Yet must he try, by modulation meet
Of varied cadence, and selected phrase,
Exact yet free, without inflation bold
To dignify that theme.

Mason. *The English Garden*, book ii.

INFLE'CT, } Fr. and Sp. *inflexible*; It. *in-*
INFLE'CTION, OR } *flessibile*; Lat. *inflexibilis*; (*in*, pri-
INFLE'XION, } vative, and *flexibilis*, from *flectere*,
INFLE'XED, } *flexum*, to bend;)
INFLE'XIBLE, } That cannot or may not be
INFLE'XIBLY, } bent or bowed, (unbowed, Cot-
INFLEXIBI'LITY, } grave,) stiff, rigid; met. that can-
INFLE'CTIVE, OR } not or may not be inclined or in-
INFLE'XIVE, } duced, influenced or persuaded;
INFLE'XURE. } unpliant, constant; steady; firm,
fixed.

Inflect, *inflexion*, &c.; the *in* is augmentative or em-
phatical.

Of this thing is the king's scepter a very apt signe and token) in
that it is ferme and *inflexible*.

Joye. *Exposition of Daniel*, ch. vi.

Some interpreteurs of poetes do imagin that Proteus signifieth to
be none other, but a delyuer and crafty daunser, whiche in his daunse
coulede imagyne the *inflexions* of the serpent, the soft and delectable
flowynge of the water, &c.

Sir Thomas Elyot. *The Governour*, book i. ch. xix.

Mercurialis in his Gymnasticks justly makes standing one kind of
exercise; and Galen when we lie down, commends unto us middle
figures; that is, not to lie directly, or at length, but somewhat
inflected, that the muscles may be at rest.

Sir Thomas Brown. *Vulgar Errours*, book iii. ch. i.

David's right-heartedness became *inflex'd* and crooked.

Feltham, fol. 391. *St. Luke*, ch. xiv. v. 20.

Be not unlike all others, not austere
As thou art strong, *inflexible* as steel;
If thou in strength all mortals dost exceed,
In uncompassionate anger do not so.

Milton. *Samson Agonistes*, l. 816. p. 104.

What do we then, weak souls, tremble to think of appearing before
the dreadful tribunal of the Almighty? we know him indeed to be
infinitely and *inflexibly* just.

Hall. *Works*, vol. iii. fol. 603. *Christ Mystical*.

They affirm it [the elephant] hath no joynt, and yet concede it
walks and moves about; whereby they conceive there may be a pro-
gression or advancement made in motion without *inflexion* of parts.

Sir Thomas Brown. *Vulgar Errours*, book iii. ch. i.

And to beare safe, the burthen undergone
Of foes *inflexiue*, and inhuman hates;
Secure from violent and harmefull fates.

Chapman. *Homer. Odyssey*, fol. 116. *To Mars*.

But the contrivance of nature is singular in the opening and shutting
of bindeweeds, performed by five *inflexures*, distinguishable by pyra-
midicall figures, and also different colours.

Sir Thomas Brown. *Cyrus Garden*, ch. iii.

I thought it doubtful, whether even those liquors would retain
smooth surfaces, when they have lost their fluidity, and have thei
parts no longer *inflected* and agitated.

Boyle. *Works*, vol. iv. p. 365. *Experiment about Fluids contiguous
to other Fluids*.

For the *inflexion* of the cord of the first muscle, which causes it to
make an angle on the optick nerve, is made only for this end.

Ray. *Of the Creation*, part ii. p. 395.

Although this *inflective* quality of the air be a great incumbrance
and confusion of astronomical observations; yet is it not without
some considerable benefit to navigation.

Dr. Hook. *Posthumous Works. Lecture of Navigation*, p. 446.

When to convenient vigour it attains,
Suffice it to provide a brazen tube

Inflect. J. Philips. *Cider*, book ii.

Thus pray'd the queen; the sister bears in vain
The moving message, and returns again.
He stands *inflexible* to pray'rs and tears,
For Jove and Fate had stopp'd the hero's ears.

Pitt. *Virgil. Æneid*, book iv.

All those who adhered *inflexibly* to the Jacobite interest, opposed *INFLECT*
every step that was made with great vehemence.

Burnet. *Own Times. Queen Anne, Anno 1706.*

INFLECT

In both these, [posture and motion,] to be graceful, it is requisite
that there be no appearance of difficulty; there is required a small
inflexion of the body, and a composure of the parts in such a manner
as not to incumber each other, nor appear divided by sharp and sud-
den angles.

Burke. *Works*, vol. i. p. 246. *On the Sublime and Beautiful*, sec. 22.

The numerous *inflexions* of those languages [Greek and Latin]
leaves it in the writer's power to vary in many different ways, with
equal perspicuity, the order of his words.

Beattie. *Moral Science*, vol. ii. part iv. ch. i. sec. 2. p. 284. *Of a
Sentence*.

The greatest blessing that can befall a state, which is rigid and *in-*
flexible in its institutions, is to be conquered by a people who have a
better government, and have made farther advances in the arts of life.

Priestly. *On the First Principles of Government*, p. 135.

Of thee [Ignorance] was born

That grave *inflexibility* of soul,

Which reason can't convince, nor fear control.

Churchill. *Gotham*, book iii.

INFLEDGED, usually written *Unfledged*, q. v. and
FLEDGE, ante.

Not feathered, not clothed or covered with feathers.

His state may be compared to the mustard-seed, very little at the
beginning, but growing so great, that the birds made nests therein;
or rather he therein made nests for many birds, which otherwise, being
either *infledged* or maimed, must have been exposed to wind and
weather.

Fuller. *Worthies*, vol. i. p. 95. *Berkshire*.

INFLESH, *in*, and *flesh*, q. v.

To clothe or invest with *flesh*.

Who th' Deity, *inflesht*, and man's flesh deified.

P. Fletcher. *The Purple Island*, can. 6.

INFLI'CT, } Fr. *infliger*; It. *infiggere*; Sp. *in-*
INFLI'CTER, } *fligir*; Lat. *infigere*, *inflictum*, (*in*,
INFLI'CTION, } and *fligere*, to dash.) Vossius thinks
INFLI'CTIVE. } *fligo* is the Gr. *θλίβω*, Æol. *θλίγ-ω*.

To dash against, to strike against, to strike as a pu-
nishment; to punish or impose a punishment.

Going ouer all the cities and townes thereof, they do most dili-
gently ransacke and serch out all crimes, and vpon them which are im-
prisoned they *inflict* due punishment, or, being found not guilty, they
dismisse them vnpunished.

Hakluyt. *Voyages, &c.* vol. ii. part ii. p. 93. *A Description of China*.

For, loe, the winged god, that woundeth harts,
Caus'd me be called to account therefore;
And for reuengement of those wrongfull smarts,
Which I to others did *inflict* afore,
Addeem'd me to endure this penance sore.

Spenser. *Faerie Queene*, book vi. can. 8.

DIN. It holds, they will go thither.

CLER. To their summer-house?

DIN. Thither i' th' evening, and which is the most *infliction*, only
to insult upon our miseries.

Beaumont and Fletcher. *The Little French Lawyer*, act iv. sc. 1. fol. 350.

The gods *inflictions* keepe your sire from you.

Diuine Vlysses, yet, abides not dead,

Above earth, nor beneath.

Chapman. *Homer. Odyssey*, book i. fol. 8.

For secret calumny, or the arrow flying in the dark, there is no
public punishment left, but what a good writer *inflicts*.

Pope. *Letter to the Publishers of the Dunciad*.

Now in these torments of a guilty conscience we have some little
image of the pains then suffered by our Saviour, the greatness of both
being founded upon the same reason; namely, that God is the sole
and immediate *inflicter* of such strokes.

South. *Sermons*, vol. iii. p. 361.

God doth receive glory as well from his *inflictions* and punishments
as from his rewards.

Sharpe. *Works*, vol. iii. p. 227. *Sermon 12*.

Philip de Comines, who wrote the History of Lewis the Eleventh
of France, could not avoid observing that the divine vengeance was

INFLECT. conspicuous in returning to this most wicked prince the evil which he had *inflicted* upon others, and making his punishment suitable to his offences.

INFLOW.

Jortin. Remarks on Ecclesiastical History, vol. ii. p. 289.

But yet, with fortitude resign'd,
I'll thank th' *inflicter* of the blow;
Forbid the sigh, compose my mind,
Nor let the gush of mis'ry flow.

Chatterton. The Resignation. From Love and Madness.

Like her own oak, the forest's king,
Though Britain feels the blows around,
Ev'n from the steel's *inflictive* sting,
New force she gains, new scions spring,
And flourish from the wound.

Whitehead. Ode 32. For his Majesty's Birth-day, 4th June, 1779.

INFLOW,

INFLENT,

INFLENT, v.

INFLENT, n.

INFLENTIAL,

INFLENTIALLY,

INFLEX,

INFLEXION,

INFLEXIOUS,

INFLEXIVE.

Fr. *influer*; It. *influer*, *influire*,
Sp. *influir*; Lat. *influer*, *influx-*
um, *in*, and *fluere*; A. S. *flow-an*,
to *flow*. See **FLOW**, and **CON-**
FLOW.

To *inflow*; to *flow into*.

Influence, n. Fr. "A *flowing*
in, (and particularly) an *influence*
or *influent* course of the planets;

their virtue infused into, or their

course working on, inferior creatures." Cotgrave. And to *influence*, (see the Example from Sharpe,)

To *flow in*, to pour in or infuse; and thus, to intermix the qualities or agency of that which is infused; and further, to actuate the course or current; to actuate the feelings, give a motion or impulse to them.

Than faire Phebus, lantern and lamp of light,
Of man and beast, both fruit and flourishing,
Tender notice, and banisher of night
And of the world, causing by his mouing
And *influence*, life in all earthly thing.

Chaucer. The Testament of Creseide, fol. 195.

But O fortune, executrice of wiertes,
O *influent* of these heuens hie.

Id. The thirde Booke of Troilus, fol. 170.

Shee said, Ah, dearest lord! what euill starre
On you hath frown'd, and pour'd his *influence* bad,
That of yourselve ye thus berobbed are.

Spenser. Faerie Queene, book i. can. 8.

This first eternal pair we cannot conceive to have an existence by a bare course of nature, without an eternal creation of them by Almighty God, and an unintermitted *influence* from him to support them in a state of incorruptibility through the vast abyss of eternity.

Hale. Origin of Mankind, ch. v. sec. 1.

And as it [humilitie] is healthful for their own minds, so it is more operative and *influent* upon others, then any other vertue.

Montague. Devoutc Essayes, Treat. 9. part ii. sec. 2.

And our now overshadow'd souls (to whose beauties stars were foils) may be exactly emblem'd by those crusted globes, whose *influent* emissions are intercepted by the interposal of the benighting element, while the purer essence is imprison'd within the narrow compasse of a centre.

Glanvil. The Vanity of Dogmatizing, ch. ii. p. 13.

The fourth is, the emission of spirits, and immateriate powers and virtues in those things which work by the vniversal configuration and sympathy of the world; not by forms or celestial *influxes*, (as is vainly taught and received,) but by the primitive nature of matter and the seeds of things.

Bacon. Natural History; Cent. x. sec. 997.

They therefore that must support an existence of the first individual parents of humane nature, and that those individuals had an eternal existence, must necessarily suppose that they had that existence by an eternal creation of Almighty God, and an eternal *influx* and support from him in that incorruptible estate through all the vast extent of an eternal duration.

Hale. Origin of Mankind, ch. v. sec. 1.

The retiring of the mind within itself is the state which is most susceptible of divine *influxion*.

Bacon. Advantages of Learning, book ii.

The moon hath an *influxious* power to make impressions upon their humours. *Howell. English Tears.*

He is the *influxive* head, who both governs the whole body, and every member which is in any way serviceable to the body. *Holdsworth. Inauguration Sermon*, (1642,) p. 9.

Either of these, [prescriptions,] if timely applied, will not only resist the *influx*, but dry up the *inflowed* humour.

Wiseman. Chirurgical Treatises, book i. ch. iii.

In every relation wherein we can stand to one another, it [religion] *influeneth* upon us, in order to the making us more useful.

Sharpe. Works, vol. i. p. 41. *Sermon 2.*

Our stars do show their excellence,
Not by their light, but *influence*.

Waller. To Chloris.

The chief intention of chirurgery, as well as medicine, is keeping a just æquilibrium between the *influent* fluids and vascular solids.

Arbuthnot. Of Aliments, ch. v. prop. 3. p. 96.

Embrace not the opacous and blind side of opinions, but that which looks most luciferously and *influentially* unto goodness.

Brown. Christian Morality, vol. iii. p. 3.

When the great spring-tides come roaring over those shoals (at the new and full moons) out of the Malacca streights, the first *influx* is irresistible by such vessels as use that port.

Boyle. Works, vol. v. p. 608. *Strange Reports*, relation 8.

It shows the anxiety of the great men who *influenced* the conduct of affairs at that great event, to make the revolution a parent of settlement, and not a nursery of future revolutions.

Burke. Works, vol. v. p. 68. *On the Revolution in France.*

After the restoration there succeeded in its place, and since the revolution has been methodically pursued, the more successful expedient of *influence*.

Paley. Moral Philosophy, book v. ch. vii. *Of the British Constitution*, vol. ii. p. 229.

Thy *influential* vigour reinspires
This feeble frame, dispels the shade of death,
And bids me throw myself on God in prayer.

Thompson. Sickness, book iii.

When the Spaniards, who, under the conduct of Columbus, discovered America, had taken possession of its most wealthy regions, they surprized and terrified Europe by a sudden and unexampled *influx* of riches.

Johnson. Works, vol. viii. p. 87. *Thoughts respecting the Falkland Islands.*

INFOLD, also written *Enfold*, q. v.; *in*, and *fold*, q. v. Goth. *fald-an*; A. S. *feald-an*; D. *voud-en*; Ger. *falt-en*, *plic-are*, *complicare*. And Wachter is inclined to think the Northern word is derived (with no little violence) from *plicare*.

To lap or wrap over, to enwrap, to envelope, to enclose, to encircle.

So in this pilgrimage I would behold
You as you're virtue's temple, not as she;
What walls of tender crystal her *infold*,
What eyes, hands, bosom her pure altars be.

Donne. To the Countess of Bedford.

Then high exploits were undergone, then Troiaps in their wals
Had beene *infolded* like meeke lambs, had Jove winkt at their fals.

Chapman. Homer. Iliad, book viii. fol. 107.

These powers *infold* the Greek and Trojan train
In war and discord's adamant chain,
Indissolubly strong; the fatal tye
Is stretch'd on both, and, close compell'd, they die.

Pope. Id. Ib. book xiii.

In balm imbosom'd every region lies,
Of ambient ether and *infolding* skies.

Brookes. Universal Beauty, book i. l. 252.

INFO'RCE, } More usually written *Enforcee*,
INFO'RCEMENT, } q. v.; *in*, and *force*, q. v. Fr. *forcer*,
INFO'RCER. } It. *forzare*; Sp. *forzar*; Low Lat. *fortiare*, from *fortis*, strong.

To do, or try, or attempt to do, with *force* or strength, with violence; to compel; to give *force* or strength to; to give energy, weight, or authority.

INFLOW.

INFORCE.

Nature, that taught my sely dog, God wat,
Euen for my sake to licke where I do loue,
Inforced him, whereas my lady sat
With humble sute before her falling flat.
Wyatt. The Louer praieth pity, &c.

Claspyng their legges to gether, they *inforce* themselves with strength
and agilitie, to throwe down eche other.
Sir Thomas Elyot. The Governour, book i. ch. xvii.

When through the Saxons' pride
The godlike race of Brute to Severn's setting side
Were cruelly *inforc'd*.
Drayton. Poly-olbion, song 9.

That shall I vnto you, quoth he, bewray;
Lest ye, therefore, more happely me blame,
And de-seem it doen of evil, that through *inforcement* came.
Spenser. Faerie Queene, book v. can. 11.

The true church discipline proceeds never to any corporal *inforce-*
ment or forfeiture of money, which in all spiritual things are the two
arms of antichrist, not of the true church.
Milton. Prose Works, vol. i. fol. 548. Of Civil Power in Eccle-
siastical Causes.

When God was pleased to new model the world by the introduc-
tion of a new religion, and that in the room of one set up by himself,
it was requisite that he should recommend it to the reason of men
with the same authority, and evidence, that *inforced* the former.
South. Sermons, vol. i. p. 230.

Mr. Jackson's *inforcement* of the foregoing argument has been
partly consider'd above, where it is shewn that this necessary infinity
of space and time must resolve into a power in the mind of continu-
ally repeating those ideas in an uniform manner, or its never finding
any reason to stop the account.

Law. Enquiry, ch. i. p. 63. Of Space.

And, as the last *inforcer* of it, and the most satisfied with his ex-
ploit, the late author of the *Connexions between Sacred and Profane*
History, takes the honour of it to himself, I shall examine his reason-
ing at large.
Warburton. Works, vol. iv. p. 334. The Divine Legation, book iv.
sec. 6.

INFO'RM, } Also anciently written *Enform*,
INFO'RMANT, } *q. v. in, and form, q. v. A. S. frem-*
INFORM'ATION, } *an, to frame. Fr. informer; It. in-*
INFORMATIVE, } *formare; Sp. informar; Low Lat.*
INFO'RMER. } *informare; and although a word en-*
tirely unknown to classic authors, yet truly elegant, (says
Skinner,) *qui enim aliquid alii significat, formam seu*
ideam rei ejus intellectui representat et imprimit.

To present to, and impress upon the mind the *form*
or idea of a thing; to give or convey ideas; to con-
vey or communicate knowledge; to instruct with know-
ledge or intelligence, to teach; to fill with ideas or
sensations, to inspire with, to animate; to acquaint,
to disclose; to make known, *sc.* a crime, and, conse-
quently, to accuse.

My sonne, as I shall the *informe*,
There ben yet of an other forme
Of dedly vices seuen.

Gower. Conf. Am. book i. fol. 11.

Thou shalt haue *informacion*
Such as Siluester shall the teche,
The nedeth of none other leche.

Id. Ib. book ii. fol. 46.

But there can be nothyng more conueniēt than by lytel and lytel to
trayne and exercyse them in spekyng of Latin: *infourming* them to
knowe first the names in Latin of al thynges that come in syghte, and
to name all the parties of theyr bodyes.

Sir Thomas Elyot. The Governour, book i. ch. v.

Here vpon hee called Dumnorix aside: and taking his broother to
him, declared what matters he had to charge him with, laying before
him what *informaciōs* were put vp against him, & what complaynt y^e
citie hadde made of him.

Arthur Goldyng. Cæsar. Commentaries, book i. fol. 16

But woo to suche *informers* who they be
That maketh their malice the mater of the power
And cruelly without conscience right or pity
Disgorgith theyr venome under that colowre.
Skelton. Euell Information.

Besides all this, he vs'd oft to beguile
Poore suters, that in court did haunt some while:
For he would learne their busines secretly,
And then *informe* his master hastily.
Spenser. Mother Hubbard's Tale.

She gilded us, but you are gold; and she
Informed us, but transubstantiates you:
Soft dispositions, which ductile be,
Elixir-like, she makes not clean, but new.
Donne. To the Countess of Huntingdon.

If old respect,
As I suppose, towards your once gloried friend,
My son now captive, hither hath *inform'd*
Your younger feet, while mine cast back with age
Came lagging after; say if he be here.
Milton. Samson Agonistes, p. 89. l. 336.

The matter can be actuated at once but by a single *informant*: and
space is replenisht by one corporal inexistence.

Glanvil. The Vanity of Dogmatizing, ch. xvi. p. 153.

He did ordaine remédie against the practice that was growne in
vse, to stop and dampe *informations* vpon penall lawes, by procuring
informations by collusion to be put in by the confederates of the de-
linquents, to be faintly prosecuted, and let fall at pleasure; and plead-
ing them in barre of the *informations*, which were prosecuted with
effect.

Bacon. King Henry VII. fol. 75

Many put out their force *informative*
In their ethereall corporeity,
Devoid of heterogeneall organity.

More. On the Soul, part ii. can. 2. p. 14.

Those base *informers* who (by envy led)
Three Hebrews' ruine did with fraud conspire.
Stirling. Doomes-day. The seventh Houre.

One portion of *informing* fire was given
To brutes, th' inferior family of heaven.
Dryden. The Hind and the Panther.

And never, never pay the mighty debt;
But, long as life *informs* this fleeting frame,
My soul shall honour fair Eliza's name.
Pitt. Virgil. Æneid, book iv.

Your [Algernon Sidney's] present abode was no secret to me, be-
fore I knew it from your own hand: that *information* having been
given me about two or three months since by some English gentle-
men, who passed from Italy through Germany and these parts into
England.

Sir Wm. Temple. Works, vol. i. p. 265. Letter to Colonel Sidney,
April 29, 1667, N. S.

Nature! *informer* of the Poet's art,
Whose force alone can raise or melt the heart,
Thou art his guide; each passion, every line;
Whate'er he draws to please, must all be thine
Pope. Prologue to Sopnonisba.

It was the last evidence of the kind. The *informant* was hanged.
Burke. Works, vol. xi. p. 332. On the Affairs of India.

Tell not as new what ev'ry body knows,
And, new and old, still hasten to a close;
There, ent'ring in a focus round and neat,
Let all your rays of *information* meet.

Cowper. Conversation.

It is also strange that the *informer*, knowing the certain death to
which he exposed himself, should venture on such a mad and des-
perate attempt.

Jortin. Remarks on Ecclesiastical History, vol. ii. p. 79.

INFORMATION, in *Law*, is one of the modes by which a
person charged with a misdemeanour, is prosecuted and
brought to punishment for his offence. It resembles an
Indictment in many respects, and may be defined, the
written accusation of one or more persons of a misde-
meanour, filed either by the King's Coroner or the Attor-
ney-General in the Crown Office. The King's Coroner
is frequently called the Clerk, and frequently the Master

INFOR-
TUNE.

of the Crown Office. It appears from the definition that an Information differs from an Indictment only in two respects; 1st, it does not extend to such crimes as Treason or Felony; 2dly, it is never brought before or found by a Grand Jury. The filing by either of the officers mentioned above supplies the place of the finding by the Grand Jury. The form of an Information is that *the Coroner of our Lord the King presents*; of an Indictment, that *the Jurors of our Lord the King upon their oaths present*; but with this small formal variation, the presentment or statement of the offence is precisely the same in both.

The Attorney General may file an Information against any one at his own discretion, but he rarely or never does so, unless the offence be of a very grave nature, and calculated to disturb the Government, so that an immediate prosecution is desirable. These are usually called *ex officio* Informations. The King's Coroner files his Information upon the application of private persons; but by Statute 4 and 5 William and Mary, c. 18. he must first have the express permission of the Court of King's Bench. The Court will grant its permission for any flagrant misdemeanours, such as riots, batteries, gross immoralities, and libels. In cases of libel, the Court, previous to granting permission, requires the applicant to swear positively that the libel is false. This practice frequently induces the innocent object of a libel to proceed by Information rather than by Indictment or Civil action, because he will be enabled by so doing to clear his character from the imputations cast upon it by his own oath, an advantage which he cannot otherwise obtain. An opportunity is always given to the offending party to show cause why the permission should not be granted. When granted, the Information is drawn up and filed in the Crown Office; the Sheriff is then commanded to summon the party accused to appear in Court on a certain day; on his appearance the Petit Jury is sworn, and he is put upon his trial. If a magistrate acts illegally in his office through corrupt motives, the Court will grant an Information against him, but if he intends to act honestly, and merely mistakes his duty, the application is invariably refused. Informations by the King's Coroner are usually called *Criminal Informations*.

When a Statute gives a penalty in part to the King and in part to the Informer, the latter *qui tam pro domino rege, quam pro seipso sequitur*, may proceed by Information, which is then called a *Qui Tam* Information.

During a period of more than 150 years, commencing in the reign of Henry VII., Informations were constantly prosecuted in the Star Chamber, the members of which were the sole judges of the law, the fact, and the penalty. They were turned to a still more infamous purpose by Statute 11 Henry VII. c. 3., which permitted them to be brought by any Informer upon any penal Statute, not extending to life and limb. Dudley and Empson signalized themselves by the oppressive use which they made of this Statute, to the disgust of the whole nation, except of Henry himself, whose treasury was enriched by the frequent fines exacted. By these means the subject was constantly put on his trial, without the sanction of a Grand Jury. This Statute was repealed in the reign of Henry VIII., and the Star Chamber was abolished in the 16th year of Charles I. In the times immediately preceding the Revolution of 1688, Informations by the

King's Coroner were used for purposes of oppression. This produced the Statute 4 and 5 William and Mary mentioned above. Since which time they have remained on the same footing.

INFO'RM, } Fr. It. and Sp. *informe*, *un-form-*
INFO'RMED, } *ed*, q. v.; shapeless, or *deformed*, q. v.
INFO'RMOS, } See an Example from J. Taylor in v.
INFO'RMITY. } EFFORM.

— Bleak craggs, and naked hills,
And the whole prospect so *informe* and rude.
Cotton. *Wonders of the Peake*, (1681,) p. 76.

So after Nilus' inundation,
Infinite shapes of creatures men doe find,
Informed in the mud, on which the sunne hath shin'd.
Spenser. *Faerie Queene*, book iii. can. 6.

The beholder at first sight conceives it a rude and *informous* lump of flesh, and imputes the ensuing shape unto the mouthing of the dam.
Sir Thomas Brown. *Vulgar Errours*, ch. vi. p. 150.

If we affirm a total *informity*, it cannot admit so forward a term as an abortment; for that supposeth confirmation.

Id. Ib.

INFO'RMAL, } Not according to, deviating from,
INFORMA'LITY. } settled, regulated, or prescribed
form or fashion, mode or method, rule or order; irregular, disorderly; in Shakspeare, ill-framed, and, consequently, deranged.

I doe perceiue these poore *informall* women are no more but instruments of some more mightier member that sets them on.
Shakspeare. *Measure for Measure*, fol. 81.

But they concluded, that, whatever *informalities* or nullities were pretended to be in the bulls or breves, the Pope was the only competent judge of it.

Burnet. *History of the Reformation*, Anno 1531.

The said Hastings did, on the 15th day of August, 1781, send to the Rajah a charge in writing, which, though *informal* and irregular, may be reduced to four articles.

Burke. *Works*, vol. xi p. 434. *Against Warren Hastings*.

INFORMIDABLE, *in*, privative, and *formidable*, q. v.

Not to be feared, not to be dreaded; not terrible.

Whose higher intellectual more I shun,
And strength, of courage haughtie, and of limb
Heroic built, though of terrestrial mould,
Foe not *informidable*, exempt from wound,
I not.

Milton. *Paradise Lost*, book ix. l. 486.

INFO'RTUNE, } Fr. *infortune*; It. *infortunato*;
INFO'RTUNED, } Sp. *infortunado*; Lat. *infortu-*
INFO'RTUNATE, } *natus*, unfortunate, q. v. (as the
INFO'RTUNATELY, } word is now written.) See also
INFORTU'NITY. } FORTUNE, *ante*. As the
"Fr. *infortune*, *unfortunate*, unhappy, unluckie, successless, disastrous." Cotgrave.

And the old noun *infortune*;—*misfortune*.

Ther escaped of that ship but onliche on man, that cleued to a mast, and cam to the londe, and told the *infortune*.

R. Gloucester, p. 439, note.

I wofull wretche and *infortuned* wight.

Chaucer. *The fourth Booke of Troilus*, fol. 180.

For of *fortunes* sharpe aduersitie
The worst kind of *infortune* is this—
A man to haue been in prosperitie
And it remember, whan it passed is.

Id. Ib. fol. 175.

Full ofte of sodeine chance he fongeth
Such *infortune*, that him greueth.

Gower. *Conf. Am.* book iv. fol. 81.

Infortunat ascendent tortuous,
Of which the lord is helpeles fall, alas!
Out of his angle into the derkest hous.

Chaucer. *The Man of Lawes Tale*, v. 4722.

INFOR-
MATION.
—
INFOR-
TUNE.

INFORTUNE. In which the gentleman was *infortunitely* incumbered with wants, and worse matched with many ill disposed people.

Hakluyt. Voyages, &c. vol. iii. fol. 145. Sir Hum. Gilbert.

INFRANCHISE. Other there be that ascribe his *infortunitie*, only to the stroke and punishment of God.

Hall. Edward IV. The ninth Yere.

For his armes (either in forraigne or ciuill warres) were neuer *infortunate*; neither did hee know what a disaster meant.

Bacon. King Henry VII. fol. 234.

Then Shechem, Amnon, Tarquin, by lust's rage,
Who were to force *infortunitely* strong.

Stirling. Doomes-day. The seventh Houre.

Since hee [Jove]
The meanes to all things knowes; and doth decree
Fortunes, *infortunes*, to the mortall race.

Chapman. Homer. Odyssey, book xx. p. 309.

This occasion will worke and mollifie the Romanes as a man would nave them, to come on and assent to any accord, considering they are well tamed with the *infortunitie* of this battell.

Holland. Livius, fol. 1152.

They that upbraid a man with *infortunity*, or reproach him for some default or blemish in his parentage, do like vaine fooles beat those things that are without, but never come near the quick, nor touch the soule, ne yet any thing which truly deserveth correction, blame, or biting.

Id. Plutarch, fol. 40. Reading and Hearing of Poems and Poets.

INFRACT, } Fr. *infractio*; Sp. *infraccion*;
INFRACTIO, } Lat. *infractio*, from *infrangere*, in-
INFRACTOR, } *fractum*, to break into, (in, and
INFRACTIBLE. } *frangere*, to break.) See **FRACT.**

Infra, (in, privative :) unbroken; whole, entire, inviolate.

Infraction, (in, augmentative,) breach, violation.

So when my broken sleepes have drawne, the nights t' extremest length,

And ended many blondy daies, with still-employed strength,
To guard their weaknesse; and preserve, their wiuies contents *infract*;
And I have beene rob'd before their eyes.

Chapman. Homer. Iliad, book ix. fol. 122.

Who shall be depositary of the oaths and leagues of princes, or fulminate against the perjured *infractors* of them.

Lord Herbert. Henry VIII. p. 363.

And therefore he that nameth an atome, saith as much, as *infrangible*, impassible, and without vacuity.

Holland. Plutarch, fol. 661. Opinions of Philosophers.

But, raging still amid the shaggy rocks,
Now flashes o'er the scatter'd fragments, now
Aslant the hollow channel rapid darts;
And, falling fast from gradual slope to slope,
With wild *infracted* course, and lessen'd roar,
It gains a safer bed, and steals at last
Along the mazes of the quiet vale.

Thomson. Summer.

The young King of Denmark, upon his coming to the crown, complained of these *infractions*.

Burnet. Own Times. William III. Anno 1699.

There the great ruler of the azure round
Stopp'd his swift chariot, and his steeds unbound,
Fed with ambrosial herbage from his hand;
And link'd their fetlocks with a golden band,
Infrangible, immortal.

Pope. Homer. Iliad, book xiii.

And wheresoe'er th' *infractio* first arose,
Still judg'd th' aggressors Man's and Nature's foes.

Hart. Boetius to Rusticania.

The sword broke short, nor could the force withstand,
(No earthly temper of a mortal hand
Could arms divine, *infrangible* sustain)
The brittle weapon shiver'd on the plain.

Hoole. Jerusalem Delivered, book vii.

INFRA'NCHISE, } More commonly written *En-*
INFRAN'CHISEMENT. } *franchise*, q. v. in, and *fran-*
chise, q. v.

VOL. XXIII.

To endow with the liberties and privileges of a *free* citizen; to *free*; to set at liberty; to admit to *freedom*; to *eudenizen*.

It is nat longe sens that thou in a pryuate iudgement, were ouercomen of a poore man but late *infraunchysed*.

Sir Thomas Elyot. The Governour, book ii. ch. vii.

The other (called Maximi) was Fabius Rullus, for that he put from the senate certain bondmen *infranchised*, who through their riches and favour had obtained that place.

Sir Thomas North. Plutarch, fol. 531. Pompeius.

Whence it follows that the amplitude and *infranchisement* of humane reason cannot be said properly to be impair'd by these limits and regulations.

Mountague. Devoute Essayes, Treat. 1. sec. 3.

He [Dr. Baro] being an alien, ought to have carried himself quietly and peaceably in a country where was so humanely harboured and *infranchised*, both himself and his family.

Strype. Life of Archbishop Parker, Anno 1595.

With him his youthful consort, sad no more,
Psyche, *infranchis'd* from all mortal pain,
Who, every trial of obedience o'er,
Enjoys the blessings of the heavenly reign.

Hamilton. The Youngest Grace.

INFRE'QUENT, } Fr. *infrequent*; Sp. *infre-*
INFRE'QUENCE, } *quente*; It. *infrequenza*; Lat.
INFRE'QUENCY. } *infrequens*, in, privative, and
frequens, perhaps *frecoens*, *frecuens*, *ferè*, i. e. *plurimum*, and *coens*. Vossius. See **FREQUENT**.

Cotgrave says, "seldom haunting, little resorting to, much absent from." Also

Few, rare, unusual, uncommon, seldom.

The acte where of [frugality] is at this daye as *infrequente* or out of vse amonge all sortes of men, as the termes be straunge vnto them, which haue not bene well instructed in Latyn.

Sir Thomas Elyot. The Governour, book iii. ch. xxi.

[A poore conscionable Christian] wearing out his dayes in a rough penitentiall severity, cooling his *infrequent* pleasures with sighs, and saucing them with teares.

Hall. Works, vol. i. fol. 455. The Deceit of Appearance.

Is it solitude and *infrequency* of visitation? This may perhaps be troublesome to a man that knows not to entertain himself; but, to him that can hold continual discourse with his own heart, no favour can be greater.

Id. Ib. vol. iii. fol. 489. The Free Prisoner, sec. 4.

For it was the solitude and *infrequency* of the place that brought the dragon thither, rather than the dragon that caused the said desert solitariness.

Holland. Plutarch, fol. 1078. Why Oracles cease to give Answers.

We have been apt to suspect, that its inefficacy, [the pæony root] if it be but *infrequent*, might possibly proceed from its having been unseasonably gathered.

Boyle. Works, vol. i. p. 346. Of Unsucceeding Experiments.

[We must also] consider another thing, that is whether they [sins] be habitual or no. And for the finding of that, we must have regard to the frequency or *infrequency* of them.

Sharpe. Works, vol. iii. p. 152. Sermon 8.

INFRI'GIDATE, } It. *infrigidare*; (see **FRIGID**);
INFRIGIDA'TION. } Lat. *frigidus*, from *frig-ere*, to
chill or be cold.

To chill or cool. It is not an uncommon word in Boyle.

Whose coldness as it seems did not *infridigate* those upper parts of the glass, to whose level the liquor itself did not reach.

Boyle. Works, vol. i. p. 393. The History of Fluidity.

Whether, because of some little rarefaction of the air included in the sealing or because of the *infrigidation* of that air by the snow, or for both these reasons, or any other, I shall not now dispute.

Id. Ib. vol. ii. p. 513. The Experimental History of Cold, tit. 2.

INFRI'NGE, } Fr. *enfraindre*; It. *infringere*;
INFRI'NGEMENT, } Lat. *infringere*; to break into, (in,
INFRI'NGER. } and *frangere*, to break.) Met.

IN-
FRINGE.
—
INFU-
RIATE.

To break into or through, to violate the wholeness, or entireness, or integrity; to violate, to transgress; to break down, to destroy.

Cyneas therefore when he had brought word howe the peace with the Romans was *infringed* by Appius Claudius, being demaunded of Pyrrhus what maner of thing Rome was, he answered, that it seemed to him to be a city of kinges.

Arthur Goldyng. *Justine*, fol. 86.

Kyng Henry, contrary to his othe, honor and agreement, had violated and *infringed* the order taken and enacted in the last parliament.

Hall. *Henry VI. The thirty-ninth Yere.*

Who would be seen t' abide
Unfaithful to his vows; t' *infringe* the band
Of a most sacred knot which God hath ty'd?

Daniel. *A Panegyric to the King's Majesty.*

We
Must bide the stroak of that long-threatn'd wound,
(At least if so we can, and by the head
Broken be not intended all our power
To be *infring'd*, our freedom and our being,
In this faire empire won of earth and air.)

Milton. *Paradise Regained*, book i. l. 62.

We promise that such a course shall be taken with him, as may sufficiently testify that we no less heinously brook the violation of your right, than the *infringement* of our own authority.

Id. *Works*, vol. ii. fol. 173. *Letters of State.*

See ready Pallas waits thy high commands,
To raise in arms the Greek and Phrygian bands;
Their sudden friendship by her arts may cease,
And the proud Trojans first *infringe* the peace.

Pope. *Homer. Iliad*, book iv.

And to see the *infringers* of this commandment to be imprisoned, he gave charge to all justices, maiors, sheriffs, bailiffs, and constables.

Styke. *Memorials. Edward VI. Anno 1548.*

We scarce ever had a prince, who by fraud, or violence, had not made some *infringement* on the constitution.

Burke. *Works*, vol. i. p. 61. *A Vindication of Natural Society.*

The criminals destined to eternal punishment, in this division, are the *infringers* of the duties of imperfect obligation, which civil laws cannot reach: such as those without natural affection to brothers, duty to parents, protection to clients, or charity to the poor.

Warburton. *Works*, vol. ii. p. 138. *The Divine Legation*, book ii. sec. 4.

INFUNERAL, *in*, and funeral, *q. v.*

To perform the rite or ceremony of burial or sepulture.

As though her flesh did but *infuneral*
Her buried ghost.

G. Fletcher. *Christ's Victory and Triumph.*

INFURIATE, *v.* } See FURY, *ante.* It. *infuri-*
INFURIATE. } *are*, to fill with fury.

To cause to be, to make, *furious*, or raving, to madden, to provoke or urge to madness, to outrageousness.

Dilated and *infuriate* shall send forth.

Milton. *Paradise Lost*, book vi. l. 486.

Much yet remains unsung: the rage intense
Of brazen-vaulted skies, of iron fields,
Where drought and famine starve the blasted year:
Fir'd by the torch of noon to tenfold rage,
Th' *infuriate* hill forth shoots the pillar'd flame.

Thomson. *Summer.*

Not so the steady tyrant man,
Who with the thoughtless insolence of power
Inflam'd, beyond the most *infuriate* wrath
Of the worst monster that e'er roamed the waste,
For sport alone pursues the cruel chase,
Amid the beamings of the gentle days.

Id. *Autumn.*

They tore the reputation of the clergy to pieces by their *infuriated* declamations and invectives, before they lacerated their bodies by their massacres.

Burke. *Works*, vol. viii. p. 238. *On a Regicide Peace.*

A mine with deadly stores
Infuriate, burst; and a whole squadron'd host
Whirl'd through the riven air.

Thompson. (*W. Dean of Raphoe.*) *Sickness*, book v.

INFUSE, *v.*
INFUSE, *n.*
INFUSER,
INFUSIBLE,
INFUSION.

Fr. *infuser*; It. *infondere*; Sp. *INFUSE*
infundir; Lat. *infundere, infusum*,
to pour into, (*in*, and *fundere*, to
pour.)

To pour into; lit. and met.—lit.
to mix by pouring, instilling, steeping, or soaking; to
instil, to steep; met. to inspire, to insinuate.

Infusible, (*in*, privative,) that cannot be poured; cannot be reduced to a state to be poured.

Hammond uses *infusible* positively; that can be infused or poured into, or instilled.

Wrathfulness is voyded out, and gentleness and meekness is instilled therof *infused*.

Udall. *Luke. Preface.*

These be Cyprianus wordes and then folowe thies, As in the person of Christ the humanite was seen & the diuinite hiddē, euen so the diuinite ineffably *infused* itselfe into the visible sacrament.

Stephen, Bishop of Wynchester. *An Explicatio of the true Catholique Fayth*, fol. 127.

Of which thynges this *infusion* of water is one, taught undoubtedly by God to hys Apostles.

Sir Thomas More. *Workes*, fol. 491. *The second Part of the Confutation of Tyndall.*

Disguysed in cloud obscure the same dame Venus thyther brings,
And into water vessels bright it secretly she flinges
And makes therof *infusion* large, the vertue forth to take.

Phaer. *Aeneidos*, book xii. sig. M. iii.

God in the working of such clensing of the soule, and *infusion* of grace, vseth the sacramentes not as a bare sign but as an instrument with whiche and by whiche it pleseth hym to worke thē.

Sir Thomas More. *Workes*, fol. 386. *The second Part of the Confutation of Tyndall.*

This said, a fresh *infus'd* desire of fame

Enters their warmed blood, with such a will,

That they deem'd long they were not at the game.

Daniel. *History of Civil Wars*, book vi.

Yet, O most blessed Spirit, pure lampe of light,

Eternall spring of grace and wisdom true,

Vouchsafe to shed into my barren spright,

Some little drop of thy celestial dew,

That may my rymes with sweet *infuse* embrew.

Spenser. *Hymnes. An Hymne of heauenly Love.*

It was a strange exaction of Nebuchadnezzar upon his magi, to declare to him not onely the meaning, but the very dream, as if they had been the *infusers* of it.

Mountague. *Devoute Essayes, Treat. 16. sec. 6.*

Vitrification is the last work of fire, and a *fusion* of the salt and earth; which are fixed elements of the composition; wherein the *fusible* salt draws the earth and *infusible* part into one continuum.

Sir Thomas Brown. *Vulgar Errours*, book ii. ch. i.

And all that els was wont to worke delight

Through the diuine *infusion* of their skill.

Spenser. *The Teares of the Muses.*

So Phœbus, or some friendly Muse,

Into small poets song *infuse*,

Which they at second-hand reherse,

Through reed or bagpipe, verse for verse.

Butler. *Hudibras*, part i. can. 1.

But no sooner grows

The soft *infusion* prevalent and wide,

Than, all alive, at once their joy o'erflows

In music unconfin'd.

Thomson. *Spring.*

Still let my song a nobler note assume,

And sing th' *infusive* force of Spring on Man;

When Heaven and Earth, as if contending, vie

To raise his being, and serene his soul.

Id. *Id.*

I feel desires,

That give assurance of their own success,

And that, *infus'd* from heav'n, must thither tend.

Cowper. *The Task*, book v.

The priests, when they baptize, shall not only pour water on the head of the children but shall plunge them into the laver. This shows that baptism by *infusion* began to be introduced in cold climates.

Jortin. *Remarks on Ecclesiastical History*, vol. iii. p. 202.

INGA.
—
INGEN-
DER.

INGA, in *Botany*, a genus of the class *Polygamia*, order *Monoecia*. Generic character: hermaphrodite flower, calyx five-toothed; corolla tubular, five-toothed; stamens numerous, united; pod one-celled; seeds involved in a pulp: male flower, calyx five-toothed; corolla tubular, five-toothed; stamens numerous, united.

One species, *I. dulcis*, the Sappan fruit, native of the East Indies.

INGAGE, usually written *Engage*, *q. v.*; to bind or pledge, *sc.* to certain fulfilments; to bind, to attach.

They would have thought the best way had been for Christ himself to have appeared as a mighty temporal prince, which would have presently *ingaged* the whole Jewish nation to him, and they to have sent his ambassadours to the several princes and governors of the world at their own peril, to submit to his authority.

Stillfleet. Sermon 12. vol. iii. p. 451.

INGANNATION, Fr. *enganer*; It. *ingannare*; Sp. *enganar*, to deceive. See the French and Italian Etymologies of Menage.

Deception.

Whereunto whosoever shall resign their reasons, either from the root of deceit in themselves, or inability to resist such trivial *ingannations* from others, although their condition and fortunes may place them many spheres above the multitude; yet are they still within the line of vulgarity and democratical enemies of truth.

Sir Thomas Brown. Vulgar Errors, book i. ch. iii.

INGATE, *in*, and *gate*, *q. v.* the way *gaed* or *gade*, *gane* or *gone*.

The way gone in or into; the passage in, the entrance.

Th' one forward looking, th' other backward bent,

Therein resembling Janus auncient,

Which had in charge the *ingate* of the yere.

Spenser. Faerie Queene, book iv. can. 10.

But like as at the *ingate* of their berth,
They, crying, creepe out of their mother's wombe;
So wailing, backe goe to their wofull tombe.

Id. The Ruines of Time.

INGATHERING, *in*, and *gathering*. See GATHER.

A. S. *gaderian*, *colligere*, to collect or bring together.

The bringing, drawing, or collecting in.

And y^e feast of *ingatherynge*, in the ende of the yere, whē thou haste gathered in thy laboures out of the felde.

Bible, Anno 1551. Exodus, ch. xxiii.

INGEMINATE, } *In*, and *geminare*, *q. v.*; Lat.

INGEMINATION. } *geminare*, from *geminus*, quasi *geminus*, from the ancient *geno*, (as the Gr. *γένιμος*, from *γένειν*, to beget.) Applied emphatically when *two* are brought forth at the same parturition; and thus *geminare* is, consequentially, to *double*. And *ingeminate* is,

To double, to redouble; to reiterate, to repeat.

Those threats are deeds. She yet *ingeminates*

The last of sounds, and what she hears relates.

Sandys. Ovid. Metamorphoses, book iii. fol. 50.

Now he [Jesus] began, and often did *ingeminate* those sad predictions of his unhandsome usage he should shortly find.

Taylor. The Great Exemplar, part iii. sec. 3. fol. 429.

And certainly no man that considers the weight of this scripture expression will think that the apostle, by such an instance and *ingemination*, would press so thin a meaning as this is.

Hopkins. Works, fol. 511. Sermon 14.

INGE'NDER, *v.*

INGE'NERATE, *v.*

INGE'NERATE, *adj.*

INGE'NERABLE,

INGENERABI'LITY,

INGE'NERABLY,

INGE'NDURE.

Now commonly written *Engender*, *q. v.*; *en* or *in*, and *gender*; Fr. *gendre*, from the ablative *genere*, from *gignere*; Gr. *γένειν*, to beget.

To beget, to procreate, to breed, to produce, bear or bring forth, to propagate.

Ingenerable, (*in*, privative, and *generable*; Sp. *ingenerable*; It. *ingenerabile*;) that cannot or may not be begotten, procreated, bred, or produced.

Browne writes *ingenerated*, *i. e.* (*in*, privative) *un-generated*, unbegotten.

And there by a manner of virgine *ingendrure* arne these margarites *ingendred*, & afterward congeled.

Chaucer. The Testament of Loue, book ii. fol. 306.

And I saie that ydelnesse *ingendred* great pestilence.

Golden Boke, ch. xxix. sig. N.

Placabylitie is no lyttell parte of benignitie, and is properly where a man is by any occasyon meued to be angry, and natwithstandyng eyther by his owne reason *ingenerate*, or by counsaylle perswaded, omytteth to be reuenged, and often tymes receyuethe the transgressoure, ones reconsyled, into more favour.

Sir Thomas Elyot. The Governour, book ii. ch. vi.

Whatsoever is *ingendred* and bred in the owne proper place, is evermore kindly, and reteineth it owne nature better.

Holland. Livius, fol. 993.

Xenophanes holdeth the world to be eternall, *ingenerable*, uncreated, and incorruptible.

Id. Plutarch, fol. 670. Opinions of Philosophers.

Full well he knew, that eternal it was and *ingenerable*.

Id. Ib. fol. 844. Creation of the Soul.

The second thing which this doctrine aimed at, was the establishing the incorporeity and *ingenerability* of all souls.

Cudworth. Intellectual System, book i. ch. ii. sec. 14.

As for the conceit of Anaxagoras, of *præ* and post-existent atoms, endued with all those several forms and qualities of bodies *ingenerably* and incorruptibly, it was nothing but an adulteration of the genuine atomical philosophy.

Id. Ib. book i. ch. i. sec. 29.

The weight or authority of which rests in the consideration of those means whereby this opinion or perswasion hath been *ingenerated* in mankind.

Hale. Origin of Mankind, ch. ii. sec. 3.

And all her whole creation did her shewe

Pure and vnspotted from all loathly crime,

That is *ingenerate* in fleshly slime.

Spenser. Faerie Queene, book iii. can. 6.

Such abuses, enormities, and inconveniencies might, with a little sufferance, *ingender* more evil in the public weal, then could after be redubbed with much labour, study, diligence, and travail.

Strype. Memorials. Henry VIII. Anno 1538.

I must mind you, that if you will not disbelieve Helmont's relations, you must confess, that the *tria prima* are neither *ingenerable* nor incorruptible substances.

Boyle. Works, vol. i. p. 502. The Sceptical Chymist.

I would not in this place needlessly engage in the controversy about the *ingenerability*, (as they speak,) or the mutual transmutation of the bodies, that are called elementary.

Id. Ib. vol. v. p. 618. The General History of Air.

INGENHOUIA, in *Botany*, a genus of the class *Monadelphia*, order *Monogynia*, natural order *Malvaceæ*. Generic character: calyx three-parted, lobes ovate-lanceolate, pointed; corolla, petals five; the lower part of the flower pitcher shaped.

One species, *I. triloba*, native of Mexico. Decandolle.

INGENITE, It. and Sp. *ingenito*; Lat. *ingenitus*, past participle of *ingignere*, *in*, and *gignere*, Gr. *γένειν*, to beget.

Begotten in, inborn, innate.

Since their *ingenite* gravity remains,

What girder binds, what prop the frame sustains?

Blackmore. The Creation, book iv.

We must observe, that there is not only in the mind of man an *ingenit* sense of *turpe* and *honestum*, that constantly inclines him to the practice of such virtuous actions, but also a strong inclination of appetite, that, like a constant remora, stops and impedes the virtuous principle.

South. Sermons, vol. ix. p. 143.

INGE'STED, } Lat. *ingestus*, past participle of

INGE'STION. } *ingerere*, to bear or carry into.

Borne or carried into.

INGEN-
DER.
—
INGEST-
ED.

INGEST-
ED.
—
INGINE.

Though birds have no epiglottis, yet can they so contract the rim or chink of their larynx as to prevent the admission of wet or dry *ingested*; either whereof getting in occasioneth a cough, until it be ejected.

Sir Thomas Brown. *Vulgar Errors*, book iv. ch. viii.

It has got room enough to grow into its full dimension, which is performed by the daily *ingestion* of milk and other food, that's in a short time after digested into blood.

Harvey.

INGINE, } See ENGINE. Fr. *ingenieux*;
I'NGENY, } It. and Sp. *ingenioso*; Lat. *ingeniosus*, from *ingenium*; in, and
INGINE'ER, } *genius*, from *gignere*, to beget.
INGE'NIOUS, } *Ingenium* is used, *pro natura cu-*
INGE'NIOUSLY, } *jusque*, for the nature of any thing,
INGE'NIOUSNESS, } the natural disposition, strength,
INGE'NUOUS, } or ability. And, thus, *ingenious*,
INGE'NUOUSLY, } Having natural strength, abi-
INGE'NUOUSNESS, } lity, capacity, wit; witty, clever,
INGENU'ITY, } acute; having or showing con-
INGE'NIATE. } trivance or invention, inventive.

Daniel uses *ingeniate*, equivalent to—to contrive, to design.

Ingenuous: Fr. *ingenue*; It. and Sp. *ingenuo*; Lat. *ingenuus*, *quod ingentum, hoc est Natura insitum*; in-born, or implanted or ingrafted by Nature; *at homo ingenuus est is, qui statim ut natus est, liber est*. And, thus, *ingenuous* is,

Fitting or becoming a free-born man; free, frank, liberal, candid, fair, open, sincere.

Ingenuity: Fr. *ingénuité*; It. *ingenuità*; Sp. *ingenuidad*; Lat. *ingenuitas*; was used sometimes as equivalent to *ingeniousness*, and at others to the modern *ingenuousness*; now always to the former.

The adjectives and adverbs appear also to have been used indiscriminately.

Mr. Pegge observes that we have the term *ingenuousness* to answer the purpose of distinguishing between openness and dissimulation, "without leaving a loop to hang a doubt upon."—*Anecdotes of the English Language*, p. 261.

He was gladly seene and welcommed of the people as a man that was named very wise and *ingenious* in feats of warre.

Hakluyt. *Voyages, &c.* vol. ii. fol. 80. *The Losse of Rhodes*.

If thy master, or any man here, be angrie with thee, I shall suspect his *ingine*, while I know him, for't. How now! what noise is that?

Ben Jonson. *Every Man in his Humour*, act. v. sc. 3.

6. Some things have been discovered not only by the *ingeny* and industry of mankind, but even the inferior animals have subministr'd unto man the invention or discovery of many things natural and artificial and medicinal. Hale. *Origin of Mankind*, ch. iv. sec. 2.

An *inger*, in slanders, of all fashions,
That seeming prayes are yet accusations.

Ben Jonson. *Epigram* 115.

My worthy friends, the charge of this great state
And kingdom to my faith committed is,
And I must all I can *ingeniate*
To answer for the same, and render it
Upon as fair a reck'ning as I may.

Daniel. *A Funeral Poem*.

Did Nature (for this good) *ingeniate*;
To show in thee the glory of her best;
Framing thine eye, the star of thy ill fate;
Making thy face the foe to spoil the rest?

Id. *The Complaint of Rosamond*.

My promise will find credit with the most,
When they know *ingenious* Fletcher made it, he
Being in himselfe a perfect comedy.

F. Beaumont. *Prologue to the Chances*.

You, whom my muse *ingeniously* elects,
Denying earth your brave thoughts to enclose.

Drayton. *The Barons' Wars*, book iii.

He shewed as little *ingenuity* as *ingeniousnesse*, who cavilled at the map of Grecia for imperfect, because his father's house in Athens was not represented therein.

Fuller. *Worthies of England*, vol. i. p. 75.

MACI. *Ingenuitie*! I see his ignorance will not suffer him to slander her, which he had done most notably, if he had said wit for *ingenuitie*, as he meant it.

Ben Jonson. *Every Man out of his Humour*, act iii. sc. 9.

My constancy I to the planets give;
My truth to them who at the Court do live;
Mine *ingenuity* and openness
To Jesuits.

Donne. *The Will*.

Madame, I know your Christian *ingenuitie* such, that you will not grudge others the communication of this your private right.

Hall. *Works*, vol. i. p. 17. *To Lady Drury*.

This [the establishment of schools and academies] would soon make the whole nation more industrious, more *ingenuous* at home; more potent, more honourable abroad.

Milton. *Works*, vol. i. fol. 599. *To establish a Free Commonwealth*.

Lest I should seem to any to decline your variety of arguing and *ingenuity*, rather than your immoderate impertinence.

Id. *Ib.* vol. i. fol. 509. *A Defence of the People of England*.

The other bishops among them offer'd to have born their charges, esteeming it more honourable to live on the public, than to be obnoxious to any private purse. Doubtless an *ingenuous* mind, and far above the Presbyters of our age.

Id. *Ib.* vol. ii. fol. 35. *The History of England*.

By those mishaps our errors that attend,
Let us our faults *ingenuously* amend.

Drayton. *England's Heroical Epistles*. Mortimer to Queen Isabel.

The Fathers' authority in points of this nature, not bordering on essentials of faith, is of no great strength; they in such cases speaking out of their own *ingeny* and conjecture.

Barrow. *Works*, vol. i. fol. 32. *Of the Pope's Supremacy*.

These verses were written for an *ingenious* young gentleman, my friend, upon his translation of the critical history of the Old Testament, composed by the learned father Simon.

Dryden. *Religio Laici*. Preface.

Homer has *ingeniously* begun his *Odyssey* with the transactions at Ithaca, during the absence of Ulysses.

Id. *Of the Action of the Odyssey*.

The greater appearance of *ingeniousness*, as well as innocence, there is in the practice I am disapproving, the more dangerous it is, and the more fit to be examined and decryed.

Boyle. *Works*, vol. ii. p. 444. *Occasional Reflections*.

This both satisfied and astonished the bishops, wondering at the *ingeniousness* and diligence of so poor a man.

Burnet. *History of the Reformation, Anno 1543*.

A pure *ingenuous* elegance of soul,
A delicate refinement, known to few,
Perplex'd his breast, and urg'd him to retire.

Thomson. *Summer*.

The words spoken by Mr. Martin in the Parliament were to this purpose, That it was better one family should perish than that the people should be destroyed: and being required to explain himself, he *ingenuously* confessed that he meant the family of the king.

Ludlow. *Memoirs*, vol. i. p. 69.

He that resolves not to renounce his sins till he thinks Christ is ready to renounce him for them, may very probably lose his soul, and has most certainly lost his *ingenuity*, and that will appear a very sad loss for a man that, being by death denied the opportunities of actually leading a new and pious life, must derive his comfort from the assurance that he sincerely intends it.

Boyle. *Works*, vol. ii. p. 381. *Occasional Reflections*. Meditation 13.

Their implements for fishing and hunting, which are both *ingeniously* contrived and well made, are nets, hooks, and lines, harpoons, gigs, and an instrument like an oar.

Cook. *Voyages*, vol. vi. book iv. ch. iii.

I feel diviner fires my breast inflame,
To active science and *ingenuous* fame.

Akenside. *Love, an Elegy*.

They [the evangelists] *ingenuously* confess the misbehaviour of the apostles upon some occasions.

Jortin. *Discourse concerning the Christian Religion*, vol. i. p. 124.

The same art of scaling has likewise been practised with good success by many military *engineers*.

Spectator, No. 311.

INGI-
NEER.
—
INGLO-
RIOUS.

Of all the means which human *ingenuity* has contrived for recalling the images of real objects, and awakening, by representation, similar emotions to those which are raised by the original, none is so full and extensive as that which is executed by words and writing.
Blair. Lecture 5. vol. i. p. 117.

INGIRT, *in*, and *girt*. See **GIRD**. A. S. *gyrd-an*, to surround, to enclose; *gird*, *girded*, *girdt*, *girt*.
To surround, to enclose, to encircle, to environ.

The wreath is ivy that *ingirts* our brows,
Wherein this night-bird harb'eth all the day.
Drayton. The Owl. To Sir Walter Aston, Knight.

— She prepar'd to cut the wat'ry zone
Ingirting Albion.
Browne. Britannia's Pastorals, book ii. song 1.

And caus'd the lovely nymph to fall forlorn
In Dia, with circumsfluous seas *in-girt*.
Fenton. Homer Imitated.

INGLE, or **ENGLE**. In Spanish *ingle* is the groin. Originally (says Nares) signified a male favourite of the most detestable kind. See Nares.

To *ingle*; to wheedle, to coax.

GET. Coming, as we do, from his quondam patrons, his dear *ingles* now, the brave spark Tradewell.

Massinger. The City Madam, act iv. sc. 1.

Thy little brethren, which like fairy sprights
Oft skipt into our chamber, those sweet nights,
And kist, and *ingled* on thy father's knee,
Were brib'd next day, to tell what they did see.

Donne. Elegy 4. The Perfume.

Of the more common usage of **INGLE** Mr. Todd speaks as follows: "probably from *igniculus*, dim. of *ignis*, Lat. a sparkle of fire. Dr. Jamieson notices the Gael. *aingeal*, which has been rendered fire. Fire or flame; a blaze. North; Ray, *Yorkshire Glossary*; and Grose. "*Engle* or *Ingle-wood* signifies wood for firing." Ritson, *Anc. Pop. Poet.* "*Englewood*, or *Inglewood*, is the name of a Forest in Cumberland. An *Ingle* of sticks is a common expression in Cumberland."

INGLOBE, Fr. *englober*. Used met. by Milton as equivalent to—

To infix herself, *q. d.* as in the centre of a globe.

So that prelaty, if she will seek to close up divisions in the church, must be forc'd to dissolve and unmake her own pyramidal figure, which she affirms to be of such uniting power, whereas indeed it is the most dividing and schismatical form that geometricians know of, and must be fain to *inglobe* or incube her self among the presbyters.

Milton. Works, vol. i. fol. 53. The Reason of Church Government.

INGLO'RIOUS, } Fr. *inglorieux*; It. *inglorioso*;
INGLO'RIOUSLY. } Lat. *inglorius*, *in*, privative, and
INGLO'RIOUSNESS. } *gloria*, from *γλῶσσα*, the tongue,
or from *κέλ-ωρ*, *i. e.* *φωνή*, from *κέλ-ειν*, to call. See
GLORY.

Without, not possessing, not seeking,—fame or renown; obscure, unknown; ignominious, disgraced, disgraceful.

Who will not venture life a king to bee,
And rather rule and raigue in soueraigne see,
Than dwell in dust *inglorious* and base,
Where none shall name the number of his place?

Spenser. Mother Hubbard's Tale.

'Twere better in soft pleasure and repose
Ingloriously our peaceful eyes to close.

Denham. Of Old Age, part iv.

The contrary to what is said of the Divine Essence, may be properly affirmed of the Essence of Christianity; the wisdom of God incarnate, *viz.* that the scrutator of this mystery shall be oppress'd by the *ingloriousness* of the object.

Mountague. Devoute Essayes, Treat. 1. part ii. sec. 2. p. 9.

Torn from the dear embrace
Of weeping consort, and depriv'd the sight
Of his young guiltless progeny, he seeks
Inglorious shelter, in an alien land.

J. Philips. Blenheim.

How long wilt thou the general joy detain,
Starve and defraud the people of thy reign;
Content *ingloriously* to pass thy days,
Like one of Virtue's fools that feed on praise.

Dryden. Absalom and Achitophel.

Some mute *inglorious* Milton here may rest.

Gray. Elegy written in a Country Church-yard.

INGLUT, also written *Englut*, *q. v.* *In*, and *glut*, *q. v.* Fr. *engloutir*; Lat. *gluttire*, *gluttus*; Gr. *γλωττῖς*, that part of the neck by which the food is transmitted.

To swallow, (*sc.* in abundance,) to fill by swallowing; met. to stuff or cram full.

Being ones *ingluttet* with vanitie, he will streightway lothe all learning, and all good counsell to the same.

Ascham. Works, p. 226. The Schole Master.

INGORGE, also written *Engorge*, *q. v.* *In*, and *gorge*; Lat. *gurgus*; met. *helluo*, a glutton.

To swallow, like a glutton.

Greedily she *ingorg'd* without restraint,
And knew not eating death.

Milton. Paradise Lost, book ix. l. 791.

INGOT, "Fr. *lingot*, an *ingot*, lump, or masse of metal." Cotgrave; which Menage derives from the Lat. *lingua*, (as if *tongue-shaped*.) But Skinner notices that Chaucer uses *ingot*, for that in which metal is fused or melted; and hence prefers the Dutch *ingieten*, to infuse, participle *inghegoten*. See **GUT**.

And whan this alkymistre saw his time,
Riseth up, Sire preest, quod he, and stondeth by me;
And for I wrote wel *ingot* have ye non,
Goth, walketh forth, and bringeth a chalk ston
For I wol make it of the same shap,
That is an *ingot*, if I may haue hap.

Chaucer. The Chanones Yemannes Tale, v. 16674.

Such battrig beating through ye chinks
Far rendryng aunswers ryng, & *yngot* gaddes with clashing clincks,
In blustryng forges blowne.

Phaer. Aeneidos, book viii. sig. Z.

Some others were new driuen, and distent
Into great *ingowes*, and to wedges square.

Spenser. Faerie Queene, book ii. can. 7.

All having blown to sparks their noble fire,
And drawn their sound gold *ingot* into wire.

Donne. Letters. To the Countess of Salisbury.

Paraphrases, though handsome, do as much wrong them, as a mixture of silver, though no ignoble metal, does wrong an *ingot* of gold.
Boyle. Works, vol. ii. p. 321. Touching the Style of Holy Scripture.

Some gleam like silver, some outshine
Wrought *ingots* from Besoara's mine.

Jones. Tales. The Hind Wife.

INGRACE, } *In*, and *grace*, *q. v.*
INGRA'CIOUS. } Graciously admitted or received;
favoured, honoured. *Ingracious*, (*in*, privative,) usually written *ungracious*, *q. v.*

Ingrac'd into so high a favour there

The saints, with their beau-peers, whole worlds outwear.

G. Fletcher. Christ's Triumph over Death.

Here before the Gods I protest, whom I cal to witnesse, that I will by fire and sword, and with all my might and maine, persecute and drive the country of L. Tarquinius the Proud, and his *ingracious* wife, and the whole brood of his children, and suffer neither him nor any els for his sake to raigue as king at Rome.

Holland. Livius, fol. 41.

INGLO-
RIOUS.
—
INGRACE

INGRAFF
—
INGRATE.

INGRAFF, } Also written *Engraff*, *q. v.* *In*, and
INGRA'FT. } *graff*, *q. v.* A. S. *graf-an*, to cut or
carve. See the Quotation from Lady M. Montague.

To carve or cut into, to make an incision, *sc.* for the purpose of inserting, and, consequently, to insert, or fix, or fasten in or upon; to set or seat, to root deeply.

For some were sent unto him from the LL. of the country, to make shew and proove of the valour *ingrafted* naturally in that nation.

Holland. *Livius*, fol. 683.

Unskilful with what words to pray, let me
Interpret for him; me, his advocate
And propitiation; all his works on me
Good or not good *ingraft*, my merit those
Shall perfect, and for these my death shall pay.

Milton. *Paradise Lost*, book xi. l. 35.

Thou paint'st as we describe, improving still,
When on wild Nature we *ingraft* our skill;
But not creating beauties at our will.

Dryden. *Epistle 15. To Sir Godfrey Kneller*.

The small-pox, so fatal, and so general, amongst us, is here entirely harmless, by the invention of *ingrafting*, which is the term they give it.

Lady M. W. Montague. *Letter 31*.

Mow Melibæus, now *ingraft* the pear,
Now teach the vine its tender sprays to rear!

Beattie. *Virgil. Pastoral 1*.

From the manners of the Republick a custom had been *ingrafted* into the monarchy of Rome, altogether unsuitable to that mode of government.

Burke. *Works*, vol. x. p. 212. *Of English History*, A. D. 51.

INGRAIN, also written *Engrain*, *q. v.* *In*, and *grain*, *q. v.* *i. e.* the growing of wood, the direction of the fibres; and, thus, the natural texture.

To work into the natural texture; to impregnate the whole matter or substance.

Then had not that confus'd succeeding age
Our fields *ingrain'd* with blood, our rivers dy'd
With purple-streaming wounds of our own rage,
Nor seen our princes slaughter'd, peers destroyed.

Daniel. *History of Civil Wars*, book iii.

INGRAPPLE, also written *Engrapple*, *q. v.* *In* and *grapple*, *q. v.* diminutive of *gripe*. A. S. *grip-an*.

To *gripe* or seize hold of.

A cub-foxe, drinking out of the river Arnus in Italy, had his head seised on by a mighty pike, so that neither could free themselves, but were *ingrappled* together.

Fuller. *Worthies*, vol. ii. p. 2. *Of Lincolnshire*.

Look how two lions fierce, both hungry, both pursue
One sweet and self-same prey, at one another fly,
And with their armed paws *ingrappled* dreadfully.

Drayton. *Poly-olbion*, song 12.

INGRA'TE, } *In*, and *grate*, *q. v.* Lat. *grates*;
INGRA'TEFUL, } Gr. *χαριτες*, from *χαρι-εἶν*, to re-
INGRA'TEFULLY, } joice. See GRACE.

INGRA'TITUDE. } Joyless, displeasing, disagree-
able; bearing no pleasing or kind feeling, no good will or kindness; *sc.* in return for good will or kindness, for services performed, or benefits bestowed; thankless, unwilling, or refusing to return a service or benefit.

Ingrateful is now usually written *Ungrateful*.

And Cryst in Mat. how depely damnth he the *ingrate* cyties that wold not be monished by Sodom and Gomor.

Joye. *Exposition of Daniel*, ch. v.

If ought my slender skill
or writing were of powre
No processe of *ingratefull* time
her vertues should deuour.

Turbervile. *Upon the Death of Elizabeth Arhundle*.

The most damnable vice, and moste agaynst justice, in myn opinion, is *ingratitude*, commenly called *unkindnesse*.

Sir Thomas Elyot. *The Governour*, book ii. ch. xiii.

Who notwithstanding that in former fight
He of the prince his life receiued late,
Yet in his mind malicious and *ingrate*.

Spenser. *Faerie Queene*, book vi. can. 7.

And not contented with this, he promised by proclamation a great sum of money to him that would kill Marius: a very *ingrate* and unthankful part, considering that Marius not many days before, having Sylla in his own house, in his hands and custody, delivered him from perill, and set him in safety.

Sir Thomas North. *Plutarch*, fol. 391. *Sylla*.

That seemes, with none of them thou fauour foundest,
Or art *ingratefull* to each gentle maid,
That none of all their due deserts resoundest.

Spenser. *Colin Clouts come Home again*.

What he gives
(Whose praise be ever sung) to man in part
Spiritual, may of purest spirits be found
No *ingrateful* food.

Milton. *Paradise Lost*, book v. l. 407.

And this is the more to bee striven for, because we are all naturally prone to afflict our selves with our owne forwardnesse; *ingratefully* contemning all we have, for what we would have.

Hall. *Works*, vol. i. fol. 86. *Heaven upon Earth*.

Ingratitude how deeply dost thou wound!
Sure, first devised to no other end,
But to grieve those whom nothing can offend.

Drayton. *The Legend of Matilda the Fair*.

Was it your love that prompted you to part,
To leave me dying, and to break my heart?
See whom you fled, inhuman and *ingrate*.

Landsdown. *The British Enchantress*, act ii. sc. 1.

He not only sits down easily and quietly, but is very well pleased with the dispensations of the divine Providence towards him, how *ingrateful* soever they may be to flesh and blood.

Skarpe. *Works*, vol. i. p. 145. *Sermon 1*.

Insomuch that Whitgift in some earnestness professed, "That it was strange to him to hear so notable a bishop, so learned a man, so stout a champion of true religion, so painful a prelate, so *ingratefully* and spitefully used by a sort of wavering, wicked, and wretched tongues.

Strype. *Life of Archbishop Whitgift*, Anno 1572.

In the charge of *ingratitude*, *omnia dixeris*: it is one great blot upon all mortality: it is all in a word: it says amen to the black roll of sins: it gives completion and confirmation to them all.

South. *Sermons*, vol. i. p. 469.

Ah! never may our arms such issue find,
Nor we rebel *ingrate*, while heaven is kind.

Brookes. *Jerusalem Delivered*, book i.

Canst thou, bright pattern of exalted truth,
To sorrow doom the summer of thy youth,
And I, *ingrateful*! all that sweetness see
Consign'd to lasting misery and me?

Falconer. *The Shipwreck*, can. 1.

INGRA'TIATE, *v.* } See INGRACE, *ante*.

INGRA'TIATING. } To introduce (*in gratium*)
into favour; to obtain a place (*in gratiâ*) in favour;
to gain or acquire the favour or good will, or kindness;
to cause to be, to render *grateful* or pleasing.

This tax (called a beneuolence) was abolished by Richard the Third, by act of parliament, to *ingratiate* himselfe with the people.

Bacon. *King Henry VII*. fol. 100.

Were but the love of Christ to us, ever suffered to come into our hearts, (as species to the eye by introreception) had we but come to the least taste and relish of it, what would we not do to recompence, and answer, and entertain that love? What difficulty would it not *ingratiate* to us?

Hammond. *Works*, vol. iv. fol. 564. *Sermon 1*.

Which had been a very great indulgence and *ingratiating* to women of greatest quality.

Bishop Taylor. *Artificial Handsomeness*, p. 176.

The confederates, on the other side, would not hear of Breda: they took that proposition as an artifice, to *ingratiate* with the States beyond the rest of their allies.

Sir Wm. Temple. *Works*, vol. ii. p. 312. *Memoirs from 1672 to 1679*.

INGRATE.

—
INGRA-
TIATE.

INGRA-
TATE.
—
INGRE-
DIENT

Lysimachus, though he was a man destitute of all politeness, *ingratiated* himself both with Philip and his pupil, and became the second man at court, by calling the king Peleus, the prince Achilles, and himself Phoenix.
Spectator, No. 337.

One of these who came off was the old man, who had already *ingratiated* himself into our favour.

Cook. Voyages, vol. iv. book iii. ch. v. p. 49.

INGRAVE, now more usually written *Engrave*, *q. v.* *in*, and *grave*, *q. v.* A. S. *graf-an*, to dig, to cut into, to hollow out.

To dig out; and, consequentially, to bury in a place dug out—a *grave*.

To cut or carve into; to make incisions; met. to inscribe, to imprint or impress, *sc.* upon the mind.

Wherby they have particularly acquired for the selfe eternall glory, and also right honorable buryall, not onely to be therein *ingraued*: but that their vertue and their glory, bee in the same celebrated and magnified for evermore.

Nicoll. Thucydides, fol. 56.

But in Lorde William, the eldest sonne of Henry, all these vertues wer surely planted and *ingrauen*.

Hall. Edward IV. The second Yere.

All the wals vpon the inner side were seeled ouer with plates of beaten gold, wherupon were *ingrauen* y^e pictures of knights hauing about their temples, ech of them a wreath of golde, adorned with precious stones.

Hakluyt. Voyages, &c. vol. ii. fol. 57. *Odoricus.*

Or if some sparkes of this celestiaall flame
Had not *ingrau'd* this sentence in their brest:
"In him that made them is their onely rest."

Beaumont. In Spiritual Comfort.

Our ancient law-books aver it to be an unwritten law of common right, so *ingraven* in the hearts of our ancestors, and by them so constantly enjoy'd and claim'd, as that it needed not enrolling.

Milton. Works, vol. i. fol. 379. *An Answer to Eikon Basilike.*

I have here, as in the former volumes, caused a map to be *ingraven*, with a pricked line representing to the eye the whole thread of the voyage at one view.

Dampier. Voyages, Anno 1699. vol. iii. *Preface*, sig. A. 6.

I am apt to think, that could we look into our own hearts, we should see money *ingraved* in them in more lively and moving characters than self-preservation.
Spectator, No. 450.

INGRAVIDATE, *in*, and *gravitate*; (see **GRAVE**;) Lat. *gravida*, *quæ jam gravatur conceptu*.

Loaded, burthened; met. impregnated, with a load or burthen.

They may be so pregnant and *ingravidated* with lustful thoughts, that they may as it were die in travel, because they cannot be delivered.

Fuller. Holy State, p. 35.

INGREAT, *in*, and *great*, *q. v.*

To magnify, to enlarge, to aggrandize.

It appeareth, that there is, in all things, a desire to dilate and to *ingreat* themselves.
Fotherby. Atheism, (1622,) p. 174.

As some are gentle and benign, so some others, to *ingreat* themselves, might strain more than the strong will bear.
Archbishop Abbot. Speech in Rushworth's Collection, vol. i. p. 455.

INGRE'DIENT, *n.* } Fr. *ingredient*; It. and Sp. *ingrediente*; Lat. *ingrediens*,
INGRE'DIENT, *adj.* } present participle of *ingredi*.
INGRE'DIENCE, }
INGRE'DIENCY. } to step in, to enter; *in*, and *gradiri*; *Gradus*, (see **GRADE**;) the motion of one (foot) to pass before the other, over or above the other.

Any thing entering; any simple or individual thing entering, *sc.* to form a mixture or composition; a component part; met. a quality entering into the composition or conformation.

— In whom all white, and red, and blue
(Beauty's *ingredients*) voluntary grew,
As in an unvex'd paradise.

Donne. Funeral Elegies. Anatomy of the World.

The invention of arts doth not only depend upon the existence of the materials of things artificial, no nor singly upon the various combinations of those materials; but upon the phantasie, design and destination of man, which is various, according to those various temperaments that have *ingredience* and influence into him.

Hale. Origin of Mankind, ch. iv. sec. 2.

So far as the law is obligatory in generall, and not dispensed with in particular, so far obedience is a duty in all instances of acts where no sin is *ingredient*.

Taylor. The Great Exemplar, part i. fol. 72.

— So they can
Make up some fierce, deed-doing man,
Compos'd of many *ingredient* valours,
Just like the manhood of nine tailors.

Butler. Hudibras, part i. can. 2.

Where every element was weigh'd so well,
That heaven alone, who mix'd the mass, could tell
Which of the four *ingredients* could rebel.

Dryden. To the Duchess of Ormond.

Elements being called so, in relation to the constituting of mixt bodies, it should be upon the account of its *ingrediency*, and not of its use, that any thing should be affirmed or denied to be an element.

Boyle. Works, vol. i. p. 516. *The Sceptical Chymist.*

— The love of Nature's works
Is an *ingredient* in the compound Man,
Infus'd at the creation of the kind.

Cowper. The Task, book iv.

INGRE'SS, } It. and Sp. *ingresso*; Lat. *ingres-*
INGRE'SSION. } *sus*, from *ingredi*. See **INGREDIENT**,
ante.

Motion or step in, coming in, entrance.

When honey is to be taken forth of the hives, the holes and passages for the *ingresse* and *egresse* of the bees ought to be well rubbed and besmeared with the hearbe melissophyllon and genista bruised and stamped.

Holland. Plinie, vol. ii. fol. 95. *Natural History*, book xxi.

The phenomena seem very favourable to their hypothesis, that suppose congelation to be effected by the *ingress* of frigorifick atoms into the water or other bodies to be congealed.

Boyle. Works, vol. ii. p. 530. *The Experimental History of Cold*, tit. 6.

Mercury; being of a nearer cognation to metals than any other liquor is, may happily have a more powerful *ingression* into gold, than any other body whatever.

Digby. Of Bodies, ch. xv. p. 166.

INGRO'SS, } More usually written *Engross*, *q. v.*
INGRO'SSER. } *in*, and *gross*; Mid. Lat. *grossus*,
from the Lat. *crassus*, (*a multâ carne*;) fleshy, thick in flesh.

To have or take in large quantities; to take or appropriate; to buy or purchase, largely; to occupy or engage largely, greatly; to write in large, plain letters.

Suffer not these rich men to buy up all, to *ingross*, and forestall, and with their monopoly to keep the market alone as please them.

Sir Thomas More. Utopia, book i. p. 71.

Some who would *ingross* to themselves the whole trade of interpreting, will not suffer the clear text of God to do the office of explaining itself.

Milton. Works, vol. i. fol. 221. *Of Nullities in Marriage.*

Surely he could be no canonical incumbent in any benefice, not being in orders, which leaueth him under the suspicion of being a great *ingrosser* of long leases in church-livings.

Fuller. Worthies, vol. i. p. 91. *Berkshire.*

On the 24. the Prolocutor being absent, his surrogate, with the clergy, were called up; and the *ingrossed* bill of subsidy was read to them, and they all unanimously agreed to it.

Burnet. History of the Reformation, Anno 1562.

A dog, a parrot, or an ape,
Or some worse brute in human shape,
Ingross the fancies of the fair,
The few soft moments they can spare,
From visits to receive and pay.

Swift. Cadenus and Vanessa.

INGRE-
DIENT.
—
INGROSS.

INGROSS-
ING.
—
IN-
GUILTY.

INGROSSING, or ENGROSSING, in *Law*, is a misdemeanour punishable by fine and imprisonment. The offence consists in getting into one's possession or buying up large quantities of provisions, with intent to sell them again. It is very like the offences of FORESTALLING and REGRATING; the former of which consists in buying provisions on their road to market; the latter in buying them in the market and selling them again, either in the same market or within the distance of four miles from it. The Law forbids such purchases as these, on the ground that they are supposed to enhance the price of provisions above that which is fair and reasonable. In the present state of Society in England, we may doubt whether any individual by his own *bonâ fide* purchases, without spreading abroad false rumours and reports, can injure the Public, although the purchases were made with the intent to sell again. If he cannot do so, the reason for considering Ingrossing as an offence has passed away.

Ingrossing does not partake of the nature of a monopoly in the legal sense of that word. A monopoly is an exclusive privilege granted by the King to a subject for the sole buying and selling, making, working, or trading, in any article of commerce whatsoever. These monopolies were carried to an enormous extent in the reign of Elizabeth; but by a Statute passed in the reign of James I. the power of the Crown to grant them was declared illegal, with an exception in favour of the authors of new inventions, to whom a monopoly may be granted for a few years by Letters Patent, and of a few specified articles. Now it is the essential character of a monopoly, that no one, save the King's grantee, can trade in the article monopolized; whereas the article Ingrossed is open to the whole world until purchased by the Ingrosser. This distinction has been noticed, because Mr. Justice Blackstone, in his *Commentaries*, has placed monopoly next after Ingrossing, and said that they are much the same kind of offences; and the high authority of the learned Commentator may thus throw an odium on Ingrossing which it does not deserve. In an indictment for Ingrossing it is necessary to state the quantity Ingrossed; an indictment for Ingrossing a great quantity of fish, geese, and ducks was quashed, because no particular quantity of fish, geese, and ducks was stated.

Ingrossers in Law French are those *qui achetent en gros*. Spelman has visited them heavily. *In specie, et sic vulgo notior, multoque execrator is est (Ingrossator) qui crescentes segetes aut rem annonariam Statutis non permissam, similiter congerit et accumulatur. Hanc Reipublicæ erucam assidue aucupantur Informatores; corvi corvum, lupi lupum.*

See also Girdler, *Observations on the pernicious Consequences of Forestalling, Regrating, and Engrossing, with a List of the Statutes, &c. which have been adopted for the Punishment of those Offences*, 1800.

Of the Ingrosser, or writer of Legal Instruments *qui forensi caractere acta et instrumenta forensia paginis inscribit membranis*, Spelman observes that the Officer of the Exchequer who has the care of the Great Roll, now called *Clerk of the Pipe*, in the time of Henry VI. was known as *Ingrossator magnæ Rotulæ*, and the *Pipæ contrarotulator*, whom, in modern diction, we suppose to be *Secondary* to the Clerk, as *Duplex Ingrossator*.

INGUILTY, *i. e. unguilty, q. v. guiltless, innocent, in, and guilty.* See GUILTY.

IN-
GUILTY.
—
INHABIT.

Esther works her face to an unwilling smile upon that hateful guest: and the king (as not *inguilt* of any indignity that he hath put upon his favourite) frames himself to as much cheerfulness, as his want of rest would permit.

Hall. Works, vol. i. fol. 1350. *Contemplations. Haman Hanged, &c.*

INGULF, or } Also written *Engulph, q. v. In,*
INGULPH. } and *gulf, q. v. Fr. engolfer; D. golp-en, to gulp, or swallow largely; to swallow eagerly, greedily: from the Latin gula, or the sound. Skinner.*

To swallow up, to plunge, (as into a *gulf*;) to absorb.

Southward through Eden went a river large,
Nor chang'd his course, but through the shaggie hill
Pass'd underneath *ingulft*.

Milton. *Paradise Lost*, book iv. l. 224.

Now from th' ensanguin'd Ister's reeking flood
Tardy with many a corse of Boian knight,
And Gallic, deep *ingulft*, with barbed steeds
Promiscuous, Fame to high Olympus flew.

J. Philips. *Cerealia*, (1706.)

Yet still higher rose,
Ev'n in th' eternal snows of Lebanon,
That hallow'd spring; thence, in the porous earth
Long while *ingulph'd*, its crystal weight here forc'd
Its way to light and freedom.

Mason. *The English Garden*, book ii.

INGURGITATE, } Fr. *ingurgiter*; Lat. *ingur-*
INGURGITA'TION. } *gitare*; to put or take down the
throat, (*gurses*.) As the French

To *ingulf*, to swill or swallow in; also, to ravine, to devour greedily.

Alwaye I shal exhorte tutours and gouvernours of noble chyltren,
that they suffre them not to vse *ingourgytations* of meate or drynke.
Sir Thomas Elyot. *The Governour*, book i. ch. xi.

If a man do but once set his appetite upon it, [pleasure] let him
ingurgitate himself never so deep into it, yet shall he never be able to
fill his desire with it.

Fotherby. *Atheism*, (1622,) p. 206.

Nothing pesters the body and minde sooner than to be still fed, to
eat and *ingurgitate* beyond all measure, as many doe.

Burton. *Anatomy of Melancholy*, fol. 235.

Too much abstinence turnes vice, and too much *ingurgitation* is
one of the seven, and at once destroyes both nature and grace.

Hall. Works, vol. iii. fol. 507. *Of Contentation*.

INGUSTIBLE, Sp. *ingustable*; Lat. *ingustabilis*;
that cannot be tasted; *in*, privative, and *gustare*, to taste.
See GUST.

As for their taste, if their nutriment be ayr, neither can it be an
instrument thereof; for the body of that element is *ingustible*, void of
all sapidity, and without any action of the tongue, is by the rough
artery or weazon conducted into the lungs.

Sir Thomas Brown. *Vulgar Errors*, book iii. ch. xxi.

INHABILITY, Fr. *inhabile, inhabilité*; Lat. *inhi-*
bilis; (*in*, and *habilis*, that may be used;) unfit for use.
Unfitness, unaptness.

Whatever evil blind ignorance, false presumption, unwearied credu-
lity, precipitate rashness, unsteady purpose, ill contrivance, backward-
ness, *inhability*, unweildiness and confusion of thought beget, wise-
dom prevents.

Barrow. Works, vol. i. fol. 2. *Sermon* 1.

INHA'BIT, } Fr. *inhabiter*; It. *abitare*; Sp.
INHA'BITABLE, } *habitar*; Lat. *inhabitare*; *in*, and
INHA'BITANT, } *habitare*, from *hab-ere*, to have,
INHA'BITANCE, } hold, or keep.
INHA'BITATE, } To have, hold, or keep, himself;
INHABITA'TION, } to dwell, to reside, to remain or
INHA'BITER, } abide.
INHA'BITRESS. } *Inhabitable*, as the Fr. and Sp.
inhability; It. *inhabitable*; Lat. *inhabilitys*, (*in*,
privative,) that may not be *inhabited*; as we now

INHABIT. write *uninhabitable*; also as the French, that may be *inhabited*; *habitable*.

In the Example from Braithwaite, produced by Mr. Steevens, *inhabited*; *in*, privative, *uninhabited*.

With great lands & liberties this house did encrease,
And sette here secular canons, which by the space
Of nine score years & ten *inhabited* this place.

R. Gloucester. *The Foundation of the Abbey of Gloucester*, p. 581.

But sone after Kyng Wylliam chasyd them out and droue them to
theyr schyppes and toke suche displeasure with the *inhabytans* of
that prouynce that ne destroyed the lande from Yorke to Durnam.

R. Brunne, p. 76. note.

Their riches was their old seruise
Which euer then had be fond
Sith first *inhabite* was the lond.

Chaucer. *The Dreame*, fol. 362.

All things be hideous, terrible, loathsome, and unpleasant to behold:
all things out of fashion and comeliness; *inhabited* with wild beasts
and serpents; or at leastwise, with people that be no less savage,
wild, and noisome than the very beasts themselves be.

Sir Thomas More. *Utopia*, (by Robinson) book i. p. 33.

And if they haue a lorde or a great man to their prisoner, they
make great joye therof, and will conuey hym into Boesome, or into
Austryche, or into Xasenne, and kepe hym in some castell *inhaby*
table.

Lord Berners. *Froissart*. *Cronycle*, vol. ii. p. 335.

Theodoricus, as his mortall enemy, folowed, fyrynge and wastynge
the countrey as he went, in so moche that the *inhabytauntes* of y^e
couñtreys fell before hym, besechyng his grace y^e for the offence of
one man, he wold not destroye so many innocentes.

Fabyan, vol. i. ch. 135.

Seyng he him selfe geneth lyfe and breath to all men euery where,
and hathe made of one bloude all nacyns of menne, for to dwell on
all the face of the earth, and hath assigned before, howe longe tyme,
and also the endes of their *inhabytacyon*, that they should seke God,
yf they myght feel and fynde him, though he be not farre from euery
one of vs.

Bible, Anno 1551. *Actes*, ch. xvii.

He thought it mete to disappoint hym of theis helpes, ere he
assailed him by battel: lest either being brought to vtter dispayre,
he myght hide himselfe among the Menapias, or otherwyse he him-
selfe be compelled to feight wyth *thinkablers* on the further side of
the Rhine.

Arthur Goldyng. *Cæsar*. *Commentaries*, book vi. fol. 148.

King Latinus with the Aborigines, who at that time *inhabited*
those parts, ran forth in warlike manner out of towne and country, to
withstand the violent invasion of these strangers.

Holland. *Livius*, fol. 3.

————— Be aliue againe,
And dare me to the desart with thy sword:
If trembling I *inhabit* (*inhibit*?) then protest mee
The baby of a girle.

Shakspeare. *Macbeth*, fol. 142.

Others in imitation of some valiant knights, have frequented
desarts and *inhabited* provinces.

Braithwaite. *Survey of Histories*, 1614.

Nor would the kings of the earth, nor all which live
In the *inhabitable* world, believe,
That any adversary, any foe,
Into Jerusalem should enter so.

Donne. *Divine Poems*. *The Lamentations of Jeremy*.

Haply by the divine providence so ordering all, that some parts of
the world should be *habitable*, others *inhabitable*, according to excess-
ive cold, extreme heat, and a meane temperature of both.

Holland. *Plutarch*, fol. 671. *Opinions of Philosophers*.

And otherwise, how much must it be, that would containe such an
innumerable compaignie of people shifting their seats ever and anon,
as they do. Wherby I guesse, that the over-measure of the clime
inhabitable, is much greater.

Id. *Plinie*, vol. i. fol. 49. *Natural History*.

I. SAYL. Here's nothing, sir, but poverty and hunger;
No promise of *inhabitanee*; neither track of beast.
Beaumont and Fletcher. *The Sea Voyage*, act iv. sc. 1.
Mischief, that black *inhabitant* of hell,
Which never fails continual watch to keep,
(Fearful to think, a horrid thing to tell!)

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Enter'd the place, whereas those warlike lords
Lay mail'd in armour, girt with ireful swords.

Drayton. *The Barons' Wars*, book ii.

I am not ignorant, my souldiours, that of all the people which
inhabitate Asia, the Gaules are most renowned for valiance in warre.

Holland. *Livius*, fol. 992.

Can they lay themselves living stones surely laid upon the foun-
dation Jesus Christ, to the making up of an heavenly temple for the
eternall *inhabitation* of God, and can they think they can be shaken
out with every storm of temptation?

Hall. *Works*, vol. iii. fol. 596. *Christ Mystical*.

They say a nymph, called Calucopides,
That is with others, an *inhabitrise*
On this thy wood-crown'd hill; acknowledges
That she his life gaue.

Chapman. *Hymne to Venus*, fol. 106.

'Tis said the sound of a Messiah's birth
Is gone through all the *habitable* earth:
But still that text must be confin'd alone
To what was then *inhabited* and known.

Dryden. *Religio Laici*.

Jove has the realms of earth in vain
Divided by th' *inhabitable* main,
If ships prophane, with fearless pride,
Bound o'er th' inviolable tide.

Francis. *Horace*. *Ode* 3.

Petavius himself argues, that from this *inhabitation* a numerical
unity may be effected.

Bishop Bull. *Works*, vol. ii. p. 189. *Discourse* 4.

And [the angels that were sent to Sodom] being attempted by the
brutish *inhabiters* of it, carried thence the angelical purity wherein
they came thither.

Boyle. *Works*, vol. v. p. 265. *The Martyrdom of Theodora*.

We may conclude that it [Britain] was a very ancient settlement,
since the Carthaginians found this island *inhabited*, when they
traded hither for tin; as the Phœnicians, whose tracks they followed
in this commerce, are said to have done long before them.

Burke. *Works*, vol. x. p. 179. *An Abridgement of English His-*
tory.

The *inhabitants* of this island [Britain], who were divided into a
great number of petty nations, under a very coarse and disorderly
frame of government, did not find it easy to plan any effectual mea-
sures for their defence.

Id. *Ib.* vol. i. ch. i. p. 172.

INHALE, Lat. *inhalare*, *in*, and *halare*, to breathe.
See EXHALE.

To draw in breath or air, to inspire.

————— But this the theme
I sing, enraptur'd, to the British fair,
Forbids, and leads me to the mountain-brow,
Where sits the shepherd on the grassy turf,
Inhaling, healthful, the descending sun.

Thomson. *Spring*.

That play of lungs, *inhaling* and again
Respiring freely the fresh air, that makes
Swift pace or steep ascent no toil to me,
Mine have not pilfer'd yet.

Cowper. *The Task*, book i.

INHANCE, now written *Enhance*, q. v. *Hance*
perhaps from the Fr. *hausser*, to *hoise* or hoist, to raise,
to elevate.

To raise.

Half meet, half shun his wish; nor free, nor nice,
Delay the pleasure, to *inhance* the price.

Blackmore. *Advice to the Ladies*.

You know that the price of all sorts of manufacture is not a
great deal *inhanced* (except to the domestic consumer) by any taxes
paid in this country.

Burke. *Works*, vol. iii. p. 217. *Two Letters to Gentlemen in*
Bristol.

INHARMONIOUS, } *In*, and *harmonious*. See
INHARMONIOUSNESS. } HARMONY. (Gr. *ἀρμόνια*,
from *ἀρμόζειν*, *aptare*: the fit or apt union or connec-
tion of parts.)

**INHAR-
MONIOUS.**
—
INHERE.

Not having the fit or apt union or connection of parts; in concordant proportion; in agreement or correspondence, in musical proportion or concord; unmusical, discordant.

What then forbids our equal right to know
Why his own verses *inharmonious* flow?
Francis. Horace. Satire 10. book i.

Sounds *inharmonious* in themselves and harsh,
Yet heard in scenes where peace for ever reigns,
And only there, please highly for their sake.

Cowper. The Task, book i.

They adjudge them one short and the other long, and would be horribly shocked at the *inharmoniousness* of a verse wherein they should be introduced in each other's places.

Search. Light of Nature, vol. i. part i. ch. xiii. p. 336.

INHE'RE,

INHE'RENT,

INHE'RENCE,

INHE'RENCY,

INHE'RENTLY,

INHE'SION.

Lat. *inhære*, in, and *hære-re*,
from *aiþ-ēiv*, *capere*, *prehendere*,
arclē capere, *arclē prehendere*, to
seize or hold close or fast. See
COHERE.

To hold or keep close or tight in;
to cleave or stick close or fast in; to be or remain close,
or in close connection or conjunction with; to be, or
abide, or subsist in:—as if natural or innate, inborn or
inbred.

For, nor in nothing, nor in things
Extreame, and scattering bright, can love *inhere*.

Donne. Songs and Sonets. Ave and Angels.

What she did here, by great example, well,
T' inlive posteritie, her fame may tell!
And, calling truth to witness, make that good
From the *inherent* graces in her blood!

Ben Jonson. Elegie on Lady Anne Pawlet.

Handsome desires, and rest about thee flee,
Union, *inherence*, zeal, and extacy.

Cowley. The Davideis, book ii. The Argument.

It is I that am pleased with beholding his gaiety, and the gay man
in his greatest bravery is only pleased because I am pleased with the
sight: so borrowing his little and imaginary complacency from the
delight that I have, not from any *inherency* of his own possession.

Taylor. Sermon 18. p. 2.

So fares the soul, which more that power reveres,
Man claims from God, than what in God *inheres*.

Parnell. Dr. Donne's third Satire versified.

I consider an human soul without education like marble in a quarry,
which shows none of its *inherent* beauties till the skill of the polisher
fetches out the colours, makes the surface shine, and discovers every
ornamental cloud, spot, and vein that runs through the body of it.

Spectator, No. 215.

For they may assert that matter hath *inherently* and essentially
such an internal energy, whereby it incessantly tends to unite itself
to all other matter.

Bentley. A Confutation of Atheism. Sermon 8. p. 266.

The nature of a substance consisting in this, that it can subsist of
itself without being in any thing else, as in a subject of *inhesion*.

*Boyle. Works, vol. iii. p. 17. Considerations and Experiments
touching the Origin of Forms and Qualities.*

So natural is this timidity with regard to power, and so strongly
does it *inhere* in our constitution, that very few are able to conquer
it, but by mixing much in the business of the great world, or by using
no small violence to their natural dispositions.

Burke. Works, vol. i. p. 172. On the Sublime and Beautiful.

Their breviaries and litanies shew, that they supplicate the saints
to befriend them by their own *inherent* power, or to intercede for
them to the throne of God by virtue of their own personal merits, in
blasphemous derogation to the all-atoning and incommunicable inter-
cession of Jesus.

Hurd. Works, vol. v. p. 319. Sermon 11.

Many have maintained that body is only a collection of qualities to
which we give one name; and that the notion of a subject of *in-
hesion*, to which those qualities belong, is only a fiction of the mind.
Reid. Essay 2. ch. viii. Of the Human Mind, vol. i. part ii. p. 203.

INHE'RIT,
INHE'RITABLE,
INHE'RITANCE,
INHE'RITOR,
INHE'RITRESS,
INHE'RITRIX.

Fr. *herider*; Sp. *heridar*; Lat. *INHERIT.*
hæreditare, from *hæres*, a *heir*, q. v.
(from *aiþ-ēiv*, *capere*, to take or
receive. Junius.) See also DIS-
INHERIT.

To take, or receive, or be enti-
tled as *heir*, by *hereditary* descent, by descent from an
ancestor; generally, to take, or cause to, or receive pos-
session.

Rise up, behold, this auantage,
I graunt you *inheritage*,
Peaceably without strue
During the daies of your liue.

Chaucer. The Dreame, fol. 361.

Pharnax the elder, *inheritng* the kyngdome accordyng to the cus-
tome of their countrie, conquered a stout kynde of people called the
Mardes.

Arthur Goldyng. Justine, fol. 171.

You shall understand that Darius came not to his empyre by *inhe-
ritaunce*, but got into y^e seate of Cyrus by the benefite of Bagoas, his
eunuche.

Brende. Quintus Curtius, book vi. fol. 143.

It is not vnkownen to all you, that the noble and vertuous prince,
Kynge Henry the Fift, my moste dearest and welbeloued brother, was
the very true *inheritor*, and the undoubtfull successor, to the crowne
of this realme of Fraunce, as cosin and heire to Lady Isabell, daugh-
ter and sole *inheritrice* to Kynge Phillippe the Faire.

Hall. Henry V. The tenth yere.

Where now he doth *inherit*
All happinesse in Hebe's siluer bowre.

Spenser. The Ruines of Time.

So much ado had toiling France to rend
From us the right so long *inherited*;
And so hard went we from what we possess'd,
As with it went the blood we loved best.

Daniel. History of Civil Wars, book vi.

KING. What doth our cosin lay to Mowbraies charge?

It must be great that can *inherit* vs,
So much as of a thought of ill in him.

Shakspeare. Richard II. fol. 23.

An use of ancient time commits to the care of some of the greatest
peers, that they, when the queen is in child-birth, be present, and
warily observe, lest the ladies privily should counterfeit the *inherit-
able* sex, by supposing some other male when the true birth is female.

Selden. Illustrations of Drayton's Poly-olbion, song. 17.

To you th' *inheiritance* belongs by right
Of brother's praise, to you eke longs his loue.

Spenser. Faerie Queene, book i. can. 4.

And you, will rather shew our generall lowts,
How you can frowne, then spend a fawne vpon 'em,
For the *inheritance* of their loues, and safeguard
Of what that want might ruine.

Shakspeare. Coriolanus, fol. 18.

From that time forward the priests were not chosen out of the whole
number of Levites, as our bishops, but were born *inheritors* of the
dignity.

Milton. Works, vol. i. fol. 46. The Reason of Church Government.

[He] was supposed to keep as his espoused wife a kinswoman of
his and cousen-german, an *inheritresse*.

Holland. Plutarch, fol. 697. Roman Questions.

Nor was it a little augmented through his marriage with one of the
daughters and *inheritrices* of Hugh Stafford of Suthwich.

Fuller. Worthies, vol. i. p. 325. Dorsetshire.

How vain that second life in others' breath,
Th' estate which Wits *inherit* after death!
Ease, health, and life, for this they must resign,
Unsure the tenure, but how vast the fine!

Pope. The Temple of Fame.

O happy regions, Italy and Spain,
Which never did those monsters entertain!
The wolf, the bear, the boar can there advance
No native claim of just *inheritance*.

Dryden. The Hind and the Panther.

We do not read of many, who being sole *inheritors* and princesses
of any Country, which after took unto them husbands, who had suc-
cess after.

Strype. Memorials. Queen Mary, Anno 1558.

INHERIT. While property continued only for life, testaments were useless and unknown; and, when it became *inheritable*, the *inheritance* was long indefeasible, and the children or heirs at law were incapable of exclusion by will.

Blackstone. Commentaries, book ii. ch. i.

INHERITANCE, in *Law*, is an estate in lands or tenements, which on the death of the owner may descend to his *heirs*. Property which may be moved to any place and enjoyed anywhere, such as household goods, can never be the subject matter of an Inheritance; that is can never descend to the heir: but on the death of the owner such property passes into the hands of his executor or administrator; as also do leaseholds for years; for whatever number of years they may be. Inheritable properties, which are tangible and visible, such as houses and lands, are called *corporeal hereditaments*. Those which are invisible, and the ownership of which confers rather a right connected with land, than property in the land itself, such as advowsons, tithes, rights of common, rights of way, and many others, are called *incorporeal*. When an estate is conveyed to a man and his heirs, he is said to have a fee simple; which is the largest and the most complete interest known to our law, being subject to the absolute control of the owner, who may mortgage it or otherwise charge and encumber it; and may alien it by Deed or Will to any one capable of receiving it. In default of his so doing it descends to his heirs general, and upon failure of heirs general it escheats to the lord of whom it is holden. If an estate is conveyed to a man, and the heirs of his body, he is said to have a fee tail, which so long as the entail is not barred or docked can neither be aliened nor encumbered by the owner; but on his death it descends to the heirs of his body; that is to his lineal descendants; and in default of such descendants, it reverts to the owner of the fee simple. For the fee tail, like a lease for years, is only a portion carved out of the complete interest, the residue of which belongs to the reversioner; when the years expire, and when the heirs in tail fail, the reversioner steps into possession. The owner of a fee tail may, however, at any time, by going through an expensive legal process, called suffering a recovery, dock the entail, defeat the heirs in tail and the reversioner, and convert his own estate into a fee simple. When the immediate possessor cannot bar the entail, without the concurrence of his son, or of some other person who is to succeed him, such immediate possessor is only tenant for life, and his son or other successor has an estate tail, expectant on the determination of the immediate possessor's estate for life.

The laws which regulate the descent of real property are of very remote antiquity. It seems probable, however, that they were different before the Conquest, because in Kent, where the most successful stand was made against Norman in behalf of Saxon institutions, the custom of *GAVELKIND* prevails to this day, by which custom land descends to all the sons equally, and not to the eldest son alone. Except, however, in Gavelkind, copyhold, and other customary tenures, one uniform law has continued to regulate the descent of real property, since the time of the early Norman Kings. By this law males and the issue of males are always preferred as heirs to females and the issue of females. Thus the land descends to a son of the deceased proprietor, or to the issue of a dead son, rather than to a daughter or her issue. Where there are more than one son, the eldest

takes the whole to the entire exclusion of the others; and if the eldest be dead, he is represented by his descendants, who take the same interest which he would have taken if living. If the eldest leave no descendants, the second son or his descendants are let in, and in like manner the third, fourth, and other sons are let in successively upon the decease of their elder brothers without issue. If there be no sons nor descendants of sons, the daughters all inherit together in equal shares, the descendants of a deceased daughter always taking the same share which she would have taken if living. If the deceased proprietor leave no lineal descendants the inheritance descends to his brothers and sisters, of the whole blood, that is, born from the same father and mother as himself. In default of such brothers and sisters of the deceased proprietor, it descends to his uncles and aunts, being his father's brothers and sisters of the whole blood, and in default of them, to his paternal great uncles and great aunts of the whole blood. And the same rules of primogeniture amongst males, equal division amongst females, preference of males to females, and representation by descendants, prevail throughout, as were explained above with reference to the descent among the sons and daughters of the deceased proprietor.

It may appear strange that an uncle or other collateral relation should inherit, although the father or mother may be living, but it is an universal rule that the lineal ancestors, that is the father, mother, grandfather, &c. can never inherit. Thus if A dies, B his uncle, and not C his father, shall be his heir; if B die, C may be his heir, although he can never inherit immediately from A. The lineal ancestors and all collateral relations of the half blood are entirely excluded from the descent. Therefore, a man may die leaving his father and mother, and a large family of half-brothers living, and yet all his lands will escheat for want of heirs. The Commissioners on the law of real property in their Report, dated May 11th, 1829, recommend that this hardship should be abolished. When in tracing upwards through males, that is from father to father, no collateral relations of the whole blood of any such successive male ancestors can be found, recourse must be had to the collateral relations of some female ancestor; and it is now the prevailing opinion that the more remote female ancestor is to be preferred for this purpose before all female ancestors of nearer degree. Thus the relations of the paternal great grandmother take before the relations of the paternal grandmother. The reason is because the pedigree is traced through a greater number of males to arrive at the great grandmother than to arrive at the grandmother. When the paternal line is entirely exhausted, recourse is then had to the maternal, and the same rules are to be observed in it as in the paternal. But if the land descended to the deceased proprietor from some relation on the father's side, no relation of the mother's side shall inherit. So if it descended from the mother's side, the father's relations are excluded. The Commissioners have recommended in the same Report that this rule should be modified.

The descent of the Crown and of the lands of the King differs in two points from other descents. 1st. Primogeniture prevails among females. 2. The half blood is not excluded. In the early reigns after the Conquest, the rules of descent were frequently disregarded. William Rufus and Henry I. excluded their elder brother Robert from the

INHERIT-
ANCE.
INHIBIT.

throne; Stephen, the son of Adela, a daughter of the Conqueror, excluded Matilda the daughter of Henry I., a son of the Conqueror; and John excluded Arthur the son of Geoffry, John's elder brother. The King and Parliament have power to alter the line of succession, which power it is high treason to dispute.

The law of primogeniture is not universal throughout the country. By the custom of *Gavelkind*, as we have before stated, all the sons, and in default of sons all the daughters, and in default of daughters all the brothers, and so forth, take in equal shares. By the custom of *Borough English*, the youngest son inherits to the entire exclusion of the rest, and various other customs prevail in different manors. Where there are no sons and more than one daughter, and a peerage descends to them, the King may by his prerogative confer the title upon any one of them at his own pleasure; and until such nomination by the King, the title is unowned, and is said to be *in abeyance*. It is a general rule that an estate of inheritance cannot be created either by Deed or Will unless the word *heirs* is made use of. The intention of an ignorant testator has frequently, we fear, been defeated by this technicality. If a man leave all his lands to A, without saying to A and his heirs, A will only take an estate for his own life, and upon his death the lands will revert to the original heirs. It is also a general rule that the use of the word *heirs* shall always create an estate of Inheritance, and we have seen that a man possessed of an estate of Inheritance can always defeat his heirs by alienating the lands. Therefore if a man leave his lands to B, and declare that he shall only have an estate for life in them without power to convey them away, and that after his death his heirs shall have them, yet in defiance of the testator's declared intention, B, owing to this technical sense attached to the word *heirs*, will take not an estate for life, but an estate of Inheritance, and will be able to defeat his heirs at his pleasure by conveying the lands away. In this latter case, therefore, the use of the word *heirs* should be cautiously avoided, and children, sons, and daughters, or issue, be adopted instead. If, however, the suggestions of the Commissioners shall be adopted, these technical pieces of injustice will not long continue part of our laws.

INHERSE, to lay, to bury; (as in a *hearse*, *q. v.*)

See where he lyes *inherced* in the armes
Of the most bloody nursser of his harmes.

Shakspeare. Henry VI. First Part, fol. 114.

INHAIATION, *in*, and *hiation*, *q. v.* from Lat. *hiare*, Gr. *χάειν*, to open, to gape.

An opening, a gaping.

That said marriage was a loosing the reynes to luxury, an *inhaiation* after obscene lusts?

Hall. Works, vol. i. fol. 692. *The Honour of the Married Clergy*.

INHIBIT, } Fr. *inhiber*; It. *inhibire*; Sp. *in-*
INHIBITION. } *hibir*; Lat. *in-hibere*, to hold in, (*in*,
and *habere*, to have or hold.)

To hold in, to restrain, to withhold, to prevent, to forbid.

Some dyd *inhybyte* meates sanctyfied of God, vnder colour of abstynēce to set up hypocrysye.

Bale. Image, part i. sig. K. 3.

What man is he, that is able to perfourme the whole law, specially synce it is suche a thing whiche when through *inhibicion* it hath prouoked men to syn, geueth no strength nor hablenes to suppress and ouercome desyres.

Udall Galatians, ch. iii.

Both our laws and constitutions have ever straitly *inhibited* the private convenings of many persons disaffected to the religion established.

INHIBIT.
—
INHOLD.

Hall. Works, vol. iii. fol. 578. *The Peace Maker*.

This is the question here, or the miracle rather, why his only not agreeing should lay a negative bar and *inhibition* upon that which is agreed to by a whole parliament, though never so conducing to the public good or safety.

Milton. Works, vol. i. fol. 382. *An Answer to Eikon Basilike*.

He promised, in the word of a pope, that he would never, neither at any person's desire, nor of his own motion, *inhibit* or revoke the commission he had granted to the legates to judge the matter of the king's marriage.

Burnet. History of the Reformation, Anno 1528.

INHIBITION, in *Law*, is a Writ by which an inferior is commanded by a superior Ecclesiastical authority to stay the proceedings in which it is engaged. Thus if a member of a College appeals to the Visitor, the Visitor *Inhibits* all proceedings against the appellant until the appeal is determined. When the Archbishop visits, he *Inhibits* the Bishop of the diocese; when the Bishop visits, he *Inhibits* the Archdeacon; which *Inhibitions* continue in force until the last parish is visited. If a lapse happens while the *Inhibition* is in force against the Bishop, the Archbishop must institute; institution by the Bishop would be void as his power is suspended.

Inhibition is also a branch of the prerogative of the Crown: by which a subject may be restrained from quitting the kingdom. By the Common Law every man may go out of the kingdom for the purpose of traffic, or of travel, or for any other cause which he pleases, without having first obtained the King's leave. This liberty was restricted by a Statute passed in the reign of Richard II., by which all men except peers, merchants, and soldiers, were prohibited from leaving the kingdom without license; but this Statute was repealed in the 4th year of James I., therefore any man may quit the kingdom without license, but the King still possesses, and always has possessed, independently of the Statute of Richard II., a restraining power. No license is in general required, but a positive order not to quit the kingdom must be obeyed. The King may exercise this prerogative either by a proclamation, or by the Writ *Ne exeat regno*, which is the usual process at the present day. This Writ formerly was only granted for reasons of State, when it was supposed that the person quitting the kingdom had some evil design against the King's Government; but since the latter part of the reign of James I. it has been made use of in private suits between subjects for the furtherance of justice. When a Bill has been filed in the Court of Chancery, the plaintiff may apply for this Writ, grounding his application upon an affidavit that a debt is actually due to him, and that the defendant intends to quit the Country. The debt, however, must be merely equitable and not recoverable in the Courts of Law, for if it were, the defendant might be arrested by the process of those Courts. The Writ is usually directed to the Sheriff, who arrests the defendant, and detains him till he gives security not to quit the kingdom. The amount of the debt is endorsed on the Writ that the Sheriff may know what security is required. The King may also, by his Writ of *Inhibition*, require a subject residing abroad to return to this kingdom. If the subject disobeys, his lands and goods may be seized. This prerogative of the Crown has never been exerted except for purposes of State.

INHOLD, *i. e.* *holdeth in*, or within, containeth.

INHOLD.

IN-
HUMAN.

And again, as this light, touching his simple nature, is no way yet understood, so it is disputed, whether this light first created, be the same which the sun *inholdeth* and casteth forth, or whether it had continuance any longer than till the sun's creation.

Ralegh. History of the World, book i. ch. i. sec. 7. fol. 8.

INHOOP, *i. e.* held or kept in a *hoop*, *q. v.* Generally, enclosed.

His cocks do winne the battaile still of mine,
When it is all to naught: and his quailles euer
Beat mine *inhoopt* at odds.

Shakspeare. Antony and Cleopatra, fol. 347.

INHO/SPITABLE,**INHO/SPITABLY**,**INHO/SPITABLENESS**,**INHO/SPITAL**,**INHOSPITA'LITY**.

Fr. and Sp. *inhospitable*;
It. *inospital*; Lat. *inhospitalis*, in, and *hospitalis*, from
hospes, a stranger, received
and entertained in the house.

See **HOSPITABLE**.

Not receiving and entertaining strangers; illiberal, unkind, to strangers, to visitors; violating the laws or customs of *hospitality*.

Not less renown'd than in Mount Ephraim,
Jael, who with *inhospitable* guile
Smote Sisera sleeping through the temples nail'd.

Milton. Samson Agonistes, l. 990.

About this time was the Jewes feast of tabernacles, whither Jesus went up as it were in secret, and passing through Samaria, he found the inhabitants of a little village so *inhospitable*, as to refuse to give him entertainment.

Taylor. The Great Exemplar, part iii. sec. 14.

He the same year having drawn to his palace Ethelbrite, King of East-Angles, with fair invitations to marry his daughter, caus'd him to be there *inhospitably* beheaded.

Milton. Works, vol. ii. fol. 73. The History of England, book iv.

When it shall grind thy grating gall for shame,
To see the lands that beare thy grandsire's name
Become a dunghill peasant's summer-hall,
Or lonely hermit's cage *inhospital*.

Hall. Satire 5. book iv.

How terrible a motion was that, (which was made by the two disciples,) of commanding fire to come down from heaven, and consume the *inhospital* Samaritans.

Id. Works, vol. iii. fol. 729. Select Thoughts.

I shall leave all acquaintance, and conversation, and be cast upon strange faces, and languages that I understand not; my best entertainment will be solitude, my ordinary *inhospitality*.

Id. Ib. fol. 562. The Balm of Gilead.

While through the gloom
Far from the bleak *inhospitable* shore,
Loading the winds, is heard the hungry howl
Of famish'd monsters there awaiting wrecks.

Thomson. Winter.

But on the 27th [Sept.] we, impatient of the tyme and *inhospitality* of the place, sailed again with a contrary and impetuous wind and a terrible sea, in great jeopardy, for we had much ado to keepe ourselves above water, the billows breaking desperately on our vessell.

Evelyn. Memoirs, vol. i. p. 21. Holland, 1641.

The distress of majesty by such an act of *inhospital* barbarity, as before was unheard of, and, perhaps, never practized but by themselves.

South. Sermons, vol. ix. p. 111.

In looking forward to futurity, the prospect we are to take of the world is not that which is sometimes gloomily indulged, of a forlorn region, where nothing is to be beheld but dreary and *inhospitable* wastes, and no objects are to be met with but serpents that hiss, and wild beasts that devour.

Blair. Sermon 1. vol. v. p. 13.

For what you call *inhospitably* drear,
To me with beauty and delight appear.

Francis. Horace, book i. Epistle 14.

INHU'MAN,**INHU'MANE**,**INHU'MANLY**,**INHUMA'NITY**.

Fr. *inhumain*; It. and Sp. *inhumano*; Lat. *inhumanus*, in, and *humus*, from *homo*, a man; of unknown Etymology. See **HUMAN**.

Unmanly; not having the nature or qualities of *man*; not having the feelings natural to or becoming the nature of *man*; unfeeling, unkind, hard-hearted, cruel.

IN-
HUMAN.
—
INHUME

Wheresoeuer the kyng roade his poore subjectes came with lamentations and cryes shewyng his grace of the crueltie of the Frenchmen and of their *inhumane* dealing with them.

Hall. Henry VIII. The thirteenth Yere.

Then with great *inhumanitie* they went into the hospital of poore and sicke folke, called the fermorie, and tooke all the siluer vessell that the sicke folke were serued with, and raised them out of their beds, and droue them away, some with great strokes and staues and some were cast downe from the galleries.

Hakluyt. Voyages, &c. vol. ii. fol. 95. The Losse of Rhodes.

Bloud was so odious in each Ethnicke's sight,
That who did kill (as *inhumane*) none lov'd,
Save when just warre, or law, whil'st ballanc'd right,
Did kindle courage, or the judgement mov'd.

Stirling. Doomes-day. The fifth Houre.

What wretch *inhumane*, or what wilder blood,
(Suck't in a desert from a tiger's brood)
Could leave her so disconsolate?

Browne. Britannia's Pastorals, book ii. song 1.

But they that breake bands of ciuilitie,
And wicked customes make, those doe defame
Both noble armes and gentle curtesie.
No greater shame to man, then *inhumanitie*.

Spenser. Faerie Queene, book vi. can. 1.

And these men are they,
That woee my mother; most *inhumanely*.
Committing iniurie on iniurie.

Chapman. Homer. Odyssey, fol. 55.

Be not the Muse asham'd, here to bemoan
Her brothers of the grove, by tyrant man
Inhuman caught, and in a narrow cage
From liberty confiu'd, and boundless air.

Thomson. Spring.

All which being as a matter of fact unquestionable, it must needs be an argument of the clearest and most allowed consequence, that if such *inhumanities* actually have been born, it is certain that they may be born.

South. Sermons, vol. vi. p. 319.

indeed it is not so certain, that those men that had resisted all Christ's preaching and miracles, and had afterwards most *inhumanely* crucified him, would have been brought over to the belief of him, though he had appeared to them from the dead.

Sharpe. Works, vol. ii. p. 162. Sermon 8.

For three hundred years, from time to time, all kind of subtilty and violence and *inhumanity* was employed to overturn it, but the more it was persecuted the more it flourished, and at last prevailed over all its enemies.

Jortin. Remarks on Ecclesiastical History, vol. i. dis. 3. p. 73. The Kingdom of Christ.

When Alexander had in his fury *inhumanly* butchered one of his best friends and bravest captains: on the return of reason he began to conceive an horror suitable to the guilt of such a murder.

Burke. Works, vol. i. p. 37. A Vindication of Natural Society.

INHU'ME,**INHUMA'TION**.

Fr. *inhumer*; Lat. *inhumare*, in, and *humare*, to put into the ground.

To put, or take, or receive into the ground; to inter.

We took notice of an old-conceited tomb, which *inhumed* a harmless shepherd.

Sir T. Herbert. Travels, p. 126.

The Jewish nation, though they entertained the old way of *inhumation*, yet sometimes admitted this practice. For the men of Jabish burnt the body of Saul

Sir Thomas Brown. Urn Burial, ch. i. p. 4.

No Greek shall e'er his perish'd relics grace,
No hand his bones shall gather, or *inhume*;
These his cold rites, and this his watery tomb.

Pope. Homer. Iliad, book xxi.

When best to dig, and when *inhume* the cane;
A task, how arduous! next demands thy song.

Grainger. The Sugar-cane, book i. l. 256.

INJECT
—
INIMITA-
BLE.

INJE'CT, } Fr. *injection*; Sp. *injeccion*; It. *in-*
INJE'CTION. } *jezzione*; Lat. *injectio*, from *injicere*,
injectum, to cast or throw into, (*in*, and *jac-ere*, to cast
or throw.)

To cast or throw in, into, or upon, to dart into; to
introduce, as at a throw, *i. e.* quickly, suddenly.

It is of great force either applied outwardly or *injected* inwardly.
Holland. Plinie, vol. ii. book xxvi. fol. 267. *Natural History*.

Now, that the evil spirits are ever at hand, ready upon all occa-
sions to present their service to us for our furtherance to mischief,
appears too plainly in their continuall temptations which they *inject*
into our thoughts.

Hall. Works, vol. iii. fol. 424. *Soliloquy* 8.

Cesar also, then hatching tyranny, *injected* the same scrupulous de-
murs to stop the sentence of death in full and free senate decreed on
Lentulus and Cethegus, two of Catiline's accomplices, which were
renew'd and urg'd for Stafford.

Milton. Works, vol. i. fol. 391. *An Answer to Eikon Basilike*.

And when the said egg is warm, [he prescribeth] to minister the
same by way of clystre or syringe, promising us, that the said *injec-*
tion will break all inward impostumes.

Holland. Plinie, vol. ii. book xx. fol. 75. *Natural History*.

One thing he hath irrefragably proved, That there is no temptation
which a man is subject to, but what might be suggested by our own
corruption, without any *injection* of Satan.

Fuller. Worthies, vol. i. p. 385. *Gloucestershire*.

But a kettle of scalding hot water *injected*
Infallibly cures the timber affected.

Swift. Wood an Insect. (1725.)

Never after did these fleeting clouds cease now and then to darken
the clearest serenity of his quiet, which made him often say, that *injec-*
tions of this nature were such a disease to his faith, as the tooth ache
to the body; for though it be not mortal, it is very troublesome.

Boyle. Works, vol. i. p. xxiv. *The Life*.

A paragraph, in Mr. Warburton's *Divine Legation of Moses*,
obliges me to detain the reader a little longer, in order to obviate the
prejudices, which the authority of so celebrated a writer may prob-
ably *inject* to the disadvantage of my argument.

Middleton. Works, vol. iii. p. 120. *A Letter from Rome. Post-*
script.

It happens, that the tabular structure of the nerves was never per-
ceived by the human eye, nor shown by the nicest *injections*.

Reid. Essay 2. On the Powers of the Human Mind, vol. i. part ii.
ch. iii. p. 122.

INIMAGINABLE, usually written *Unimaginable*,
q. v. Fr. *inimaginable*; *in*, privative, and *imaginable*,
from *image*, *q. v. ante*.

That cannot be *imagined*, cannot be formed or con-
ceived as an *image* in the mind; cannot be depicted
or devised.

In this sense two prime causes are *inimaginable*; and for all things
to depend of one, and to be more independent beings than one, is a
clear contradiction.

Pearson. On the Creed. Art. 1.

INIMICAL, Lat. *inimicus*, *in*, privative, and *amicus*,
from *am-are*, to love.

Hostile, unfriendly.

Associations in defence of the existing power of the sovereign, are
not, in their spirit, *inimical* to the constitution.

Brand. Essay on Political Associations. (1796.)

INIMITABLE, } Fr. and Sp. *inimitable*; It. *in-*
INIMITABLY. } *imitabile*; Lat. *inimitabilis*, that
cannot be *imitated*, *in*, and *imitabilis*, from *imitari*.
See *TO IMITATE, ante*.

That cannot be *imitated*, or made, or done,—after or
in the manner of another; in the likeness or resemblance
of another; cannot be copied, counterfeited, or mimicked.

For the native and *inimitable* eloquence, in expressing the coun-
sailes, deuises, conuentiōs, progressions, enterprises, exploitures,
fourmes, and facions of imbataylynge, he seemeth to put all other
wryters of lyke matters to sylence.

Sir Thomas Elyot. The Governour, book i. ch. xxiii.

Nor vseth our most *inimitable* imitator of nature, this crosse and
deformed mixture of his parts, more to colour and to auoid too broad
a taxation of so eminent a person; then to follow the true life of na-
ture, being often, or alwaies, exprest so disparent in her creatures.

Chapman. Homer. Iliad, book ii. fol. 36. *Com*.

Ambitious fool, with horny hoofs to pass
O'er hollow arches of resounding brass;
To rival thunder, in its rapid course,
And imitate *inimitable* force.

Dryden. Virgil. Æneid, book iv.

Thus Nature works as if to mock at Art,
And in defiance of her rival pow'r's;
By these fortuitous and random strokes
Performing such *inimitable* feats,
As she with all her rules can never reach.

Cowper. The Task, book v.

The collection of gay images on the one hand and of melancholy
cues on the other, exhibited in these two small but *inimitably* fine
Poems, (*Allegro* and *Penseroso*) are as exquisite as can be conceived.

Blair. Lecture 40. vol. iii. p. 163.

INJO'IN, } In Shakspeare, to *join*, to unite; in
INJO'INT. } *Holland*, (the *in* negative,) *unjointed*,
disjoined, the *joints* or parts *joined*, severed.

MESSEN. The Ottamites, reuerend and gracious,
Steering with due course toward the Ile of Rhodes,
Haue there *injoynted* them with an after fleet.

Shakspeare. Othello, fol. 313.

Those miserable wretches had their ears cropt and their noses cut
off, for that the foresaid bridge by a mighty tempest was *injoynted* and
broken. *Holland. Plutarch*, fol. 126. *Tranquillity of Mind*.

INJO'IN, } More commonly *Enjoin*. Fr. *en-*
INJU'NCTION. } *joindre*; Lat. *injungere*, to *join* to,
to add to, to put or place to, with, or upon.

To put upon, to impose, *sc.* an admonition or warn-
ing; and, thus, to admonish, to warn, to exhort, to ex-
hort earnestly, to request or require.

Injunction; admonition, exhortation, requisition,
command; in *Milton*, joining together, *conjunction*.

Ye see, good readers, in what wyse Saynte Austine woulde a sin-
ner should knowledge hys deaddely sinnes, that is to wit, by shrift,
contricion, and satisfaction, not onely voluntarye besyde, but also suche
as shoulde bee *injoynted* by the prieste.

Sir Thomas More. Workes, fol. 752. *The second Part of the Con-*
fulatation of Tyndall.

After this special *injunccion* of my lorde and master Jesus Christe,
(sayth Saynt Johan,) I dyd caste vp myne eyes to wardes the skye,
lyfinge vp my hart to geue thakes vnto God.

Bale. Image, part. i. sig. G. 7.

And he before
(Thou knowst) *injoyn'd* that I his love should hide.

Davenant. Gondibert, book iii. can. 2.

Seven yeares penance is *injoynted* to a deadly sinne; because Mi-
riam was seperated seven dayes for her leprosie.

Hall. Works, vol. i. fol. 378. *Pharisaisme and Christianitie*.

And therefore dost thou stand to keep the way,
And stop the course that malice seeks to run,
And by thy provident *injunctions* stay
This never-ending altercation.

Daniel. To Sir Thomas Egerton, Knight.

And besides, it can be but a sorry and ignoble society of life,
whose inseperable *injunction* depends meerly upon flesh and bones.

Milton. Works, vol. i. fol. 194. *The Doctrine and Discipline of*
Divorce.

Religion embraces virtue, as it is *injoynted* by the laws of God;
honour, as it is graceful and ornamental to human nature.

Guardian, No. 161.

Though all duties expressly *enjoined*, are by virtue of such *injun-*
ction equally necessary, yet it follows not that they are in themselves
equally excellent.

South. Sermons, vol. viii. p. 180.

She is always contriving some improvements of her jointure land,
and once tried to procure an *injunction* to hinder me from felling
timber upon it for repairs.

Johnson. The Rambler, No. 35.

INJUNCTION, in *Law*, is a prohibitory Writ issuing by
the order and under the seal of a Court of Equity

INIMITA-
BLE.
—
INJUNC-
TION.

INJUNC-
TION.

restraining a person from doing some act, which appears to be against equity and conscience, and the commission of which is not punishable by the Criminal Law. There are many injuries for which, when committed, a Court of Law could not give a sufficient compensation in the shape of damages; in such cases a Court of Equity, on the equitable principle of preventing mischief, will by an Injunction restrain the party from committing the injurious act. Thus, where a nobleman who had only a life estate tore the leads from the roof of the family mansion, and was proceeding to demolish it altogether out of malice against his eldest son, the Court of Chancery, by Injunction, prevented the commission of further mischief. There are numerous cases in which an Injunction is granted. 1st, To prevent waste; as where a tenant for life or years has no right to the timber, he may be restrained from cutting it down; or where a tenant for life has a general right to the timber, he may be restrained from cutting down ornamental trees; so also the tenant of a mine may be restrained from working it in a wasteful and ruinous manner. 2dly, To prevent vexatious litigation in the Courts of Common Law; as where a man has brought several actions to recover the same estate, and has uniformly failed, he may be restrained from harassing the possessor any further. 3dly, To stay proceedings in an action actually commenced in a Court of Law, where it is against equity that the plaintiff should succeed, although the defendant has no available legal defence; as if A sues B upon a bond, and B had never received the money or other thing, which was his inducement to enter into the bond, proceedings upon the bond may be stayed. For it frequently happens that a person, in consequence of some circumstance of which judicial notice can only be taken in a Court of Equity, has an advantage in proceeding in a Court of ordinary jurisdiction, which must make that Court an instrument of injustice. There are also many cases in which the legal defence to a claim set up at Law rests either exclusively, or in a great degree, within the knowledge of the party advancing the claim, by which means that defence can only be obtained through the assistance of a Court of Equity. As it is against conscience, therefore, that the party should in the one case make any use of the advantage of which he is thus inequitably possessed, or that he should in the other proceed in the assertion of his claim without communicating the information, it has become one of the most ordinary modes of equitable jurisdiction to afford relief by Injunctions to stay proceedings at Law. 4thly, To prevent the infringement of another's copy-right; as if A reprints or pirates grossly from a book of which B has the copy-right, A may be restrained from selling the pirated edition. But immoral, irreligious, and libellous Works will receive no protection in a Court of Equity. 5thly, To prevent the infringement of another's patent, provided the subject matter of the patent be really a new invention. These are a few only out of the numberless instances in which an Injunction may be obtained. When the Court grants an Injunction, the Writ is served like any other Writ upon the defendant; but if the defendant is in Court when the Injunction is granted, he is bound to take notice of it without being actually served with the Writ. If the Defendant disobey the Injunction, he will be committed to prison for contempt of Court, where he will be detained until he either obeys or gives security for his obedience.

INIQUITY,
INIQUITOUS,
INIQUITOUSLY,
INIQUOUS.

Fr. *iniquité*; It. *iniquità*; Sp. INIQUITY.
iniquidad; Lat. *iniquitas*, in, and
equitas, from *equus*; (see EQUITY;) INISLE.
Gr. *εἰκ-ὡς*, *similis*, from *εἰκ-ειν*,
similem esse, to be similar or like, the same.

The noun is of ancient usage in our language; the adjective modern. Shaftesbury and Brown use *iniquous*.

Dissimilarity, inequality; and, consequentially, partiality, and, thence, injustice; wrong, unrighteousness, wickedness.

In our elder Dramatists *Iniquity* is one name of the Vice, the established Buffoon of the *Moralities*. His dress, employment, and fate were that of his successor the modern *Punch*. See Archdeacon Nares, *ad v.*

But right anon a thousand peple in thrast
To save the knight, for routh and for pitee,
For knowen was the false *iniquitee*.

Chaucer. *The Doctoures Tale*, v. 12196.

Thou haste fordone the great *iniquyte*,
That vext my soule: thou shalt also confounde
My foes, oh Lorde, for thy benignitie;

For thyne am I, thy servaunte aye most bounde.

Wyat. *Certayne Psalmes*, psalm 143

For, till the world from his perfection fell
Into all filth and foule *iniquity*,
Astræa here 'mongst earthly men did dwell,
And in the rules of iustice them instructed well.

Spenser. *Faerie Queene*, book v. can. 1.

But God forbid we should so nearly pry
Into the low deep bury'd sins long past,
T' examine and confer *iniquity*,

Whereof faith would no memory should last.

Daniel. *History of Civil Wars*, book i.

Whatsoever is done thro' any *unequal* affection, is *iniquous*, wicked, and wrong.

Shaftesbury. *Works*, vol. ii. p. 31. *An Inquiry concerning Virtue*, book i. part ii. sec. 3.

Most certain it is that God, as he has done to the sea, so has he to every nation, set it bounds of wickedness, beyond which they shall not pass; and when their *iniquities* are at full, he will not fail to repay vengeance into their bosom.

Sharpe. *Works*, vol. ii. p. 7. *Sermon* 1.

In this city Athens there were parties, and avowed ones too, for the Persians, Spartans, and Macedonians supported each of them by one or more demagogues pensioned and bribed to this *iniquitous* service.

Burke. *Works*, vol. i. p. 48. *A Vindication of Natural Society*.

His grants were from the aggregate and consolidated funds of judgments *iniquitously* legal, and from possessions voluntarily surrendered by the lawful proprietors with the gibbet at the door.

Id. *Ib.* vol. viii. p. 39. *A Letter to a Noble Lord*.

All governments must frequently infringe the rules of justice to support themselves; truth must give way to dissimulation; honesty to convenience; and humanity itself to the raging interest. The whole of this mystery of *iniquity* is called the reason of state.

Id. *Ib.* vol. i. p. 34. *A Vindication of Natural Society*.

INISLE, a common word with Drayton; *in*, and *isle*, *q. v.*

To form into an *isle* or *island*; *sc.* by surrounding with water; to surround, as an *island* by water.

Into what sundry gyres her wonder'd self she throws,
And oft *inises* the shore, as wantonly she flows.

Drayton. *Poly-olbion*, song 8.

It begins with Rother, whose running through the woods, *inising* Oxney, and such like, poetically here described, is plain enough to any apprehending conceit.

Selden. *Illustrations to Drayton's Poly-olbion*, song 18.

Stem up his tideful stream, upon that side to rise,
Where Cauney, Albion's child *inisted* richly lies.

Id. *Ib.* song 19.

Gambia's wave *inises*

An ouzy coast, and pestilential ills
Diffuses wide.

Dyer. *The Fleece*, book iv.

INITIATE.
—
INJUDICIOUS.

INITIATE, v.
INITIATE, adj.
INITIATION,
INITIATOR,
INITIATORY,
INITIAL,
INITIALLY.

Fr. *initier*; It. *iniziare*; Lat. *initiare*; *initium*, (from *inire*, *initum*, to begin;) first motion, a beginning.

As the Fr. *initier*; "to enter into, begin in, give the first instruction, lay a ground or foundation for; license or admit of a society."

Initiate, adjective; begun or entered upon; now first admitted or introduced; the *initiate* fear, the fear now first experienced, *sc.* on my *initiation* or entrance upon guilty courses.

For our *initial* age is like the melted wax to the prepared seal, capable of any impression from the documents of our teachers.

Glanvil. The Vanity of Dogmatizing, ch. xiv. p. 128.

Last of all, *Pariere*, which signifieth one that had power to *initiate* and *professe* others in the same orders.

Holland. Plutarch, fol. 328. *That Aged Men ought to governe the Commonwealth.*

When, by the mighty wall,
They tooke their seuerall seate, before the gates;
To whom Eurymachus, *initiates*
Their vtter'd greeuance.

Chapman. Homer. Odyssey, book xvi. fol. 253.

In the first of these is required indeed a solemn *initiation* by baptism.

Hall. Works, vol. i. fol. 533. *An Apologie against Brownists.*

It hath been euer the fashion of God, to exercise his champions with some *initiatory* incounters: both Samson and Daudid must first fight with lions, then with Philistines.

Id. Ib. fol. 969. *Samson's Marriage.*

At the end of every section, the *initial* letters of his name that had translated it, were printed, as W. E., E. W. for Will. Exon, and Edwin Wigorn.

Burnet. History of the Reformation, Anno 1559.

He did *initially*, and in part exercise those functions upon earth (as perfect Mediatour, Sovereign King, High-Priest, and Arch-Prophet of God's church and people.)

Barrow. Works, vol. ii. fol. 438. *Sermon 31.*

Before him Perseus stood,
The vase extending to receive the blood.
The king himself *initiates* to the power;
Scatters with quivering hand the sacred flour,
And the stream sprinkles.

Pope. Homer. Odyssey, book iii.

John Ogilby was one, who from a late *initiation* into literature, made such a progress as might well style him the prodigy of his time.

Id. The Dunciad, book i. note to v. 141.

Virtue will have a nearer and stronger guard placed about it and piety will be attended with superior motives, if its *initial* rewards are near at hand, and shall commence as soon as this life expires.

Watts. Essay towards the Proof of a Separate State, sec. 1.

The Athenians believed, that he who was *initiated*, and instructed in the mysteries, would obtain celestial honour after death: therefore all ran to be *initiated*.

Warburton. Works, vol. ii. p. 14. *The Divine Legation*, book ii. sec. 4.

Aristogiton (says the commentator on Hermogenes) in a great scarcity of public money, procured a law, that in Athens every one should pay a certain sum for his *initiation*.

Id. Ib.

But now, as you, good man, believe eternal punishments, even so do the interpreters of these holy mysteries, the hierophants and *initiators*.

Id. Ib. p. 69.

Which he did by the *initiatory* rite of water baptism. [*Acts* x. 47.]

Id. Ib. vol. v. book vi. sec. 1. p. 291.

INJUDICIOUS, } *In*, privative, and *judicious*,
INJUDICIOUSLY, } *q. v.* from the Lat. *judex*, *qui jus*
INJUDICIOUSNESS. } *dicit*; a *judge*, one who declares the law.

Not having the supposed wisdom or understanding of a *judge*; ill-judged, unwise, imprudent.

You see how easie it is for a man that takes all things upon trust, to be abused by his credulity; and how unsafe it is much more for an unexpert and *injudicious* person to meddle with the holy oracles of the Almighty.

Hall. Works, vol. iii. fol. 843. *Divers Practical Cases of Conscience resolved.*

In the sisterhood of Fancy, Musick may justly challenge a birth-right, she and Painting being but younger sisters to Poetry; a ternary of sisters, whether rich or poor, that stood not to inferiour souls, whose dulness deafe their delight in this second, and *injudiciousness* blinds their wonder or liking of the third.

Whitlock. Man. of the Engl. p. 480.

Mau's wisdom was in mighty esteem among the Greeks, but suspected and cried down by wiser men, as that which did only inveigle and beguile *injudicious* people.

Stillingfleet. Sermon 12. vol. iii. p. 457.

He was loudly but *injudiciously* censured by a great many for approaching too near Pelagianism and Socinianism.

Bull. Works, vol. iii. p. 375. *Life by Nelson.*

It is painful to be thus obliged to vindicate a man who, in his heart, towered above the petty arts of fraud and imposition, against an *injudicious* biographer, who undertook to be his editor, and the protector of his memory.

Johnson. Works, vol. i. p. 47. *Murphy, On the Life and Genius of Dr. Johnson.*

The taxes in the Roman empire were so heavy, and, in many respects, so *injudiciously* laid on, that they have been not improperly considered as one cause of its decay and ruin.

Burke. Works, vol. x. p. 232. *An Abridgement of English History*, ch. iv.

INJURE, v. } Fr. *injurier*; It. *ingiuriare*; Sp.
INJURER, } *injuriar*; Lat. *injuriari*, to act (in
INJURIOUS, } *jus*) against right; against law;
INJURIOUSLY, } to wrong.
INJURY. } To wrong, to harm, to hurt,

wrongfully or unjustly; to damage, to cause, or occasion, to inflict, any damage, loss, or detriment.

Serve ghe to the Lord Crist, for he that doith *iniurie* shal resseyue that that he dide yuele, and accepcioun of persoones is not anentis God.

Wiclif. Colocensis, ch. iii.

Saying of her great infelicitie

I was the cause, and my mother Venus

She called a blind goddess and might nat see

With sclaunder and defame *iniurious*.

Chaucer. The Complaint of Creseide, fol. 196.

And hauynge *injuiriedde* vs more throughe hatredde and euylle wyll than by reasonne wythoute hauynge bene by vs in auny thyng offendedde.

Nicoll. Thucydides, fol. 87.

But where as the sayde Tulli saith, that *iniurie*, which is contrarie to justice, is done by two meanes, that is to say, either by violence or by fraude.

Sir Thomas Elyot. The Governour, book iii. ch. iv.

If we shoulde suppose that he regarded or desyred nothing saue the buildyng made of woode and stone, we shoulde iudge far amysse and *iniuriously* of this most godly and wyse man.

Calvine. Fovre Godlye Sermons, p. 48 *Serm. 3.*

When haue I *iniur'd* thee? when done thee wrong?

Or thee? or thee? or any of your faction?

A plague vpon you all.

Shakspeare. Richard III. fol. 177.

He was forc'd to take a most unmanly wrong,

Above the suff'ring virtue of a soldier,

Has kill'd his *injurer*, a work of honor;

For which, unless you save him, he dies speedily.

Beaumont and Fletcher. The Passionate Madman, act v. sc. 2.

Which though he hath polluted oft of yore,

Yet I to them for iudgement iust doe fly,

And then coniure t' avenge this shamefull *iniury*!

Spenser. Faerie Queene, book i. can. 12.

York straight advis'd the Earl of Salisbury

T' address him to the king: and thereupon,

With other grievances to signify

Th' *injurious* act committed on his son.

Daniel. History of Civil Wars, book vii.

INJUDICIOUS
—
INJURE.

INJU-
RIOUS.
—
INK.

Your thirsting shows your shift,
And little worth, that seeks *injuriously*
A worthier from his lawful room to lift.
Daniel. Musophilus.

At length Erasmus, that great *injured* name,
(The glory of the priesthood and the shame!)
Stemm'd the wild torrent of a barbarous Age,
And drove those holy Vandals off the stage.

Pope. Essay on Criticism, l. 692

On the other side, without being *injuriously* to the memory of our
English Pindar [Cowley] I will presume to say, that his metaphors
are sometimes too violent, and his language is not always pure.

Dryden. Dedication to the Æneid.

It is evident that some part of it was only occasional, and not first
intended: I mean that defence of myself, to which every honest man
is bound, when he is *injuriously* attacked in print.

Id. Works, vol. ii. p. 537. Preface to the Hind and the Panther.

The *injurer* of your father's memory (and such you took me to be,
as appears by what you say here) deserved no quarter from you.

Warburton. Works, vol. xii. p. 463. Letter to Dr. Lowth, Oct. 12, 1756.

We naturally love excellence wherever we see it; but the envious
man hates it, and wishes to be superior to others, not by raising him-
self by honest means, but by *injuriously* pulling them down.

*Beattie. Moral Science, part i. ch. ii. sect. 4. Passions and Affec-
tions.*

The former [private] wrongs are an infringement or privation of the
private or civil rights belonging to individuals, considered as indivi-
duals; and are thereupon frequently termed civil *injuries*.

*Blackstone. Commentaries, vol. iii. p. 2. Private Wrongs, book iii.
ch. i.*

INJU'ST, } The adjective is commonly writ-
INJU'STICE, } ten *unjust*; the noun *injustice*;
INJU'STLY, } Fr. *injuste*; It. *ingiusto*; Sp. *in-*
INJU'STIFIABLE. } *justo*; Lat. *injustus*, in, privative,
and *justus*; (see JUST;) ordered.

Against or contrary to Law, the Laws of Religion or

Morality, of God or Man; inequitable, wrongful, un- INJUST.
righteous, wicked.

This is the description of a wyked and *iniust* iudge.

Joye. Exposition of Daniel, ch. iii.

The Burgonions beyng sore displeased assembled a greate army,
bothe to reuenge their querrelles, and also to recouer againe the tounes,
from them *injustely* taken.

Hall. Henry V. The eleventh Yere.

For be a man neuer soo valyaunte, so wyse, so lyberal or plentuous,
so famylyare or courtayse, if he be seene to exercyse *iniustice* or
wronge, it is often remembered.

Sir Thomas Elyot. The Governour, book iii. ch. iv.

And here had many worthy men their end,
Without all form, or any course of right.

"For still these broils, that public good pretend
Work most *injustice*, being done through spite."

Daniel. History of Civil Wars, book i.

Sure the question is hard set, and we have no easie reason to
doubt, when great and entire authors shall introduce *injustifiable* ex-
amples, and authorize their assertions by what is not authentical.

Sir Thomas Brown. Vulgar Errours, book iv. ch. xii.

If we conceive the sun hath any advantage by priority of ascent,
or makes thereby one country more happy then another, we introduce
injustifiable determinations, and impose a natural partiality on that
luminary.

Id. Ib. book vi. ch. vii.

The great it seems are priviledg'd alone
To punish all *injustice* but their own.

Dryden. Cymon and Iphigenia

Or whether it was that they blindly resolved to follow that *injusti-*
fiable precedent of passing over so necessary a rule to all courts, of
giving the party accused an hearing.

Burnet. History of the Reformation, Anno 1540.

But if this people [the Athenians] resemble Nero in their extrava-
gance, much more did they resemble and even exceed him in cruelty
and *injustice*.

Burke. Works, vol. i. p. 49. A Vindication of Natural Society.

I N K.

I'NK, } Dutch, *enckt, inckt*; Ger. *din-*
I'NKY, } *ten*; Fr. *encre*; It. *inchioistro*;
I'NKBOTTLE, } Sp. *tinta*. Vossius thinks that *inct*
I'NKDROPPING, } is κατ' ἀφαίρεσιν, for *tinct*, quasi
I'NKGlass, } *tincta, vel tinctura*, because the
I'NKHORN, } pen, eo *tingitur*. The Ger. and
I'NKHORNISM, } Sp. retain this initial *d* or *t*.
I'NKHORN-MATE, } Others suppose the Lat. *encaus-*
I'NKHORN-TERM, } *tum*. See ENCAUSTICK.
I'NKPOT, } *Inkhorn*, Lye thinks, is cor-
I'NKSLED. } ruptly written for *inkern, i. e. ink,*
and *ern, q. d. atramenti domicilium.*

Inkhorn (see the Quotation from Gascoigne) is ap-
plied to real or affected learning; to pedatry; *inkhorn-*
isms, pedantical words or phrases.

I have mo thinges to write to you, and I wolde not bi parchemyn
and *enke*, for I hope that I schal come to you and speke mouth to
mouth that your ioie be ful.

Wiclif. 2 John, ch. i.

Make there a pricke with *ynke*.

Chaucer. Of the Astrolabie, fol. 296.

For thus it stondeth of my greuance
Now at this time, as thou shalte wite
With teares, and with *inke* write
This letter I haue in cares colde.

Gower. Conf. Am. book iii. fol. 49.

I have more faulted in keeping the olde English wordes (*quamuis*
jam obsoleta) than in borrowing of other languages such epithetes and
adjectiues as smell of the *inkhorne*.

Gascoigne. To the Reuerende Deuines.

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I know them that thinke rhetorique to stand wholie vpon darke
wordes, and hee that can cathe an *ynke horne* terme by the taile, him
they coumt to be a fine Englishman, and a good rhetorician.

Wilson. Arte of Rhetorique, fol. 165.

What wiseman reading this letter, will not take him for a very
caulf, that made it in good earnest, and thought by his *inke pot* terme
to get a good parsonage.

Id. Ib. fol. 167.

Whose courage when the fiend perceiu'd to shrinke,

Shee poured forth out of her hellish sinke

Her fruitfull cursed spawne of serpents small,

Deformed monsters, foule, and blacke as *inke*.

Spenser. Faerie Queene, book i. can. 1.

The precinct's strengthen'd with a ditch of fears,

In which doth swell a lake of *inky* years

Of madding lovers, who abide their moaning,

And thicken e'en the air with piteous groaning.

Drummond. Sonnet 13. part i.

Say all, good Sancho, say all; recount to me every particularity,
and let not the least immunity remain in the *ink-horn*.

Shelton. Don Quixote, vol. ii. ch. iv. p. 44.

And ere that we will suffer such a prince,

So kinde a father of the common-weale,

To be disgrac'd by an *inke-horne-mate*,

Wee and our wiues and children all will fight,

And haue our bodyes slaughtred by thy foes.

Shakespeare. Henry VI. First Part, fol. 106.

Like as she were some light-skirts of the rest,

In mightiest *inkhornisms* he can thither wrest.

Hall. Satire 8. book ii.

————— To weeping myrrhs,

To deadly cypress, and *ink-dropping* firs,

Your palms and myrtles change.

Drummond. Tears on the Death of Moliades.

INK.

Its *inky* blackness you may again restore to it by the affusion of small quantity of a very strong solution of salt of tartar.
Boyle. *Works*, vol. i. p. 709. *Experimental History of Colours*, part. ii. exp. 2.

He writes a letter, and flings the sand into the *ink-bottle*; he writes a second, and mistakes the superscription. *Spectator*, No. 77.

How unerring judgements soever we may pass upon our ideas of the pen and the *inkglass*, yet if those ideas happen not to correspond with the things themselves, we may puzzle about for ever without getting up a drop of *ink* to write with.

Search. *Light of Nature*, vol. i. part i. p. 300. *Judgement*, ch. xi.

The famous Cardan, like another St. Austin, seems sworn to leave nothing behind him in the *ink-horn*.

Warburton. *Works*, vol. xii. p. 128. Lord Bolingbroke. *Philosophy*, let. 1.

What *inkshed* springs from altercation!

What loppings off of reputation.

Lloyd. *A Familiar Epistle*. To J. B. Esq.

Ink of the
Ancients.

Dioscorides.

Of the **INK** of the Ancients our earliest particular accounts are derived from Dioscorides and Pliny. The former writes as below:—*Περὶ Μέλανος. Μέλαν ὃ γράφομεν συνάγεται ἐκ λιγνύος συναγομένης ἐκ δαδίων. μίγνυται δὲ πρὸς τὴν λίτραν τῇ κόμμεως οὐγγίας τρεῖς λιγνύος. σκευάζεται δὲ καὶ ἀπὸ τῆς ῥητινῆς λιγνύος καὶ τῆς προιρημένης ζωγραφικῆς ἀσβόλης. δεῖ δὲ τῆς μὲν ἀσβόλης μίαν λαμβάνειν, κόμμεως δὲ λίτραν μίαν ἥμισυ, ταυροκόλλης οὐγγίαν μίαν ἥμισυ, χαλκάνθου οὐγγίαν μίαν ἥμισυ. ἀρμόζει δὲ εἰς τε σήπτας, καὶ πυρίκανστα καταχρίόμενον μεθ' ὕδατος παχὺ, καὶ ἐώμενον ἄχρις ἀπουλώσεως. ἀποπίπτει γὰρ αὐτόματον ὑγιασθέντων τῶν ἔλκων.* (v. ult.)

Celsus.

Celsus, before this, like Dioscorides, had recommended Ink for medical purposes, although he does not describe its composition. *Atramentum sepiarum*, he says, is a laxative. *Atramentum sutorium*, quod *Græci χάλκανθον appellant*, (and which Dr. Milligan, in his translation of the Roman Physician, interprets a solution of sulphate of copper,) is a styptic. (v. 1.) This latter mixture also, in conformity with the above statement, incrusts ulcers. (vi. 2.)

Pliny

Pliny teaches as follows:—"Painters' blacke (called in Latin *Atramentum*) I count an artificial colour, although I know there is a vitrioll or coperose going under that name, which is minerall, and is engendred two manner of waies; for either it issueth and ooseth out of the mine in manner of a salt humor or liquor; or els there groweth an earth itselfe of a brimstone colour, which serveth for it, that it may be drawne out thereof. Some Painters have been knowne, who, for to get black, have searched into sepulchres for the coles there, among the reliques and ashes of the dead. But in mine opinion, all these be but new devises, and foolish irregular toils without any reason; for a man need seek no farther but to soot, and that many waies, by burning either of rosin or pitch; in which regard, many have built places and forges of purpose to burne them in, without any emissaries, tunnels, or holes, that the said smoke or soot may not get forth. But the best black in that manner made, commeth of the smoke of torchwood. This fine soot is sophisticat with the grosse soot that doth gather and engender in forges, furnaces, and stoups; and this is that Inke wherewith we use to write our books. Some there be who take the lees or dregs of wine, and when it is dried, boile it throughly; and they affirme, that if the wine were good whereof those lees came, the said inke or black will make a colour like Indico. And in truth, Polygnotus and Mycon (two as renowned Painters as ever were) used no other blacke at all, but that which they made of the marre or refuse of grapes after they be pressed; and

this they call Tryginon. Apelles devised a way by himselfe, to make it of yvorie, or the elephant's tooth burnt, and this they named thereupon Elephantum. As touching the black called Indicum, it is brought out of India: but as yet I know not the manner either of the making or the engendring of it. A kind thereof I see the diers do make of that blacke florey which sticketh to their coppers. Also, there is a black made of torchwood burnt, and the coles that come of it pumied to powder in a mortar. And here commeth to my mind the wonderfull nature of the cuttle-fishes, which do yield a black humor from them like unto Inke; howbeit, I do not find that Painters or writers make any use thereof. But all blacks whatsoever take their perfection by sunning: if it be writing Inke, with gum (arabick); if to colour pargetting or walls, with glew among; and looke what blacke is dissolved and liquefied in vinegre, the same will hold well, and hardly be washed off. And thus much of the ordinarie colours low-prized." (Holland, xxxv. 6. Hardouin, 25.)

A substitute for Ink was obtained by the Africans from the dark fluid which the *Sepia* or cuttle-fish possesses the power of ejecting, in order to conceal its retreat when alarmed by an enemy. Vossius has noticed it in the following passage. *Præstat sepia excremento suo quod Græci μέλαν, Latini atramentum vocant. Nam licet Romani et Græci ex fornacium balnearumque fuligine atramentum facerent, ut cognoscere est ex Plinio (xxxv. 5.) et Dioscoride. (v. ult.) Afri tamen ex excremento, sive nigro et glutinoso humore in vesicâ sive membranâ Sepiæ latente (Græci humorem eum θολὸν nuncupant ἀπὸ τῆς θολοῦσθαι) atramentum scriptorium faciebant. (de Idololatriâ, iv. 49.)* The same writer, in his *Tract de Arte Grammat.* (1. 39.) expresses himself much to the same purpose; and in the end, having arrived at *Encaustum*, he proceeds to the etymologies which we have given above. *Ab Encausti voce est quod Poloni colorem quo scribitur etiam atrum, per συνεκδοχὴν generis appellant incaust, ut Itali inchiostro. Volunt et inde esse Belgarum inket. Verum hos censeo inct dicere κατ' ἀφαίρεσιν pro tinct, quasi tincta vel tinctura, quia penna in eo tingitur. Nec alius originis Anglicum Inke.*

Persius, when describing the neglected writing-apparatus of the indolent student, uses *sepia* for Ink; but the commentators are not at all satisfied that the Poet knew his own meaning.

*Tum queritur, crassus calamo quoddam pendeat humor,
Nigra quoddam infusâ vanescit sepia lymphâ.* (iii. 12.)

This, says the old Scholiast, is a metonymy; for the Africans were the only folks who employed cuttle-juice for Ink. In spite of this assurance we are much inclined to take Persius at his word, and to believe that the Romans used it also. Pliny has acquainted us with one very marvellous property of this secretion. "The blacke liquour resembling Inke, which is found in the cuttle-fish, is of that force, that if it be put to the oile of a lampe burning (Anaxilaus saith) it will drown and put out the former cleare light, and make all those in the roome to looke like blackamores or Æthiopians." (Holland, xxxii. 10. Hardouin, 52.) Sextus Empiricus asserts the same wonder. (*Pyrrh. Hypotyp.* i. 14.)

In the MSS. at Portici the letters are blacker than the papyri, although these last are completely charred. This would not have been the case if vitriol had been used in the composition of the Ink, for exposure to violent heat would in that case have given it a yellow hue. Moreover the corrosive quality of vitriol would

INK.

Fluid of the
cuttle-fish.

Vossius.

Persius.

Vitriol not
used in
ancient Ink.

INK. have penetrated the material written upon, as is frequently observed in later MSS. written on parchment, a far less delicate substance than papyrus. But the Greek and Roman Ink had little fluidity, and must be considered as a paint. Thus on close inspection, and if held horizontally, the MSS. of which we speak present the letters in relief, much as they might now be formed by Chinese Ink. This opinion is completely proved by a small quantity of *Atramentum*, discovered in an Inkstand at Herculaneum, which was no other than a rich oil. The materials were prepared in the same manner as those still used by Painters; and by remembering this fact we arrive at the full meaning of a passage in the Speech of Demosthenes *de Coronâ*, wherein he taunts his great rival *Æschines* for having been compelled in his youth, through poverty, to sweep the Schools and sponge their benches: nay, he adds, he has been seen τὸ μέλαν τρίβων, *grinding Ink*. This species of Ink continued in use at least as late as the VIIIth century, for Isidorus of Seville (xix. 17.) has borrowed very closely the description which we have already given from Pliny.

Minium. Coloured Inks are of ancient invention. *Minium* (vermilion) was used by the Romans for decorating the titles of MSS. Of the cinnabar and purple, the materials which composed the *sacrum encaustum* of the Emperors of the East, it is not easy to speak with accuracy. Leo the Great, the first who formally promulgated the right of exclusive purple signature, (the custom itself probably was much older than his time,) purposely raised barriers round this Imperial secret. No pen but that of the despot himself might be dipped in the mysterious Liquid. To use it, to possess it, to endeavour to obtain it from the vigilant officers under whose custody it was preserved, were all offences alike punishable by death; and we must be content to learn from the Emperor's own law, (*Leg. 6. C. de diversis Rescript.*) which ordains that the Imperial Rescripts should not be signed with any other Ink, that it was made *cocti muricis tritique conchyliæ ardore*. However much the mode of signature might vary under the successors of Leo, the *encaustum* was used by them all from the issue of this Rescript, A. D. 470, till the final overthrow of the Greek Empire. In the XIIth century the privilege of a similar signature was communicated to the members of the Imperial Family, and in some cases to the great Officers of State.

Other coloured Inks. Golden and silver Inks are not uncommon in Mediæval MSS. and many Anglo-Saxon Charters are decorated by them. Green Ink, though rarely used in Charters, frequently occurs in Latin MSS., and the Guardians of the Greek Emperors, while their wards were in minority, reserved it for their own signatures. Blue Ink, it is said, never appears singly, though occasionally intermixed with red; and yellow Ink, which has been disused for more than 600 years, perhaps was laid aside from its speedy evanescence. The characters, whenever they are found, are nearly effaced.

Booke of Secrets. A little volume printed by Adam Islip in 1596, displays much science concerning Ink. It is entitled *A Booke of Secrets: shewing divers waies to make and prepare all sorts of Inke and colours: as blacke, white, blew, greene, red, yellow, and other colours, also to write with gold and silver, or any kind of mettell out of the pen, &c.* Written first in Italian, and now newly translated into English by W. P. This volume commences with a rule, which though here confined to Ink in par-

icular, nevertheless seems quite as applicable to all Chemical preparations, as Mrs. Glasse's celebrated aphorism of "first catch your fish" is to those of the kitchen. "It is first to be understood that if you will make a great quantitie of Inke together you must encrease the waight and measure, according to the proportion you meane to make." The ingredients recommended for Ink are water, wine, vinegar, galls, and vitriol; and are compounded in different proportions in various receipts. One teaches us "to make Inke upon a suddaine to serve in an extremitie. Take a wax candle and light it, hold it under a cleane bason or a candlesticke, till the smoke of the candle hangeth thereon, then put a little warme gum water into it which tempered together will be good Inke." Another instructs how "to keepe Inke that it sinketh not into the paper, neither that it come not off, and that moths nor mice hurt not the paper. Take the shels of hazell nuts, and put them into the Inke, and it will not sinke through the paper. And that it may not come off put a little salt in it. To keepe that neither mice nor (moths) eat or fret the paper, put a little wormwood water into the Inke." Among other matters we are afterwards told how to make *Auripigmentum*, *Aurum Musicum*, and *Argentum Musicum*.

But the fullest History of Inks is contained in a volume written by Petrus Caniparius, Professor of Medicine at Venice, *De atramentis cujuscunque generis opus sane novum, hactenus a nemine promulgatum*. The edition which we have consulted was printed at London in 1660; but the Work was first published at Venice in 1619. The reader may be satisfied with the following brief and correct abstract of its contents, which we borrow from Astle, in his *Origin and Progress of Writing*, a Work to which we are already indebted for some of the particulars given above. The Treatise of Caniparius is divided into six Parts, the Ist of which treats generally of Inks made from pyrites, stones, and metals. The IId more particularly of Inks made from metals and calxes. The IIIId of Inks made from soot and vitriols. The IVth of the different kinds of Ink used by the *Librarii*, or Book-writers, as well as by Printers and Engravers, and of staining or writing upon marble, stucco, or scagliola, and of encaustic modes of writing; as also of Liquids for painting or colouring of leather, cloths, linen, and woollen, and for restoring Inks that have been effaced by time; as likewise many methods of effacing writing, restoring decayed paper, and of various modes of secret writing. The Vth of Inks for writing, made in different Countries of various materials and colours; as from gums, woods, the juice of plants, &c. and also of different kinds of varnishes. The VIth treats of the various operations of extracting vitriol, and of its Chemical uses. Astle justly concludes by adding that this entertaining volume abounds with a great variety of Philosophical, Chemical, and Historical knowledge. Our limits will not permit us to do more than to copy a single receipt for Ink, in those which might be Latin Hexameters, if the ignorance of the Poet or of the Compositor had permitted closer adherence to metre. They are the produce *Incerti Auctoris*, and occur in iv. 11.

*Sic atramentum tu, Scriptor, confice crudum:
Vitrioli quarta, media sit uncia gummi
Integra sit gallæ, superaddas octo Falerni;
Noctibus ista tribus (?) confecta sereno;
Sæpius ista misce demumque colata repone.*

INK.

From some such receipt as that above, the two following lines may have been borrowed which will be found written on the first folio of a MS. in the Cottonian Library. (*Titus*, A. xxii.)

*Uncia gallarum miscentur et uncia gummi
Bis 2^{do} (duo) vitrioli, superaddas octo Falern.*

Receipt from
Arnold's
Chronicle.

The next receipt which we shall offer is far more elaborate. We take it from *The Customs of London*, or, as the Work perhaps is better known, *Arnold's Chronicle*. (238.)

"The manner to make Ynke.

"Take a pottel of reyne wat' and breke half a lb. of galle, eche galle in iij or iiij pecz, and lete this galle stode in y^e forsayd water iij or v dayes, and than poure out y^e vpermost of the water, and put therto di lb. weyght off vitryol in powder, and put therin in an erthen vessel, and stere hem wel toygyd', and stoppe the pottle that none eyer cum therto, and lete it stonde a daye and a nyght, and then take di lb. off gōme of stryter weyght than was y^e vitryoll and put it therto, and stoppe ayen the pott, and stere it aboute, and at iij or iiij dayes ende, then take the forsayd gallis and drye them in the sonne, and breke them smaller than they were, and put therto a quartin and di of water, and lete hem stode vij nyghtes, and pure out the cler water, and put therto lesse than a q' of vitrioll in small powder, and doo as is before sayde, and put therto lesse weight of gōme then of the vitriol, and wyth that later ynke temper y^e fyrst ynke when nede is, and yf the temprē good ynke with simple water, it wyl turne to corrupcion, and the iij tyme sethe the galle in water tyl the be softe, and porcion the remenant as is bfore sayde. Use and crafte shall teche the better," &c.

Dr. Lewis.

Dr. Lewis (*Phil. Commerce of the Arts*, 377.) has given a valuable series of experiments on Ink-making; to which we cannot do better than refer the reader. He strongly recommends the following preparation:

Logwood 1 oz.
Powdered nutgalls 3 ozs.
Green vitriol (sulphate of iron) 1 oz.
Water 1 to 2 quarts.

Boil the logwood and nutgalls in the water, adding fresh Liquid in proportion to the evaporation, strain it through a cloth, and add the vitriol to the Liquid, together with one or two ounces of gum Arabic. As soon as these have dissolved, the Ink is fit for use. A little powdered cloves is sometimes added to prevent mouldiness. The fullest black is produced by an equal mixture of green vitriol and galls, but such Ink very soon fades. The addition of logwood increases the blackness.

Marking
Ink.

Nitrate of silver forms the common *indelible* or *marking Ink*.

Mr. Brande.

Mr. Brande (*Man. of Chem.* 394.) bears in mind the older receipts. To the above ingredients he adds a quart of vinegar. They are to be put into a bottle, and shaken occasionally during twelve or fourteen days, and when the coarser parts have settled, the Ink may be poured off for use. About three grains of corrosive sublimate dissolved in each pint may be substituted for cloves. If the writing has faded it may be restored by washing it first with vinegar, and afterwards with infusion of galls. Acids destroy the colouring matter, and those Inks which resist their action contain some other colouring principle, usually finely powdered charcoal. Common writing Ink is on this account much improved

by dissolving in the quantity above mentioned about an ounce of Indian Ink, which for the most part is lamp-black made into a cake with Isinglass, or some animal glue.

INK.

In Nicholson's *Journal*, for July, 1802, (vol. ii. Mr. Close. p. 145.) may be found a paper on the composition of Ink by Mr. W. Close. It states that the Ink most commonly used by European writers consists of an infusion of galls and other astringent vegetables containing gallic acid, blackened by sulphate of iron, and thickened by gum or sugar. The colour of these mixtures is not durable, and their traces may be totally discharged by oxygenated muriatic Acid. This agency may be resisted by the addition of pigments, but the writing may then be obliterated by washing with plain water. To secure permanence in writing, Mr. Close recommends the following composition:

Oil of lavender 200 grains.
Powdered copal 25
Lamp-black 3

Dissolve the copal in the oil by a gentle heat, and mix the lamp-black with the solution on a marble slab; let the mixture after a few hours be well shaken and stirred, and, if too thick, it may be diluted by more oil of lavender or of turpentine, or by alcohol. For red Ink take

Oil of lavender 120 grains.
Powdered copal 17
Sulphuret of mercury 60

In the same Work (*Supplement* to vol. xxix. p. 359.) is an Abridgement from a Report made to the French Institute in the *Annales de Chimie*, vol. lxxv. p. 194, and another paper from vol. lxxiv. p. 153. It is there stated that whenever the whole of iron used in Ink has been removed from paper, restoration of the writing is impossible. In many instances it may be revived by gallic Acid, by liquid prussiate of lime or potash, or by hydroguretted alkaline sulphurets, diluted with two-thirds their quantity of water. Little advance, it is observed, has been made in the composition of Ink since the days of Lewis, but the following formula is recommended:

French
Institute.

Rain or river water . . . 1 quart.
Bruised galls 4 oz. Troy.

This infusion should stand about six months, the mother being carefully removed from it from time to time, and the tannin separated by filtration; then dissolve in it,

Powdered gum Arabic . . 1 oz. Troy.
Powdered sulphate of iron 1 oz.

and the mixture is to be well shaken.

It is as hazardous to interfere with any other man's *Carbon Writing Ink* as it would be to impinge the orthodoxy of his favourite preacher or to doubt the skill of his family apothecary; but that which always has appeared to us to unite in one all the most desirable qualities, is the *Carbon Writing Ink*, prepared by Johnson and Co. of Great Totham, Essex.

Dr. Ure, in his *Dictionary of Chemistry*, points out two inconveniences of very frequent occurrence, which result from the usage of vinegar or sulphate of copper among the ingredients of Ink. The Acid of the first acts so strongly upon the pen as to make it require continual mending; and unless the pen be very perfectly wiped for mending, (which is seldom the case,) a film of copper is deposited by the second upon the knife, and the blade is effectually blunted.

Inconven-
ience of
vinegar and
sulphate of
copper.

INK.

Restoration
of faded
writing.

Printer's
Ink.

Engraver's
Ink.

Red Ink.

Blue Ink.

Green Ink

Yellow Ink.

Sympathe-
tic Inks.

Several methods for restoring the colour of Ink in faded writing may be found in a paper by Mr. Blagden in the volume of the *Philosophical Transactions* for the year 1787. But in most of the applications great care must be taken that the paper or parchment be not irretrievably damaged.

The fittest basis for *Printer's Ink* is nut oil. Linseed oil is next to it in good qualities. Other oils cannot be employed because they cannot be sufficiently freed from their unctuousity. They would smear and stain the paper, if not while at the Press, certainly in the hands of the Bookbinder. To make this Ink, the oil should be boiled in an iron pot only half filled; it is to be allowed to burn for half an hour, and then to be boiled gently till it acquires proper consistency. In this state it is called *varnish*, of which two kinds are prepared, a thicker and a thinner. It is afterwards ground with lamp-black in the proportion of $2\frac{1}{2}$ oz. to 16 oz. of oil. New oil sometimes requires a little boiled oil of turpentine and a little litharge, but this may cause the Ink to stick too firmly to the types. (Lewis, *Phil. Commerce of the Arts*, 371.) This and similar compositions are no other than black paint, and resemble in that particular the Ink of the Ancients. Engravers boil their oil in a less degree, so that it is not adhesive; they likewise use Frankfort black, which is not gritty, and affords a stronger colour than either lamp-black or charcoal.

For *Red Ink*, infuse a quarter of a pound of rasped Brazil wood for two or three days in vinegar. Boil this infusion for an hour over a gentle fire, and filter it while hot through paper. Then placing it again on the fire, dissolve in it half an ounce each of gum Arabic, alum, and white sugar. Otherwise beat together the glair of four eggs, a tea-spoonful of white powdered sugar, and as much spirit of wine, till they be of the consistence of oil. Then add enough vermilion to produce a proper colour. Keep it well stopped, and shake it before it is used. Gum-water, or a thin size of isinglass and honey, may supply the place of eggs. Or, lastly, dissolve 17 grains of powdered copal in 120 grains of oil of lavender, and mix with this solution, upon a smooth slab, 60 grains of red sulphuret of mercury. The colour thus obtained is very permanent.

For *Blue Ink* grind indigo with honey and the glair of eggs or other gluten, and dilute it with water.

For *Green Ink* infuse an ounce of powdered verdigrise in a quart of water, and strain it after it has stood a few days; dissolve in this infusion five drams of gum Arabic and two drams of white sugar.

For *Yellow Ink* infuse saffron in water, and add alum and gum Arabic. And as a general rule for all colours, take the ingredients used for dyeing, and make them with a little alum and gum Arabic into a strong decoction.

The rudiments of *Sympathetic*, or *Secret Ink*, as Beckmann shows, (i. 173.) are discoverable in the Latin amatory Poets. Thus Ovid recommends the fair, whom he is instructing in easy methods of avoiding her guardian's vigilance, to correspond with her lover in new milk, which may afterwards be sprinkled with charcoal. (*de Arte Aman.* iii. 629.) Ausonius advises Paulinus to adopt a like method, (*Epist.* xxii. 21.) and boasts that he could teach him countless other manners of secret communication:

*Innumeras possum celandi ostendere formas,
Et clandestinas veterum reserare loquelas.*

These *secret media* acquired the name of *Sympathetic* from the doctrine of *Sympathy*, which during the XVIth century was the favourite veil for ignorance. One of the mineral solutions which produces the most surprising and unlooked for effects, was, probably, discovered early in that century, and from the nature of its operation, the name, which has now become general for all secret Inks, was first applied. Lead dissolved in vegetable acid affords a colourless Liquid, letters written by which become black if exposed, even at a considerable distance, and even with the intervention of a thin wall, to the vapour of arsenical liver of sulphur. This Ink, Beckmann believes to have been first mentioned by Peter Borel, who, in 1653, published *Historiarum et Observationum Medico-physicarum Centuriæ quatuor*, and according to then received notions, called the preparation *A Magnetic water which acts at a distance*. The transition from *Magnetic* to *Sympathetic* was extremely easy, and the latter name was first employed in a receipt to be found in the *Collectanea Chymica Leydensia* of Le Mort, 1684.

We cannot venture to do more than touch upon the numerous Sympathetic preparations, and here we shall again borrow from Dr. Ure.

"1. If a weak infusion of galls be used, the writing will be invisible till the paper be moistened with a weak solution of sulphate of iron. It then becomes black, because those ingredients form Ink. 2. If paper be soaked in a weak infusion of galls, and dried, a pen dipped in the solution of sulphate of iron will write black on that paper, but colourless on any other. 3. The diluted solutions of gold and silver remain colourless upon paper till exposed to the sun's light, which gives a dark colour to the oxides, and renders them visible. 4. Most of the Acids or saline solutions, being diluted, and used to write with, become visible by heating before the fire, which concentrates them, and assists their action on the paper. 5. Diluted prussiate of potash affords blue letters when wetted with a solution of sulphate of iron. 6. A solution of cobalt in *aqua regia* when diluted, affords an Ink which becomes green when held to the fire, but disappears again when suffered to cool. This has been used in fanciful drawings of trees, the green leaves of which appear when warm, and vanish again by cold. If the heat be continued too long after the letters appear it renders them permanent. 7. If oxide of cobalt be dissolved in acetic Acid, and a little nitre added, the solution will exhibit a pale rose colour when heated, which disappears on cooling. 8. A solution of equal parts of sulphate of copper and muriate of ammonia, gives a yellow colour when heated, that disappears when cold. Sympathetic Inks have been proposed as the instrument of secret correspondence; but they are of little use in this respect, because the properties change by a few days remaining on the paper; most of them have more or less of a tinge when thoroughly dry; and none of them will resist the test of tinging the paper till it begins to be scorched."

Beckmann refers for an account of various kinds of secret writing to Halle, *Magie oder Zauberkräfte der Natur*, Berlin, 1783, i. 138. Many receipts and many amusing tricks performed by them may be found in that volume of the *Encyclopédie Méthodique* which treats of *Les Amusemens des Sciences*, ad v. *Encre*.

INK

IN-
KINDLE.
—
INLAND.

INKINDLE, more usually written *Enkindle*, *q. v.*
To be, or cause to be, on fire; to heat, to inflame, to warm.

The commons were *inkindled* and set on fire with these speeches and remonstrances. *Holland. Livius*, fol. 453.

Destesting 'evill, and resisting the infirmitie of his flesh, he is inwardly *inkindled* to an indeavour of good.

Hall. Works, vol. ii. fol. 9. *The Old Religion*.

The apprehension you know ran currently amongst the people, whilst the fire lasted in the city, of its being *inkindled* with design by the French and Dutch.

Boyle. Works, vol. vi. p. 531. *Letter to Mr. Boyle*, 13 Nov. 1666.

INKLE, (which also occurs in *Love's Labour Lost*, and in *Winter's Tale*.) Mr. Steevens says, he is informed anciently signified a particular kind of crewel or worsted, with which ladies worked flowers, &c. As thick as *inkle-weavers*, is no uncommon expression in the Northern parts of England.

My wife is learning now to weave *inkle*.

Beaumont and Fletcher. The Scornful Lady, act. v. sc. 1.

Her *inkle*, silk, twin with the rubied cherry.

Shakspeare. Pericles, act v.

INKLING, of unsettled Etymology. See in Skinner and Junius. Perhaps,

An *inclin-ation*; to do or believe any thing; a slight wish or desire; intent or purpose; a slight notice or hint; an intimation.

What cause hee hadde soo to thynke harde it is to saye, whyther hee being toward him, any thynge knewe that hee suche thynge purposed, or otherwyse had any *inkelynge* thereof.

Sir Thomas More. Workes, fol. 38. *The History of Richard III.*

When he had ridden many a mile, and could hear no *inklinge* of Darius, as his horses were a baiting, one of his souldiours goyng down to a watering therby, founde Darius in a litter stricken through with many woundes, but as yet aliue.

Arthur Goldyng. Justine, fol. 56.

AUG. I thought you Julio would not thus have stollen a marriage without acquainting your friends.

JUL. Why I did give thee *inklings*.

Beaumont and Fletcher. The Captain, act v. sc. 5.

The Hernikes having an *inkling* and knowledge thereof, certified the Romanes afore hand, that the Ecetrans were revolted and banded with the Aequians.

Holland. Livius, fol. 90.

We gave her an *inkling* some time ago of your coming to visit her in the shades like another Orpheus.

Search. Light of Nature, vol. ii. part ii. ch. xxiii. p. 128. *The Vision*.

INLACE. Fletcher in the same Eclogue writes *Enlace*, *q. v.*

The crystal humour trickling down apace,
Like ropes of pearl, her neck and breast *inlace*.

Fletcher. Piscatory Eclogues, ecl. 7. p. 10.

I'NLAND, *n.* } *In*, and *land*, *q. v. i. e. within land*,
I'NLAND, *adj.* } *q. v.*
I'NLANDER, }
I'NLAND-BOAT, } A part or portion of country *within*
I'NLAND-MAN. } *land*, *i. e. distant from the sea-coast*.

Besides her little rills, her *inlands* that do feed,
Which with their lavish streams do furnish every need.

Drayton. Poly-olbion, song 2.

Hence somewhat south by east let us our course incline,
And from these setting shores so merely maritime,
The isle's rich *inland* parts, let's take with us along,
To set him rightly out, in our well-order'd song.

Id. Ib. song 23.

The *Inlanders* be of the Brutians, the Aprustanes, only.

Holland. Plinie, vol. i. fol. 63. *Natural History*, book iii.

Whereunto the said *in-land-men* may be induced, seeing the other go forth to adventure their lives for their defence, and to the intent that they may remain the more quiet at home.

Strype. Memorials. Queen Mary, Anno 1557.

They [whales] come in also into the harbours and *inland* lakes, where the seamen go out and kill them.

Dampier. Voyages, &c. Anno 1699.

INLAY.

The people of Holland may be divided into these several classes: the clowns or boors (as they call them) who cultivate the land: the marriners or schippers, who supply their ships and *inland-boats*, &c. *Sir Wm. Temple. Works*, vol. i. p. 133. *Observations on the United Provinces*, ch. iv.

The snow on the rising grounds was thinner spread; and farther *inland* there was no appearance of any; from whence we might, perhaps, conclude, that what we saw toward the sea, had fallen during the night.

Cook. Voyages, vol. vi. book iii. ch. xiii. p. 238.

INLAPIDATE, *in*, and *lapidare*, *atum*; from *lapis*; Gr. *lâas*, a stone. See **DILAPIDATE**.

To cause to be or become, stone; to convert into stone.

It is already found, that there are some naturall spring-waters, that will *inlapidate* wood; so as you shall see one piece of wood, whereof the part above the water shall continue wood; and the part under the water shall be turned into a kind of gravelly stone.

Bacon. Natural History, Cent. i. sec. 85.

INLARGE, now commonly written *Enlarge*, *q. v.*

To magnify, to extend, to give *larger* space to; to set at *large*; to free from confinement; to set free or at liberty.

Wee desire of your highnesse that the commendacion of suche singular courtesie may not bee so narrowly restrained to two or three men onely, but may be *inlarged* to all our subjects in generall.

Hakluyt. Voyages, &c. vol. ii. fol. 140. *The Q. Letters*.

All which doe likewise tend to the *inlargement* of our nauy, and maintenance of our navigation.

Id. vol. iii. fol. 174. *Westerne Planting*.

Hartfordian Welwyn (Wealth-wyn then)

For promptnesse in that charge

Beginning, other townes as it

Themselues from Danes *inlarge*.

Warner. Albion's England, book iv. ch. xxi.

In the mean while, to gratify those, that appeared desirous of having it soon reprinted, I gathered divers notes (some of them considerable for bulk) to be inserted here and there, as *inlargements* in the next edition.

Boyle. Works, vol. i. p. 587. *Producibleness of Chymical Principles. Preface*.

INLAW, A. S. *in-lag-ian*; to be *inlawed* or restored to the protection of the *law*. Somner.

It should be a great incongruitie to haue them to make lawes, who themselves were not *inlawed*.

Bacon. King Henry VII. fol. 12.

INLAY, *v.* } *In*, and *lay*, *q. v.*

INLA'Y, *n.* } To *lay in* or cause to *lay in*, *sc. dif-*

INLA'YER, } ferent materials, different workman-

INLA'YING. } ship or colours; to set or place in, to

work in; to vary or diversify, as work of different materials *inlaid*.

If kine or oxen were dew-blowne or otherwise puffed up, they were wont to bore holes through their horns, and so to *inlay* or interlard them (as it were) with men's bones.

Holland. Plinie, vol. ii. book xxviii. fol. 294.

But these things are related of Alexander and Cæsar, and I doubt thence borrow'd by the monks to *inlay* their story.

Milton. Works, vol. ii. fol. 120. *The History of England*, book vi.

Under foot the violet,
Crocus, and hyacinth with rich *inlay*
Brodered the ground, more colour'd then with stone
Of costliest emblem.

Id. Paradise Lost, book iv. l. 701.

When I was at Florence the celebrated masters were, for *Pietra Commessa* (a kind of mosaik or *inlaying* of various coloured marble, and other more precious stones) Dominico Benetti and Mazzotti.

Evelyn. Memoirs, vol. i. p. 177. *Florence*, 1645.

INLAY.

The swelling bunches, which are now and then found on the old trees, afford the *inlayer* pieces curiously chombletted.

Evelyn. Silva, book i. ch. xviii. sec. 5.

The crystal ovals deck'd the walls within,
With iv'ry pannelling, *inlaid* with green.

The Female Tatler, No. 15.

This does a tunic and white vest convey,
A various casket, that of rich *inlay*,
And bread and wine the third.

Pope. Homer. Odyssey, book xiii.

In loose luxuriance taught to stray
A thousand tumbling fills *inlay*
With silver veins the vale, or pass
Redundant through the sparkling glass.

Warton. Ode 10. The First of April.

INLEAGUE, *in*, and *league*, *q. v.* *Fr. ligue*; *Low Lat. liga, a ligando*; a bond or obligation, *sc.* of union or cooperation; of alliance.

To ally, or form an alliance with.

And not for Marie's title, or
Her any virtuous gifts,
Thinke that they her *inleagued*, but
From her to plot their driftes.

Warner. Albion's England, book x.

ORG. I envy not his merit, but applaud it;
Could wish his thrift in all his bes. desires,
And with a willingness *inleague* our blood
With his, for purchase of full growth in friendship.

Ford. The Broken Heart, act iii. sc. 4.

INLEAGUER. See **BELEAGUER.** *Leaguer* from *Ger. lag-en*; *Dutch laeghen*; *A. S. lic-jan*, to lay.

To lay, *sc.* with hostile forces for assault, or blockade.

It fortun'd that Sylla did *inleaguer* before the city of Athens, and had not leasure to stay there long and continue the siege.

Holland. Plutarch, fol. 161. *Of Intemperate Speech.*

I'NLET, } *In*, and *let*, *q. v.* *A. S. lætan, sinere*,
I'NLETING. } *permittere*, to allow or grant, to permit.

The place where an entrance is given or granted; entrance, ingress.

At the farthest ende of this *inlet* or bay where we rode, there came out before vs a canoa wherein were four Indians which came rowing with certaine small oares, and came very neare vs to see what we were.

Hakluyt. Voyages, &c. vol. iii. fol. 416. *Francisco de Vlloa.*

Glota and Bodotria, now Dunbritton, and the Frith of Edinburrow, two opposite arms of the sea, divided only by a neck of land, and all the creeks and *intlets* on this side, were held by the Romans, and the enemy driven as it were into another island.

Milton. Works, vol. ii. fol. 28. *The History of England*, book ii.

Though barks or plaited willows make your hive,
A narrow *inlet* to their cells contrive.

Addison. Virgil. Georgics, book iv.

Upon the *inletting* of this external air, the water was not again impelled to the very top of the tube whence it began to fall, but was stopped in its ascent near an inch beneath the top.

Boyle. Works, vol. i. p. 48. *New Experiments Physico-Mechanical touching the Spring of Air.*

We conjectured that there might be a streight or *inlet* running from the sea through great part of this island, from the streight of Magellau, whence these people might come, leaving their canoes where such *inlet* terminated.

Cook. Voyages, vol. i. book i. ch. v. p. 59

INLIGHTEN, usually written *Enlighten*, *q. v. in*, and *lighten*.

To give *light* unto, to illuminate, to make clear or bright.

The third kind of light may be called a special convincing light, which is an higher degree of the *inlightning* work of the Spirit, and not common to all professors.

South. Sermons, vol. xi. p. 240.

The best and wisest of the ancient schoolmen did make the great firmness and certainty of faith not to depend on outward motives, but on inward grace, which so *inlightned* the mind, and fixed the inclinations of the soul, that nothing is able to remove it.

Stillingsfleet. Sermon 2. vol. iv. p. 88.

INLIST, also written *Enlist*, *q. v. in*, and *list*, *q. v.* from *A. S. lisan, colligere*; a collection, *sc.* of names.

To enroll, to put down, to write down in a roll, or *list*, or catalogue; to register, *sc.* the names of those who are engaged for a particular purpose, as for military service; and, thus, to engage the services.

That I had been nominated to command 2500 men in London, who were ready to seize the Tower; that the like number was *inlisted* under my command in the western parts of England.

Ludlow. Memoirs, vol. iii. p. 81.

Your lordship, &c. have determined to receive such of these people as will *inlist* into the company's service, and discharge the rest.

Burke. Works, vol. iv. p. 336. *Appendix*, No. 4. *Nabob of Arcot's Debts.*

INLIVE, usual written to *Entlive*, *q. v. in*, and *live*, *q. v.* to animate.

What she did here, by great example, well,
T' *inlive* posteritie, her fame may tell.

Ben Jonson. Elegie on the Lady Anne Paulet.

I'NLY, *adj.*

I'NLY, *adv.*

I'NMOST,

I'NNER,

I'NNERMERE,

I'NNERMOST,

See **IN**, *ante.* *A. S. inlic*; *in-like.*
In-most has supplanted *innerest*;
and *innermore* is obsolete.

For I delyte togidre to the lawe of God aftyr the *ynner* man, but I see another lawe in my membris aghen fightyng the lawe of my soule, and makynge me caityf in the lawe of synne that is in my membris.

Wiclif. Romayns, ch. vii.

I delyte in the lawe of God, concernynge the *inner* man. But I see another lawe in my membres rebellynge agaist the lawe of my mynde, and subduynge me vnto the lawe of synne, whiche is in my membres.

Bible, Anno 1551.

Withouten mandement, a lewed man
He coulede sompne, up peine of Cristes curse,
And they were *inly* glad to fille his purse,
And maken him gret festes at the nale.

Chaucer. The Freres Tale, v. 6930.

And whan he hath it oure rad,
In parte, he was right *inly* glad,
And eke in parte he was diseas'd.

Gower. Conf. Am. book iv. fol. 64.

But forasmuche as the thing whiche thei haue heard is not thoroughly empreinted in them, nor hath not taken sure rooting (as it were) in the *inmost* affection of their hertes, thei are for a litel time obediently rewled after the worde of God.

Udall. Luke, ch. viii.

Right secretly within our *inner* court,
In open ayre reare vp a stack of wood.

Surrey. Virgil. Æneis, book iv.

Now when they go in at the dores of the *ynnermer* court: they shal put on linnen clothes, so that no wollē come vp on them.

Bible, Anno 1551. Ezekiel, ch. xlv.

The winde striuing with the fire in the *innermost* parte of the earth, oftētimes and in many places casteth out, sometimes flakes of fire sōtimes vapors, and somtimes smoke.

Arthur Goldyng. Justine, fol. 25.

I should not for my life but weepe with him,
To see how *inly* sorrow gripes his soule.

Shakspeare. Henry VI. Third Part, fol. 152.

As one that *inly* mourn'd: so was she sad,
And heauy sat vpon her palfrey slowe;
Seemed in heart some hidden care she had.

Spenser. Faerie Queene, book i. can. 1.

Her match in beautie was not any one.

Shortly, within her *inmost* pith there bred
A little wicked worme, perceiu'd of none,

That on her sap and vitall moysture fed.

Id. Visions of the World's Vanity

IN-
LIGHTEN
—
INLY.

INLY.
—
INN.

And on his arme a bounch of keyes he bore,
The which unused rust did overgrow :
Those were the keyes of every inner dore ;
But he could not them use, but kept them still in store.
Spenser. Faerie Queene, book i. can. 8.

When we hear music, we must be in our ear, in the utter-room of sense ; but when we entertain judgement, we retire into the cabinet and innermost withdrawing chamber of the soul.

Daniel. Defence of Rhyme.

And, O belov'd
Of Heaven ! whose well-purg'd penetrative eye
The mystic veil transpiercing, *inly* scann'd
The rising, moving, wide-establish'd frame.

Thomson. To the Memory of Sir Isaac Newton.

O ye powers, that search
The heart of man, and weigh his *inmost* thoughts,
If I have done amiss, impute it not !

Addison. Cato, act v. sc. 1.

A good deal of snow still lay on many of them, and the parts of the continent, which shewed themselves between the *innermost* islands, were quite covered with it.

Cook. Voyages, vol. vi. book iv. ch. vii. p. 280.

INMATE, *n.* } *In*, and *mate*, *q. v.* ; *socius*, *q. d.*
INMATE, *adj.* } *socius domi*. Skinner. *Mate*, A. S.
mata ; D. *maet*, which Skinner derives from the A. S.
verb *met-an*, to *meet* or come together ; and, thus, to
associate.

Dwelling or residing within, *sc.* the same house or
abode, the same tenement ; received into the same
dwelling, residence, or abode.

INMATE.
—
INN.

So spake the enemy of mankind, enclos'd
In serpent, *inmate* bad, and toward Eve
Address'd his way.

Milton. Paradise Lost, book ix. l. 495.

A sequent king, who seeks
To stop their overgrowth, as *inmate* guests
Too numerous. *Id. Ib.* book xii. l. 166.

'Tis usual now an *inmate* graft to see
With insolence invade a foreign tree ;
Thus pears and quinces from a crab-tree come,
And thus the ruddy cornel bears the plum.

Dryden. Virgil. Georgics, book ii.

The Santones are now with joy releas'd
From hostile *inmates* and their Roman guest ;
Now the Bituriges forget their fears,
And Suessons nimble with unwieldy spears.

Rowe. Lucan, book i.

Unknowing, that beneath thy rugged rind
Conceal'd, an *inmate* spirit lay confin'd,
I suffer'd thus thy leaves to strow the place,
And to thy greens permitted this disgrace.

Hoole. Orlando Furioso, book vi. l. 210.

I N N.

INN, *v.* } See **IN**, *ante*.
INN, *n.* } To be or cause to be *in* or within,
INNING, } *sc.* a place of cover or protection,
INN-DOOR, } shelter or entertainment ; to house,
INNHOLDER, } to lodge, to receive or take into house
INNKEEPER. } or lodging, dwelling, or habitation.

So þat þoru al Engeland þys word sone drou,
þat þe day was ycome, so much folc þer come,
þat me muste ware hem *inny*, vorto se þys dom.

R. Gloucester, p. 336.

Wanne at an god mannes house ys men were at *inne*,
Vorst hii wolde ete and drynke þat hii found þer *inne*.

Id. Ib. p. 296.

" Bot do crie þorgh þe toun, þat non for wele no wo,
In stete walk vp and down bot to þer *innes* go."
Whan þe crie was cried, walkand was non sene,
Bot to *innes* hied, as þer no man had bene.

R. Brunne, p. 334.

This Theseus, this duk, this worthy knight,
Whan he had brought hem into his citee,
And *inned* hem, everich at his degree
He festeth hem.

Chaucer. The Knights Tale, v. 2194.

Thy might, thy vertue goth away
A sory gest in good fay,
Thou herborest in thine *inne*
The God of Love whan thou let *inne*.

Id. The Romant of the Rose, fol. 140.

Ther the lordes toke their lodgyng. The Duke of Surrey, Erle of
Kent, and the Erle of Salisbury in one *ynne*, and the Duke of
Exeeter and the Earle of Gloucester in another.

Hall. Henry IV. The first Yere.

The 23d daie of February wer four readers sent for to the Starre
Chamber, of euery house of the foure principall *Innes* of Court one.

Id. Henry VIII. The thirty-first Yere.

And this Samaritane Jesus too hath his hostes & *innholders*, to
whom he leauing the earth, and ascending into heauen, dooeth com-
mitte the wounded man to be wel looked vnto.

Udall. Luke, ch. x.

And [he] deliuered them to hys hooste the *innekeeper*, that he
shoulde see the wounded man well attended and kepte. *Id. Ib.*

After you have taken off a crop of barley, you may very well sow
millet thereupon ; and when this is *inned* and laid up in the barne,
proceed to raddish. *Holland. Plinie*, vol. i. fol. 582.

It falleth out many times, that the gathering and *inning* of some
harvest (if a man count all the paines employed and the money of the
purse) is nothing beneficiall to the master. *Id. Ib.* fol. 555.

And also the want of victuals, especially of malte, the heruest heer
not yet fully *ynned*, nor any corne redde to malte.

Lodge. Illustrations of British History, vol. i. p. 263. *The Council
in the North to the Privy Council.*

All was *inned* at last into the king's barne ; but it was after a
storme. *Bacon. King Henry VII.* fol. 67.

Thrice shall he fight with them, and twice shall win,

But the third time shall faire accordance make :

And if he then with victorie can lin,

He shall his dayes with peace bring to his earthly *in*.

Spenser. Faerie Queene, book iii. can. 3.

There stood by chance at the *inn-door* two women adventurers
likewise, which travelled toward Sevil with certain carriers, and did
by chance take up their lodging in that *inn* the same evening.

Shelton. Don Quixote, vol. i. book i. ch. ii. p. 10.

Yet maugre Jove, and all his gods beside,
I do possesse the world's most regiment ;
As, if ye please it into parts diuide,
And euery parts *inholders* to conuent
Shall to your eyes appeare incontinent.

Spenser. Two Cantos of Mutabilitie, can. 7.

You shall also inquire whether bakers and brewers keep their
assize, and whether as well they as butchers, *innholders*, and victual-
lers, do sell that which is wholesome and at reasonable prices, and
whether they do link and combine to raise prices.

Bacon. Works, vol. ii. p. 559. *The Judicial Charge, &c.*

Which two thinges [solitariousnesse and night] be very *inkeepers*
and receyvers of all noughtinesse and noughtye thinges.

Ascham. Works, p. 83. *Taxophilus.*

I desire to know why the honest *inn-keeper*, who provides a public
table for his profit, should be but of a mean profession ; and he who
does it for his honour, a munificent prince.

Cowley. Essays in Prose and Verse. Of Liberty.

A competent measure of knowledge of the law is a good foundation
for distinguishing a gentleman ; but I am in doubt whether his being

INN. for some time in the inns of court will contribute much to this, if he is not a studious person.

Burnet. Own Times, vol. iv. p. 416. *The Conclusion.*

So rov'd wild Buckingham the public jest,

Now some innholder's, now a monarch's guest.

Pitt. Imitation of Horace. Sat. 6. book ii.

In Spain, the inn-keepers are almost the only well-fed, portly figures to be met with.

Swinburne. Spain, let. 42. p. 393.

Inns of the
XVIth cen-
tury.

Holinshed.

A curious picture of the state of English INNS in the reigns of Henry VIII. and Elizabeth is given by Holinshed in the *Description of England* prefixed to his *Chronicles*:—"Those towns that we call thorowfares have great and sumptuous Innes builded in them, for the receiving of such travellers and strangers as passe to and fro. The manner of harbouring wherein is not like to that of some other Countries, where the Host or Goodman of the house dooth challenge a lordlie authority over his gneests, but cleane otherwise, sith everie man may use his Inne as his owne house in England, and have for his monie how great or little varietie of vittels, and what other service himself shall thinke expedient to call for. Our Innes are also verie well furnished with naperie, bedding, and tapisserie, especiallie with naperie; for besides the linnen used at the tables, which is commonlie washed dailie, is such and so much as belongeth unto the estate and calling of the ghest. Each commer is sure to lie in cleane sheets, wherein no man hath beene lodged since they came from the landresse, or out of the water wherein they were last washed. If the traveller have an horsse, his bed dooth cost him nothing, but if he go on foot, he is sure to paie a penie for the same: but whether he be horsseman or footman, if his chamber be once appointed he may carie the kaie with him, as of his owne house, so long as he lodgeth there. If he loose ought whilest he abideth at the Inne, the Host is bound by a general custome to restore the damage, so that there is no greater securitie any where for travellers than in the gretest Inns of England. Their horssees in like sort are walked, dressed, and looked unto by certeine hostellers or hired servants, appointed at the charges of the Goodman of the house, who, in hope of extraordinarie reward, will deale verie diligentlie after outward appearance in this their function and calling. Herein, neverthesse, are manie of them blameworthy, in that they do not onelie deceive the beast oftentimes of his allowance by sundrie meanes, except their owners looke well to them; but also make such packs with slipper merchants which hunt after preie, (for what place is sure from evill and wicked persons?) that manie an honest man is spoiled of his goods, as he travellet to and fro, in which feat also the counsel of the tapsters, or drawers of drinke, and chamberlein is not seldome behind or wanting. Certes I believe not that chapman or traveller in England is robbed by the waie without the knowledge of some of them; for when he commeth into the Inne, and alighteth from his horsse, the hosteler forthwith is verie busie to take downe his budget or capcase in the yard from his sadle bow, which he peiseth slilie in his hand to feill the weight thereof; or if he misse of this pitch, when the guest hath taken up his chamber, the chamberleine that looketh to the making of the beds will be sure to remove it from the place where the owner hath set it, as if it were to set it more convenientlie some where else, whereby he getteth an inkling whether it be monie or other short wares, and thereof giveth warning to such od ghests as haunt the house, and are of his confederacie, to the utter undoing

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of manie an honest yeoman as he journieth by the waie. The tapster, in like sort, for his part, dooth marke his behaviour, and what plentie of monie he draweth when he paieth the shot, to the like end; so that it shall be a hard matter to escape all their subtile practises. Some think it a gay matter to commit their budgets at their comming to the Goodman of the house; but thereby they often bewraie themselves. For albeit their monie be safe for the time that it is in their hands, (for you shall not heare that a man is robbed in his Inne,) yet after their departure the Host can make no warrantise of the same, sith his protection extendeth no further than the gate of his owne house: and there cannot be a surer token unto such as prie and watch for those booties, than to see anie ghest deliver his capcase in such maner. In all our Innes we have plentie of ale, beere, and sundrie kindes of wine, and such is the capacitie of some of them, that they are able to lodge two hundred or three hundred persons and their horssees at ease, and therto with a verie short warning make such provision for their diet, as to him that is unacquainted withal may seem to be incredible. Howbeit of all in England there are no worse Inns than in London, and yet manie are there far better than the best that I have heard of in anie forren countrie, if all circumstances be duly considered. But to leave this and go in hand with my purpose. I will here set doune a Table of the best Thorowfares and Townes of greatest travell of England, in some of which there are 12 or 16 such Innes at the least as I before did speake of. And it is a world to see how ech owner of them contendeth with other for goodnesse of interteinement of their ghests, as about finesse and change of linnen, furniture of bedding, beautie of roomes, service at the table, costlinesse of plate, strength of drinke, varietie of wines, or well using of horssees. Finallie, there is not so much omitted among them as the gorgeusnes of their verie signs at their doores, wherein some doo consume thirtie or fortie pounds, a meere vanitie, in my opinion, but so vaine will they needs be, and that not onelie to give some outward token of the Inne-keeper's welth, but also to procure good ghests to the frequenting of their houses, in hope there to be well used. Lo here the Table now at hand, for more of our Innes I shall not need to speake." (Book iii. 16.)

The Table we need not extract; but if the above account be not overcharged, it must needs be confessed that, save in the extinct trade of highway robbery, we are little improved in the accommodation of Travellers, as far as Inns are concerned, since the XVIth century. Even Paul Hentzner, who visited England in the reign of Elizabeth, and who by no means saw all matters *en couleur de rose*, states that on landing at Rye (a place whereof at present he would not speak quite so favourably) "we were conducted to an Inn where we were very well entertained, as one generally is in this Country." (*Travels*, 1.)

Paul Hentz-
ner.

Fynes Moryson, who travelled a little later, (he died in 1614,) speaks of still more halcyon days, when touring must have been almost cheaper than staying at home:—"As soone as a passenger comes to an Inne, the servants run to him, and one takes his horse and walkes him till he be cold, then rubs him down and gives him meat. Another servant gives the passenger his private chamber and kindles his fire; the third pulls off his booties and makes them cleane; then the host or hostess visits him; and if he will eate with the

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INN.

hoste, or at a common table with others, his meale will cost him sixpence, or in some places but fourpence; but if he will eate in his chamber, he commands what meate he will according to his appetite; yea, the kitchen is open to him to order the meate to be dressed as he likes beste. After having eaten what he pleases, he may with credit set by a part for the next day's breakfast. His bill will then be written for him, and should he object to any charge, the host is ready to alter it."—*Itinerary*, p. iii. 151.

Regulations
of Ed-
ward VI.

In an extract given by Stow (v. 24.) from "The Assize of divers Artificers after the Book of Henry Brooke, Esquire, Clerk of the Market of our Sovereign Lord King Edward IV., in the year of his most noble reign the 8th, and the year of Christ 1468," the following regulation occurs respecting an "Innholder. Also the Assize of an Innholder is that his Mesures ben assised and selid, that he sellith his provander by; and he to have of every busshel provander one peny of wynnyngs over that the Market gooth; and his Botell of Hay of an halfpeny shal wey seven pound, and his Litter free; or ellis his Litter to wey a peny worth of Horsebread, kepyng th' Assize, though a lode of hey be solde at 13s. 4d.; and his fagot of wood of an halfpeny shal be three shaftmonde about and a half and a yard of length; and his peny fagot shal be 7 shaftmonde about, keeping the same length. And he shal sell a pot of three pyntes of the best ale within hym for a peny. And if he be a brewer, he for to sell as another brewer dooth: and that he bake no maner of brede within him for to sell. And if he do the contrary to any of thees, he to be amerced the first tyme 12d., the second tyme 20d., the third time 40d., and so forth. And if he kepe any Bawdry within hym, his fyne is at every tyme 6s. 8d. And if he wol not beware by two warnyngs, the third tyme to be juged to the pyllory, and afterward for to forswere the Towne." A "Taverner" is separately assised, and appears to have dealt in Wine only. If he sold any of this "fectife" he was very severely punished.

Star Cham-
ber Ordi-
nance, 1633.

As late as 1633 the Star Chamber, which was seldom so beneficially employed, issued a sumptuary Ordinance "to prevent all Impositions by Innkeepers." Hay and oats must at that time have been very dear, for "'tis commanded that no Innholder within the Cities of London or Westminster, or ten miles of the same, shall take above sixpence in 24 hours for hay for one horse, nor more than sixpence for a peck of oats."

Present en-
actments.

A common Inn, in *Law*, is a house where travellers are lodged and furnished with such things as they have occasion for whilst on their way. This description includes not only such houses as are usually called Inns, but also all Public-houses, Taverns, and Hotels, the keepers of all these establishments having the same rights, and being subject to the same liabilities. An Innkeeper is bound in *Law* to receive and entertain all proper persons who wish to be admitted; and if he refuse, after the traveller has tendered to him a reasonable price for the accommodation required, the traveller may recover in an action at *Law* reasonable damages for the inconvenience occasioned to him by the refusal; but if the house is already full, this obligation of the Innkeeper necessarily ceases. He would also be justified in refusing to admit a person affected with a contagious or infectious disorder. When the guest is admitted, his luggage and his other goods are immediately placed by the *Law* under the protection of the Innkeeper, who in almost all cases is answerable for

their safety. If the goods be lost, the Innkeeper is liable; so if they be stolen, either by the servants or by persons staying in the Inn as guests, or even by perfect strangers wholly unconnected with it. If a guest be forcibly robbed by the servants or inmates of the Inn, the Innkeeper must make good the loss; but he is not answerable for any injury done to the person of his guest. The Innkeeper is discharged from liability if the loss be occasioned either by inevitable accident, or by the open force and violence of strangers neither belonging to nor residing in the Inn, or by persons whom the guest has himself introduced into the Inn as his friends or servants. Again, where the person whose goods are stolen from the Inn was not using the house as an Inn at the time, the peculiar liability of the Innkeeper is discharged; therefore a traveller who had a particular room given up to him, which he used as a warehouse for the purpose of displaying goods for sale, some of which were stolen, could not recover their value from the Innkeeper. If the Innkeeper puts the horse of his guest out to grass and it is stolen, he is liable; but if he did so at the request of the guest himself, he is not so. By way of compensation for these liabilities, the *Law* gives to Innkeepers certain rights and remedies, by which they may the more easily enforce prompt payment of their demands. In the first place they need never admit any one who is incapable of paying for the accommodation provided. Secondly, they have a lien on the person of the guest and on the goods or horses which he brings with him to the Inn. If the guest attempts to go away without paying, his person and all his goods may be detained until payment is made. If the guest has made his escape, he or his goods may be brought again and detained, provided the pursuit is instituted immediately upon the discovery of his escape. But if he is permitted to depart, and no pursuit is made after him, the lien on his person and goods is gone for ever, and the Innkeeper is left to sue for his debt in a Court of *Law*. Even if the guest return of his own accord to the Inn, his person and goods may only be detained until the debt incurred upon the second visit be paid; and if the Innkeeper detain either of them for the purpose of compelling payment of the former debt, he will render himself liable to an action. The Innkeeper may only detain, and may not sell the goods of his guest, except in London and Exeter, where, by a particular custom, the Innkeeper may have a horse valued by four of his neighbours, and when it has eaten its price, he may either take it himself at that valuation or sell it. The goods and cattle of a guest at an Inn are privileged from distress, although generally the goods of a stranger may be distrained if found on the premises for which the rent is due. By Statute 6 George IV. c. 16. Innkeepers were for the first time made subject to the Bankrupt Laws.

No clearer account of the *Inns of Court*, and the ancient methods of study pursued in them, has been given than that which may be found in Sir Edward Coke's *Preface* to the III^d Part of his *Reports*. "Now for the Degrees of the *Law*, as there be in the Universities of Cambridge and Oxford divers Degrees, as general Sophisters, Bachelors, Masters, Doctors, of whom be chosen men for eminent and judicial places both in the Church and Ecclesiastical Courts; so in the Profession of the *Law*, there are *Mootemen*, which are those that argue *Readers'* cases in Houses of Chancery, both in

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INNS OF
COURT.

Inns of
Court.

Sir Edward
Coke's ac-
count.

Mootemen.

INNS OF COURT.

Utter Barristers.
Benchers.
Readers.

Sergeants.

King's Sergeants.
Judges.

Inns of Chancery.

Inns of Court.

Sergeants' Inn.

Sir Edward Fortescue.

Terms and Grand Vacation. Of Mootemen, after eight years' study or thereabouts, are chosen *Utterbarristers*; of these are chosen Readers in Inns of Chancery. Of Utterbarristers, after they have been of that Degree twelve years at least, are chosen *Benchers* or *Ancients*: of which one that is of the puisne sort reads yearly in summer vacation, and is called a *single Reader*; and one of the Ancients that had formerly read, reads in Lent Vacation, and he is called a *double Reader*; and commonly it is between his first and second Reading about nine years. And out of these the King makes choice of his Attorney and Solicitor General, his Attorney of the Court of Wards and Liveries, and Attorney of the Duchy: and of these Readers are *Sergeants* elected by the King, and are by the King's Writ called *ad statum et gradum servientis ad legem*: and out of these the King electeth one, two, or three, as please him, to be his Sergeants, which are called the *King's Sergeants*: of Sergeants are by the King also constituted the honorable and reverend *Judges*, and *Sages of the Law*. For the young student, which most commonly cometh from one of the Universities, for his entrance or beginning were first instituted and erected eight *Houses of Chancery*, to learn there the elements of the Law; that is to say, Clifford's Inn, Lyon's Inn, Clement's Inn, Barnard's Inn, Staple's Inn, Furnival's Inn, Thavie's Inn, and New Inn; and each of these Houses consists of forty or thereabouts. For the Readers, Utterbarristers, Mootemen, and inferior Students are four famous and renowned Colleges or Houses of Court, called the Inner Temple, to which the first three Houses of Chancery appertain; Gray's Inn, to which the next two belong; Lincoln's Inn, which enjoyeth the last two but one; and the Middle Temple, which hath only the last. Each of the Houses of Court consists of Readers (or Benchers) above twenty; of Utterbarristers above thrice as many; of young gentlemen about the number of eight or nine score, who there spend their time in study of Law, and in commendable exercises fit for Gentlemen. The Judges of the Law and Sergeants, being commonly above the number of twenty, are equally distinguished into two higher and more eminent Houses, called *Sergeants' Inn*. All these are not far distant from one another, and altogether do make the most famous University for Professors of Law only, or of any one human science, that is in the world, and advanceth itself above all others *quantum inter viburna cupressus*. In which Houses of Court and Chancery, the Readings and other Exercises of the Law therein continually used are most excellent and behoofful for attaining to the knowledge of these Laws; and of these things this taste shall suffice, for they would require, if they should be treated of, a Treatise by itself. Of the antiquity of these Houses, and how they have been changed from one place to another, I may say as one said of ancient Cities, *perpaucæ antiquæ Civitates authores suos norunt*.

We have commenced with this account given by Sir Edward Coke, because it appears extremely distinct and explicit, rather than with another which in point of time ought to precede it. Sir Edward Fortescue, who was one of Coke's predecessors in the same high office of Lord Chief Justice of England, and afterwards held that of Lord Chancellor during a considerable part of the reign of Henry VI., in his Treatise *de Laudibus Legum Angliæ*, has described to Prince Edward, the only son of his dethroned Sovereign, the nature of the Inns of Court as they existed in his time, and many of

the particulars are extremely curious as contrasted with their state at present. Each of the ten lesser Inns of Chancery, he says, (for he adds two and sometimes more to those mentioned by Sir Edward Coke,) maintains at least one hundred students, and some of them much more, although not all constantly residing. These, after having made some progress in the study of Original and Judicial Writs, are admitted into one of the four Inns of Court, the least frequented of which has about two hundred students. "In these greater Inns a student cannot well be maintained under £28 a year; and if he have a servant to wait on him, (as for the most part they have,) the expense is proportionably more: for this reason, the students are sons to persons of quality; those of an inferior rank not being able to bear the expense of maintaining and educating their children in this way. As to the merchants, they seldom care to lessen their stock in trade by being at such large yearly expenses. So that there is scarce to be found throughout the kingdom an eminent Lawyer, who is not a gentleman by birth and fortune; consequently they have a greater regard for their character and honour than those who are bred in another way." Thus far Mr. Amos's translation; in the next paragraph the Chief Justice shall speak for himself. *In his reverà Hospitiis majoribus, etiam et minoribus, ultra studium Legum, est quasi Gymnasium omnium morum qui Nobiles decent. Ibi cantare ipsi addiscunt, similiter et se exercent in omni genere Harmoniæ; ibi etiam tripudiare, ac Jocos singulos Nobilibus convenientes, qualiter in Domo Regiâ exercere solent enutriti.* The remainder is most highly laudatory, and gives a very agreeable picture of the discipline and good conduct of these Law Schools. "At other times, out of Term, the greater part apply themselves to the study of the Law. Upon Festival days, and after the offices of the Church are over, they employ themselves in the study of sacred and prophane History: here every thing which is good and virtuous is to be learned; all vice is discouraged and banished. So that Knights, Barons, and the greatest Nobility of the kingdom often place their children in these Inns of Court, not so much to make the Laws their study, much less to live by the Profession, (having large patrimonies of their own,) but to form their manners, and to preserve them from the contagion of vice. The discipline is so excellent, that there is scarce ever known to be any picques or differences, any bickerings or disturbances amongst them. The only way they have of punishing the delinquents is by expelling them the Society: which punishment they dread more than criminals do imprisonment and irons; for he who is expelled out of one Society is never taken in by any of the others. Whence it happens that there is a constant harmony amongst them, the greatest friendship, and a general freedom of conversation. I need not be particular in describing the manner and method how the Laws are studied in these places, since your Highness is never likely to be a student there. But I may say in the general, that it is pleasant, excellently well adapted for proficiency, and every way worthy of your esteem and encouragement. One thing more I will beg leave to observe, viz. that neither at Orleans, where both the Canon and Civil Laws are professed and studied, and whither students resort from all parts; neither at Angiers, Caen, nor any other University in France, (Paris excepted,) are there so many students, who have passed their minority, as in our Inns of

INNS OF COURT.

INNS OF COURT. Court, where the natives only are admitted." (c. xlix.)

Antiquity of the Inns.

Stow's account.

Reading.

Mooting.

It is not possible precisely to determine the antiquity of the establishment of the Inns of Court. The received opinion is, that Societies of Lawyers, which before the Conquest held their chief abodes for study in Ecclesiastical Houses, began to be collected into permanent residences soon after the Court of Common Pleas was directed to be held in a fixed place, a stipulation which occurs in the Great Charters, both of King John and Henry III. (Blackstone, *Introd.* 1. vol. i. 23.) In these Houses Exercises were performed, Lectures read, and Degrees conferred; that of Barristers, or, as they were first styled, *Apprentices*, (*apprendre*, to learn,) answering to Bachelors; that of Sergeants, *servientes ad legem*, to Doctors.

Stow, in his *Survey of London*, (book i. c. 21.) after having given an account of the several Inns and their Constitutions, adds the following particulars relative to their *Readings* and *Mootings*. "For the times of these Mootings they divide the year into three parts, viz. 1. the Learning Vacation; 2. the Term times; 3. the Dead, or Mean Vacation. They have two Learning Vacations, viz. Lent Vacation, which begins the first Monday in Lent, and continues three weeks and three days, and Summer Vacation, which begins the Monday after Lammas day and continues also three weeks and three days. And in these Vacations are the greatest conferences and exercises of study."

"*The manner of these Readings.* The Benchers appoint the eldest Utter Barrister to read amongst them openly in the Hall, of which he hath notice half a year before. The first day he makes choice of some Act or Statute, whereupon he grounds his whole Reading for that Vacation. He reciteth certain doubts and questions which he hath devised upon that Statute, and declares his judgment thereon. After which one of the Utter Barristers repeateth one question propounded by the Reader, and by way of argument doth labour to prove the Reader's opinion to be against Law. And after him the senior Utter Barrister and Reader, one after another, do declare their opinions and judgements in the same. And then the Reader who did put the case endeavours to confute the objections laid against him, and to confirm his own opinion. After which the Judges and Sergeants, if any there be, declare their opinions. Then the youngest Utter Barrister again rehearseth another case, which is prosecuted as the former was. And this exercise continueth daily three or four hours. The manner of Reading both in Lent and Summer Vacations are performed after the same manner: and usually out of these Readers the Sergeants are chosen."*

"*The manner of Mooting in the Inns of Court.* In these Vacations, after supper in the Hall, the Reader, with one or two of the Benchers, comes in, to whom one of the Utter Barristers propounds some doubtful Case, which being argued by the Benchers, and lastly by him that moved the Case, the Benchers sit down on the Bench at the upper end of the Hall: and upon the form in the middle of the Hall sit two Utter Barristers; and on both sides of them, on the same form, sits one Inner Barrister, who, in Law French, doth declare to the Benchers some kind of action, the one being as it were retained for the Plaintiff, and the other for the

Defendant: which ended, the two Utter Barristers argue such questions as are disputable within the said Case. After which the Benchers do likewise declare their opinions, as how they take the Law to be in these Questions." Mooting has long since been disused. Mr. Danby Pickering of Gray's Inn is recorded as the last person who voluntarily resumed the practice. "During the time of Reading, which heretofore continued three weeks and three days, the Reader keeps a constant and splendid Table; feasting the Nobility, Judges, Bishops, principal Officers of State, the chief Gentry, and sometimes the King himself. Insomuch that it hath cost a Reader above £1000."

Such, indeed, is stated to have been the expenditure, and that not for the whole time, but for even three or four days, when Francis North, afterwards Lord Keeper, and Baron Guildford, Read in the Middle Temple in the reign of Charles II. Roger North, in the *Life* of his great relation, adds, this "was so terrible an example, that I think none has ventured since to Read publicly; but the Exercise is turned into a Revenue, and a composition is paid into the Treasury of the Society:" "indeed," he adds, "the profusion of the best provisions and wine was to the worst of purposes, debauchery, disorder, tumult and waste." It seems a scramble was permitted among the rabble in the Hall for the table-decorations after the guests had looked at them for a short time. To the Exercise itself the Lord Keeper seems to have been a great friend, as also to that of Mooting; "he us'd to say that no man could be a good Lawyer who was not a Put-case."

In our account of the several Inns we shall chiefly refer to Sir William Dugdale, who in his *Origines Juridicales* has many Chapters respecting them. This matter was reprinted by Rayner in the year 1780, and the greater portion of it will be found also transcribed in the later Work of Herbert, *The History and Antiquities of the Inns of Court*.

Edward III. granted the mansion in Fleet-street, which had belonged, before their suppression, to the Knights Templars, to the Knights of St. John of Jerusalem; and they, in turn, during the same reign, devised it for a rent of £10 a year to certain Law Students, who are supposed to have removed thither from Thavie's Inn, Holborn. Chaucer himself was a student of the Temple, and his description of the Manciple is, probably, familiar to most of our readers. In the Rebellion of Wat Tyler this House became an object of plunder to his lawless followers, and Thomas of Walsingham has sufficiently described the havoc which they committed. After they had burned the Savoy, at that time the Palace of John of Gaunt, *satis malitiosè etiam locum qui vocatur Temple Barr, in quo apprenticii Juris morabantur nobiliores, diruerunt, ob iram quam conceperunt contra Robertum de Hales. . . ubi plurima munimenta quæ Juridici in custodiâ habuerunt igne consumpta sunt.* Not long after this calamity the Society had increased so largely that it was found advantageous to divide it into two Bodies, the *Inner Temple* and the *Middle Temple*. At the Dissolution, both these Societies continued to hold under the Crown by Lease; but in the 6th James I. the buildings, &c. were granted to them by Letters Patent, on the payment of £10 for each of the two mansions.

Excepting the Church, which we shall describe under the Middle Temple, to which Society it partly belongs, the buildings of the *Inner Temple* are entirely modern.

* It will be observed that no mention is here made of the *Single* and *Double Reader* of whom Sir Edward Coke has spoken.

INNS OF COURT.

Lord Keeper Guildford.

Sir William Dugdale.

The Temple

Buildings of the Inner Temple.

INNS OF COURT. The Hall is a handsome but small room. The Library is well stored, and the Gardens towards the Thames are spacious and agreeable. They derive their chief celebrity from the use which has been made of them by Shakspeare, as the scene in which the partisans of the factions of York and Lancaster first assumed their respective badges. (*Henry V. Part I. act ii. sc. 4.*)

Orders.

Some of the Orders for good government and advancement of Learning which Dugdale has extracted from the Register of the Inner Temple, are characteristic of the several periods at which they were issued. "In 38 Henry VIII. (30 Maii) there was an Order made that the gentlemen of this company should reform themselves in their cut or disguised apparel and not to have long beards; and that the Treasurer of this Society should confer with the other Treasurers of Court for an uniform reformation, and to know the Justices' opinion thereon, and thereupon to perform the same. Whereupon in their Parliament, held 5 Maii, 1 and 2 Ph. and M., there was a decree made that no fellow of the House should wear his beard above three weeks' growth, upon pain of 20s. forfeiture. And for their better regulation in apparel, it was ordered in 36 Eliz. (16 Junii,) that if any fellow in commons or lying in the House did wear either hat or cloak in the Temple Church, Hall, buttery, kitchen, or at the buttery bar, dresser, or in the Garden, he should forfeit for every such offence 6s. 8d., and in 42 Eliz. (8 Feb.) that they go not in cloaks, hats, boots and spurs into the city, but when they ride out of the town. So also in 38 Eliz. (20 Dec.) that no fellow of this house shall come into the Hall with any weapons, except his dagger or his knife, upon pain of forfeiting the sum of £5." . . . "In 13 Henry VIII. in their Parliament, held 17 Julii, it was ordered that none of the Society should within this House exercise the play of shoffe-grote or slype-grote upon pain of 6s. 8d. And in Febr. 8. for the future prevention of disorder and scurrility, no more Plays should be in this House upon the Feast of All Saints or Candlemas day; but the order was repealed the 4th of November following."

Revels.

G. Legh's
account of
a Banquet.

The Inns of Court were much celebrated for the magnificence of their Revels, of which under our notice of CHRISTMAS we have already made some mention. For one of the earliest which is recorded in the Inner Temple we are indebted to the quaint pen of Gerard Legh in his *Accedens of Armoury*; and although the description is so interwoven with allegory and Heraldic mysticism, that it is not easy to separate fact from imagination, there can be little doubt that he was present at the festivity which he has depicted. He describes himself, in December, 1575, as landing near the Temple, and being surprised by the discharge of a peal of ordnance, which he is told by an honest Citizen is the signal that the Marshal of the Inner Temple was preparing for dinner. Either his curiosity or his appetite, or perhaps both, are whetted by this information, and on the next day he thought for his pastime to survey the buildings. Having entered he was conducted with much courtesy by "an Herehaughte, by name Palaphilos, a King at Arms," to his lodging. We have not space to insert all that he was told and all that he saw while under the protection of this excellent personage: nor indeed would it be much to our purpose. We therefore hasten at once to the Banquet which was served up to the Members of the Society, and which, after all the deductions to be made from a poetical description, must in plain prose have been a scene of great splen-

dour. "And as this tale ended, there napened such noyse of shotte as if it had beene at the battarye of Bulloynne, whereat I merveiled, thinking my selfe not in safetye. Feare not, (quoth Palaphilos,) for it is the master of the ordinaunce that scowreth his shot to trye their levell, to be in readyness when the Prince shall comaunde. Well, (quod I,) it is well foreseene in peace to provide for warre. Thus talking we entered the Prince's Hall, where anone we heard the noyse of drumme and fyffe. What meaneth this dromme? sayde I. Quod hee, This is to warne Gentelmen of householde to repaire to the dresser: wherefore come on with mee, and ye shall stande where ye may best see the Hall served. And so from thence brought mee into a long gallerye that stretcheth it selfe alongest the Hall, neare the Prince's table, where I sawe the Prince sett, a man of tall personage, of manlye countenance, somewhat browne of visage, strongly featured, and thereto comely proportioned in all lineaments of bodye. At the nether end of the same table were placed thembassadors of sundry Princes. Before him stode the Carver, Sewer, and Cup-bearer, with great number of gentelmen wayters attendinge his person. The Ushers making place to straungers of sundrye regions that came to behold thonour of this mighte captaine. After the placing of these honorable gests, the Lordes Steward, Treasurer, and Keeper of Pallas Seale, with dyvers honorable personages of that nobilitie, were placed at a side table nere adjoyning the Prince on the right hande. And at another table, on the left side, were placed the Treasurer of Housholde, Secretary, the Prince's Sergeaunt of Lawe, the iiii Masters of the Revelles, the Kynge of Armes, the Deane of the Chappell, and divers gentelmen Pensioners to furnish the same. At another table on thother side were set the Master of the Game, and his chief Ranger, Masters of Housholde, Clerks of the Greene Cloth and Checke, with divers other strangers to furnishe the same. On thother side againste them began the Table, the Lieutenant of the Tower, accompanied with divers Capitaines of footebandes and shotte. At the nether ende of the Halle began the Table. The High Butler and Panter, Clerkes of the Kitchen, Maister Cooke of the Privie Kitchen, furnished throughout with the souldiours and garde of the Prince. All which, with number of inferior Officers placed and served in the Hall, besides the greate resort of strangers, I spare to write. The Prince so served with tender meates, sweete fruits, and dainty delicates, confectioned with curious Cookery: as it seemed wonder, a worlde to serve the provision. And at every course, the Trompettes blewe the corragious blaste of deadlye warre, with noyse of drome and fyffe, with the sweete armory of vyollens, shakbutts, recorders and cornettes, with other instruments of musike, as it seemed Appollo's harpe had tewned there stroke. Thus the Hall was served after the most auncient order of the Iland, in commendation whereof I saye I have also sene the service of greate Princes, in solempne seasons and times of Triumph, yet thorder hereof was not inferior to any." (fol. 123.) The entertainment concluded with an allegorical Masque of twenty-four Knights, and "prices of honour for Tilt, Turney, and such Knightly pastime."

But the most magnificent show which, perhaps, was ever presented in these Kingdoms was the Masque exhibited in the Banqueting Room at Whitehall, by the Members of the Societies of all four Inns of Court, on Candlemas night 1633. Whitelock, in his *Memorials*,

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Masque of
the four
Inns in
1633.

INNS OF
COURT.Whitelock's
Account.

(*ad ann.*) has left a minute description of this solemnity, which is too long for entire extraction, and yet which scarcely ought to be mutilated by abridgement; for the festivity, of which he was one of the chief projectors and conductors, has found in him a fitting Chronicler also. The names of the Committee men will be read with interest from the great celebrity which most of them have obtained in other points: for the Middle Temple, Mr. Edward Hyde and Mr. Whitelock; for the Inner Temple, Sir Edward Herbert and Mr. Selden; for Lincoln's Inn, Mr. Attorney Noy and Mr. Gerling; and for Gray's Inn, Sir John Finch and Mr. ———. The cavalcade assembled at Ely House in Holborn, and in the evening set forward by torchlight to Whitehall. Twenty richly liveried footmen preceded the Marshal on horseback. Then followed one hundred "of the most proper and handsome young Gentlemen, five and twenty chosen out of each House, gallantly mounted on the best horses and the best furniture that the King's stables and the stables of all the Noblemen in town could afford." "Every one of these hundred Gentlemen were in very rich clothes, scarce any thing but gold and silver-lace to be seen of them; and each Gentleman had a page and two lacquies waiting on him in his livery by his horse-side: the lacquies carried torches and the page his master's cloak. The richness of their apparel and furniture glittering by the light of a multitude of torches attending on them, with the motion and stirring of their mettled horses, and the many and various gay liveries of their servants, but especially the personal beauty and gallantry of the handsome young Gentlemen, made the most glorious and splendid show that ever was beheld in England." In contrast, and as a foil to this gorgeous troop, followed a Buffoonery of Antimasquers: Cripples and Beggars mounted on sorry jades; Boys dressed as various birds surrounding an owl in an ivy-bush and sitting on small horses; and a burlesque of Projectors; and as the chivalry had been accompanied by solemn music, so these zanies also had their band, keys and tongs, pipes, whistles and bagpipes. Next, at various intervals filled by musicians, pages, and footmen, came two large open Chariots, drawn by six caparisoned horses and bearing characters habited as the Heathen Gods and Goddesses. The Grand Masquers followed; four from each Inn, each band in a separate chariot. So jealous had they been of precedence that the place of each Inn had been determined by casting dice, and the seats of the Masquers themselves, as we shall perceive, were allotted with strict regard to equality. "Then came the first Chariot of the Grand Masquers, which was not so large as those that went before, but most curiously framed, carved, and painted with exquisite art, and purposely for this service and occasion. The form of it was after that of the Roman Triumphant Chariots, as near as could be gathered by some old prints and pictures extant of them. The seats in it were made of an oval form in the back end of the chariot, so that there was no precedence in them, and the faces of all that sat in it might be seen together. The colours of the first Chariot were silver and crimson, given by the lot to Gray's Inn, as I remember; the Chariot was all over painted richly with these colours, and even the wheels of it most artificially laid on, and the carved work of it was as curious for that art, and it made a stately show. It was drawn with four horses all on breast, and they were covered to their heels all over with cloth

of tissue, of the colours of crimson and silver, huge plumes of red and white feathers on their heads and buttocks, the coachman's cap and feather, his long coat, and his very whip and cushion of the same stuff and colour. In this Chariot sat the four Grand Masquers of Gray's Inn, their habits, doublets, trunk-hose and caps of most rich cloth of tissue, and wrought as thick with silver spangles as they could be placed, large white silk stockings up to their trunk-hose, and rich sprigs in their caps; themselves proper and beautiful young Gentlemen. On each side of the Chariot were four footmen in Liveries of the colour of the Chariot, carrying huge flamboys in their hands, which with the torches gave such a lustre to the paintings, spangles and habits, that hardly any thing could be invented to appear more glorious." Bands of music were interposed between this and each of the three Chariots which followed, containing the Grand Masquers of the other Inns. They differed in no respect from the first, excepting in their colours. "The habits of the sixteen Grand Masquers were all the same, their persons most handsome and lovely, the equipage so full of state and height of gallantry that it never was outdone by any representation mentioned in our former Stories." The King and Queen watched the procession from a window of the Palace, and were so pleased that they desired "the whole show might fetch a turn about the Tilt yard that they might have a double view of them." In the Masque which followed, the Queen herself honoured some of the Masquers so far as to dance with them, and "to judge them as good dancers as ever she saw." They continued in their sports till the morning, and when their Majesties retired, the Inns of Court Gentlemen were brought to a stately banquet. "Thus," concludes Whitelock, in a strain of melancholy moralizing for which the manifest *gusto* wherewith he has described the pageant very ill prepares us, "Thus was this earthly pomp and glory, if not vanity, soon past over and gone as if it had never been." But it was not wholly ended; the Queen had been so delighted that she asked for a repetition; and the same cavalcade was again exhibited and the same Masque re-enacted, on the invitation of the Lord Mayor, (Freeman,) in Merchant Taylors' Hall. Of the lavish expense attendant upon it some estimate may be formed from the following statement. "The persons employed in this Masque were paid justly and liberally; some of the musick had £100 a piece, so that the whole charge of the musick came to about £1000. The clothes of the horsemen and the liveries of their pages and lacquies, which were at their own particular charge, were reckoned one with another at £100 a suit, at the least, and one hundred of those suits to amount to £10,000. The charges of all the rest of the Masque, and matters belonging to it were reckoned at as much more; and so the charge of the whole Masque which was borne by the Societies and by the particular Members of it was accounted to be above £21,000." In the end a deputation from the Inns of Court thanked the King and Queen for their gracious acceptance of service; the King and Queen thanked the Inns of Court for their respect, affection, and gallantry; and the Benchers of each Society thanked the Members of the Committee for their well ordering of the business. "Thus," once more repeats the philosophizing Memorialist, "these dreams passed and these pomps vanished." Charles I was so pleased with his entertainment that, as Dugdale has informed us with

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COURT.The Masque
repeated in
the City.Expense
of it.

INNS OF COURT. no ordinary glee, he invited one hundred and twenty Gentlemen of the Inns of Court "unto the Mask at Whitehall which was on the Shrove Tuesday following." This Masque, "*Cælum Britannicum*, the Inventors Thomas Carew, Inigo Jones," is printed at the end of Carew's *Poems*, 1651.

Other Feasts. A particular account is likewise given by Dugdale of a Feast on Thursday, August 15, 1661, in the Great Hall of the Inner Temple, Sir Heneage Finch, Solicitor-General, being Reader; a banquet which was honoured by the presence of the King. The days kept at this time with greatest solemnity were All-hallows, Candlemas, and Ascension Day. The order of the celebration is described as follows. First, the Solemn Revels, after dinner and the Play ended, were begun by the whole House, Judges, Sergeants at Law, Benchers, and the Utter and Inner Bar led by the Master of the Revels. After this ceremony, one of the Gentlemen of the Utter Bar was chosen to sing a song to the Judges, Sergeants, or Masters of the Bench, which was usually performed, or in default of it was an amerciamment. Then the Judges and Benchers took their places, and sat down at the upper end of the Hall; which done the Utter Barristers and Inner Barristers performed a second Solemn Revel before them. This ended, the Utter Barristers took their places and sat down, and some of the Gentlemen of the Inner Bar presented the House with dancing, which was called the *Post Revels*. These dances were continued till the Judges or Bench thought proper to rise and depart.

Last Revel, in 1733. The last Revel celebrated in any of the Inns of Court was held in the Inner Temple, in honour of Mr. Talbot when he took leave of that House, of which he was a Bencher, on having the Great Seal delivered to him. The following account, furnished by an eye-witness, is given in the Notes on Wynne's *Eunomus*. (iv. 105.) "On the 2d of February, 1733, the Lord Chancellor came into the Inner Temple Hall about two of the clock, preceded by the Master of the Revels, (Mr. Wolleston,) and followed by the Master of the Temple, (Dr. Sherlock,) then Bishop of Bangor, and by the Judges and Sergeants who had been members of that House. There was a very elegant dinner provided for them and the Lord Chancellor's Officers, but the Barristers and Students of the House had no other dinner got for them than what is usual on *Grand days*; but each mess had a flask of claret, besides the common allowance of port and sack. Fourteen Students waited on the Bench-table, among whom was Mr. Talbot, the Lord Chancellor's eldest son; and by their means any sort of provision was easily obtained from the upper table by those of the rest. A large gallery was built over the screen and was filled with Ladies, who came for the most part a considerable time before the dinner began; and the music was placed in the little gallery, at the upper end of the Hall, and played at dinner time. As soon as dinner was ended the Play began, which was *Love for Love*, with the Farce of the *Devil to Pay*. The Actors who performed in them all came from the Haymarket in chairs ready dressed; and, as it was said, refused any gratuity for their trouble, looking upon the honour of distinguishing themselves on this occasion as sufficient. After the Play, the Lord Chancellor, Master of the Temple, Judges, and Benchers retired into their Parliament Chamber, and, in about half an hour afterwards, came into the Hall again, and a large ring was formed round the fire-place, but no fire nor embers were in it.

INNS OF COURT. Then the Master of the Revels, who went first, took the Lord Chancellor by the right hand, and he with his left took Mr. Justice Page, who joined to the other Judges, Sergeants and Benchers present, danced, or rather walked, round about the coal fire, according to the old ceremony, three times; during which they were aided in the figure of the dance by Mr. George Cooke, the prothonotary, then upwards of sixty: and all the time of the dance, the ancient song, accompanied with music, was sung by one Toby Aston, dressed in a bar-gown, whose father had been formerly Master of the Plea Office in the King's Bench. When this was over, the Ladies came down from the gallery, went into the Parliament Chamber, and staid about a quarter of an hour, while the Hall was putting in order: then they went into the Hall and danced a few minuets. Country dances began about ten, and at twelve a very fine collation was produced for the whole company: from which they returned to dancing, which they continued as long as they pleased; and the whole day's entertainment was generally thought to be very genteelly and liberally conducted. The Prince of Wales honoured the performance with his company part of the time: he came into the music gallery incog. about the middle of the Play, and went away as soon as the farce of walking round the coal fire was over." The dancing of these grave characters appears to have attracted satirical attention many years before Lord Chancellor Talbot's Revel. Bayes points to one of his Grand Dances in the *Rehearsal* in the following words:—"This now is an ancient dance of eight belonging to the Kings of Brentford, but since derived with a little alteration to the Inns of Court." Act v. sc. 1.

The three Inns of Chancery appertaining to the Inner Temple are 1. *Clifford's Inn*, on the North side of Fleet-street, adjoining to St. Dunstan's Church, anciently belonging to and being the town residence of the Barons Clifford, from whom it derives its name. It was granted to the seventh Baron in the 3d Edward II. His widow let it to the Law Students, *apprenticiis de banco*, in the 18th Edward III., and in the reign of Henry VI. it was granted in fee farm to a Principal and twelve Rulers. 2. *Lyon's Inn*, between Holywell Street and Wych Street, the origin of which and of its name are forgotten, although in the Steward's Books, still preserved, are to be found entries during the reign of Henry V. It was ruled by a Treasurer and twelve Ancients. 3. *Clement's Inn*, to the North of the Church in the Strand, from which it is named, near which was once a celebrated Holy well, dedicated to the same Saint and frequented on Festivals. On the East of the Inn, at the lower end of Clement's Lane, a pump is now placed in these waters. It existed as an Inn of Chancery in the reign of Edward IV. The buildings are all modern. It must not be omitted that Shakspeare makes Justice Shallow a Student of this Inn, where, as the sagacious Magistrate boasts, "they talk of mad Shallow still."

The Constitutions of the *Middle Temple* are given at great length by Dugdale, who marks several points by which it may be deemed inferior to its adjoining sister. "1st, There are no lands nor revenues belonging to the House whereby any learner or Student might be holpen or encouraged to study by means of some yearly stipend or salary; which is the occasion that many a good witt for lack of exhibition is compelled to give over and forsake study before he have any perfytt knowledge in the Law, and to fall to practisyng and become

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Clifford's Inn.

Lyon's Inn.

Clement's Inn.

Middle Temple.

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a typler in the Law. 2dly, There is none there that be compelled to learn, and they that are learners, for the most part, have their studies and places of learning so set that they are much troubled with the noise of walking and communication of them that be no learners: and in the Terme time they are so unquieted by Clyents and servants of Clyents that resort to such as are Attorneys and Practisers, that the Students may as quietly study in the open streets as in their studies. Item, they have no place to walk in and talk and confer their learnings but in the Church: which place all the Terme times hath in it no more quietness than the pervyse of Pawles, by occasion of the confluence of such as are suitors in the Law. 3dly, The fashion of their House in the night. In the night time they have not their gates shut, so that every man may go in and out through the House all seasons of the night, which is occasion that their Chambers are oftentimes robbed and many other misdemeanours used. 4tly, They now have no Library, so that they cannot attaine to the knowledge of divers learnings, but to their great charges, by the buying of such books as they lust to study. They had a simple Library in which were not many bookes besides the Law, and their Library, by meanes that it stood allwayes open, and that the learners had not each of them a key unto it, it was at the last robbed and spoiled of all the bookes in it. Lastly, (a point wherein we think the Middle Templars exercised sound discretion,) "if it happen that the plague of pestilence be any thing nigh their House, they immediately break up their House and every man goeth home into the country, which is a great loss of learning." It is plain from these charges that the Middle Temple was by no means in good repute with Dugdale.

Orders.

The dress of the Members of this House was regulated with great care and by numerous Orders. The Students wore a gown, and in Term time a round cap. In 4th and 5th Philip and Mary it was ordered "that none of this Society should thenceforth wear any great bryches in their hoses, made after the Dutch, Spanish, and Almon fashion, or lawnde upon their capps, or cut doublets upon pain of 3s. 4d. forfeiture for the first default, and the second time to be expelled the House." By another Order, 26th Eliz. it was determined that no great ruff should be worn; nor any white colour in doublets or hosen, nor any facing of velvet in gowns, but by such as were of the Bench; that no gentleman should walk in the streets in their cloaks but in gowns; that no hat or long or curled hair be worn; nor any gowns but such as were of a sad colour.

Buildings.

Gate-house.

Of the buildings, the Middle Temple Gate from Fleet-street had a curious history attached to it. Wolsey, when a young man and Fellow of Magdalen College, Oxford, was Tutor to the sons of the Marquess of Dorset. That nobleman presented him with the Living of Lymington; and tradition says, that the embryo Cardinal, having drunk to excess at a neighbouring Fair, was put in the stocks for disorderly conduct, by Sir Amyas Pawlet, a magistrate dwelling thereabouts. The cause assigned rests on no earlier or better authority than that of Sir John Harrington. Thus much, however, is certain, that Wolsey was put in the stocks, and that he cherished a bitter remembrance of the dishonour; for Cavendish informs us that "when the Schoolmaster mounted the dignity to be Chancellor of England he was not oblivious of the old displeasure ministered unto him by Master Pawlet, but sent for him, and after

many sharp and heinous words, enjoined him to attend upon the Council until he were by them dismissed, and not to depart without licence, upon an urgent pain and forfeiture. So that he continued within the Middle Temple the space of five or six years or more whose lodging there was in the Gate-house next the street, which he reedified very sumptuously, garnishing the same, on the outside thereof, with Cardinal's hats and arms, badges and cognisaunces of the Cardinal, with divers other devices in so glorious a sort that he thought thereby to have appeased his old unkind displeasure." (Singer's Ed. 1825, l. 7.) This gate having been destroyed during the fire of London was rebuilt by the Society in 1684.

The Hall is a noble room, built between the years 1562—72. Its dimensions are, length including the passage 100 feet, breadth 44, height 60. The roof is finely timbered, and the windows crowded with armorial painted glass. Among the pictures is a well-known portrait of Charles I. attended either by the Duke d'Epemon, or M. de St. Antoine, (Equerry to the King of France,) by Vandyke; and the remaining Sovereigns in succession to George II. The Church, which is common to both Societies of the Temple, is one of the few in England with a circular Western tower; and the body presents a beautiful specimen of the early pointed style. It was founded in the reign of Henry II., and consecrated by Heraclius, Patriarch of Jerusalem, A. D. 1185, as an inscription in Saxon characters records over the Western porch. The Western tower contains eleven tombs usually assigned to Knight Templars; eight of them have monumental effigies, of which five are cross-legged: the only one certainly known is that of Geoffry de Magnaville, created Earl of Essex in 1148. They are well engraved, and described in Gough's *Sepulchral Monuments*. Paul Hentzner gravely affirms that under the round tower, which was "added" to the Church, "lie buried three Kings of Denmark who reigned in England." With equal correctness he states that "in these Colleges (the Inns of Court) numbers of the young nobility, gentry, and others are educated, and chiefly in the study of Physic." *Travels*, 31. Many eminent Lawyers have monuments in this Church; among them Plowden and Selden. The Minister, termed *Master* or *Custos*, is appointed without Institution or Induction by Letters Patent. The organ is among the finest in England.

Of the two Inns of Chancery belonging to the Middle Temple, *Strand Inn* or *Chester Inn* has long ceased to exist. It was pulled down in 1594, when the Protector Somerset was constructing his Palace, and the Students were transferred to *New Inn*, nearly opposite, and adjoining Clement's Inn on the West. In 1485, the site of New Inn was occupied by a Hostery for Travellers, called our Lady's Inn, and Dugdale informs us that "it became first an Hostell for Students of the Law, upon their removal from an old Inn of Chancery situate in Seacole-lane, a little South from Sepulchre's Church, called St. George's Inn:" a part of this most ancient Inn may still be seen in the remains of a stone wall in *Bishop's* and *Green Arbour Courts*, at the back of the *Old Bailey*. New Inn was governed by a Treasurer and twelve Ancients. The present buildings are all of modern date.

Lincoln's Inn, on the West of Chancery or Chancellour's Lane, was once the site of a Monastery of Black Friars, and of a Palace of Richard Neville, Bishop of Chichester

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Church.

Strand Inn

New Inn

Lincoln's Inn

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and Lord Chancellor in the reign of Henry III, the memory of which Palace is still preserved in the adjoining *Bishop's Court* and *Chichester Rents*. The present name is derived from Henry Lacy, Earl of Lincoln, to whom the Friary was granted by Edward I., and who is said traditionally, being a person well affected to the knowledge of the Laws, to have first brought in thither the Professors of that honourable and necessary study. The Bishops of Chichester also afterwards leased their mansion in like manner; till in the 22 Elizabeth it was formally conveyed to the Benchers.

Orders.

Decency in apparel, as Dugdale terms it, was as carefully provided for in this Inn as we have already shown it to have been in the Temple. At a Council held on the Day of Nativity of St. John Baptist, 23 Henry VIII., it was ordered that "for a continual rule to be thenceforth kept in this House, no Gentleman, being a fellow of this House, should wear any cut or pansid hose, or bryches, or pansid doublet, upon pain of putting out of the House." In 1 Philip and Mary, one Mr. Wyde of this House was fined five groats, for going in his study-gown in Cheapside on a Sunday, about ten of the clock before noon, and in Westminster Hall in Term-time in the forenoon. In 30 Elizabeth, wearing any hat in Hall or Chapel, or going abroad to London or Westminster without a gown, were punished by fine and loss of commons. So also a fine was inflicted on long hair and great ruffs, cloaks, boots, and spurs. Great war was waged against beards. In 33 Henry VIII. it was ordered that none of the fellows of the House being in commons, or at his repast, should wear a beard; and whoso did, to pay double commons or repasts during such time as he should have any beard: under each of the sister Queens who succeeded, these penalties were enhanced. In 1 Mary, every one who had a beard was enjoined to pay 12d. for every meal he continued therein, and every man was to be shaven on pain of being put out of commons. In 1 Elizabeth, it was further ordered that no fellow of this House should wear any beard above a fortnight's growth, and that whoso transgress therein should for the first offence forfeit 3s. 4d., to be paid and cast with his commons, for the second offence double, for the third be banished the House. But—*tanta est insania barbæ*—all these severe inflictions (which the reader will observe were chiefly founded on the *argumentum ad intestina*) proved useless, and in the very next year a solemn Council found it necessary to rescind and repeal the former Orders. Swords, bucklers, and rapiers were prohibited under Elizabeth, and again, more in accordance with the taste of the Monarch, under her successor; and this petty tyranny lasted even as late as the 11 Charles I., when it was ordered that what Gentleman soever should come into the Hall at meal-time with any other upper garment than a gown, he should be suspended from being a member of the Society.

Revels.

In their solemnities, the students of Lincoln's Inn were by no means behind their brethren. Each of the four Inns, by the King's mandate, furnished four armed men for the Royal Guard at the Justs in Smithfield, 7 Edward IV., between Wydeville, Lord Scales, and the Bastard of Burgundy. The Society of Lincoln's Inn expended 20s. in claret, and £5 in scaffolds at the Coronation of Henry VIII. In 11 James I. it presented the King with a Masque in honour of the nuptials of his daughter, the Lady Elizabeth, with the Elector Palatine, the cost of which amounted to £1086. 8s. 11d.

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It raised a liberal subscription for assisting at the barriers on the creation of Charles, Prince of Wales; and, above all, the first motion of that splendid Masque, which we have described from Whitelock, proceeded from this honourable Body unto the other three Inns. We pass by the more ordinary Revels, in the exaction of which, nevertheless, it may be remarked that the Benchers were severe: for by an Order, 6 Feb. 7 Jac., it appears that the Under Barristers were by decimation put out of commons for example's sake, because the whole Bar offended by not dancing on Candlemas day preceding, according to the ancient Order of this Society, when the Judges were present; with this, that if the like fault were committed afterwards, they should be fined or disbarred. So, too, in their Grand Christmasses it was agreed in 9 Henry VIII. that the King of Cockneys on Childermas day should sit and have due service; but that Jack Straw (alas! for his less happy lot) and all his adherents should be thenceforth utterly banished, and no more be used in this House upon pain to forfeit for every time £5, to be levied on every fellow happening to offend against this rule.

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The present Hall of Lincoln's Inn was built upon the site of one more ancient in 1508, but it has frequently undergone modernization. It is used not only for the Commons of the Society, but for the Lord Chancellor's sittings out of Term. At its upper end is Hogarth's well-known picture of Paul before Felix. The Chapel, a very beautiful room of bastard Gothic, is a work of Inigo Jones. The Terrace Walk in the Garden was constructed in 1663, and looks into the magnificent square, which was designed, but not finished, by the great Architect just named; and in its construction it is believed that Ben Jonson, whose father was a bricklayer, worked in that humble capacity. Fuller (*Worthies*, ii. 112. Ed. 1811.) records the fact, which is by no means improbable. Some of Inigo Jones's houses yet remain there, among them a mansion of the Earls of Lindsey, and of their descendants the Dukes of Ancaster. The small, but most elegant, Corinthian column which once was a fountain in the New Square, was from the same hand, and formed one of its chief decorations, till some recent utilitarian Treasurer dislodged it, and substituted a cast-iron gas-light pipe instead. The venerable gateway into Chancery Lane was finished in 1518, chiefly at the charge of Sir Thomas Lovell, (whose arms it bears on the sinister of those of England, on the side towards the street,) a member of the Society, and Treasurer to Henry VIII. The *Stone Buildings* form part of a design of Sir Robert Taylor for rebuilding the whole Inn, which was never completed. Some chambers in these contain the Library of the Society.

Buildings.

To Lincoln's Inn are appended two Inns of Chancery. *Furnival's Inn*, once belonging to a noble family of that name, extinct in the male line 6 Richard II., and demised by some of its representatives to Law students, as appears by the standing accounts of the Society, not later than 9 Henry IV. It was conveyed to the Benchers of Lincoln's Inn 1 Edward VI., and by them leased to the resident Barristers. This Inn occupies a large space in Holborn, between Brook Street and Leather Lane. Within the few last years it has been entirely rebuilt.

Furnival's Inn.

Thavie's or *Thaive's Inn*, another Inn of Chancery belonging to Lincoln's Inn, dates from a time not later than the reign of Edward III., when John Taive

Thavie's Inn

INNS OF COURT.

directed, *totum illud hospicium in quo apprenticii ad Legem habitare solebant*, to be sold after his wife's decease, to maintain a Chaplain for the benefit of both their souls. It was devised to the Benchers of Lincoln's Inn in 4 Edward VI., and by them leased in like manner as Furnival's Inn; but having been burned down, it now forms a private Court adjoining the Church of St. Andrew, Holborn.

Gray's Inn.

Gray's Inn, on the North side of Holborn, nearly opposite Chancery Lane, was the residence of the Lords Gray de Wilton. It is said to have been leased by that family to Law Students in Edward III.'s time; and it is certain that it was demised to them afterwards by the Prior and Convent of Sheen, who had purchased it from Lord Gray. At the Dissolution it was granted by the Crown in fee farm.

Orders.

The Orders of this House relative to apparel, &c. differ but little from some of those which we have already cited. Of the rude license of the time of Elizabeth one specimen may be accepted from an Order made in the 28th of her reign, that no Gentleman of this Society, nor any other, by the appointment, choice, or assent of any Gentleman of this House, should in time of Christmas, or any other time, take upon him or use the name, place, or commandment of Lord (of Misrule) or any other like, or *break open any chamber, or disorderly molest or abuse* any fellows or officers of this House, within the precinct of the same, upon pain to be expelled for the abuse or disorder against any such fellow, and being put out of commons for abuse of any officer. An especial regard for the morals of the House is exhibited in another contemporaneous Order; that no laundresses, nor women called *victuallers*, should thenceforth come into the Gentlemen's chambers of this Society unless they were full forty years of age, nor send their maid-servants, of what age soever, into the said Gentlemen's chambers: upon penalty, for the first offence of him that should admit of any such, to be put out of commons; for the second to be expelled the House. Perhaps this regulation was the more necessary in consequence of another, which enjoined that no officer of this House should keep or enjoy his office longer than he shall keep himself sole and unmarried, excepting the steward, the chief butler, and the chief cook. Besides these, we read that search is to be made for lewd and dangerous persons, and that no such be suffered to lodge in the House; that no fellow of the Society is to come into Hall for commons, exercises, or pension, without his gown, or with his hat on his head, nor to stand with his back to the fire, nor to make any rude noise.

Buildings.

The Gardens of this Society were planted about the 40th of Elizabeth, in the Treasurership of the great (afterwards) Lord Bacon, who allowed £7. 6s. 8d. for planting elm-trees. The present buildings for the most part are modern. The Hall, however, is as early as the reign of Queen Mary. The Chapel stands on the site of an older Chapel of Portpole, (the name of the manor,) founded in 8th Edward II. for the benefit of the soul of John, son of Reginald de Gray.

Staple's Inn.

Staple's Inn and *Bernard's Inn* are Inns of Chancery belonging to Gray's Inn. The first is said to have been the Staple Hall of the Wool-merchants or Staplers, but it was held by Law Students in the reign of Henry V. It stands on the South of Holborn, nearly opposite Gray's Inn Lane, and much of it, perhaps, is of as early date as the time of Elizabeth. *Bernard's Inn*, anciently *Mackworth's Inn*, was given by the executors of John Mack-

Bernard's Inn.

worth, Dean of Lincoln, 32 Henry VI., to the Dean and Chapter of that Cathedral, to find a chaplain to celebrate service in their Chapel of St. George, wherein the aforesaid Dean lies buried. Its government was vested in a Principal and twelve Ancients. The present buildings are of recent date, and stand on the South of Holborn, to the North-West of Fetter Lane.

INNS OF COURT.

Besides these Inns of Court and Chancery, three Inns have belonged from very early times to the Judges and Sergeants at Law. Two of these still remain, *Sergeants' Inn in Chancery Lane*, which before the year 1484 was called *Faryngdon's Inn in Chancellor's Lane*, and belonged to the Bishops of Ely. But yet earlier, about 1411, it had been let to the Sergeants at Law. The whole of the buildings now existing are of modern date; and the Inn is chiefly known as being that in which the Judges, pent in small and ruinous chambers, fulfil the laborious duties which fall to them out of Court. *Sergeants' Inn in Fleet Street* adjoins the North-East corner of the Temple, and was a residence for Law Students at least as early as the reign of Henry VI. It was burned during the fire of London, and rebuilt by a voluntary subscription of Sergeants. It is no longer frequented as an Inn of Chancery. *Scroope's Inn*, once a house of the Lords Scroope of Bolton, was used by Sergeants at Law in the reign of Richard III. It stood on Holborn Hill, opposite St. Andrew's Church, on a site which still bears the name of Scroope's Court.

Sergeants' Inn, Chancery Lane

Sergeants' Inn, Fleet Street.

Scroope's Inn.

It may be convenient to conclude this account of the Inns of Court with a brief notice of the *Liberty of the Rolls*, which stands on the East side of Fetter Lane. On the site occupied by the present buildings once stood an Hospital, founded by Henry III. for the reception of converted Jews; who, in 1377, in consequence of a Royal mandate, gave way, and surrendered their House to the purpose for which it is still applied, the preservation of Chancery Rolls, which are kept in presses in the Chapel designed by Inigo Jones. The interior of the Chapel was fitted up in good taste and at great expense while the late Sir Thomas Plumer was Master. The Master has an excellent House, which contains his Court, adjoining the Chapel.

The Rolls.

In D. Lupton's quaint and amusing Tract, *London and the Countrey carbonadoed and quartered into several Characters*, 1632, reprinted in *Park's Supplement to the Harleian Miscellany*, i. 324. is the following estimate of "The Inns of Court and Chancery. These were builded for profit, grace, pleasure, justice: the buildings grace the city, the men grace the buildings, justice and learning grace the men. These places furnish our land with Law: here Nobility, Learning, Law, Gentry, have their residence: here are Students and Professors; here are Students that will not be Professors; here are Professors and Students; here are Professors not yet Students, and here be some that are neither Students nor Professors. Many hold that for an excellent custom in the Temple, immunity from danger of Sergeants or such like prowling vermin.* Some live here for profit, others for grace, some for pleasure, some for all; yet most for profit and pleasure. They that mean to live by Law desire not so much the theory as the practical part. Though many here follow

Lupton's account of the Inns of Court.

* This freedom from arrest within the precincts of the Temple does not now appear to exist. It arose no doubt from the privilege of Sanctuary.

INNS OF
COURT.
—
INNATE.

the Law, yet all keep it not, but some transgress. They are the seminaries of judgment and justice: he that is the most expert in the Law is the most fitting for public employment and the magistracy: these cause Cæsar to have his due, and give the subject his right. That land is likely to flourish where Religion and Justice are honoured and practised: take away Justice, and Religion will halt: remove Religion, and Justice will degenerate into Tyranny. Let Moses and Aaron rule, and our Israel will prosper. These places moralize, civilize the younger, advance the learned; their founders intended the stablishing of peace and confirming of Religion. Many things that begin with blows and would end in blood, are by these Professors mediated and Christian agreement made: their number, unity, and great employment makes them admired. To conclude, they are rich magazines for Law, store-houses for Policy, bulwarks of Equity. Let them ever flourish, as long as they are *Deo, Regi, Patriæ*, for God, their King, and Country."

Present
mode of ad-
mission to
an Inn of
Court.

At the present day, previously to being called to the Bar, it is necessary to be admitted a member of one of the Inns of Court. The regulations of Lincoln's Inn, to which those of the other Inns bear a strong resemblance, are alone given in the following account. The applicant for admission need not be present; but the application may be made through the medium of a third person. The applicant must be recommended to the Society by one of its members or by two housekeepers, who are required to certify that they know the applicant to be a proper person for admission. A Bond must also be entered into by the applicant himself and the recommending member or housekeepers, in the sum of £100, conditioned for the due payment of his fees to the Society. The fees are generally more than £6 and less than £8 a year. The expense of admission in the year 1827 amounted to £31. 16s. Before the Student commences keeping his Terms for the English Bar, he must deposit with the Society the sum of £100, which is returned without interest if the Student die, or quit the Society, or be called to the Bar. No deposit is required from those who can produce a certificate of having kept two years' Terms in the Universities of Oxford, Cambridge, or Dublin, or of being of the Faculty of Advocates in Scotland, nor from those who are admitted merely for the purpose of being called to the Irish Bar. Persons removing from one Inn to another are allowed the Terms which they have kept in their

original Inns. A Term is kept by the Student being present at five dinners during the Term; three dinners suffice for three quarters of a Term; one dinner during the Grand Week for half a Term. The Student must keep twelve Terms (sixty dinners) before he can be called to the Bar, and his name must have been five years on the books, unless he produces a certificate of having taken the degree of Master of Arts or Bachelor of Law at Oxford, Cambridge, or Dublin, in which case three years will suffice. He must also have gone through a certain ceremony, which is called performing an Exercise, nine times. Exercises are performed thus: the Student is furnished by the Steward of the Society with a piece of paper, on which is supposed to be written an argument on some point of Law, but owing to the negligence of successive copyists, the writing now consists of a piece of legal jargon, wholly unintelligible. When after-dinner grace has been said, the Student advances to the Barristers' Table, and commences reading from this paper, upon which one of the senior Barristers present makes him a slight bow, takes the paper from him, and tells him that it is quite sufficient. Students intended for the Irish Bar keep eight Terms in London, and the remainder in Ireland. When the twelve Terms have been kept, and the nine Exercises performed, the Student may petition the Benchers to call him to the Bar. Except under very peculiar circumstances, the petition is granted as a matter of course. After dinner on the day appointed for the call the Student is required to take certain oaths. He then retires with the Benchers to the Council Chamber, which adjoins the Hall, to sign the Register of his call. There are certain oaths to be taken in the Courts of Westminster Hall. These should be taken within six months after the call. No Attorney, Solicitor, Clerk in Chancery or the Exchequer, unless he has discontinued practice for two years in such branches of the profession, and no person who is in Deacon's Orders, or under twenty-one years of age, can be called. The expense of being called is between £90 and £100. The line of study to be recommended to the Student must depend entirely on the branch of the profession in which he purposes to practise. The three years during which he is keeping Terms should be spent in the chambers of a Conveyancer, an Equity Draftsman, or a Special Pleader; and the first of the three should, in our opinion, be invariably passed with a Conveyancer. The usual fee for a year is one hundred guineas.

INNS OF
COURT.
—
INNATE
Terms.

Exercises

Call to the
Bar.

Course of
study.

INNA'TE,

INNA'TED,

INNA'TIVE,

INNA'TURALLY,

INNATURALITY.

Born in or within; inborn, ingenerate.

Innaturally, (in, privative,) unnaturally, contrary to nature, or natural feelings or affections.

In, and nate, q. v. Fr. *inné*; It. and Sp. *innato*; Lat. *innatus*, born within, in, and *natus*, past participle of *nasci*, or *gnasci*; Gr. *γεννα-εἶν*, to be born.

— The feminine

By their *inative* distynye

First and formoste when they be chid

Will that thing doo they be forbid.

Early Popular Poetry. Schole House of Women, l. 606.

For the whiche mysse demaure of this woman, that she had innaturally slayne hir lorde and husbonde, the Kyng [of Anglys, and specially] of West Saxons, wolde not suffer the wiues to be callyd Sueuys.

Fabyan, vol. i. ch. 157.

Still must I whet my young desires abated

Upon the flint of such a heart rebelling;

And all in vain, her pride is so innated,

She yields no place at all for pity's dwelling.

Daniel. Sonnet 18. To Delia.

Like those that strive to stop some swelling source,

(Whose plenty none can comprehend in bounds)

Which climbs above th' opposers of his course

And that which should encircle it surrounds,

That so innated in itself is blest,

That 'tis the more, the more it is deprest.

Drayton. The Legend of Pierce Gaveston.

INNATE.
—
INNO-
CENT.

How God was pleas'd, or griev'd, they understood,
As the first errour did direct them right,
So that all those who were before the flood,
Were damn'd, or sav'd, judg'd by innated light.
Stirling. Doomes-day. The sixth Houre.

But no charme
The Muses have these monsters can disarm
Of their innated rage.

Habington. Castara, part i. To Mr. Endymion Porter.

The blood turns back to the breast; and there, by an innate, but
wonderful faculty is turned into milk.

P. Fletcher. The Purple Island, can. 4. note 3.

Farre hence lies my innatue seate,
In rich Pœonia.

Chapman. Homer. Iliad, book xxi. fol. 291.

And for the safe accesse,
His sonne shall make to his innatue port,
Do thou direct it, in as curious sort,
As thy wit serves thee.

Id. Ib. Odyssey, book v. fol. 72.

Innaturity amongst kindred [is] infamous.

Sir Thomas North. Plutarch, fol. 207. Paulus Æmylius, margin.

It is an established opinion amongst some men, that there are in
the understanding certain innate principles; some primary notions,
νοηταί έννοιαι, characters, as it were, stamped upon the mind of man,
which the soul receives in its very first being, and brings into the
world with it. It would be sufficient to convince unprejudiced
readers of the falseness of this supposition, if I should only shew (as
I hope I shall in the following parts of this discourse) how men,
barely by the use of their natural faculties, may attain to all the
knowledge they have, without the help of any innate impressions;
and may arrive at certainty, without any such original notions or
principles.

*Locke. Works, vol. i. p. 3, 4. Of Human Understanding, book i.
ch. ii. sec. 1.*

The innate perception of first truths, maintained by Descartes and
Leibneits, and which raised such warm and subtle disputes among
the metaphysicians of that age, is a doctrine derived from Plato, that
exuberant source of sublime instruction to every attentive mind.

Dutens. On the Discoveries attributed to the Moderns, part i. ch. ii.

INNAVIGABLE, *in*, and *navigable*, *q. v.*; Lat. *navis*, a ship; Sp. *innavegable*; Fr. *innavigable*. "In-
navigable, that cannot be sailed in." Cot.

This let me crave, since near your grove the road
To Hell lies open, and the dark abode
Which Acheron surrounds, th' innavigable flood.

Dryden. Virgil. Æneid, book vi.

O, piteous of my fate, vouchsafe to shew
(For what's sequester'd from celestial view?)
What power becalms th' innavigable seas?
What guilt provokes him, and what vows appease?

Pope. Homer. Iliad, book iv.

INNITENCY, from the Lat. *inniti*, to lean upon.

A leaning or rest upon; pressure.

The innitency and stresse being made upon the hypomochlion or
fulcrum in the decussation.

Sir Thomas Brown. Cyrus Garden, ch. ii.

INNOBLE, *i. e.* to ennoble, *q. v.*

God sent into the world his only son for remedy to humane mis-
eries, to *innoble* our nature by an union with Divinity, to sanctifie it
with his justice, &c.

Taylor. The Great Exemplar, part i. ad sec. 1.

I'NNOCENT, } Fr. *innocent*; It. and Sp. *inno-*
I'NNOCENTLY, } *cente*; Lat. *innocens*, *in*, and *no-*
I'NNOCENCE, } *cens*, present participle of *nocere*, to
I'NNOCENCY. } hurt or harm. See INNOXIOUS.

Doing no hurt or harm; willing to do no hurt, or
harm, or mischief; harmless, blameless, faultless, guile-
less; able to do no hurt, or harm, or mischief; weak,
(*sc. in mind*), imbecile, silly, foolish.

For it hisemyde, that such a man were a bishop to us, hooli-
gynnocent, undefouled, cleen, departid fro synful men, and maad higher
than heuenes.

Wiclif. Ebrewis, ch. vii.

INNO-
CENT.

For as the lamb toward his deth is brought,
So stant this *innocent* before the king.
Chaucer. The Man of Lawes Tale, v. 5038

Gret was the drede and eke the repentance
Of hem that hadden wronge suspicion
Upon this sely *innocent* Custance.

Id. Ib. v. 5102.

The sorwe of Dorigene he told him als,
How loth hire was to ben a wicked wif,
And that she lever had lost that day hire lif;
And that her trouth she swore thurgh *innocence*.

Id. The Frankeleines Tale, v. 11905.

But now thou maiest well seen to what end I am comen for myne
innocency, I recieve paine of false felony for gwerdone of very vertue.

Id. The first Booke of Boecius, fol. 213.

And eche of them his tyme awaiteth,
And eche of them his tale affaiteth,
All to decieve an *innocent*,
Whiche wolle not be of her assent.

Gower. Conf. Am. book ii. fol. 30.

And euer I am adradde of gile,
In aunter if with any wile
Thei might hir *innocence* enchaunte.

Id. Ib.

He preserueth the welfare of the righteous, and defendeth them
that walke *innocently*.

Bible, Anno 1551. Prouerbs, ch. ii.

So pure an *innocent* as that same lambe,
She was in life and euerie virtuous lore.

Spenser. Faerie Queene, book i. can. 1.

As when a greedy wolfe through hunger fell
A silly lambe farre from the flock does take,
Of whom he meanes his bloudy feast to make.
A lyon spyes fast running towards him,
The *innocent* prey in haste he does forsake.

Id. Ib. can. 6.

And then she hits me a blow o' the ear, and calls me *innocent*, and
lets me go.

Ben Jonson. The Silent Woman, act i. sc. 1.

When 'tis hungry it will bleat
From your hand to have its meat;
And when it hath fully fed,
It will fetch jumps about your head,
As *innocently* to express
Its silly sheepish thankfulness.

Drayton. The Muses' Elysium. Nymphal 2.

He wist not whether blot of foul offence
Might not be purg'd with water nor with bath;
Or that high God, in lieu of *innocence*,
Imprinted had that token of his wrath,
To shew how sore bloud-guiltinesse he hat'th.

Spenser. Faerie Queene, book ii. can. 2.

Oh! let the grave mine *innocency* hold,
Before of him this tyranny be told!

Drayton. The Legend of Matilda the Fair.

If any man doubt this, let him name that natural desire which the
Christian Religion doth forbid, or any way hinder the *innocent* satis-
faction of: I am confident he shall be able to name none.

Sharpe. Works, vol. i. p. 29. Sermon 2.

And if kind Heav'n should give me back once more
Safe and triumphant to my native shore,
For *innocence* condemn'd, revenge I vow'd,
Mad as I was, and spoke my rage aloud.

Pitt. Virgil. Æneid, book ii.

Yet I will never give way to their dominion over me any more;
that so death and judgment may find me prepared, if not with un-
spotted *innocency*, yet with hearty and sincere repentance.

Stillington. Sermon 4. vol. iv. p. 168.

The Stage its ancient fury thus let fall,
And Comedy diverted without gall:
By mild reproofs recover'd minds diseas'd,
And, sparing persons, *innocently* pleas'd.

Dryden. The Art of Poetry.

No gaudy ribbons deck'd her head,
A trembling light no diamond shed;
In white and *innocency* drest,
The plainest beauties were the best.

Warton. Sappho's Advice

INNO-
CENTPain stood suspended, sorrow fled away,
And every face was *innocently* gay!*Boyse. The Anniversary Mourner.*INNO-
VATE.

INNO'CUOUS, } Lat. *innocuus*, in, privative,
 INNO'CUOUSLY, } and *nocuus*, from *nocere*, to hurt
 INNO'CUOUSNESS. } or harm. See INNOCENT, and
 INNOXIOUS.

Doing no hurt or harm; hurtless, harmless, inoffensive.

Full lightly it ascends into the clear
 And subtle aire, devoid of cloudy storm,
 Where it doth steddily stand, all uniform,
 Pure, pervious, immixt, *innocuous*, mild.

More. On the Soul, part ii. book i. can. 2. stan. 22.

A generous lion will not hurt a beast that lies prostrate, nor an elephant an *innocuous* creature, but is, *infestus infestis*, a terror and scourge alone to such as are stubborn, and make resistance.

Burton. Anatomy of Melancholy, fol. 348.

Whether quails, from an idiosyncrasy or peculiarity of constitution, do *innocuously* feed upon hellebore, or rather sometime but medically use the same.

Sir Thomas Brown. Vulgar Errours, book iii. ch. xxviii.

And not only *innocuous*, but they [spiders] are very salutiferous too in some of the most stubborn diseases.

Derham. Physico-Theology, book iv. ch. xiii. note 21.

We usually say, that the blow, which shakes a wall, or beats it down and kills men with the stones it scatters abroad, hath a greater effect than that which penetrates far into a mud wall, and doth little harm; for that *innocuousness* of the effect makes that, although in it self it be as great as the other, yet 'tis little observ'd or consider'd.

Digby. Of Bodies, ch. ix. p. 93.

Then alike

Were ye *innocuous* thro' your ev'ry tribe,
 Or brute, or reptile.

Mason. The English Garden, book ii.INNOMINABLE, that may not be *nominated* or *named*.And then namely of fowle thyngs *innominable*.*Chaucer. The first Booke of the Testament of Loue*, fol. 293.

INNOVATE, } Fr. *innover*; It. *innovare*; Sp.
 INNOVA'TION, } *innovar*; Lat. *innovare*, in, and *no-*
 I'NNOVATOR. } *vus*, new; to do or make any thing
new

To bring in or introduce any thing *new*; to change or alter the old by bringing in or introducing something *new*; to change or alter.

So that if any other do *innouate* and brynge vp a woorde to me afore not vsed or not hearde, I would not dispraise it.

Udall. Luke. Preface.

Meleager cessed not to beate in the kinges head that he coulede not establishe himselfe surely in his estate, otherwise then by the death of Perdiccas, whose ambitious *innovation* was (he said) to be preuented in tyme. *Brende. Quintus Curtius*, book x. fol. 309.

It were good, therefore, that men in their *innovations* would follow the example of time itselfe, which indeed *innovateth* greatly, but quietly, and by degrees, scarce to be perceived.

Bacon. Essay 24. p. 140. Of Innovations.

Epicurus (who was also an Atomick Atheist, having, in all probability, a mind to *innovate* something, that he might not seem to have borrowed all from Democritus) did by violence introduce liberty of will into his hypothesis.

Cudworth. Intellectual System. Preface.

And he that will not apply new remedies must expect new evils, for time is the greatest *innovatour*. And if time, of course, alter things to the worse, and wisdom and counsell shall not alter them to the better, what shall be the end?

Bacon. Essays. Of Innovations.

But every man cannot distinguish betwixt pedantry and poetry; every man, therefore, is not fit to *innovate*.

Dryden. Dedication to the Æneid.

For whatsoe'er their sufferings were before,
 That change they covet makes them suffer more.
 All other errours but disturb a State;
 But *innovation* is the blow of fate.

Id. Absalom and Achitophel, part i.

The Bishop of Winchester being appointed to preach the sermon, did so mightily extol her and her government, and so severely taxed the disorders which he thought the *innovators* were guilty of, not without reflections on the queen, that he was thereupon confined to his house till the parliament met.

Burnet. History of the Reformation, Anno 1558.

The words of Governor Bernard's ninth letter, written in November, 1765, state this idea very strongly. "It must," says he, "have been supposed such an *innovation* as a Parliamentary taxation would cause a great alarm, and meet with such opposition in most parts of America, it was quite new to the people, and had no visible bounds set to it."

Burke. Works, vol. ii. p. 382. *On American Taxation.*

Why should not a Maccabeus and his brethren arise to assert the honour of the antient law, and to defend the temple of their forefathers, with as ardent a spirit as can inspire any *innovator* to destroy the monuments of the piety and the glory of antient ages?

Id. Ib. vol. vii. p. 367. A Letter to William Elliot, Esq.

INNOXIOUS, } Lat. *innoxius*, in, privative, and
 INNOXIOUSLY. } *noxius*, from *noxa*, *noc-ere*, to hurt
 or harm.

Doing no hurt or harm; hurtless, harmless, inoffensive.

In English, *innocuous* and *innoxious* appear interchangeable: *innocent* differs from both in its application to the *will* of the agent, and his consequent guiltlessness; and in its application to his *power*, and consequent imbecility.

But we may safely use them, [purgatives,] they being benign and of *innoxious* qualities.

Sir Thomas Brown. Vulgar Errours, book iv. ch. xiii.

For animals that can *innoxiously* digest these poysons, become antidotal unto the poyson digested.

Id. Ib. book vii. ch. xvii.

By virtue built,
 It touch'd the skies, and spread o'er shelter'd earth
 An ample roof: by virtue too sustain'd,
 And balanc'd steady, every tempest sung
Innoxious by, or bade it firmer stand.

Thomson. Liberty, part iii. l. 419.

Swift as the word the missile lance he flings,
 The well-aim'd weapon on the buckler rings,
 But blunted by the brass *innoxious* falls.

Pope. Homer. Iliad, book xvii.

Mercury, which is *innoxiously* given in many cases crude to women in labour and others, does easily acquire, besides many other abstruse medicinal qualities, not only an emetick or purgative, but a salivating faculty.

Boyle. Works, vol. ii. p. 191. *The Usefulness of Natural Philosophy*, essay 5.

The delusion hath led us into no iniquity, and authorized no crimes: it has been the most *innorious* of all errors, an error pleading for every virtue, and dissuading from every vice.

Jortin. Remarks on Ecclesiastical History, vol. ii. p. 19.

INNUENDO, Lat. *innuendo*, from *innuere*, to nod to, to give a nod to, to hint or intimate by a nod, and thus, consequentially,

A hint or intimation; an insinuation.

This, by an *innuendo*, was said to be an evidence to prove, that he [Sidney] was in a plot against the king's life.

Burnet. Own Times. Charles II. Anno 1684.

As by the way of *innuendo*,
Lucus is made a *non lucendo*.

Churchill. The Ghost, book ii.

INNUENDO, in Law. In an action for a written libel or for verbal slander, if the offensive words are not in themselves sufficiently intelligible, or if, without explanation, their libellous or slanderous tendency does not appear, it is usual for the plaintiff in his declaration, which is the written statement of his complaint, to insert parenthetically into the body of the libel the necessary explanation. As for instance, "He (meaning the said plaintiff) is forsworn, (meaning that he had per

INNO-
VATE.INNUEN-
DO.

INNUEN-
DO.INOBE-
DI-
ENT.

injured himself in prosecuting the said defendant.) "These parenthetical comments are called Innuendoes, and they have that name because the Latin word *innuendo* was always used formerly when the pleadings were in Latin, where the word "meaning" is used at present. The general rule with regard to Innuendoes is, that they must be merely explanatory, introducing no new matter, but referring only to something which has been previously mentioned. Thus in the instance put above the Innuendo would be bad, unless the plaintiff in the previous part of his declaration had stated the fact of his having prosecuted the defendant. But supposing that the prosecution be previously mentioned, then the Innuendo only explains the meaning of the libellous words by showing that they refer to that particular prosecution.

INNU'MERABLE, } Fr. and Sp. *innumerable*,
INNU'MERABLY, } It. *innumerabile*; Lat. *innu-*
INNU'MEROUS. } *merabilis*, that cannot be
counted; in, privative, and *numerabilis*, from *numerus*,
which C. Scaliger and Vossius derive from the Gr.
νέμ-ειν, to divide, to distribute.

That cannot be counted or told; countless.

There was neuer tresour of terrestial richesse,
Nor precious stones reckened *innumerable*,
To be of comparison vnto your high goodnes.
Chaucer. *Certaine Balades*, fol. 342.

They do sometimes bring forth an *innumerable* company of people
to amend the highways, if any be broken.

Sir Thomas More. *Utopia*, by Robinson, book ii. ch. iv.

Suddainly an *innumerable* flight
Of harmefull fowles, about them fluttering, cride,
And with their wicked wings them oft did smight,
And sore annoyed, groping in that griesly night.
Spenser. *Faerie Queene*, book ii. can. 12.

He who brought all other living creatures unto man, to see how he
would call them, and would make us of Adam's appellation, reserved
the naming of man to himself: neither is there any one of his *innu-*
merous posterity whom he knowes not by name.

Hall. *Works*, vol. iii. fol. 739. *Select Thoughts*.

Who, ylls against your art, *innumerable*
Excogitates, supplies, and multiplies.
Chapman. *Homer. Odyssey*, fol. 22.

The earth produces him an *innumerable* multitude of beasts to
feed, clothe, and carry him; of flowers and jewels to delight and
adorn him; of fruits to sustain and refresh him; of stones and timber
to lodge him; of simples to cure him
Boyle. *Works*, vol. ii. p. 30. *The Usefulness of Natural Philo-*
sophy, part i. essay 2.

Their *innumerable* various actions and cross designs are brought
(commonly without and often against their wills) to conspire to the
accomplishment of a plot worthy of God.
Id. *Ib.* vol. v. p. 143. *Of the high Veneration Man's Intellect owes*
to God.

At last, of snowy white, the gather'd flocks
Are in the wattled pen *innumerable* press'd;
Head above head: and, rang'd in lusty rows,
The shepherds sit, and whet the sounding shears.
Thomson. *Summer*.

Persians next and Medes
Advance, an infantry select, whose mail,
Bright-gilt or silver'd o'er, augments the light
Of sparkling brands, *innumerable* wav'd.
Glover. *The Atheniad*, book xxix.

Whence her *innumerable* streams
Flow lucid forth, and roll through trackless ways
Their white waves o'er the sky.
Mallet. *The Excursion*, can. 2.

INOBE'DIENT, } *Inobaudire* is found in the
INOBE'DIENTLY, } Latin fathers.
INOBE'DIENCE. } Fr. *inobedient*; It. *inobbedi-*
ente; Sp. *inobediente*; in, and obedience, q. v. See also

DISOBEY, and OBEY. Lat. *ob-ed-ire*, from *ob*, and *aud-ire*, to hear, hearken, or listen to; and, consequently, to comply with, yield, or submit to the will or wishes of another.

For *inobedient*, we should now use *disobedient*.

Not hearkening or listening to; not yielding, not submitting; refusing to yield or submit to the will or authority of another; acting contrary to; resisting rule, or order, or command, or authority.

For as bi *inobedience* of oo man manye been maad synners, so bi the obedience of oon manye schulen be iuste.

Wiclif. *Romayns*, ch. v

Ther is *inobedience*, avaunting, ipocrisie, despit, arrogance, &c.
Chaucer. *The Persones Tale*, vol. ii. p. 312.

Inobedient is he that disobeyeth for despit to the commandements of God, and to his soverainnes, and to his gostly fader.

Id. *Ib.*

This vice of *inobedience*
Againe the reule of conscience
All that is humble he disalloweth
That he toward his god ne boweth
After the lawes of his heste.

Gower. *Conf. Am.* book i. fol. 15.

Also that all maner of conquestes that shoulde bee made by vs in Fraunce vpon the saied *inobedientes* out of the Duchie of Normandy shal be doen to the proffite of our saied father.

Hall. *Henry V. The eighth Yere*.

Wherefore we desyre you in this busynesse to ayde vs, that is to say, with money and with men of warre, to the entent that these *inobedient* Fresons maye be subdued and brought to obedyence.

Lord Berners. *Froissart. Cronycle*, vol. ii. ch. 214.

I do most humbly beseech the king's highness my father, whom I have obstinately and *inobediently* offended in the denial of the same heretofore, to forgive mine offences therein, and to take me to his most gracious mercy.

Burnet. *History of the Reformation, Anno 1536*.

INOBSERVE'VANT, } Sp. *inobservante*; Lat. *inob-*
INOBSERVE'VANCE, } *servans*, in, privative, and ob-
INOBSERVE'VATION. } *servans*, from *observare*, to take
heed, to regard; (*ob*, and *servare*; Gr. *ἐρπεῖν*, *quod*
idem notat. Vossius. See CONSERVE, *ante*, and
OBSERVE.)

Hcedless, regardless, inattentive.

4. The fourth,—breach and *inobservance* of certain wholesome and politic laws for government.

Bacon. *Works*, vol. ii. p. 558. *The Judicial Charge, &c*.

The enquirers thereof unto this matter had no other way of coming to the author of the law, but by considering the effects which the observance or *inobservance* of it would have on mankind.

Warburton. *Works*, vol. v. p. 121. *The Divine Legation*, book v. sec. 4.

If they are petulant or unjust, he, perhaps, has been *inobservant* or imprudent.

Hurd. *Works*, vol. vi. p. 344. *Sermon 23*.

These writers are in all this guilty of the most shamefull *inobservance*.

Shuckford. *On the Creation*, p. 118.

INOCARPUS, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Sapotæ*. Generic character: calyx two-cleft; corolla funnel-shaped; stamens in a double series; drupe one-seeded.

One species, *I. edulis*, the Otaheite chestnut, native of the Islands in the South Sea.

INOCERAMUS, in *Zoology*, a genus of fossil bivalve shells, allied to the *Aviculæ* and *Mytili*, which are very remarkable for their large size and distinctly fibrous structure, by which they are allied to the *Mytiloid* shells.

Generic character. Shell bivalve, free; more or less inequilateral, irregular, inequivalved; hinge margined with transverse grooves, containing the elastic cartilage; umbones prominent, incurved. The types of the

INOBE-
DI-
ENT.INOCE-
RAMUS.

INOCE-
RAMUS.
—
INODO-
RATE.

genus are *Inoceramus concentricus*, (Sowerby, *Mem. Conch.*, pl. 305, fig. 1—6.) and *I. Sulcatus*, (pl. 306, fig. 1—7.) both found in the blue clay at Sandgate. Mr. Sowerby has also described a very large species found attached to flints in chalk; fragments of this shell form the peculiar white fibrous spots which are often found imbedded in flint stones. Brongniart has re-examined the species of this genus, and has divided it into two; the first containing those which are of a laminar structure like the oyster, for which he retains the name of *Inoceramus*, forgetting that this word implies fibrous shell, and gives the name of *Cutilus* to those which are of a fibrous structure. These shells are most nearly allied to the genus *Perna*, but differ from it in being more ventricose, and in the umbones being more prominent. The fossil species, *Perna Truncii*, has part of these characters.

INO'ULATE, } It. *inocchiare*, *inoculare*; Lat.
INOCULA'TION, } *inoculare*, (in and *oculus*, an eye,)
INO'ULATING, } to *ineye*, to put in or insert an
INO'ULATOR. } eye; or bud. The Turkish *ino-*
*culat*ion for the small-pox was introduced to this Coun-
try under the name of *Ingrafting*. See INGRAFF, the
Quotation from Lady M. W. Montague.

To insert or introduce an eye, a bud, or graft; to in-
graft; generally, to insert, to introduce; to infect.

There is a way to graffe hearbs also as well as trees, namely, by
cutting off the yong sions that spring out of the stalke, and therein to
inoculate as it were the seed of another plant, within the pith or
marow thereof.

Holland. *Plinie*, vol. ii. book xix. fol. 27. *Natural History*.

The unhappy affinity of Jehosaphat with Ahab is no lesse guilty of
this slaughter, then Jehues ambition; this match by the *inoculation*
of one bud, hath tainted all the sap of the house of Judah.

Hall. *Works*, vol. i. fol. 1273. *Contemplations. Jehu killing the*
Sons of, &c.

Men generally observe the age of the moon in the planting of all
kind of trees, sowing of grain, grafting and *inoculating*, and pruning
of fruit-trees.

Ray. *The Wisdom of God in the Creation*, part i.

Nor is this metaphorical *inoculation* a modern invention, for we
find Homer taking the freedom to place the eye of an ox, bull, or
cow, in one of his principal goddesses.

Spectator, No. 250.

"If I had twenty children of my own,
I would *inoculate* them ev'ry one."

"Ay, but should any of them die! what moan
Would then be made, for vent'ring thereupon."

"No; I should think that I had done the best;
And be resign'd, whatever should befall."

"But could you really be so, quite at rest?"

"I could"—"Then why *inoculate* at all?"

Byrom. *On Inoculation. Written when it first began to be practised*
in England.

INODIATE, It. *inodiare*, to hate. From the Lat.
odium, hatred, from *odisse*, to hate. As used by South,
'whose word it appears to be,)

To cause a *hatred* of, to bring into *hatred* or dislike.

For those of the ancients members of her communion who have
all along owned and contended for a strict conformity of her rules
and sanctions, as the surest course to establish her, have been so late
represented, or rather reprobated under the *inodiating* character of
high churchmen.

South. *Sermons*, vol. iii. *Epis. Ded.* sig. A. 4.

God intends in the calamities which he inflicts upon a pardoned
person: partly to give the world fresh demonstrations of his hatred of
sin, and partly to *inodiate* and imbitter sin to the chastised sinner.

Id. *Ib.* vol. vi. p. 209.

INO'DORATE, } Lat. *inodorus*, in, privative,
INO'DOROUS. } and *odorus*, from *odor*; which

Vossius thinks came from *ὀδωδα*, the Attic preterper-
fect of *ὀζειν*, *olere*, or as originally written, *od-ere*, to
smell.

Having no smell; not causing the sensation or acting
upon the sense of smelling.

Whites are more *inodorate* (for the most part) than flowers of the
same kind coloured; as is found in single white violets, white rose,
white gilly-flowers, white stock-gilly-flowers, &c. We find also, that
blossoms of trees that are white, are commonly *inodorate*; as cherries,
peares, plums.

Bacon. *Natural History*, Cent. vi. sec. 507.

And if this or any other mechanical fabrick or contexture be the
cause of whiteness, how comes it to pass that some white bodies are
inodorous and insipid, as the calx of hartshorn.

Boyle. *Works*, vol. iii. p. 301. *The History of particular Quali-*
ties, ch. iv.

The water, therefore, which he says he saw streaming from the
wound, was as truly water, as the blood was blood: the pure element
of water, transparent, colourless, insipid, *inodorous* water.

Horsley. *Sermon* 9. vol. i. p. 199.

INOFFENSIVE, } In, and *offensive*, q. v. Lat.
INOFFENSIVELY, } *offensus*, from *offend-ere*, to
INOFFENSIVENESS. } strike against, and, consequen-
tially, to hurt, (*ob*, and *fendere*, i. e. *arcere*, *depellere*, to
keep or hold off, to drive off or away.)

Hurtless, harmless, innocuous; without driving or
striking against; *sc.* any thing to break or impede the
course or progress; and, therefore, uninterrupted, un-
obstructed.

Is the wisdom of God or the charitable framing of God's word
otherwise *inoffensive* to the Pope's ear, than as he may turn it to the
working of his mysterious iniquity?

Milton. *Works*, vol. i. fol. 81. *Animadversions upon the Remon-*
strants' Defence, &c.

For drink the grape
She crushes, *inoffensive* moust, and meathes
From many a berrie.

Id. *Paradise Lost*, book v. l. 345

Whether the Sun predominant in heav'n
Rise on the Earth, or Earth rise on the Sun,
Hee from the East his flaming rode begin,
Or shee from West her silent course advance
With *inoffensive* pace that spinning sleeps
On her soft axle.

Id. *Ib.* book viii. l. 164.

I desire these my suggestions should be as *inoffensively* taken, as
they are innocently tendred.

Fuller. *Worthies of England*, vol. i. p. 36.

Here must bee wisdom, and *inoffensiveness* of carriage, as of one
that goes ever under monitors.

Hall. *Works*, vol. i. fol. 314. decad. 4. epist. 6.

So have I seen a river gently glide
In a smooth course, and *inoffensive* tide;
But if with dams its current we restrain,
It bears down all, and foams along the plain.

Addison. *Ovid. Metamorphoses*, book iii.

I never knew any that would do it so freely, and that knew how to
manage that freedom of speech so *inoffensively*.

Lloyd. *A Sermon Preached at the Funeral of Bishop Wilkins.*

Useful and *inoffensive* animals have a claim to our tenderness, and
it is honourable to our nature to befriend them.

Beattie. *Moral Science*, part i. ch. ii. sec. 5.

I could not have spoken upon it at all without dissenting from you
in conjunction with many others, and I don't know how I could have
signified my dissent more *inoffensively*.

Warburton. *Works*, vol. xii. p. 446. *Letters between Dr. Lowth*
and Dr. Warburton, (1756.)

INOFFICIOUS, Fr. *inofficieux*; It. *inofficioso*;
Lat. *inofficiosus*, undutiful, (in, and *officiosus*, from *offi-*
cium, that which should be done, a duty.)

Undutiful, inattentive to duty; or, as Florio interprets

INODO-
RATE.
—
INOFFI-
CIOUS.

INOFFI- CIOUS. the *It. inofficioso*, ungentle, that doth no good turn for his friend.

INORDI- NATE. *GENIUS*. Up, thou tame river, wake;
And from thy liquid limbes this slumber shake;
Thou drown'st thy selfe in *inofficious* sleepe.
Ben Jonson. Part of the King's Entertainment in passing to his Coronation.

IN OPERA'TION, } *In*, and *operation*, *q. v.* and
INO'PERATIVE. } *cooperate, ante. Operate*, from
Lat. *operari*, to work. From *επω*, which signifies
operor, comes the Latin *opus*. *Vossius*.

A working within; an efficient working or agency.
Inoperative, (*in*, privative,) not able to work; doing
no work.

When he speaks of this, here is not a cold and feeble prevention,
but an effectual *inoperation*, yea a powerful creation.
Hall. Works, vol. i. fol. 702. *The Honour of the Married Clergie.*

Whether therefore, as fully just by thy gracious imputation, or, as
inchoately just by thy gracious *inoperation*, we are in both, thy dove,
thy undefiled; in spite of all the blemishes of her outward adminis-
trations, God's church is beautifull.

Id. Ib. vol. ii. fol. 368. *The Beauty and Unitie of the Church.*

For though indeed the divine knowledge (as all other knowledge)
be of itself *inoperative*; (the proper nature of knowledge being only
to apprehend and judge of what comes before it, and rather to sup-
pose than to work upon its object.)

South. Sermons, vol. vi. p. 133.

INOPPORTUNE, Lat. *inopportunus*, (*in*, privative,
and *opportunus*; *i. e.* locus, in quo navigantes portum
in propinquo habent; quasi ob portum; convenient for
its port or harbour.) See *IMPORTUNE, ante.*

Inconvenient, unsuitable, unseasonable.

God at first makes all alike, but an indisposed body, or an *inoppor-
tune* education, or evil customs superinduce variety and difference.
Taylor. The Great Exemplar, part iii. ad sec. 15. numb. 16.

If at any time I seeme to study you more inquisitively, it is for no
other end, but to know how to present you to God, in my prayers, and
what to ask of him for you; for even that holy exercise may not be
done *inopportunately*, no nor *importunately*.

Donne. Poems, p. 269. *Letter to Sir H. G.*

INO'RDINATE, } *It. inordinato*; Sp. *inorde-
INO'RDINATELY, } nado*; Lat. *inordinatus*; *in*,
INO'RDINATENESS, } privative, and *ordinatus*; *ordo*,
INORDINA'TION, } (from Gr. *ὅρον ἔω*, *terminum*
INO'RDINANCY. } *hunc tibi do*.) a bound or limit.

Out of, beyond all bounds or limits; boundless, il-
limitable, excessive; immoderate, intemperate, unruly,
irregular.

As Juuinall doth record
A small defeate in a greate lorde
A lytle cryme in a great estate
Is much more *inordinate*.

Skelton. Why come ye not to Court.

Or if thou geue vs aboundaunce aboue that we desire, then geue
vs an hart to vse it, and to bestow it for that purpose thou gauest it,
and to deale with our neighbours, and not to loue it *inordinatly*.

Tyndall. Workes, fol. 222. *An Exposition vpon the 5th, 6th, 7th
Chapters of St. Mathewe's Gospel.*

'Tis I say greet odds, but that we should be caryed to *inordinacy*,
and exceed the bounds the diuine laws have set us.

Glanvil. Preexistence of Souls, ch. ii. p. 12.

JAO. Sir, this is from your wonted course at home,
When did ye there keep such *inordinate* hours?
Beaumont and Fletcher. The Noble Gentleman, act ii. sc. 1

Marius, by fulfilling their *inordinate* desires, quite lost them all the
power for which they had so long bin striving, and left them under
the tyranny of Sylla.

Milton. Works, vol. i. fol. 594. *The ready and easy Way to
establish a Free Commonwealth.*

So *inordinately* [was he] given to his pleasure, that on the very
day of his coronation, he abruptly withdrew himself from the company
of his peers, whether in banquet or consultation, to sit wantoning in
the chamber with his *Algiua*.

Milton. Works, vol. ii. fol. 93. *The History of England*, book v.

He who is mercy itself abhorres cruelty in his creature above an
other *inordinatenesse*.

Hall. Works, vol. i. fol. 1135. *Contemplations. The Gibeonites
Revenged.*

If we add, that fear, unreasonable fear, is also superstition, and an
ingredient in its definition; we are taught by this word to signifie all
irregularity and *inordination* in actions of religion.

Taylor. Sermon 8. part ii. fol. 82.

Peace, *εὐνῆ*, (*is*) a composedness and sedateness of spirit; free
from all *inordinate* perturbations, and without any kind of itch of
quarrelling with others.

Bishop Wilkins. Of the Principles, &c. of Natural Religion, book i.
ch. xvii.

He is charged to have done it *inordinately*, for private lucre and
profit.

Strype. Memorials. Queen Mary, Anno 1554.

Their object is to merge all natural and all social sentiment in *in-
ordinate* vanity.

Burke. Works, vol. vi. p. 31. *Letter to a Member of the National
Assembly.*

INORGANICAL, *in*, privative, and *organical*, from
organ. Lat. *organum*; Gr. *ὄργανον*, from *εργα*,
pret. mid. of the verb, *ἐργεῖν*, *facere*, to do or make.
See *DISORGANIZE, ante.*

Not having the *organical* or instrumental parts; the
instrumental construction, arrangement, or disposition
of parts.

Many erroneous opinions are about the essence and originall of it;
[the rationall soule] whether it be fire, as Zeno held; harmony, as
Aristoxenus; number, as Xenocrates; whether it be organical, or
inorganical; seated in the brain, heart, or blood; mortall or immor-
tall; how it comes into the body.

Burton. Anatomy of Melancholy, fol. 26.

The moistening particles that rove up and down in the air, are
able to exercise a notable (and if I may so call it, a mechanical)
force, even upon inanimate and *inorganical* bodies.

Boyle. Works, vol. iii. p. 799. *Of the Efficacy of the Air's
Moisture.*

INORMOUS, *i. e.* *Enormous*, *q. v.* (*e*, and *norma*.)
immoderate, excessive.

And 'tis not difficult to observe what an *inormous* strength, bad
education hath to deprave and pervert well dispos'd inclinations.

Glanvil. Preexistence of Souls, ch. ii. p. 13.

INO'SCULATE, } Lat. *in*, and *osculari*, to kiss,
INOSCU'ATION. } to touch with the mouth or lips,
from *osculum*, a little mouth.

To conjoin, to counite; by touch or contact at the
extremities.

Now this fifth conjugation of nerves is branched to the præcordia
also, in some measure by *inosculating* with one of its nerves.

Derham. Physico-Theology, book v. ch. viii.

By means of the curious lodgment and *inosculations* of the auditory
nerves before mentioned, the orgasms of the spirits should be allayed,
and perturbations of the mind in a great measure quieted and stilled.

Id. Ib. book iv. ch. iii.

I cannot help observing, that the vulgar argument from analogy be-
tween plants and animals loseth much of its force, if it be considered,
that the supposed circulation of the sap, from the root or lacteals
through the arteries, and thence returning, by *inosculations*, through
the veins or bark vessels to the root or lacteals again, is in no sort
conformable or analogous to the circulation of the blood.

Berkeley. Works, vol. ii. p. 487. *Siris*, sec. 34.

INOUGH, *i. e.* *Enough*. See Quotation from Tyn
dall in *v. INSATIABLE*.

INPALE. See *IMPALE, ante.*

Reuben is conceived to bear three bars wave, Judah a lyon ram-
pant, Dan a serpent nowed, Simeon a sword *inpale*, the point erected,
&c.

Sir Thomas Brown. Vulgar Errours, book v. ch. x.

INORDI-
NATE.

INPALE.

IN-
PARDON-
ABLE.
—
INQUI-
NATE.

INPARDONABLE. See **IMPARDONABLE**, *ante*.

Shewyng the that if they dyde otherwyse, they shulde soore tres-
passe agaynst hym so y^t it shulde be *inpardonable*.

Lord Berners. *Froissart. Cronycle*, vol. i. ch. 366.

INPLOTING, *in*, and **plot**, *q. v.*; see also **COM-
PLOT**; *plot, i. e. plighted* or *pledged*.

Or whilst we spend the freshest of our time,
The sweets of youth *inplotting* in the air;
Alas! how oft we fall, hoping to climb.

Daniel. *The Complaint of Rosamond*.

INQUEST. See **INQUIRE**, *infra*.

INQUI'ET, *v.* } Fr. *inquieter*; It. *inquietare*; Sp.
INQUI'ET, *n.* } *inquietar*; Lat. *inquietare*, *in*, pri-
INQUIETA'TION, } vative, and *quies-cere*, which Vos-
INQUI'ETNESS, } sius thinks may be from the Gr.
INQUI'ETUDE. } *καίσθαι*, to lie down. See **DIS-
QUIET**, *ante*.

To deprive of quiet or repose, ease, rest, peace, or
tranquillity; to disease or make uneasy; to discom-
pose, to disturb, to vex, to harass.

Duryng the more part of his reigne he was lyttle or nothyng
inquieted.

Sir Thomas Elyot. *The Governour*, book i. ch. xxiii.

For albeit these batails and persecucions skater) *inquiet*) and trou-
ble y^e chirches of goodmen in these heuey mutacions of empyres and
kyngdoms) yet haue the godly euer this present consolation.

Joye. *Exposicion of Daniel*, ch. v.

How many semely personagis, by outrage in riote, gamage, and
excesse of apparail, be induced to theft and robry, and somtime to
murder, to the *inquietatiō* of good men, and fynally to theyr owne
destruction?

Sir Thomas Elyot. *The Governour*, book ii. ch. vii.

It wil gender sedicions and vprores and miche *inquietenes* in thy
realme.

Joye. *Exposicion of Daniel*, ch. vi.

That no person or persons, bodies politic or corporate, &c. be trou-
bled, impeached, sued, *inquieted* or molested, for, or by reason of
any offence.

Milton. *Works*, vol. i. fol. 133. *Observations on the Articles of
Peace*, &c.

We are so far from being completely happy as long as any disease
or *inquietude* of mind or body does attend us; that the hope of being
delivered is the only argument that can afford us any solid and ra-
tional comfort in our afflictions.

Glanvil. *Sermon at the Funeral of Mr. Joseph Glanvil*, p. 9.

The humble and obedient lay subjects be brought into this ambi-
guity, whether they may execute the king's laws according to his
jurisdiction royal, for dread of the same censures and pains comprised
in the same laws, so by them made in their convocation, to the great
trouble and *inquietation* of the lay subjects, &c.

Warburton. *Works*, vol. vii. p. 230. *Alhance between Church and
State*, book ii. notes.

None lives in this tumultuous state of things,
Where every morning sun new troubles brings,
But bold *inquietudes* will break his rest,
And gloomy thoughts disturb his anxious breast.

Pomfret. *To his Friend under Affliction*.

Yet can ambition in Abdalla's breast
Claim but the second place. there mighty love
Has fix'd his hopes, *inquietudes*, and fears,
His glowing wishes, and his jealous pangs.

Johnson. *Irene*, act iii. sc. 1.

INQUINATE, *v.* } Lat. *inquinare*, *atum*, *in*, and
INQUINA'TION. } *cunio*. Festus: and *cunio* from
the Gr. *κοιν-εῖν*, (to make common,) *quo notat polluere*,
contaminare; as it denotes to pollute, to contaminate.
See **COINQUINATE**.

To pollute, to contaminate, to defile, to corrupt.

For an opinion it was of that nation [Ægyptian] that Ibis feeding
upon serpents, that venomous food so *inquinat*ed their ovall concep-
tions, or eggs within their bodies, that they sometimes came forth in
serpentine shapes.

Sir Thomas Brown. *Vulgar Errours*, book iii. ch. vii.

When they have thus rid away the garbage, and cleansed the
corpse, the rest they imbalme and be carefull off: for to say a
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truth, these inwards be the very pollution and *inquinat*ion of the
flesh.

Holland. *Plutarch*, fol. 280. *The Banquet of the Seven Sages*.

A rule, I fear [observed in the times of purification] not so well
observed by Christians; whereby not onely conceptions are prevented,
but if they proceed, so vitiated and defiled, that durable *inquinat*ions
remain upon the birth.

Sir Thomas Brown. *Vulgar Errours*, book iv. ch. x.

And the middle action, which produceth such imperfect bodies, is
fitly called, (by some of the ancients,) *inquinat*ion, or *inconcoc*tion.

Bacon. *Natural History*, Cent. ix. sec. 837.

But as it [the air] is particularly *inquinat*ed, infected, participating
of the various accidents, and informed by extrinsical causes which
render it noxious to the inhabitants, who derive and make use of it
for life.

Evelyn. *Miscellaneous Writings*, vol. i. p. 216. *Fumifugium*, &c.
part vi.

INQUIRE, *v.*

INQUI'RABLE,

INQUI'RENT,

INQUI'RER,

INQUI'RY,

I'NQUEST,

INQUISITION,

INQUISITIONAL,

INQUI'SITIVE,

INQUI'SITIVELY,

INQUI'SITIVENESS,

INQUI'SITOR,

INQUISITO'RIAL,

INQUISITO'RIOUS,

INQUISITU'RIENT.

Also written *Enquire*, *q. v.*
Fr. *enquerir*; It. *inquirere*; Sp.
inquirir; Lat. *inquirere*, *in*, and
quærere, to seek. *Quærere*,
ab eo quod, quæ res ut recupera-
tur, datur opera. Varro, lib. v.

To seek, search, or examine
into or after; to ask or inter-
rogate; to investigate.

Men may not wete, why turneth euery wind
Nor waxen wise, nor been *inquisitive*
To know secret of maid, widow, or wife.

Chaucer. *The Court of Loue*, fol. 351.

Me liketh not in other place
To let no man of his grace
Ne for to be *inquisitive*
To knowe an other man's life,
Where that he loue, or loue nought.

Gower. *Conf. Am.* book ii. fol. 39.

Nothing doubting but that your fauourable eies will vouchsafe to
behold me as I am, and neuer be so curious as to *inquire* what I haue
bene.

Gascoigne. *Steele Glas*.

Wherupon al we of the *inquest* together went vp into the sayd
tower, where we found the body of the sayd Hun hāging vpon a
staple of iron in a gyrdell of sylke.

Hall. *Henry VIII. The sixth Yere*.

They went out all to the gate, and made *inquisition* for their
friendes, of those few that remained from the plague as they came
oute of the shippes.

Arthur Goldyng. *Justine*, fol. 92.

In the yeere of our Lord one thousand five hundred seuentie-foure,
the *Inquisition* began to be established in the Indies, very much
against the mindes of many of the Spaniards themselves.

Hakluyt. *Voyages*, &c. vol. iii. fol. 479. *Miles Philips*.

They had perfect knowledge and intelligence, that many of vs
were become very rich, as hath bene already declared, and therefore
we were a very good booty and pray to the *inquisitors*.

Id. Ib.

Of such (said he) I chiefly doe *enqueere*,
And shall you well reward to shew the place,
In which that wicked wight his daies doth weare.

Spenser. *Faerie Queene*, book i. can. 1.

Of faerie lond yet if he more *inquire*

By certaine signes heere set in sundry place,
He may it find.

Id. Ib. book ii. *Introduction*.

There may be many more things *inquirable* by you throughout all
the former parts, which it were overlong in particular to recite.

Bacon. *Works*, vol. ii. p. 559. *The Judicial Charge*, &c.

He answereth all sincere *inquirers* of truth, as he did Saint Thomas,
I am the way and the truth, and none commeth to verity but by me.

Mountague. *Devoute Essayes, Treat.* 8. part i. sec. 1.

INQUIRE.
—
INQUISITION.

But when he lookt about on every side,
To weet which way were best to entertaine,
To bring him to the place where he would faine,
He could no path nor tract of foot descry,
Ne by *inquiry* learne, nor ghesse by ayme.
Spenser. Faerie Queene, book vi. can. 4.

Mongst which it fell into that faeries mind,
To aske this Briton mayd, what vncouth wind
Brought her into those parts, and what *inquest*
Made her dissemble her disguised kind.
Id. Ib book iii. can. 2.

But what concerns it thee when I begin
My everlasting kingdom? Why art thou
Sollicitous? what moves thy *inquisition*?
Milton. Paradise Regained, book iii. l. 200.

Egypt is become the sanctuary, Judea the *inquisition*-house of the
Sonne of God.
Hall. Works, vol. ii. fol. 22. *Contemplations. Herod and the*
Infants.

And ever as they met with any, they would flocke about them, and
bee very *inquisitive*: neither could they bee plucked away from them
of their acquaintance and knowledge, before they had questioned
every particular circumstance from point to point in order.
Holland. Livius, fol. 436.

If at any time I seeme to study you more *inquisitively*, it is for no
other end but to know how to present you to God in my prayers,
and what to ask of him for you; for even that holy exercise may not
be done inopportunately, no nor importunately.
Donne. Letters, p. 269. *To Sir H. G.*

Wherefore in this inferiour element man's *inquisitiveness* cannot
be exorbitant; this is the part of the world which God hath most spe-
cially delivered to man's disputation.

Mountague. Devoute Essayes, Treat. 1. part ii. sec. 2.

He was constrain'd to hide his head, and (albeit the quartaine ague
hung sore upon him) to change almost every night his starting holes
wherein hee lurked; yea, and to redeeme himself with a peece of
money out of the *inquisitors'* hands that made search for him.
Holland. Suetonius. History of Caius Julius Cesar, Dictator, fol. 1.

C. Licinius, the Pretour, put to question in the senat, whom they
would have to sit upon the *inquisition* according to the forme of the
said law. And the L. L. ordained himself to be *inquisitor*.
Id. Livius, fol. 1127.

Under whose [this impertinent yoke of prelaty] *inquisitorial* and
tyrannical duncery, no free and splendid wit can flourish.
Milton. Works, vol. i. fol. 61. *The Reason of Church Government.*

And this was the rare morsel so officiously snatch'd up, and so
ill-favour'dly imitated by our *inquisitorial* bishops, and the attendant
minorities their chaplains.
Id. Ib fol. 145. *A Speech for the Liberty of Unlicensed Printing.*

That the history of the life of Christ, contained in the New Testa-
ment, is a true relation of matters of fact, (not to insist here on the
testimony of his disciples and followers, which shall be considered
hereafter in its proper place,) will, to a rational *inquirer*, appear very
credible from hence.

Clarke. Evidences of Natural and Revealed Religion, p. 356.

And all that is wanting to the perfection of this art [medicine] will
undoubtedly be found, if able men, and such as are instructed in the
ancient rules, will make a further *inquiry* into it; and endeavour to
arrive at that which is hitherto unknown, by that which is already
known.
Dryden. A Parallel of Poetry and Painting.

This is the laborious and vexatious *inquest* that the soul must make
after science.
South. Sermons, vol. i. p. 258.

Brederode, in confidence of the general favour, came at the head of
two hundred gentlemen, through the provinces, to Brussels, and in
bold terms petitioned the governess for abolishing the *inquisition* and
edicts about religion, and that new ones should be framed by a con-
vention of the States.

Sir Wm. Temple. Works, vol. i. p. 58. *Upon the United Pro-*
vinces

This when I saw, *inquisitive* to know
The secret moral of the mystic show,
I started from my shade, in hopes to find
Some nymph to satisfy my longing mind.

Dryden. The Flower and the Leaf.

This accident made him long after apprehend more from the physi-
cians than the disease, and was possibly the occasion that made him
afterwards so *inquisitively* apply himself to the study of physick, that
he might have the less need of them that profess it.

Boyle. Works, vol. i. p. xvi. *The Life of the Hon. Mr. Boyle.*

These men, by exercising upon theological matters that *inquisitive-*
ness and sagacity that has made in our age such a happy progress in
philosophical ones, will make explications and discoveries that will
justify more than I have said in praise of the study of our religion, and
the divine books that contain the articles of it.

Id. Ib vol. iv. p. 18. *The Excellency of Theology.*

Where they looked for proof, it was in a way more becoming *in-*
quisitors than judges.

Burnet. Own Times. William and Mary, Anno 1690.

E'en Delia's eye,
As in a garden, roves, of hues alone
Inquirent, curious.

Shenstone. Moral Pieces, part ii.

Whatever his natural parts may be, I cannot recognize in his few
and idle years the competence to judge of my long and laborious life.
If I can help it, he shall not be on the *inquest* of my *quantum meruit*.
Burke. Works, vol. viii. p. 10. *Letter to a Noble Lord.*

Such rhapsodies our shrewd discerning youth
Learn from expert *inquirers* after truth:
Whose only care, might truth presume to speak,
Is not to find what they profess to seek.

Cowper. Tirocinium.

Seriously it is a sad case! that one well-meaning man should so
wildly mistake the end and design of another, as not to see by the
turn and cast of the difficulties and discouragements, that it is thought
irony, addressed to some hot bigots then in power, to shew them what
dismal effects that *inquisitorial* spirit, with which they were possessed,
would have on literature in general, at a time when public liberty
looked with a very sickly face!

Warburton. Works, vol. i. p. 145. *Dedication to the Free-thinkers,*
Anno 1738.

This folio of four pages, happy work!
Which not ev'n critics criticise; that holds
Inquisitive attention while I read,
Fast bound in chains of silence, which the fair,
Though eloquent themselves, yet fear to break.

Cowper. The Task, book iv.

Mr. Boswell, whose *inquisitiveness* is seconded by great activity,
scrambled in at a high window, but found the stairs within broken,
and could not reach the top.

Johnson. Works, vol. viii. p. 193. *A Journey to the Western Islands.*

INQUISITION.

Origin.

The precise year of the foundation of the *Holy Office*,
or as that fearful Tribunal is better known, the *INQUISITION*, is variously assigned between 1208 and 1215.
But all authorities attribute its origin to the Papacy of
Innocent III. The immediate cause of its institution
was the firm and persevering resistance offered by the
Albigenses to the tyranny of the Romish Church; and
its objects are laid down so clearly and so boldly by the

Abbé Marsollier, (*Hist. del Inq.* liv. ii.) that we shall
very closely borrow his statement of them.

Innocent perceived that however much the Albigenses might apparently be subdued by open force, there never
would be wanting numbers to make a secret profes-
sion of doctrine which no existing authority could reach.
He projected, therefore, as a remedy against this and all
other secessions from his spiritual dominion, a Juris-
Innocent III.

INQUI-
TION.

diction which should apply itself particularly to the detection, the punishment, and the extermination of Heresy. The qualities required in the Members by whom such a Court should be composed, appeared to be an entire dependence upon Rome, and an absolute devotion to her interests; a leisure undistracted by other cares; a condition in Society so little elevated, that their chief honour might be derived from their new employment; a freedom from the ordinary bonds of life, which might otherwise, through the various channels of consanguinity or friendship, be supposed to interfere with public duty; hardness of purpose, inflexibility, sternness, rejection of pity; a burning zeal, which might esteem Persecution for the Faith's sake the chief of Religious duties; a sufficient dash of learning; and, above all, a strong bias, it mattered not from what motive it might arise, against all Heresy.

The Domi-
nicians.

The Bishops, to whom hitherto all Ecclesiastical Causes had been referred, did not satisfy the views of Innocent on these points; and he looked with an eye of anxious hope to the extraordinary Body of men which had recently been organized by Dominic of Cabaroga. He found in this Society an unbounded attachment to the Papacy. The solitude and retirement professed by its members, but which were ill adapted to the ardent spirits which for the most part animated them, gave promise of time adequate to the extent and labour of the task proposed, and of a most willing activity as soon as they should be permitted to exercise their now slumbering powers. The poverty which they had vowed, and the public mendicity to which they were expressly bound, rendered the charge which awaited them a splendid object of ambition. They had already renounced their families, their names, connections, and alliances; and one of their chief boasts was a more than Stoical indifference to natural and Civil ties. The austerity of their Rule, and the privations and severe discipline exercised upon themselves, encouraged a reasonable belief that the claims of others would not be regarded with greater tenderness than they were used to exhibit to their own. As a new created Body they abounded in zeal; for their Age they were learned; that is, they were profoundly versed in Scholastic subtilties and in the Canon Law. Moreover, they had an interest greater than common in the destruction of the reigning Heretics, by whom they were especially noted as marks for public obloquy, and who spared no pains to hold them up to popular reprehension.

With such materials at hand, their employment was easily arranged. Missionaries, as they were at first gently termed, were despatched into Provence and Languedoc; and Lombardy, Romagna, and the March of Ancona were visited by Dominican emissaries. Rainier, or Raoul, and Pierre de Castelnau, both Cister-tians, are joined with Dominic as the first who received the charge: and for the association with them of Minorites, who were much employed in these services, a most satisfactory reason, when we call to mind their proceedings, is given by an old writer whom Du Cange has cited,—*qui Prædicatorum rigorem mansuetudine sua temperarent.* (Guillelmus de Podio-Laurentii, c. 40.)

First Inqui-
sitors.

The professed object of these *Inquisitors*, for they soon obtained that title, was, as the name implied, to *inquire* into the Faith of those among whom they were sent. By preaching and instruction they were to labour for the conversion of Heretics. They were to exhort Princes and Civil Magistrates to exercise the Laws upon

stubborn recusants; to register carefully their number and qualities; to observe and stimulate the Bishops in their Episcopal duties; and, above all, to forward information on each of these points to Rome, for the inspection and final judgment of the Pope, who was to be considered the prime mover of this great machinery.

INQUI-
TION.Inquisition
of Tou-
louse.

Such were the seeds of the Holy Office. Toulouse was the first abode in which a formal Tribunal was erected by Gregory IX. in 1229. It was in these territories that the Albigenses were most formidable, and Raymond VII., the reigning Count, was compelled, after a long and ineffectual struggle, to assist in their suppression. But the Inquisitors were unfavourably received by the populace; they were soon expelled from the city, and, on their return, in the end, were massacred. Among the slain was numbered Pierre de Castelnau, the Prot-Inquisitor. Raymond severely punished the insurrectionists: and during the reign of his successor, Alfonso, from 1249 to 1271, the Holy Office existed in Toulouse with full powers. The decrease of the Albigenses gradually diminished the occupation of the Inquisitors, and their credit appears to have decayed together with their activity. Zeal was not wanting to display itself by occasional bursts of persecution; but in most instances it was exhibited unseasonably, and contributed little to revive the obsolete authority of the Tribunal; so that, on the annexation of this Province to the Crown of France, the Inquisition retained little more than a nominal existence. Even the annual inspection of the names of those persons selected for the magistracy, (*les Capitouls*), in order to prevent the appointment of any one suspected of Heresy, (a privilege which had been accorded to the Inquisitors on their first establishment, and which they had continued to preserve after the extinction of their real power,) was taken away in 1646, and transferred to the Archbishop of Toulouse. The only remnant of the Holy Office in that City is a Dominican Convent, which still bears the name of the Inquisition, because it was of old the residence of the Grand Inquisitor.

Under Innocent IV. all Italy, except Naples and Venice, of which we shall have occasion to speak more fully by and by, had received the yoke of the new Judges. The opposition which arose from Naples, and which, even to the present day, has prevented the establishment of an Inquisition within that Kingdom, might naturally be anticipated from the never-ceasing dissensions between the Popes and the Neapolitan Princes. Even when the Spanish influence had secured Naples to itself, a singular reason continued to form a bar against the introduction of the Holy Office, by that Power which elsewhere had evinced itself the most ardent of its supporters. The Court of Madrid contended that the Inquisitors of Naples, if appointed, should depend, not upon the *Congregation* at Rome, which swayed all the other Inquisitions of Italy, but upon their own Grand Inquisitor; and to such an arrangement, with so near and so restless a neighbour, it was the obvious policy of the Vatican to refuse assent. Hence, although the Pope has occasionally sent Commissaries to decide on charges of Heresy in Naples, even in these rare cases, his Ministers have not been allowed to act without permission of the Viceroy; and the cognizance of crimes against Religion has remained in possession of the Neapolitan Bishops undisturbed by Inquisitors. An attempt which was made in the reign of Charles V. by his Viceroy, Don Pedro of Toledo, to establish the Holy

Opposition
at Naples.

INQUI-
TION.

Milan.

Sicily.

Sardinia.

The Nether-
lands.

Office in form, led to an insurrection in 1544, which cost the lives of many Spaniards; and had it not been for the timely abandonment of the project, would have transferred the Crown itself to a French dynasty. The experiment has not since been renewed. For their other possessions, Milan, while under the Spanish yoke, was subordinate to the Inquisition of Rome, upon which it depended before its subjection; and Sicily and Sardinia, which had been free from the Tribunal till their union with Spain, felt no reluctance to receive an Inquisition from Madrid. In the Low Countries, the resistance maintained against the establishment of the Inquisition forms the most distinguished period of their History. The Edict published by Charles V. for its introduction was rendered abortive by the sagacity of his sister Mary, Queen of Hungary; who, in her administration of these Provinces, well knew that the curtailment of their Religious privileges would be the prelude to commercial extinction, by the expatriation of their merchants. Charles, therefore, first qualified his Edict by restricting its application to strangers, and modifying it as it affected the natives; and in the end he abandoned it altogether. The contrary policy, which was suggested by the unhappy bigotry of his son and successor, who endeavoured to form in the Netherlands as rigorous an Inquisition as he found existing in Spain, led to a war which raged more than sixty years, and which, after costing the best blood and treasure of the Mother Country, and desolating the most profitable of her dominions, ended, after various fortune, in the entire overthrow of her power in the Netherlands, and the establishment of independence by the Seven United Provinces.

Venice.

In the State of Venice, the Inquisition was introduced about a century after its first establishment; but the wary Government of that Republic took especial pains to prevent this foreign jurisdiction from attaining any power which might endanger its own: and the immunities of temporal dominion were carefully preserved from the inroads of Ecclesiastical ambition. From the middle of the XIIIth century till 1289, ten Popes, by repeated Bulls, pressed the full acceptance of this Tribunal upon the Venetians, but they could obtain no further admission than that secular Judges should be appointed to receive denunciations against Heresy; that these Judges should refer the examination of such doctrines as were suspected of error to Theologians, who might report upon them; but that, in the end, the Civil magistrates should both find the verdict and pronounce the sentence. In the year which we have last mentioned, a final Concordat was arranged between the Doge, Giovanni Dandolo and Pope Nicolas IV., and the provisions which it contained formed the future basis of the Venetian Inquisition. This Tribunal, in the Capital, was to consist of the Papal Nuncio, the Bishop of Venice, and another Ecclesiastic; but the two latter could not act without the sanction of the Doge. In the Provinces, the Pope, in like manner, had the barren privilege of nomination; but his nominees were powerless if the Doge enforced his veto. Three Senators in Venice, three Magistrates in the Provinces, completed the Inquisitorial band; and without their presence all proceedings were absolutely null. They might suspend the deliberations, and prohibit the execution of the sentences of their Court, if they judged them contrary to the interests of the Republic. Secrecy, the boasted master-engine of the Institution, was here deprived of

its chief efficacy as strengthening the Pontifical arm; for the assistants were sworn to reveal all proceedings to the Senate, and no appeal or evocation to Rome was permitted. Heresy was the sole offence cognizable by the Inquisitors. The Jews established in the Venetian territories were freed from their grasp, for it was plausibly argued that Church authority could not extend beyond the members of the Church. So, too, with the Greeks, it was unjust that Rome should be judge in her own cause. Bigamists could not have offended against a Sacrament, for the second marriage being void was no more than an infraction of the Civil code. Blasphemers, Usurers, and Sorcerers, provided these last had not abused holy ordinances, were preserved equally harmless. Even with condemned offenders, property reverted to their heirs, so that the great stimulus of confiscation was wanting to avarice. Books, before the invention of Printing, could not alarm Ecclesiastical jealousy; but even after that discovery, the tyranny of the Press was committed entirely to the vigilance of the Civil Magistrates. All offences of Priests were submitted to the Secular Judge, and even the funds of the Inquisition were managed by a Venetian Treasurer, and inspected and controuled by the Senate. Such were the chief barriers which Rome, notwithstanding her repeated attempts, was never able to pass. The reader who seeks for more minute particulars may find them in the IIIrd Part of Marsollier's *Histoire des Inquisitions*, where the good Abbé has translated very faithfully, but without acknowledgment, the *Historia dell' Inquisitioni, è particolarmente della Veneta*, of Fra Paolo. (Daru, *Hist. de Venise*, v. 24.)

We need scarcely state the causes which, before the Reformation, preserved our own Country from the inroads of the Inquisition. Such a Court was in all days most alien from the genius of the People. By those who showed themselves impatient of control even from their own domestic Government, while it retained the slightest residue of oppression, and who never ceased to resist the hand of native power if it bore too heavily, it was not likely that the pretensions of a stranger would be less reluctantly admitted. But this is not the place in which we are to trace our Church History, and we shall content ourselves with citing the very striking and most satisfactory remark of Marsollier, that the Popes abandoned their unavailing attempts upon our spiritual liberties with the most bitter regret; a regret enhanced by the recollection *que les Anglois étans de toutes les nations celle qui aime le plus à parler en public et à dogmatiser, l'on étoit persuadé qu'elle en avoit plus de besoin*. Perhaps, indeed, the words of Paramo, himself an Inquisitor, are yet more to the purpose. *In Angliâ, Scotiâ, atque Hiberniâ, nulla sunt Inquisitionis vestigia. Imò in Vitâ Cardinalis Poli innuitur, ante infelicem illarum Insularum casum judices sæculares crimen Hæreseos castigare solitos; quod forsitan magna potuit esse occasio, ut in tam miseros laberentur errores.* (de Orig. S. Inq. ii. 24.)

Neither in France nor in Germany did the Inquisition ever obtain more than partial and temporary establishment. The long struggle between the Popes and the Emperors, and the dawn of the Reformation in the German States, were sufficient obstacles against the submission of their Princes to a permanent spiritual yoke from a foreign power; and the Gallican Church (notwithstanding the early example of Toulouse) has, on all occasions, maintained an independence of external

Germany.

France.

INQUISITION.

Robert the Bulgarian, 1236.

control, which, even when it has been the false policy of the Sovereign to encourage Religious persecution, has declined placing the weapons of offence in any hands but its own.

In this manner, but a few years after the first institution of the Tribunal, an Inquisitor, who had established himself in France, was recalled and punished, though by no means according to his deserts. History records few names more atrociously distinguished than that of Robert the Bulgarian. This Dominican, who had become a pretended convert from the execrable sect whose title he justly continued to bear, was thought on that account especially fitted to detect his former companions, *quapropter*, says Matthew Paris, *omnes eorum complices noverat, et factus est eorum accusator, malleus et inimicus familiaris.* (ad ann. 1238.) In less than three, we believe than two months, he burned or buried alive about fifty of his ancient comrades of both sexes, (*id. ad ann. 1236.*) till after having imposed both upon the Pope and the King, Louis IX., for nearly six years, his hypocrisy was discovered, and his enormities consigned him to perpetual imprisonment.

Philip IV. 1302.

For the three succeeding centuries, the Inquisition, even in those times and places at which it existed at all in France, possessed very moderate powers. As early as 1302, Philip IV. regulated the abuses which continued to be exercised at Toulouse, by associating the Bishop in all cases of inquiry with the Inquisitor, and not permitting the latter to act unless the two accorded. His wise and humane words are well worthy of permanent record. *Nous ne scaurions souffrir que la vie et la mort de nos sujets dépendent du caprice et de la fantaisie d'une seule personne, quelquefois peu instruite, souvent aveuglée par la passion.* (Velly, iv. 105.) In the reign of Henry II., in 1555, the formal establishment of the Inquisition, on the same footing as in Spain and Italy, was proposed by the Cardinal of Lorraine. Garnier has given at great length the powerful remonstrance offered by the President Seguier to the King, when an Edict to this effect was brought to him to be registered. After many sound arguments, he assured the Ministers, in conclusion, of a truth which admits but little doubt: *il ne s'agira plus que de s'assurer d'un Inquisiteur et de deux témoins, et fussiez-vous des Saints, vous serez brûlés comme Hérétiques.* Nevertheless, three years afterwards, an Inquisition, in accordance with that of Rome, was erected in France under a Bull of Paul IV.

1558.

But even here the Parliament interfered with a salutary check, by carefully distinguishing between Laics and Ecclesiastics. The latter were unreservedly left to the cognizance of the Inquisitorial Court; but against the former the Inquisition had no further power than that of instituting a Process and declaring the accused to be Heretics; for all the rest they were left to the Civil Judges. The times, however, were too turbulent, and the Reformed doctrine was too powerfully advocated in France, to allow of the quiet imposition of this detestable yoke. Accordingly, not two years after the Papal Bull of establishment, we find the Cardinal of Lorraine once more complaining of the inefficiency of the Court, and earnestly pressing the entire adoption of the Spanish model. He was dexterously met by the Chancellor l'Hopital, who knowing that there would be a majority against him in the Cabinet, if he openly opposed the measure, admitted its advantages if seasonably applied, but argued that at such a moment the very name would create a revolt. He succeeded in stopping the progress

1560.

of the Inquisition, and substituted in its stead the provisions of an Ordinance well known in French History under the name of *L'Edit de Romorentin*.

It was in the Western Peninsula of Europe that the Inquisition fixed and has ever maintained its strongest hold; and it is therefore to the establishments of Spain and Portugal that we shall principally direct our attention. The Arragonese, from the first, admitted this Tribunal in all their dependencies; but it was not till the union of the two Crowns under Ferdinand and Isabella that the rest of Spain surrendered its freedom. Each of these Royal personages sought a refuge from unhappiness in Bigotry. Ferdinand endeavoured to make compensation for crime, Isabella to assuage affliction; and the Priests were at hand to profit both by the stricken conscience and the wounded heart.

The year 1481 may, therefore, be considered as the epoch of the establishment of the Spanish Inquisition, and its first edict was issued from the Dominican Convent of St. Paul at Seville. Its activity was chiefly directed against Jews, Mohammedans, and those unhappy offsets from them, who, having been baptized, were, nevertheless, suspected of attachment to their ancient Faith; and under the stigma of being *New Christians*, (*Maranos*, the cursed race,) as they were termed, were perpetual objects of jealous observation. It is stated that, within ten months of this first year of the Spanish Inquisition, in Seville alone, 298 New Christians were burned. The scene of execution was the *Quemadero*, in the suburbs, a stone area crowned at its angles with statues of the four greater Prophets, which served to support the transverse beam on which a platform was raised. Here, as late as 1782, a woman accused of Molinism was committed to the flames.* It was destroyed in 1810, in order to erect a battery against the approaching French army. These exercises of power were not deemed sufficient. The Pope, Sixtus IV., had been appealed to by the numerous bands who emigrated from Spain under the dread of persecution; and their appeal, instead of checking the tyranny against which it was directed, tended to its firmer consolidation. After a short correspondence with Isabella, it was agreed that the sentences of the Spanish Inquisition should, for the future, be definitive. The Holy See relinquished its powers of revisal, and in 1483 Father Thomas de Torquemada, (*de Turrecrematâ*, as he is appropriately Latinized,) a Dominican, and Prior of the Monastery of the Holy Cross at Segovia, received his appointment as first Grand Inquisitor of Spain.

Torquemada arranged a Royal Council, of which himself was President, with certain subaltern Tribunals under its control. He issued also XXVIII Articles of *Instructions*. By these, voluntary self-denunciations were especially recommended. The general spirit of these Articles, for we have not room for details, may be apprehended from a slight specimen. By the XIth it was decreed, that if an Heretic detained in the prisons of the Holy Office demanded absolution and appeared to feel true repentance, it might be granted to him, imposing at the same time perpetual imprisonment. By the XIIth, if the Inquisitors *thought* the repentance pretended, they might refuse absolution, declare the penitence false, and condemn the prisoner to be burned. By the XVth, if a semi-proof existed against a person

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Spain and Portugal.

Spanish Inquisition, 1481.

Torquemada's First Grand Inquisitor, 1483.

His Articles.

* Puigblanch, *Inquisition Unmasked*, xi. 177. Perhaps there is a mistake of one year in the date. This may be the *Beata* who, as we shall show on the authority of Llorente by and by, was the last sufferer in Spain. Another writer, as will be seen, names 1778.

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who denied his crime, he was to be put to the torture. If he confessed during his agony, and afterwards confirmed his confession, he was to be punished as convicted. If he retracted, he was to be again tortured or condemned to an extraordinary punishment. And this appears ever afterwards to have been the regulation concerning Torture. Mariana has given a concise view of the effects produced by Torquemada's Articles. *A Turrecremata edictis propositâ spe veniæ, homines promiscuæ ætatis, sexûs, conditionis, ad decem et septem millia ultrò crimina confessos memorant: duo millia crematos igne, majori numero in vicinas Provincias fugâ dilapsos.* (de Reb. Hisp. xxiv. 17.)

Authorities
for the
accounts of
the Inqui-
sition.

It is only from such documents as these *Instructions*, and others similarly authorized by the Tribunal itself, that authentic information of its processes can be derived; and on this account, instead of adding one more imaginary History of the Inquisition to the many which already exist, we shall content ourselves with gathering a few scattered notices, upon the truth of which, as furnished in the above-named manner, implicit reliance may be placed. It is manifest that in an Institution, one of the leading principles of which was the most profound secrecy, matters which it sought to conceal could be discovered by one of two means only, either by the treachery of its agents, or else by the revelation of some prisoner who had escaped extreme punishment. Neither of these sources have been wanting; but neither of them can demand our full confidence. Good faith is little to be expected from a renegade, who, to excuse his own apostacy, will always be tempted to overcharge the crimes of those whom he has abandoned; and however truly an individual may relate the sufferings experienced by himself, he cannot be supposed to have obtained any knowledge of the general system of his prison-house, beyond his own particular case. Our above remarks will be borne out by a very slight inspection of a few of such Works on the Inquisition as have been printed from time to time; and which, in truth, in their leading accounts, are nothing more than mere transcripts from each other.

Marsollier.

Limborch.

Reginaldus
Gonsalvus
Montanus.

Marsollier, of whom we have already spoken, treats more of the external History than of the interior conduct of the Inquisition. His little Volume is well written, and bating a few inaccuracies in names and dates, appears to have strong claims upon credibility. The History of Limborch is the fullest and most important which has been framed. He had received much information from Orobio, a Spanish Jew, who, after escaping from the dungeons of the Tribunal, had settled in Amsterdam; and, what was far more valuable, for general purposes, Limborch possessed a Register of the Sentences of the Inquisition of Toulouse from 1307 to 1323. This he appended to his History. He was a man of much acuteness and sagacity. His Work is not pleasantly translated by Chandler, (who has omitted the Toulouse Register,) and perhaps not very harmoniously arranged by himself; but while he relies upon his own stores he is undoubtedly the safest guide of his kind. Whenever he falls into the track of others we must be permitted to suspend our confidence. We do not call to mind any other History, save that of Fra Paolo, which is confined to Venice, deserving of separate notice, however numerous they may be.

Of narratives by escaped prisoners, one of the earliest was published at Heidelbergh, in 1567, by Raymond Gonzalez de Montes, who nine years before had fled

from the Inquisition of Seville. The Volume *Stæ. Inquisitionis Hispanicæ artes aliquot detectæ* is now very rare, and certainly contains many very striking particulars. We speak of his escape on the authority of Llorente and others, who roundly assert it; but it is not noticed by Limborch, who merely says that he was a Protestant who collected a Reformed Congregation at Seville; nor do we discover any internal evidence in his own Volume that he had ever been imprisoned. His statements have been unsparingly copied by more recent compilers, and, indeed, form the basis of most of the later professed Histories.

William Lithgow, a somewhat fantastical Scotch pedestrian, and an imitator more than *passibus æquis*, (for he far outwalked him,) of the well-known Tom Coryat, in 1620 was thrown into the Inquisition of Malaga as a spy, and was afterwards detained as a Heretic. Here he was so cruelly tortured, that even after having obtained deliverance, through the interference of the English Ambassador, to whom accident enabled him to make his case known, he was crippled for life. The account which he has given in his *Painful Peregrinations*, when divested of the writer's absurd quaintness and affectation, is, perhaps, not far removed from truth.

Of the same class is the History of Dellon, a French surgeon, who passed two years in prison at Goa towards the close of the XVIIth century, and was released by an Auto da Fè, at which some others were burned and himself walked barefoot. Moreri, who borrowed from this Narrative his account of the Inquisition of Goa, appears not altogether to have been satisfied with it: *cette Relation doit être lue avec précaution*. Besides Dellon, we find Louis Ramé, who, from 1679 to 1682, was immured in the dungeons of Mexico; Isaac Martin, imprisoned at Grenada in 1718; and John Coustes, a Swiss, who, under a charge of Freemasonry, was condemned to the Gallies by the Inquisition at Lisbon, was released by an application from George II., and who having found an asylum in England published his adventures in 1746. As far as these narratives go, that is to the individual cases, they appear worthy of credit, and certainly afford damning proofs of the cruelty, injustice, and iniquity of the Holy Office. But, as may be imagined, the subject was too tempting not to seduce the Booksellers into speculation; and countless little Histories are to be found of sufferings in the cells of the Inquisition, written by Authors whose experience has most probably been confined to sufferings in their own garrets.

Among Ex-Inquisitors, in the early part of the XVIIIth century, Hieronimo Barthelemi Piazza, a Dominican, a Reader of Philosophy and Divinity, and one of the Delegated Judges of the Roman Inquisition, abandoned these offices and took refuge in England, where he settled as a Teacher of Languages at Cambridge. He published, in 1722, *A short and true Account of the Inquisition and its Proceedings as it is practised in Italy, set forth in some particular Cases by H. B. P. &c. and now, by the Grace of God, a Convert to the Church of England*. This little Work is curious and, probably, authentic. Not such is that of the notorious Archibald Bower, a cunning, needy, and profligate Scot, who, educated at Douay, admitted a Jesuit, and having served as Counsellor in the Inquisition at Macerata, ran away to England under very equivocal circumstances, and became evilly distinguished as a party scribbler. Of his other Works we need not speak; none of them received much credit, and certainly none less than his

Lithgow

Dellon.

Ramé.

Martin.

Coustes.

Piazza.

Bower.

INQUISITION.

Llorente.

Faithful Account of his Motives for leaving the Office of Secretary to the Court of Inquisition, which he published in 1750. In our own days Señor Llorente, who styles himself Secretary to the Inquisition of Madrid from 1789 to 1791, has given his disclosures to the Public, and although there are many commissions and omissions in his personal History, which necessarily occasion misgiving, he has no doubt contributed in degree to our stock of information.

Works by Inquisitors.

But the Works to which a curious and diligent inquirer may turn with a certainty of most correct intelligence, are those of the Inquisitors themselves. It is not to be imagined that they have written down *all* which they had it in their power to tell; but enough is afforded us whereby we may determine that the Tribunal which they served was the most detestable in its construction, and the most ferocious in its administration, which has ever been framed to gratify the evil passions of mankind.

Eymeric.

We cannot even briefly enter into an examination of the spacious Volumes, a few of which we shall content ourselves with naming. Nicolas Eymeric, a Dominican, was created Inquisitor General of Arragon in 1356. He was afterwards Chaplain to Gregory XI. at Avignon, and Judge of Heretical causes, and having faithfully ministered to persecution for forty-four years, he died after investment with the purple. His *Directorium Inquisitorium* has been frequently printed. It is divided into three Parts. The Ist treats of the Articles of Faith; the IId of the punishment assigned to Heretics by the Canon Law and the Decretals; of Heresy itself and its different kinds; and of the crimes which fall under the jurisdiction of the Inquisition: the IIId of its various processes, of the power and privileges of its officers, of witnesses, criminals, judgments, and executions. The Tract of Johannes Calderinus, *de Hæreticis*, printed in 1571, is a similar copious Directory, but, notwithstanding he is stated at the head of his Ist Chapter to be *inter primarios suæ ætatis celeberrimus*, such is the fleeting nature of some celebrities, that we are unable to vouch for his pretensions to belief. Samancas, a Bishop, (*Pacensis Episcopus*), has collected largely on these matters in a quarto volume, a third Edition of which was published at Rome in 1575, *De Catholicâ Institutione Liber ad præcavendas et extirpandas Hæreses admodum necessarius*. Pegna, who has commented at much length upon the above-mentioned Work of Eymeric, besides editing the *Lucerna Inquisitorum* of Franciscus Bernardus Comensis, and composing from himself an *Instructio seu Praxis Inquisitorum*, was, no doubt, well qualified for his task, for he was a Spaniard, in 1588 was Auditor, and subsequently Dean of the Roman Rota. Our Catalogue may finish with the names of Francesco Bruno *de Indiciis et Torturâ*, Lyons, 1547. Paramo *de Origine et Progressu Sanctæ Inquisitionis, ejusque dignitate et utilitate*, Madrid, 1598; and Carena *de Officio Inquisitionis et modo procedendi in causis Fidei*, Cremona, 1642. Of two other similar Works frequently referred to in the strangely rambling Volumes of Puigblanch, *The Inquisition Unmasked*, we only know the titles, *Compilacion de Instrucciones*, and *La Pratica della Santa Inquisizione*, by Massini.

Constitution of the Spanish Inquisition.

Without entering to a further extent upon the hidden processes of the Spanish Inquisition than that to which the light incidentally afforded by the above writers will permit us to tread with confidence, we may state such particulars of its external Constitution as meet the

public eye, and concerning which, as secrecy is not affected, all writers agree.

INQUISITION.

Supreme Council.

The *Supreme Council* was composed of the *Inquisitor General*, nominated by the Pope, but subject to a veto by the King of Spain; five Counsellors, of whom one must be a Dominican; a *Procurator Fiscal*; a *Secretary of the King's Chamber*; two *Secretaries of the Council*; an *Alguazil*, or *Sergeant Major*; a *Receiver*; two *Relators*; and two *Qualificators*. The number of *Familiars* (*veluti ex Inquisitoris familiâ*, Paramo, ii. 3.) and minor Officers is very great, for their privileges are extensive, and they are amenable only to their own Tribunal. Hence persons of the highest rank and of the noblest families in Spain are enrolled in the service of the Inquisition. All the Provincial Inquisitions depend upon this Supreme Council, which is equally paramount with the *Congregation of the Holy Office* at Rome; and this Supreme Council itself depends upon the Grand Inquisitor, who has the absolute nomination to every post in the Tribunal. No appeal lies from it. It makes and unmakes statutes; it confirms or annuls the sentences and decrees of the lower Inquisitions; and it has the uncontrolled rule of every matter connected with its functions. The Inquisitions dependent upon it are those of, 1. Seville; 2. Toledo; 3. Grenada; 4. Cordova; 5. Cuença; 6. Valladolid; 7. Murcia; 8. Lerena; 9. Longrono; 10. Compostella; 11. Saragossa; 12. Valencia; 13. Barcelona; 14. Majorca; 15. Sardinia; 16. Palermo; 17. Mexico; 18. Carthage; 19. Lima. Each of these is composed of three Inquisitors, three Secretaries, an *Alguazil*, and three Receivers, Qualificators, or Counsellors. Every Officer of each Inquisition, before his appointment, must give satisfactory proof of *Casa limpia*, that is, that he is descended from *old Christians*, and that not one of his ancestors has fallen under the cognizance of the Holy Office for infidelity or Heresy. Above all, he is bound to the most inviolable secrecy, and solemnly pledges himself that he will not be induced either by promises or menaces to reveal any transaction of the Inquisition, with which he may become acquainted.

Provincial Inquisitions

There are six chief offences to which the Inquisition principally directs itself. 1. Heresy. 2. Suspicion of Heresy. 3. Protection of Heretics. 4. Magic. 5. Blasphemy. 6. Injury to the Inquisition or any of its officers, and resistance of its orders; and these six offences, as they are interpreted, leave small room for escape, if the Tribunal is determined to fix an accusation. Thus Heresy is considered to be committed by any one who says, writes, teaches, or preaches any thing against Scripture, the Creeds, the Articles of Faith, or the Traditions of the Church; by a renunciation of the Roman Catholic Religion, or an exchange of it for any other; by practising or even praising the rites and ceremonies of any other Religion; or by believing that a man may be saved, whatever may be his Faith, provided he embraces it conscientiously. Those also are Heretics who disapprove any rite, ceremony, or usage not only of the Universal Church, but of the particular Church to which the Inquisition belongs; who hesitate as to the infallibility of the Pope, his sovereignty over General Councils, and his power of dethroning Princes. *A prendre les choses sur ce pied*, says Marsollier, (in whose steps we are treading,) with very grave and decorous humour, *il y auroit bien des Hérétiques en France*.

Offences cognizable by the Inquisition.

Heresy.

There is but little trouble requisite to render a man

INQUISTION.

Suspicion of Heresy.

suspected of Heresy; it is enough that he advances any proposition which scandalizes the hearer, or that he omits to denounce a person who has chanced to advance such a proposition in his hearing. Abuse of the Sacraments, or other Holy things; contempt, outrage, or injury of Images; reading, possessing, or lending to others Books condemned by the Inquisition; abstaining from the usages of the Church, as passing a whole year without Confession or Communion; eating flesh on forbidden days; neglecting mass; saying mass or confessing others without Ordination; or if in Orders, saying mass without consecration; repeating Sacraments which ought not to be repeated; or entering into marriage: if Laics, contracting a second or more marriages while a first wife is alive; assisting, even once, at any public Religious service of Heretics; neglecting a Citation of the Inquisition; or not seeking absolution after being excommunicated for a year's space;—this, it must be admitted, is a fearfully comprehensive Catalogue. But it extends yet further; an intimacy with any Heretic is of itself enough to create suspicion of Heresy; any correspondence with such an one, even for mercantile purposes, is to be avoided by those who are careful of their own safety.

Protection of Heretics.

For under the next head of Protection of Heretics are included such as permit themselves to be engaged in friendship with those not professing the Faith of Rome; who warn them against the Inquisition; who point out to them methods of avoiding its vigilance; or even who forbear from denouncing them. This duty of denunciation is to supersede every bond of blood or affection, however closely it may be knit. Brother, sister, father, mother, husband or wife, against each of these must information be presented, if the person privy to their Heresy would himself avoid like imputation, and free himself from the terrors of the Holy Office. *A fortiori*, the offence is increased if assistance or even advice be given to any one against whom the Inquisition has commenced a process; if a fugitive or a recusant of a Citation is housed, concealed, or succoured; if a prisoner is furnished with means of escape; or if an Officer is intimidated or otherwise impeded in the execution of his duty; if, without permission, a prisoner is spoken to, written to, advised, or even consoled; if witnesses are tampered with; or if any evidence which may be brought to bear against an offender is destroyed or concealed.

Magic.

Magic, as we need scarcely say, was a most fruitful source of accusation; but on this head the Inquisition was by no means singular; and the Trials for Witchcraft, for which even our English Judicature must blush to a comparatively late period, are not less disgraceful to human credulity than those which are recorded in the Holy Office. Blasphemy speaks for itself. The last crime, that of Resistance to the Holy Office, was visited with the heaviest rigour. It was the policy of the Inquisition to maintain itself by terror; disobedience to it, therefore, was in all cases a capital crime; and no birth, rank, character, or employment could shield the offender from assured extremity of punishment.

Blasphemy. Resistance of the Inquisition.

Jews and Mohammedans.

Although neither Jews nor Mohammedans were in strictness subject to the Inquisition, it is plain that they might easily be included under three of the heads of offence. Moreover, if they spoke or wrote any thing contrary to the Articles of belief common to themselves and Christians, as an impugment of the Unity of God, &c. they might be accused as Heretics. So, too, they were exposed to denunciation if they hindered the con-

version to Christianity of any of their own brethren, or yet more, if they sought to obtain a proselyte to themselves. They were forbidden to have in their keeping any prohibited Book, even if, as the Talmud, it related to their own Creed; lastly, they might not engage Christian Nurses for their children. In all these cases the vengeance of the Holy Office most unsparingly followed upon offence; for the Inquisition had sagacity enough to perceive that the dread of like punishment frequently operated as a powerful motive for conversion.

Llorente, in his XXIIId Chapter, has printed the LXXXI Ordinances published at Madrid in 1561, by which to the last the proceedings of the Inquisition were regulated. For the most part they confirm the following general outline.

INQUISTION.

Ordinances of Madrid, 1561.

On the receipt of a denunciation, which was the most usual mode of proceeding, (although common report, the suspicion of the Inquisitors themselves, or even self-accusation in the hope of lighter punishment, not unfrequently formed the basis of Trials,) the informer swore to the truth of his depositions, and pointed out witnesses. The witnesses were then examined, not as to the fact itself, for of this they were never informed; but in general terms, if they had ever seen or heard any thing which was or appeared to be contrary to the Catholic Faith or the rights of the Inquisition. This vague question frequently elicited matter quite foreign to the subject under investigation, and, as may be supposed, gave rise to fresh processes. The depositions were written down in such form and words as the Secretary approved. Inquiries were then made in all the Tribunals of the Province if any charges existed against the accused, and this *Review of the Registers* was incorporated, if it afforded any cause, in the *Preliminary Instruction*; even the same offence, if represented in different terms, was always considered to be a distinct charge. The Instruction thus prepared was submitted to the *Qualifiers*, who, by their *censure*, were to determine whether the propositions contained in it amounted to Heresy or suspicion of Heresy. The accused meantime was cited thrice to appear; if he disobeyed the third summons, he was immediately excommunicated and subjected to most severe punishment, without prejudice to that which he might afterwards receive, if proved guilty of the original charge. But few, however, were hardy enough to brave the dangers of an attempt at escape; for security was next to impossible, and the lowest punishment on detection was perpetual imprisonment. In Spain, flight was more difficult than elsewhere, for Bodies of men, not belonging to the Inquisition, but who devoted themselves to its service, ceaselessly tracked the object of pursuit through the remotest districts. The members of the Holy Brotherhood (*la Santa Hermandad*) were dispersed every where, and under countless disguises; their great duty and chief merit was the arrest of the denounced. The Crusade (*la Cruciata*) in like manner took to itself the office of denunciation; and to these must be added the swarm of Familiars more immediately attached to the Tribunal. By these last, if the evidence was deemed sufficient, or if the crime was of an enormous nature, the accused was summarily arrested, without the previous form of Citation. No asylum, no privilege, no sanctuary could protect the victim: resistance or remonstrance were both equally vain; and he who was once wanted by a Familiar of the Inquisition, had no other course than to obey in silence.

Denunciation.

Depositions of witnesses.

Preliminary instruction.

Citation of the accused.

Holy Brotherhood.

Arrest.

INQUISITION.

Prisons.

The prisons to which the accused were transferred were secret, and the captive had no communication except with his gaolers and Judges. He was rigorously searched, and all property, having been registered, was taken from him. Imagination, as it is natural to suppose, has been busy in painting the horrors of these cells; and they probably varied (as all prisons do) in their degree of severity. But take them at the best, even according to the description of Llorente, and they were abodes little fitting for a culprit before trial, who might be altogether innocent, and whose offence, even if he were proved guilty by the Tribunal to which he was amenable, most probably was arbitrary and factitious. "These prisons," says the writer just mentioned, "are not as they have been represented, damp, dirty, and unhealthy; they are vaulted chambers, well lighted, not damp, and large enough for a person to take some exercise in. The real horrors of the prison are that no one can enter them without becoming infamous in public opinion; and the solitude and darkness to which the prisoner is condemned for fifteen hours in the day during the winter, as he is not allowed light before the hour of seven in the morning, or after four in the evening. Some authors have stated that the prisoners were chained. These means are only employed on extraordinary occasions, and to prevent them from destroying themselves." (c. ix.)

Audiences.

Three audiences followed, one on each of the first three days of imprisonment: the forms of these appear to have been invariably the same, and accord with such as we shall presently exhibit in an illustrative case. On the fourth audience, the Prisoner for the first time learned the charge against him, for hitherto he had been only vaguely questioned, and urged to confess any offence of which he might be conscious. The Procurator Fiscal now exhibited his *Requisition*, in which, as in the Preliminary Instruction, one single charge might be made to assume numerous different shapes, to the great perplexity of the accused, who was required, between each article, to reply, upon the instant, whether it were true or false. The Judge, according to an inherent principle of our English Law, is always considered the advocate of the Prisoner. On what widely different notions the Code of the Inquisition was framed may be learned from its own mouth. Even the gesture, and the degree of terror which the Examiner was to assume in his countenance, were scrupulously defined; and Massini (*part x. arvert cliv.*) instructs him thus, *Il giudice mentre esamina i rei dee mostrarsi nel volto piuttosto rigido e terribile che piacevole*. Moreover, instead of warning the Prisoner that he be most careful not to let any word escape his lips which may contain self-accusation, self-accusation is the chief object which the Judge sought to obtain; and to accomplish this purpose he was tutored in his legal education to adopt the most subtle stratagems, in order to entrap his victim. We transcribe one of the ten Precautions, *Cautelæ*, as Eymeric mildly terms them, which are to be used to obtain Confession. *Si videat Inquisitor Hæreticum vel delatum nolle detegere veritatem, et scit eum per testes non esse convictum, et secundum indicia videtur eidem esse verum quod deponitur contra eum, quòd quando negat hoc vel illud, Inquisitor accipiat Processum, et revolvat eum, et post dicat ei; "Clarum est quod non dicis verum, et quod ita fuit sicut dico ego: dicas ergo veritatem negotii clarè:" sic ut ille credat se convictum esse, et sic apparere in Processu. Vel teneat*

Mode of examination.

A stratagem, or Precaution.

in manu unam cedula seu scripturam, et quando delatus seu Hæreticus interrogatus negabit hoc vel illud, Inquisitor, quasi admirans, dicat ei; "Et quomodo tu potes negare? Nonne clarum est mihi?" Et tunc legat in cedula suâ, et pervertat eam, et legat et post dicat, "Ego dicebam verum; dicas postquam vides me scire." Caveat tamen Inquisitor quod non tantum descendat ad speciem, dicendo se scire negotium, quod Hæreticus cognoscat quod ipse ignorat; sed stet in genere dicendo, "Bene scitur ubi fuisti, et cum quo, et quo tempore, et quid dixisti:" et tangat sibi aliquod certum, quod scit ita esse, de aliis autem in genere loquatur. (Dir. Inq. iii. n. 102.)

The Prisoner was then asked if he wished to make a defence, and for that purpose he was desired to select some advocate on the list of the Holy Office. This advocate was not allowed to see the original process nor to communicate with his client. He was to frame his argument upon the result of the Preliminary Instruction reported to him by a notary, in which were inserted the depositions of the witnesses, unaccompanied by their names or by any statement of time or place, and without the introduction of such circumstances as appeared to weigh for the Prisoner. The advocate might inquire if the Prisoner intended to challenge the witnesses, that is such persons as he imagined to be witnesses. If he chanced to be right, the deposition of the person whom he challenged must receive a *Ratification*, or, in other words, the Judge must ascertain to his own satisfaction, that the witness is deserving of credit. If, however, confession was not obtained, and the proofs were not sufficient, yet if semi-proof, such as it is called, was established, the Prisoner might be subjected to the Torture. Upon the fearful inflictions of the pulley, the rack, and the fire, we shall not dwell: it is admitted by Llorente, that none of the methods which have been so often described can be accused of exaggeration, and to such an admission no doubt can attach; how far the qualification with which he accompanies it is to be credited we know not; "it is true that it is so long since Torture has been inflicted by the Inquisitors that the custom may be looked upon as abolished, and the Fiscal only makes his demand in conformity to the example of his predecessors; yet it is equally cruel to make the prisoners fear it." If an account given by a professed eye-witness, in 1820, in a note to the Preface of the same Work, of the infliction of death by a machine called the *Pendulum*, which in lingering horror and refinement of cruelty exceeds any enormity recorded of Phalaris or Nadir Shah, be true, it is not easy to believe that the minor (could such an epithet be anticipated?) barbarity of the Question had been long disused. Marsilius is stated by Pegna in his Commentary on Eymeric, (*Pars iii. Comm. cx.*) to have enumerated no less than fourteen species of Torture; and to add, that he himself had invented others—*ut somni subtractionem, quem laudat Paulus Grilandus*.

A full confession was deemed so important, (because without it confiscation was not permitted,) that if Torture failed to procure it, the unhappy sufferer, whose limbs were just released from the gripe of the executioner, and whose spirit was yet broken and distracted by the remembrance of the agonies which he had undergone, was exposed, in all his weakness, to fresh artifices. A seeming friend was instructed to gain his confidence, and by a show of affectionate

INQUISITION.

Choice of an Advocate

Ratification of witnesses.

Torture.

Treacherous artifices.

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anxiety, to win from his unsuspecting reliance that secret which no bodily sufferings could extort. Eymeric shall again tell his own story. *Habeat Inquisitor unum de complicibus, seu alium benè ad fidem conversum et de quo benè confidere possit, illi capto non ingratum, et permittat illum intrare, et faciat quod ille loquatur sibi, et, si opus fuerit, fingat se de sectâ suâ adhuc esse, sed metu abjurasse, vel veritatem Inquisitori prodidisse. Et quum Hæreticus captus confiderit in eo, intret quodam sero ad Hæreticum illum captum protrahendo locutiones cum eodem, et tandem fingat nimis esse tarde pro recessu, et remaneat in carcere cum eodem, et de nocte pariter colloquantur, et dicant sibi mutuò quæ commiserunt, illo qui superintravit inducente ad hoc captum; et tunc sit ordinatum quod stent extra carcerem in loco congruo explorantes eos, auscultantes, et verba colligentes, et si opus fuerit, notarius cum eisdem. (Ib. iii. n. 107.)* Be it remembered that the contriver and teacher of this black and hellish treachery, had persuaded himself that in practising it he was contributing to the Glory of God!

After all, if semi-proof existed, it does not appear that the prisoner obtained his liberty by successfully braving the Torture; even when, according to the polished language of Eymeric, he has been *decenter quæstionatus et tormentis expositus*. (*Dir. Inq.* iii. sec. 157.) Few, if any, so circumstanced were permitted to return to upper day, and their lot was perpetual secret confinement in the prisons, by a refinement of contradiction, called those of *Mercy*. On the other hand, if the proofs entirely failed, (a rare occurrence,) or if they were completely established by witnesses and by confession, the Tribunal proceeded to the *Publication of the Testimony*, in which the declaration and facts were read to the accused; who after each article was required to admit its truth; and here, if he had not previously alleged any thing against the witnesses, by an unusual clemency he was permitted to object to them. This indulgence, considering the general principles of the Court, so unfavourable to the prisoner, must be viewed with surprise; since the depositions now first read to him, might perhaps throw some light on the parties whose evidence had been received by the Inquisitors; and in this place his Advocate delivered his *Defence*. The whole proceedings were then examined by the Qualificators, who were to pronounce a *definitive sentence*, which was the precursor of the *sentence*. If this was acquittal, the prisoner still remained unacquainted with his denouncers and the witnesses against him, and he was considered happy in permission to return to his family, with a certificate of absolution; after a heavy demand for expenses: for the Inquisition had no funds but such as proceeded from confiscation.

A single case, which we shall present below, will serve more fully to explain the forms which we have just noticed. It is taken from a volume published at Boston in 1828, under the title of *Records of the Spanish Inquisition, translated from the Original MSS.*, which professes to contain a translation of some papers forming part of the plunder of the Inquisitorial Palace at Barcelona, when it was stormed by the insurrectionists during the Revolution of 1819; and which then fell into the possession of an American Traveller. Without resting much on this authority, which reminds us of the manner in which the papers of Captain Lemuel Gulliver, and others equally veracious, have been obtained; and without vouching for the authenticity of these or

any other Transatlantic documents, it is but just to say that internal evidence appears to be in their favour; that if they are a work of invention, invention has been most elaborately employed; and that the forms represented in them, for the most part, accord with all that has hitherto come to light respecting the Tribunal to which they relate. We cannot dwell upon them at length, nor indeed do they deserve such notice, but we may briefly mention some particulars of the first case which they record. It is that of Pedro Ginesta, a Brazier, who, in the year 1635, was accused of eating bacon on a prohibited day, the eve of St. Bartholomew. Ludicrous as this charge may appear, it involved at least suspicion of Heresy, and it was attended with most harassing consequences to the unhappy defendant. The order for his arrest was issued on the 14th of September; on the 17th he was transferred to a secret prison, searched, and "allowed nothing prohibited." His property was, according to custom, most carefully registered, and the inventory is curious, as it exhibits both the minuteness and the jealousy of the Holy Office. An official instrument records, that "the articles found upon him were two shirts, a pair of breeches, a purse, one *dinero* and three *sueños*, which have been given in charge to the Camara de Pablo." Poverty herself could scarcely have less to boast of; and yet all this nothing was taken from him.

His first audience took place on the 18th of September, when he was sworn to declare the truth, and to observe secrecy with respect to every thing he might see, hear, or learn, and every thing which might befall him; he was then questioned as to his name, age, occupation, birth-place, and residence; his father, grandfathers, paternal and maternal, wife, uncles, brothers, and children; their occupations, birth-places, and residences; the occupation and descent of his ancestors and collateral relations, and whether any of them had been punished or put under penance by the Holy Office. If he was a baptized and confirmed Catholic; if he made it a practice to attend mass, confession, and the Sacrament, and under what Priests. If he could read and write, and had studied any Science or Art; if he had ever left the Kingdom of Spain since his first arrival, or had any dealings with people of equivocal Faith. What were the events of his life; whether he knew or conjectured the cause of his imprisonment. He was then informed, in what appears to have been the language always employed, "that in the Holy Office it was not customary to apprehend any person without sufficient information that he had said, done, or witnessed the commission of something really or apparently offensive against God our Lord, or against his Holy Catholic Faith, and Evangelical Law, taught and preached by the Holy Mother Roman Church, or against the just and free exercise of the Holy Office: consequently he was to understand that he was imprisoned on account of some such information, and he was admonished on the part of God our Lord, and the glorious and blessed Virgin Mary, to recollect himself and confess his offences without concealing any thing relating either to himself or any other person, and without uttering false testimony against any one; by doing all which his trial should be despatched with all brevity, and decided with that mercy which is shown by the Holy Office to all those who confess freely; otherwise justice should be exercised." On the second and third audiences, on the two succeeding days, this admonition was repeated, and

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Case of
Pedro
Ginesta.Publication
of the Testimony.

Defence.

Sentence.

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no confession having been obtained, he was warned that the *Promotor Fiscal* was about to exhibit his accusation. A written document accordingly was produced, in which the prisoner was charged with having committed offences against the Holy Faith, by saying and performing things which savour of the Heretic Luther, not having the fear of God before his eyes, but regardless of his own conscience and the justice administered by the Inquisition; for that having been warned repeatedly that it was a Fast, nevertheless on St. Bartholomew's day, he caused to be cooked and did eat a dish of bacon and onions; and that being of a nation infected with Heresy, (he was born at Orliach, in Uebernia, in the Kingdom of France,) it is presumed that he has on many other occasions eaten flesh on forbidden days, after the manner of the Sect of Luther, and committed many other offences against the Holy Faith, besides knowing that others have committed the same offences, and that having been admonished to declare the truth, he has not done so, and therefore is perjured. It was, therefore, prayed that evidence might be received, that when the prisoner had been pronounced guilty, he might receive the heaviest punishment fixed by statute; and that if it be found necessary he be put to the torture, and that the same be repeated till he confess the whole truth both of himself and others. The prisoner, in reply, admitted that he had eaten the bacon and onions, notwithstanding he had been warned not to do so, but that the offence had not been committed from bad intention, but through forgetfulness, occasioned by his great age; the unhappy victim being in his eightieth year. He was then allowed a copy of the accusation, (we doubt this fact, for Puigblanch and Llorente both state expressly that no prisoner ever saw his written accusation,) and desired to choose a Counsel for his defence, (with whom, however, he was not allowed free communication,) and having been ordered to make arrangement for his trial in three days, he was again admonished and remanded to prison. The fourth audience took place on the 6th of October, when the *Promotor Fiscal* exhibited the Publication of the Testimony, which sufficiently proved the crime, already admitted by the accused. On the 9th of October his defence was produced, in which the Counsel, not denying the offence, pleaded his client's ignorance, occupation, age, and infirmity, and affirmed that as he was a good Christian, he ought not to receive any ordinary or extraordinary punishment, and concluded by asking mercy. Accordingly, on the 16th, he was sentenced to be reprehended, admonished, and released from prison; which correction he received with humility, and having promised amendment, was discharged.

Punish-
ments.

To return to the general processes. For the condemned there were numerous punishments, apportioned to their degree of crime, and the public infliction of them was reserved for an *Auto da Fè*; when the gallies, imprisonment for various terms, whipping, and the stake, were largely dispensed. Accounts of these celebrations are every where to be found; we have already given a few particulars, (ACT OF FAITH,) and we are little inclined to dilate upon them. Those who have abjured, *i. e.* admitted and renounced their crime, whether it be *de levi*, or *de vehementi*, from a light or a violent suspicion of Heresy, perform their respective penances in a garb of infamy, which they are compelled to wear either for a longer or shorter period. The *zamarra*, or *san-benito*, (*sacco-benito*, the blessed vest of penitence,) was kindly given by the original Inquisitors to recon-

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ciled Heretics, as a protecting badge, at a time when all suspected persons were indiscriminately massacred. It is a close tunic, like a Priest's cassock, of coarse yellow woollen stuff. Those who abjured *de levi* wore it plain; those *de vehementi*, with one arm of a red St. Andrew's Cross. The formally convicted Heretics who were reconciled, carried this cross entire; a burning taper in their hands, and a rope round their necks, completed their costume. The capitally sentenced, (*relaxados*, abandoned,) who repented before their doom was pronounced, were clothed in the third sort of *san-benito*, with the addition of a conical cap made of the same stuff, or of pasteboard, and called *caroza*. The *san-benito* of those who repented after sentence, and thus were privileged to be strangled before burning, was decorated with a bust surrounded with reversed flames; (*fuego revuelto*;) and those who were to encounter the fullest severity of punishment, as being impenitent and *negative*, carried the flames ascending, and interspersed with hideous figures of Devils. These vests, at one period, were preserved and suspended in Churches as perpetual marks of dishonour to their wearers. The *relaxados* bore in their hands a wooden cross painted green instead of a lighted taper.

Caroza.

The narrative of an *Auto da Fè* celebrated at Madrid in honour of the nuptials of Charles II. with Marie Louise d'Orleans, which now lies before us, may be accepted as a general and faithful portrait of these solemnities. We shall print at full length the title-page of the Tract, as it presents a clear summary of the contents. *Relacion Historica del Auto general da Fè, que se celebra en Madrid este año de 1680, con asistencia del Rey N. S. Carlos II. y de las Magestades de la Reina N. S. y la augustissima Reina Madre. Siendo Inquisidor General el excelent^{mo}. S. D. Diego Sarmiento de Valladares. Dedicada a la S. C. M. del Reyno. Refieren con curiosa puntualidad todas las circunstancias de tan Glorioso Triunfo de la Fè, con el Catalogo de los Señores que se hizieron Familiares, y el Sumario de las Sentencias de los Reos. Vá inserta la Estampa de toda la Perspectiva del Teatro, Plaza, y Valcones. Por Joseph del Olmo, Alcayde, y Familiar del Santo Oficio, Ayuda de la Furiela de su Magestad, y Maestro Mayor del Buen Retiro y Villa de Madrid.* After public notification of the benevolent intention of the Inquisition and the King, eighty-five *Grandeas* presented themselves to serve as *Familiares*, all whose names and titles are recorded to their honour. Two days before the real *Auto*, a rehearsal took place, and the actors marching out of the city carried fagots to the spot appointed for burning. As they passed the Palace, the King taking in his hands an ornamented fagot, arranged for the purpose, exhibited it to the Queen, and ordered it in his own name to be cast first into the flames. At seven on the appointed morning, the procession moved from the Palace of the Inquisition, with every possible circumstance of pomp, display, and triumph. A new Theatre had been erected in the great square, containing boxes especially allotted to the Royal Family, the Great Officers of State, the Foreign Ambassadors, and such other authorities as were privileged to claim them. The prisoners were exhibited on a raised platform. No more than five days had been set apart to frame this spacious and magnificent structure which was to contain the whole Court and a great part of the population of Madrid, yet such was the enthusiasm of those employed

Auto da Fè
in 1680.Olmo's
narrative.

San-benito.

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TION.

that it was fully completed. It appeared, says Olmo, that God moved the hearts of the workmen, so as to overcome the great difficulties which occurred in the execution; a circumstance strongly indicated by sixteen master-builders, with their workmen, tools, and materials, coming in, unsolicited, to offer their services to the overseer of the works; and all persevered with such fervent zeal and constancy, that, without reserving to themselves the customary hours for rest, and taking only the necessary time for food, they returned to their labour with such joy and delight, that, explaining the cause of their ardour, they exclaimed in the following manner, "Long live the Faith of Jesus Christ! all shall be ready at the time prescribed, and if timber should be wanting, we would gladly take our houses to pieces for a purpose so holy as this." The prisoners having been paraded in front of the Royal balcony, in order that their Majesties might have the satisfaction of a close view of them, were led to their seats; and the Inquisitor General having tendered to the King the customary oath of support to the Holy Office, Mass commenced. The Reverendissimo Padre Maestro Fray Tomas Navarro, del Orden de Predicadores, Calificador de la Suprema, y Predicador de su Magestad, then preached a lengthy sermon from Ps. lxxiv. 23. *Exurge, Domine, judica causam tuam*, the motto of the Inquisition; which, as it could not be heard, is here printed, and occupies fifty pages. The sentences were then read, by which one hundred and eighteen wretched victims were condemned, of whom no less than eighteen, *relaxados à la justicia y brazo seglar* were destined to the stake. Of these, six were women. All but one were relapsed Jews; and that one was a Mohammedan. Besides these, sixteen effigies of *relaxados* were borne in procession, who had escaped the flames by seasonable flight; ten of such as had died before execution, and whose bones, carried in boxes, were to be burned as a compensation. Two persons sentenced to death, a man and a woman, were withdrawn from the very scaffold. The Inquisitor *usando de la clemencia que acostumbra este Santo Tribunal, los libertò por entòces de la muerte, aplaudiendo mucho el pueblo, que al mismo tiempo que usava de la severidad de la justicia, mostrava la mansedumbre de la misericordia: y sin duda fuera mayor su admiracion, si el corto tiempo y mucho numero de Reos huviera dado lugar para que se pudiesen leer sus processos, que por ventura se viera quanto mas crecida es su piedad que su rigor.* Notwithstanding these extraordinary demonstrations of clemency, it will be perceived from the above list, that not less than forty-four human beings had been condemned as offerings to Moloch by his grisly Ministers. We hasten over the final horrors. It may be enough to point out the very words of an often cited formula, in which the Inquisition, while it delivers its victims to certain death, in one of its most terrific modes, expresses a pretended wish that they may be treated with gentleness. It occurs in the 31st fol. of the *Libro del orden de processar en la Inquisicion*; and the expressions are worth noting. *Devemos de relaxar, y relaxamos la persona del dicho fulano à la justicia, y brazo seglar, especialmente à fulano, Corregidor de esta Ciudad, y su Lugar-Teniente en dicho oficio. A los quales rogamos, y encargamos muy afectuosamente, come de derecho mejor podemos, se ayan benigna y piadosamente con el.* According to this charitable instruction, when the Royal party had withdrawn, about nine o'clock, the criminals

proceeded to the burning place, where in the end *fuéronse executando los suplicios, dando primero garrote à los reducidos, y luego aplicando el fuego a los pertinaces* (these were ten out of the eighteen) *que fueron quemados vivos con ño pocas seños de impaciencia, despecho, y desesperacion. Y echando todos los cadaveres en el fuego, los Berdugos le fomentaron con la leña, hasta acabarlos de convertir en ceniza, que seria como à las nueve de la mañana.*

Geddes, who filled the post of Chaplain to the English Factory at Lisbon from 1678 to 1686, witnessed an Auto da Fè in that Capital on the 10th of May, 1682, of which he has left some account in the 1st Volume of his *Miscellaneous Tracts*. In this celebration, the bones of eight prisoners, who had died in confinement, were paraded to the place of burning, (*Roussi*.) ninety-four criminals were whipped, imprisoned, or sent to the Gallies, one was first strangled and then burned, three relapsed Jews were burned alive. The offences of these criminals were of very varied characters. Some not at all demanding commiseration, and which, we doubt not, were justly punished; others no less fantastical. We read of a culprit who was imprisoned during pleasure, whipped, and condemned to the Gallies, "who, as is presumed, did deny the Faith and go over to the sect of the Moors;" of four who abjured *vehementi*, one had taken some consecrated crumbs out of the Sacristy of a certain Church; against a second there was a strong suspicion that he had made a compact with the Devil; and the others had spoken "heretical, rash, scandalous, and, to pious hearers, offensive propositions, against our Lord and his most holy Images." There were, at least, two cases involving egregious cruelty: a woman was adjudged to perpetual imprisonment, during two years of which she was to wear the *san-benito*, for having bribed an officer of the Inquisition to convey a letter to her husband, who had been for eight years a captive in its dungeons; and a Jewess, only twenty-six years of age, ten of which had been passed in prison, where the rack had crippled her, was exhibited to scorn for a few hours, that she might afterwards return to a cell in which she was to be immured for the remainder of her days. Geddes was near enough to one of the *relaxados* to hear the pathetic exclamation which he uttered on gaining the door of his prison. It was long since he had beheld the sun, and he raised his eyes to it with rapture, inquiring how it was possible for those who saw that glorious body, to worship any being but Him who created it! He was hastily gagged as a Blasphemer. It was in the conclusion of this barbarous scene that the shout which we have mentioned in another place, "Let the dogs' beards be made!" was raised, and the torture which the savage yell demanded was speedily inflicted upon the sufferers. It should be added, that Geddes was a man of acute observation and of undoubted veracity. The exercise of his functions as a Protestant Minister offended the Portuguese Inquisition, and he was summoned before it. Notwithstanding a manly and vigorous resistance of this breach of the amicable relations subsisting between the two Countries, in which he was staunchly supported by the resident English Merchants, he was unsuccessful in his appeal: for the Ecclesiastical Commission at home, which was at that time labouring to reestablish Popery, suspended him from his Chaplaincy.

The last person burned by the Spanish Inquisition,

INQUI-
TION.Geddes's
account of
the Auto da
Fè at Lisbon
in 1682.

INQUI-
SION.Numbers of
condemned.Don Carlos
not sen-
tenced by
the Inquisi-
tion.Congrega-
tion at
Rome.

according to Llorente was a woman, (a *Beata*, which we know not whether to render a *professed* or a *pretended* Religious,) who had made a compact with the Devil. She suffered on the 7th of November, 1781. A Writer in the *Quarterly Review*, (lvii. p. 257.) whose pen is not easily to be mistaken, and who has condensed into a very able and vigorous summary many of the crying enormities of the Inquisition, speaks of 1788. We suppose him to allude to the same execution, and the date is probably an inaccuracy. Llorente has calculated, but assuredly not on sufficiently accurate data, the number of victims whom that Tribunal has sacrificed since its first institution. One statement cannot be disputed, for it is authorized by the Inquisitors themselves; and was recorded, no doubt, as they believed, to their glory. In the Castle of Triana at Seville, in which the Tribunal held its sittings, an Inscription, placed there in 1524, imports, that from 1492 to that year, about one thousand persons had been burned, and twenty thousand condemned to various penances. Horrible as this destruction of life may be, let it not be forgotten, that the rage of our English Papists exceeded it by a ratio of more than two to one. In the four years of the Marian Persecution, no less than two hundred and eighty-eight Martyrs perished in the flames. If this Princess had not been early removed by the mercy of Heaven, England might have competed with Spain in the sum of the calculation of blood, as well as in a portion of the items.

Llorente denies that Don Carlos (who is generally numbered among the sufferers through the Spanish Inquisition) was either tried or sentenced by that Court. He supposes that the received belief may have arisen from the opinion given against the Prince by the Council of State, of which the Inquisitor General was President; but that, in fact, the King his father gave the verbal sentence which produced his son's death. The transaction, necessarily, is involved in mystery; and the Spanish Historians have uniformly denied the romantic passages in the unhappy Prince's story, which are so well fitted, and have been so often adapted, to the purposes of the Drama. According to these authorities, Don Carlos was not acquainted with the secret article of the Treaty which betrothed him to Isabella of France; nor is there any reason to suppose that he ever was in love with his step-mother. His disposition is represented to have been ferocious, depraved, and sanguinary: and the excesses of which he was guilty are to be palliated only by a belief in his insanity. The enormities of the son, however, be they what they might, cannot diminish the unnatural guilt which presses upon his father's memory: and whatever may be its real version, the death of Don Carlos, indisputably resulting from the will of Philip, is among the darkest passages on the blood-stained scroll of History.

Of the present state of the different Inquisitions, it is by no means easy to offer a correct account. The CONGREGATION of the Holy Office with its twelve Cardinals, *Inquisitors General*, nominated by the Pope, the Bishops and Priests who form its *Consultors*, its Dominican *Commissary*, and its branch, the CONGREGATION of the INDEX, still watches over Heresy in Rome itself, and regulates such other similar Italian Tribunals as choose to acknowledge its dominion. The use of Torture in this Court was abolished by Pius VII. in 1816, a sufficient admission that up to that time it was employed.

In Spain, the solitary act which may seem to extenuate the base treachery of Napoleon's occupation of that Kingdom, was the suppression of the Inquisition in 1808, not as an unjust and cruel Tribunal, but as one "encroaching on the Royal authority;" and it was during the short-lived reign of Joseph Buonaparte that Llorente, as he assures us, obtained possession of the archives of the Supreme Court. The *Cortes*, in 1813, confirmed this suppression by a decree of their own; but the restoration of Ferdinand VII. within a year re-established "the happy influence" of the Inquisition, as it is termed in the Royal ordinance, "at the desire of many learned and virtuous prelates and different bodies and corporations," "to preserve the tranquillity of the Kingdom."

Of the Inquisitions established in the Colonies of Spain and Portugal we possess equally scanty authentic information. In the Madrid Gazette of May 14, 1816, an account is given of an *Auto da Fè* celebrated by the Inquisition of Mexico in the preceding December. At this solemnity a Priest, Don Joseph Maria Morellos, suspected of Atheism, materialism, and other errors, (in proof of which charges it was advanced that he had two children,) having abjured, was absolved. At the same moment, however, at which the Holy Office had prosecuted him for Heresy, the Viceroy also arrested him for Rebellion; and he was freed from the hands of his Spiritual Judges, only that he might be hanged by the Civil authorities.

Of Goa, where a Court of Inquisition was erected under John III. of Portugal, in 1561, our latest information is obtained from Dr. Claudius Buchanan, who visited it in 1808; not, perhaps, in the spirit best adapted for calm and unprejudiced judgment. He was received most hospitably, entertained and lodged in a Convent of Augustinians, by the second Inquisitor himself; who, in common with many of his recorded brethren, bore a name most appropriate to his office. If the Inquisitors like the Popes, on their elevation, were in the habit of adopting a new designation, we could scarcely hope for one more becoming than Joseph a Doloribus. In the society of this very courteous Inquisitor, Dr. Buchanan passed five days. During these, he informs us that he learned incidentally much information concerning the Inquisition: but the only two particulars which are communicated in his Journal are, that the Establishment is nearly as extensive as it used to be, and that the Inquisitor, clothed in black robes, sits in the Tribunal three or four days every week. Dr. Buchanan had in his pocket M. Delon's *Relation de l'Inquisition de Goa*, and in order to obtain direct statements from his host he bethought himself of placing this volume in his hands. He would do as wisely if he offered the narrative of the trial and condemnation of the Witches of Warbois, or any of Hopkins's yet later victims, to the present Lord Chief Justice of England, and if he at the same time asked him whether the Criminal Law was still conducted after the fashion therein exhibited. The Inquisitor began to read the volume, and, as might be expected, "had not proceeded far before he betrayed evident symptoms of uneasiness. He turned hastily to the middle of the book, and then to the end, and then ran over the Table of contents as if to ascertain the full extent of the evil. . . . He turned over the pages with rapidity, and when he came to a certain place, he exclaimed in the broad Italian accent, '*Mendacium! Mendacium!*' I requested he would mark those pas-

INQUI-
SION.Spanish In-
quisition
abolished in
1808.Revived in
1814.Auto da F
at Mexico
in 1816.Dr. Bucha-
nan's ac-
count of the
Inquisition
at Goa.

INQUI-
TION.

sages which were untrue, and we should discuss them afterwards, for that I had other books on the subject. 'Other Books!' said he, and looked with an inquiring eye at those on the table. He continued reading till it was time to retire to rest, and then begged to take the book with him." (*Christian Researches in Asia*, 160.) We cannot wonder at the consternation which he expressed; nor at his anxiety to determine the full extent to which his Profession had been held up to shame and dishonour.

In the course of the following night an accident occurred which greatly alarmed Dr. Buchanan, and from the effects of which, it is plain, he did not quite recover during the remainder of his stay. A boy about fourteen years of age, probably under the influence of the night-mare, roused the house by his screams, and declared that he had seen a ghost. The Inquisitor affirmed that it was a mere *phantasma animi*. Dr. Buchanan at first concluded that the shrieks were those of his own servants, whom the Alguazils of the Holy Office were carrying off to prison, and this apprehension, as we shall perceive, was never entirely shaken off.

In further conversations large admissions were obtained from the Inquisitor; that "Dellon's description of the dungeons, of the Torture, of the mode of trial, and of the Auto da Fè, were, in general, just;" but that he had misrepresented motives; as if any motives could justify the cruelties which were not denied. The Inquisitor, he added, "had undergone a change in some respects, and its terrors were mitigated." In point of fact, the Inquisition of Goa had been suppressed by Royal Edict in 1775, and reestablished again four years afterwards, with two restrictions, one of a humane tendency, which increased the number of witnesses necessary for a conviction; the other opening a door to fearful abuses, by abolishing public Autos da Fè, and ordering sentences to be executed privately within the walls of the Inquisition. "I asked the Father," continues Dr. Buchanan, "his opinion concerning the nature and frequency of the punishments within the walls. He said he possessed no certain means of giving a satisfactory answer; that every thing they transacted there was declared to be *sacrum et secretum*. But this he knew to be true, that there were constantly captives in the dungeons; that some of them are liberated after long confinement, but that they never speak afterwards of what passed within the place. He added, that of all the persons he had known who had been liberated, he never knew one who did not carry about with him what might be called 'the mark of the Inquisition,' that is to say, who did not show in the solemnity of his countenance, or in his peculiar demeanour, or his terror of the Priests, that he had been in that dreadful place."

It was not, however, upon these admissions, which might be thought sufficiently damnable, that Dr. Buchanan founded his opinion of the existing abuses of the Holy Office at Goa. It was upon the denial of a request which, under all circumstances, appears to have been not a little extraordinary. Dr. Buchanan was a private individual, travelling for his own amusement, without authority, unknown, unaccredited, slightly introduced, of a different nation, and professing a Faith considered heretical by his entertainer; nevertheless, he was manifestly not a little chagrined that the Inquisitor could not be prevailed upon, by the following pathetic adjuration, to what he must have considered a gross

violation of his official duties:—"Lead me down," said I, "to the inner building, and let me pass through the two hundred dungeons, ten feet square, described by your former captives. Let me count the number of your present captives, and converse with them; I want to see if there be any subjects of the British Government to whom we owe protection; I want to ask how long they have been here, how long it is since they beheld the light of the sun, and whether they ever expect to see it again. Show me the Chamber of Torture, and declare what modes of execution or of punishment are now practised within the walls of the Inquisition in lieu of the public Auto da Fè. If after all that has passed, Father, you resist this reasonable request, I shall be justified in believing that you are afraid of exposing the real state of the Inquisition in India. To these observations the Inquisitor made no reply, but seemed impatient that I should withdraw." This can scarcely be a matter of surprise; and probably would be the wish expressed by the Governor of any English House of Correction who might be urged by a Roman Catholic Priest, professing hostility to his office, to show him the cells set apart for solitary confinement, or perhaps any others under his control. Dr. Buchanan only asked the Inquisitor to infringe the secrecy which he had been taught to esteem the very soul of his Institution, and to break through the established regulations of his Office in order to gratify the curiosity of a stranger well inclined to condemn it. Enough had been dropped in the course of conversation to show the iniquity of that Institution; and almost the only thing to be advanced in its favour is that an avowed heretic and enemy was permitted thus to beard one of its chiefs within the walls of his own palace, and that he did not become a permanent inhabitant of the dungeons which he so anxiously sought to visit. Certain it is, that notwithstanding his boldness, Dr. Buchanan was not without some misgiving as to the event: while the Inquisitor was preparing to show him as much of the establishment as it was consistent with his duty to exhibit; "I thought," says the Doctor, "that his countenance was more severe than usual, and that his attendants were not so civil as before. The truth is, the midnight scene was still on my mind."

The Inquisitor of Goa appears to have possessed many gentle and agreeable qualities, and to have been free from those evil tendencies which Bayle, in a passage which we shall subjoin, condenses in a narrow compass as fitting for a Minister of the Holy Office. He is speaking of Hochstrat. *Il se fit moine Dominicain, et il fut Prieur du Monastère de Cologne, Docteur et Professeur en Théologie, et Inquisiteur dans les trois Electorats Ecclésiastiques. Jamais homme ne fut plus digne que lui d'être honoré de cette dernière charge, car il étoit amplement pourvu de toutes les mauvaises qualitez qui sont nécessaires aux Inquisiteurs et aux Délégués. Il étoit violent; il accusoit sous les plus petits prétextes; il vouloit être juge et partie; il produisoit des Extraits fort infidèles; il ne vouloit jamais reconnoître qu'il eût été calomniateur; et il avançoit impunément des Hérésies dans les Ecrits où il prétendoit réfuter les Hérétiques.* A widely different representation is given by a writer of another class. The *Schema Sacre Congregationis S. Officii Romani* is a remarkable production of a very fertile writer of the XVIIth century, and forms part of the XLVIIth volume of the Works of Francis Macedo, originally a Jesuit, and afterwards a Cordelier. In this

INQUI-
TION.

Bayle's
summary of
an Inquisi-
tor's quali-
fications.

Contrary
opinion of
Macedo,

INQUI-
SION.

INRICH.

and Paramo.

Tractate the zealous author traces the origin of the Inquisition up to Paradise, where the Almighty, he says, first commenced those functions as Grand Inquisitor, which He continued to exercise against Cain and the Architects of Babel. St. Peter was one of his successors, and distinguished himself officially against Ananias and Sapphira. From that Apostle the dignity was transmitted in right line to the Popes, from whom St. Dominic and all other Inquisitors derive their privileges *jure divino*. More than this, in the same extravagant and irreverent strain, may be found in the Works of Paramo, who begins the II^d Chapter of his Ist Book (*de Orig. S. Inq.*) in the following manner:—*Eodem ordine quo Deus contra primos parentes processit, juridicè etiam procedunt Inquisitores contra Hæresis labe infectos*. Nor is this all; the *san-benito* was imposed in like manner by the hands of the Deity upon our offending Parents when He gave them coats of skin. *Deus hominem de Hæresi convictum et resipiscere paratum sibi reconciliat, et in pœnam tanti flagitii laboribus*

illum addicit, tunicis pelliceis tanquam sacco benedicto induit, quod ab Inquisitoribus hodie observatur. So the confiscation practised by the Holy Office is founded upon the expulsion from Paradise, on which Adam and Eve were stripped of all their goods, *omnibus bonis eversos*. But so high an estimate of the Inquisition is by no means strictly in accordance with an old Spanish saying, cited by Puigblanch, which, besides being just in itself, sufficiently shows the uncontrollable tendency of the human mind to jest, even upon objects which impress it with the deepest terror. *Que cosa es Inquisicion?—Un Santo Christo, dos candeleros, y tres majaderos*. This blockheadism of the Judges, however, increased their capacity of ill, for it is recorded of a very recent Grand Inquisitor, who appears to have far exceeded his brethren in sagacity, that he stated himself never to have been afraid of the Holy Office till he became acquainted with its secrets, and discovered the ignorance of those by whom it was administered.

INQUI-
SION.

INROLL.

INRAGE, more commonly written *Enrage*, *q. v.*

To fill with *rage*, with raving passion; to vex, provoke, or irritate excessively; to exasperate.

When I awaking all *inragde*

doe baine my breast with streames.

Turbervile. The Louer to his carefull Bed, &c.

Nor, souldier-like, started with new alarms,

Nor dreads the sea's *inraged* harms.

F. Beaumont. The Praise of a Country Life.

Or mortall, or a power above

Inrag'd by fury, or by love,

Or both, I know not.

Browne. Britannia's Pastorals, book i. song 2.

INRAIL, also written *Enrail*, *q. v.* *In* and *rail*, *q. v.*

To surround or enclose; *sc.* as with rails.

Whereby it plainly appeareth that in things indifferent, what the whole church doth thinke conuenient for the whole, the same if any part doe wilfully violate, it may be reformed and *inrayled* against by that generall authoritie whereunto each particular is subject, and that the spirit of singularity in a few ought to giue place vnto publike iudgement.

Hooker. Ecclesiastical Politie, book iv. fol. 161.

INRAPTURE, also written *Enrapture*, *q. v.* Lat. *raptare*, from *rap-ere*, to bear away.

To bear or carry away, to hurry away; *sc.* with any overpowering feeling; to ecstasy.

When the genius of the artists is equal, who can doubt of giving the preference to that representation, which, striking on the sight, grows almost into reality, and is hardly considered by the *inraptured* thought as fiction.

Hurd. Works, vol. ii. p. 146. On Poetical Imitation.

INRI'CH, }

INRI'CHING. }

Also written *Enrich*, *q. v.* *In* and *rich*, *q. v.* *Rich* and *riches* are the past participle of Goth. *ric-yan*, to collect, to draw together, to *rake* together. To *inrich*,

To collect, accumulate, heap or *rake* together, *sc.* money, cattle, goods, lands, knowledge; any thing coveted or desired; to acquire or confer wealth or opulence; to confer fertility or productiveness; to make or cause to be productive or fruitful, to fertilize.

The foresaid king John died without issue male, and thereupon his brother Vut was greatly *inriched*, and caused himselfe to be named Can.

Hakluyt. Voyages, &c. vol. i. fol. 107. The Tartars.

But then the blossomes, which *inrich'd* each spray,

Allur'd her looke; whose many coloured graces

Did in her garland challenge no meane places.

Browne. Britannia's Pastorals, book ii. song 3.

Or whether the rules of Aristotle herin are strictly to be kept, or Nature to be follow'd, which in them that know art, and use judgement, is no transgression, but an *inriching* of art.

Milton. Works, vol. i. fol. 60. The Reason of Church Government urged against Prelaty.

Even among those things, that are already practised by farriers, shepherds, and graziers, there are many such things, as we have newly mentioned, which may serve either to *inrich* or illustrate the way of curing human bodies.

Boyle. Works, vol. ii. p. 169. The Usefulness of Natural Philosophy, ess. 5.

INRING, also written *Enring*, *q. v.* *In*, and *ring*,*q. v.*

To surround,—as with a *ring*; to encircle.

When Richmond orderly in all

Had battelled his ayde,

Inringed by his complices,

Their chearefull leader sayde.

Warner. Albion's England, book vi. ch. xxiii.

INROAD, *in*, and *road*, or *rode*, past participle of *ride*.

A *ride* in; *sc.* for assault or attack; an incursion an invasion, an incroachment.

Neither wer there any more *inrodes* now by land as they were wont to be from Corinth side by the way of Megara along into their territories.

Holland. Livius, fol. 785.

Far from their *inroads*, in my pastures feed

The lowing heifer, and the pamper'd steed.

Tickell. Iliad, book i.

Behold on Sambro and Ticino's plain

He spreads his troops, whose *inroad* to sustain

See Eutar comes, and with resistless force

And dreadful slaughter stops their daring course.

Hoole. Orlando Furioso, book xxxiii.

INRO'LL, }

INRO'LLMENT. }

More commonly written *Enroll*, *q. v.* *In* and *roll*. Fr. *roller*, to *rowl*, turn round; fold up, wrap inwards. Cotgrave.

Also

To write or inscribe upon a *roll*; *sc.* of parchment or paper; to enregister, to record; to write or inscribe in a register or record.

INROLL.
—
INSANE.

A strange disease, a griefe exceeding great,
A man to haue his heart in flame inrolle,
In short that he can neuer choose but sweat,
And feele his feete benumde with frostie colde.
Turberville. Of Saloune.

From that pretense,
Spiritual laws by carnal power shall force
On every conscience; laws which none shall finde
Left them inrould, or what the spirit within
Shall on the heart engrave.
Milton. Paradise Lost, book xii. l. 503.

Vanessa be the name
By which thou shalt be known to fame;
Vanessa, by the gods inrolld:
Her name on earth shall not be told.
Swift. Cadmus and Vanessa.

And these presents, or the inrolment thereof, shall be unto all men
whom it shall concern, a sufficient warrant and discharge in that
behalf, although express mention, &c.
Dryden. Prose Works, vol. i. part i. Appendix, No. 1.

All the proper officers, servants, and tradesmen, may be inrolled in
their several departments.
Burke. Works, vol. iii. p. 238. On the Economical Reform.

INSALU'BRIOUS, } Fr. *insalubre*, *insalubrité*;
INSALU'BRITY. } Lat. *insalubris*, in, and *salu-*
bris, from *salus*, safety, health.
Unhealthy, unwholesome; noxious.

From the ingenious attempts of Sanctorius, in his *Medicina Statica*,
we may be invited to hope, that there may be ways, as yet unthought
of, to investigate the wholesomeness or *insalubrity* of aliments.
Boyle. Works, vol. ii. p. 111. The Usefulness of Natural Philo-
sophy, part ii. es. 4.

Be pacified,—if outward things are great,
'Tis magnanimity great things to scorn;
Pompous expences, and parades august,
And Courts,—that *insalubrious* soil to peace.
Young. The Complaint. Night 8.

Chap. cxlv. The philosopher Socrates shows the cause of the *insa-*
lubrity of a passage between two mountains in Armenia, by means of
a polished mirror of steel.
Warton. History of English Poetry, vol. iii. p. lxii. A Dissertation
on the Gesta Romanorum.

INSA'NE, } It. and Sp. *insania*; Lat. *insanus*,
INSA'NIE, } *insania*, and *insanitas*; in, and *sanus*,
INSA'NITY. } sound.

The *insane* root, or root that causes *insanity*. *Insanie*
is produced by Mr. Steevens.

Unsoundness, as applied to the mind or faculties of
the mind; deprivation of a sound mind or understand-
ing; madness; lunacy.

BANQ. Were such things here, as we doe speake about?
Or haue we eaten on the *insane* root,
That takes the Reason prisoner.
Shakspeare. Macbeth, fol. 132.

In the days of sixth Henry, Jack Cade made a brag,
With a multitude of people; but in the consequence,
After a little *insanie* they fled tag and rag,
For Alexander Iden he did his diligence.
Wilfrid Holme. The Fall and evil Successes of Rebellion.

There is a partial *insanity* of mind and a total *insanity*. This par-
tial *insanity* seems not to excuse them in the committing of any offence
for its matter capital.

Hale. Pleas of the Crown.

Soon after Dryden's death, she [Lady Elizabeth] became *insane*,
and was confined under the care of a female attendant.
Dryden. Prose Works, vol. i. part i. p. 395. Life by Malone.

A. 638. Clovis II. is the first of the French kings who hath been
charged with *insanity*.
Jortin. Remarks on Ecclesiastical History, vol. iii. p. 396.

The frenzy of the brain may be redress'd
By med'cine well applied, but without grace
The heart's *insanity* admits no cure.

Cowper. The Task, book vi.

INSA'TIABLE, } Fr. *insatiable*; It. *insaziabile*;
INSA'TIABLENESS, } Sp. *insaciable*; Lat. *insatiabilis*,
INSA'TIABLY, } in, privative, and *satiare*, to
INSA'TIATE, } suffice or content, to give enough,
INSA'TIATELY. } from *satis*;—perhaps the Gr. *σάτι-*
ειν, to stuff or stow close.

That cannot have enough; cannot be filled, sufficed,
or contented; whose desires or appetites cannot be
contented or fulfilled.

With their vengeance *insaciable*
Now haue they him entreated so
That to report it is to lamentable.

Chaucer. The Lamentation of Marie Magdaleine, fol. 319.

The *insaciate* coueteous men are neuer content, nor wyll open their
affection, but locke vp their treasures.

Golden Boke, ch. xvii.

Salamō saith in the xxx of his prouerbes, three things are *insaci-*
able and the fourth sayth neuer, it is *inough*.

Tyndall. Workes, fol. 434. The Exposition vpon M. William
Tracie's Will.

Insatiable Time thus all things doth devour:
What ever saw the sun, that is not in Time's power?

Drayton. Poly-olbion, song 2.

There is a kinde of unreasonableness of desire and *insatiableness*
in infidelity; it never knowes when it hath evidence enough.

Hall. Works, vol. ii. fol. 70. Contemplations. Matthew called.

As the eye in its owne nature is covetous, in that it is not satisfied
with seeing, (Eccles. i. 8.) so the eye of the covetous hath a more
particular *insatiableness*.

Id. Ib. fol. 379. The Fashions of the World.

At whose deliberate and unusual birth,
The heavens were said to council to retire,
And, in aspects of happiness and mirth,
Breath'd him a spirit *insatiably* to aspire.

Drayton. The Barons' Wars, book i.

That God impartial and so rightly just,
When he had given them more than they desire,
Duely to punish their *insatiate* lust,
Pours down his plagues consuming as his fire.

Id. Moses his Birth and Miracles, book iii.

But youth had not us therewith to suffice:
For we on that *insatiately* did feed,
Which our confusion afterwards did breed.

Id. The Legend of Pierce Gaveston

Hence came the oracles, and the many methods of divination, and
the consulting with spirits, which were all adapted to that *insatiable*
thirst men had of knowing, what God thought to conceal from them.
Stillingfleet. Sermon 12. vol. iii. p. 503.

Hence that known restlessness of covetous and eager minds, in
whatsoever state or degree of fortune they are plac'd; there being no
thorow or real satisfaction, but a kind of *insatiableness* belonging to
this condition.

Shaftesbury. Characteristicks, vol. ii. p. 156. Inquiry concerning
Virtue, book ii. part ii.

By some cross accident turning him out of his old way, he comes
to alter his course, and to pursue riches as *insatiably* as formerly he
did his pleasures; so that from a sensual epicure he is become a
covetous miser; a worthy change and conversion indeed.

South. Sermons, vol. vi. p. 400

Grim as voracious wolves, that seek the springs
When scalding thirst their burning bowels wrings,
When some tall stag, fresh slaughter'd in the wood,
Has drench'd their wide *insatiate* throats with blood.

Pope. Homer. Iliad, book xvi.

In a despotism the principal person finds, that let the want, misery
and indigence of his subjects be what they will, he can yet possess
abundantly of every thing to gratify his most *insatiable* wishes.

Burke. Works, vol. i. p. 36. A Vindication of Natural Society.

INSANE.
—
INSA-
TIABLE.

INSA-
TIABLE.
—
INSCRIBE

There supine,
Of huge dimension, cov'ring half the plain,
A giant corse lay mangled, red with wounds,
Delv'd in th' enormous flesh, which, bubbling, fed
Ten thousand thousand grisly beaks and jaws,
Insatiably devouring.

Glover. *Leonidas*, book xi.

But the fierce Saracen their flight withstood,
And still *insatiate*, thirsting still for blood,
Disdain'd that one amidst the trembling band
Should 'scape with life from his destroying hand.

Hoole. *Orlando Furioso*, book xiv.

INSATISFACTION, *in*, and *satisfaction*, *q. v.* Lat. *satisfacere*, to cause to have enough; enough for the purpose, as much as is wished for. See **DISSATISFY**, and **INSATIATE**, *ante*.

Want or absence of content; of enough or *sufficient*; desire of something wanting.

The first shall be, that we beware we take not at the first either too high a strain or too weak: for if too high in a diffident nature you discourage, in a confident nature you breed an opinion of facility, and so a sloth; and in all natures you breed a farther expectation than can hold out, and so an *insatisfaction* in the end.

Bacon. *Works*, vol. i. p. 103. *Of the Advancement of Learning*, book ii.

Nor will it quit the *insatisfaction* of those which quarrel with all things, or dispute of matters, concerning whose verities we have conviction from reason, or decision from the inerrable and requisite condition of sense.

Sir Thomas Brown. *Vulgar Errours*, book i. ch. v.

INSCONCE, also written *Ensconce*, *q. v.* *in*, and *sconce*, *q. v.*; Ger. *schantz*; D. *schantse*. *Sconce*, primarily, signifies a bulwark; secondly, the head.

To cover or protect the head; to cover, protect, or secure.

And so I would have holden this course of *insconsing* every two dayes march, vntill I had bene arriued at the bay or port hee spake of.

Hakluyt. *Voyages*, &c. vol. iii. p. 257. *M. Ralph Lane*.

I would wish you to retire, and *insconse* your self in study.

Beaumont and Fletcher. *The Woman-Hater*, act v. sc. 3.

Inscon'd himself as formidable
As could be underneath a table,
Where he lay down in ambush close,
T' expect th' arrival of his foes.

Butler. *Hudibras*, part iii. can. 1.

INSCRIBE, } Fr. *inscrire*; It. *inscrivere*; Sp. *inscripção*, } *inscribir*; Lat. *inscribere*, *in*, and *INSCRIPTORS*. } *scribere*, to write, to grave.

To write on, to grave on, to entitle; to grave, to print, to draw, or delineate in or within,—as one figure within another.

To write or print the name of an individual in token of respect or gratitude, in a book, on a paper, &c.

And in the mydst thereof [a great wood] stode a pyller where as Kyng Crithrus was buried, with *inscription* of suche letters as be vsed in the countrey.

Brende. *Quintus Curtius*, book x. fol. 287.

NOR. Then, that in all you writ to Rome, or else
To forraigne princes, Ego and Rex meus
Was still *inscrib'd*: in which you brought the king
• To be your seruant.

Shakspeare. *Henry VIII.* fol. 222.

— All our law and story strew'd
With hymns, our psalms with artful terms *inscrib'd*,
Our Hebrew songs and harps in Babylon,
That pleas'd so well our victor's ear, declare
That rather Greece from us these Arts deriv'd.

Milton. *Paradise Regained*, book iv. l. 332.

But by his example afterwards, others nothing comparable to him in victorie and conquest wooon goodly titles and glorious *inscriptions* to their images, and honoured their houses with noble stiles and additions.

Holland. *Livius*, fol. 772.

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Comædies (quoth he) carry otherwhiles ridiculous epigrams or **INSCRIBE** *inscriptors*, which, considered by themselves, are nothing worth, howbeit they give a certain grace to the whole poeme.

Holland. *Plutarch*, fol. 891. *Of Common Conceptions against the Stoicks*.

O famous leader of the Belgian fleet,
Thy monument *inscrib'd* such praise shall wear,
As Varro timely flying once did meet,
Because he did not of his Rome despair.

Dryden. *Annus Mirabilis*.

I am very much pleased with a passage in the *inscription* on a monument erected in Westminster Abbey to the Duke and Dutchess of Newcastle. "Her name was Margaret Lucas of Colchester; a noble family, for all the brothers were valiant and all the sisters virtuous."

Spectator, No. 99. col. 2.

— Whither Minos came
Each ninth returning year, the king of gods
And mortals, there in secret to consult
On justice, and the tables of his law
To *inscribe* anew.

Akenside. *Pleasures of Imagination*, book iii.

The road up to the top [Montjuich,] is very steep; about half way, is the ancient burial-place of the Jews, where many large stones, with Hebrew *inscriptions*, are still lying scattered about the field.

Swinburne. *Spain*, let. 7. p. 48.

INSCROL, *in*, and *scroll*, *q. v.* See also **ESCROW** To *inscribe* upon a *scroll*.

Had you beene as wise as hold,
Young in limbs, in iudgement old,
Your answers had not beene *inscrol'd*.

Shakspeare. *Merchant of Venice*, fol. 171.

INSCRUTABLE, } Fr. and Sp. *inscrutable*; It. *INSCRUTABILITÀ*. } *imperscrutabile*; Lat. *inscrutabilis*, *in*, and *scrutari*, to search minutely.

That cannot be searched or inquired into; cannot be traced or followed; unsearchable, indiscoverable.

If thou wilt not bee content, but wilt dispute, and inquire causes of God's *inscrutable* will, then will I stand by, and looke on, and see what victordome thou shalt get.

Barnes. *Works*, fol. 278. *Free Will of Man*.

HEN. 'Tis not in Man
To yield a reason for the will of Heaven,
Which is *inscrutable*.

Beaumont and Fletcher. *The Spanish Curate*, act ii. sc. 1.

So let all our speculations when they are admitted to the most familiarities with these mysteries, be still afraid to inquire directly what they are, remembering that they are God's own *inscrutabilitie*.

Mountague. *Devoute Essayes*, Treat. 1. part ii. sec. 3.

In reference to this, doth the scripture speak of some common natural effects, as if their true causes were altogether *inscrutable*, and not to be found out.

Wilkins. *Mathematical and Philosophical Works*, vol. i. p. 172. *That the Earth may be a Planet*.

But if, before yon consecrated wall,
His will, *inscrutable*, ordains our fall,
Our bones shall mingle with that hallow'd clay,
Where once the Prince of Life, Messiah lay.

Brookes. *Jerusalem Delivered*, book ii.

INSCULP, } Fr. *insculper*; Sp. *insculpir*; Lat. *INSCULPTURE*, } *insculpere*, *in*, and *sculpere*, to *INSCULPTION*. } grave.

To ingrave, to carve or cut upon, to inscribe.

Insculption, in Tourneur, is by the Editor of the Ancient British Drama written *inscription*, which accords better with the metre.

— They haue in England
A coyne that beares the figure of an angell
Stamp't in gold, but that's *insculpt* vpon.

Shakspeare. *Merchant of Venice*, fol. 171.

Which he *insculped* in two likely stones,
For rareness of invaluable price
And cunningly contriv'd them for the nones
In likely rings of excellent device.

Drayton. *Moses his Birth and Miracles*, book i.

5 H

INSCULP.
INSECT.

What is it to have
A flattering, false inscription on a tomb,
And in men's hearts reproach?
Tourneur. Revenger's Tragedy.

For at first (saith he) [Macrobius] it was both free and usual to wear rings on either hand; but after that luxury encreased, when pretious gems and rich insculptures were added, the custom of wearing them on the right hand was translated into the left; for that hand being less employed, there by they were best preserved.
Sir Thomas Brown. Vulgar Errors, book iv. ch. iv.

His eyes he cast
O'er all the structure, lighted by the gleams
Of tapers blue attending; he surveys,
Insculptur'd round, the horrors which beset
The house of Laius.
Glover. The Athenaid, book viii.

INSEAL, also written Enseal, q. v. in, and seal, q. v.
To stamp or impress with a seal, (sigillum,) to mark,
to press, or impress.

Heard I neuer so conningly
Man speake, ne halfe so faithfully
For every thing he said there
Seemed as it inseal'd were
Or approued, for very trew.
Chaucer. The Dreame, fol. 360.

INSEAM, in, and seam, q. v. applied to a lengthened
mark of skin and flesh severed and again united.
To in seam; to indent with such mark.

Deep o'er his knee, in seam'd, remain'd the scar.
Pope. Homer. Odyssey, book xix.

INSEARCH, also written Ensearch, q. v. In, and
search, q. v. As the Fr. *cercher*, or *chercher*; to seek,
hunt, look, or inquire after. *Cotgrave.*

And when he hath insearched the vttermost that he cā, this is all
that he can lay agaynst me.
*Tyndall. Workes, fol. 252. An Answer to Sir Thomas More's
Dialogues.*

INSECT, n. } Fr. *insecte*; It. *insetto*; Sp. *in-*
INSECT, adj. } *secto*; Lat. *insecta*; in, and sec-are,
INSECTED, } to cut. See the Quotation from
INSECTILE. } Pliny.

(Many and sundrie sorts there be of insects) and well may they all
be called *insecta*: by reason of those cuts and divisions, which some
have about the necke, others in the breast and belly, the which doe
goe round and part the members of the bodie, hanging together only
by a little pipe and fistulous conveiance.

Holland. Plinie, vol. i. book xi. ch. i. fol. 310.

And what mischief do you think such things will do when we can
hardly endure the sting of that small insected animal, as now it is?
Howell. Letter 6. book ii. To Dr. T. P.

For surely many rare things may be made of this composition, and
intire insectiles of any greatness, and in any posture be inclosed there-
in.

Reliquiæ Wottonianæ, p. 465. To Sir Edmund Bacon.

The structure of the eye is in all creatures an admirable piece of
mechanism; but that observable in the eyes of insects so peculiar,
that it must needs excite our admiration.

Derham. Physico-Theology, book iii. ch. iii.

The learned write, an insect breeze
Is but a mongrel prince of bees,
That falls before a storm on cows,
And stings the founders of his house.

Butler. Hudibras, part iii. can. 2.

The insect youth are on the wing,
Eager to taste the honied Spring,
And float amid the liquid noon:
Some lightly o'er the current skim,
Some show their gayly-gilded trim
Quick-glancing to the sun.

Gray. Ode. On the Spring.

INSECTATION, Lat. *insectatio*, from *insectari*, in, and *sectari*, to follow, to pursue, to attack.
Pursuit, onset, assault, attack.

I can no further go, but put all in the handes of him for fere of
whose displeasure for the saue gard of my soule stirred by mine owne
conscience, (without insectation, or reproche laieng to any other mans)
I suffer & endure thys trouble.

*Sir Thomas More. Workes, fol. 1431. Letter to his Daughter
while in the Toure.*

INSECURE, } In, and secure, q. v. Lat. *secu-*
INSECURELY, } *rus*, i. e. *sine curâ*, without care;
INSECURITY. } careless, confident; without cause
for care; safe.

Unsure or uncertain; diffident, distrustful; unsure
or unsafe; dangerous, hazardous.

The holy Virgin could not but know, that Joseph would be troubled
with sorrow and insecure apprehensions concerning her being with
child, but such was her innocence and her confidence in God, that she
held her peace, expecting which way God would provide a remedy
to the inconvenience.

Taylor. The Great Exemplar, part i. ad sec. 2. fol. 23.

Our fears and the incommodities of flight, and the sadnesse of
exile, and the insecurities and inconveniencies of a strange and new
abode are part of the persecution.

Id. Ib. part i. ad sec. 6. fol. 103.

So long as our appetites are high and full, we shall never have
peace or safety, but dangers and insecurities of a full war, and a
potent enemy.

Id. Ib. part i. dis. 4. p. 124.

They run about the walls; and in their fears
Amphion's fortress insecure appears.

Lewis. Statius, book vii. l. 576.

The Hans Towns were liable to be buried in the victories of a
tyrant, and the trade with Egypt was exceedingly insecure and pre-
carious.

Mickle. History of the Discovery of India.

When I say secured, I mean in the sense in which the word should
always be understood at courts, that is insecurely.

Lord Chesterfield.

There is also a time of insecurity, when interests of all sorts be-
come objects of speculation.

*Burke. Works, vol. vi. p. 254. Appeal from the New to the Old
Whigs.*

INSECUTION, Lat. *insecutio*, from *insequi*, *insecu-*
tum; to follow, to pursue.

A following or pursuit.

Æacides, that wishly did intend
(Standing asterne his tall neckt ship) how deepe the skirmish drew
Amongst the Greeks; and with what ruth, the insecution grew.

Chapman. Homer. Iliad, book xi. fol. 153.

Who yet maintain'd the course
So close, that not the king's owne horse, gat more before the wheele
Of his rich chariot; that might still, the insecution feele
With the extreme haire of his taile.

Id. Ib. book xxiii. fol. 318.

INSEER, in, and seer, from *see*, q. v. and *insight*.
A looker into, an inspector, an examiner.

So this leud booke in three matters accordaunt to tho times,
lightly by a good inseer may been understand.

Chaucer. The Testament of Loue, book iii. fol. 308.

If these things han a good and a sleight inseer which y^t can souke
honny of the hard stone, oile of y^e dry rock, &c.

Id. Ib. fol. 309.

INSE'NSATE, } Fr. *insense*; It. and Sp. *in-*
INSE'NSIBLE, } *sensato*; Lat. (of the Lower
INSE'NSIBLY, } Ages) *insensatus*, in, and *sensa-*
INSENSIB'LITY, } *tus*; *senseful*.
INSE'NSIBLENESS, } Senseless or unfeeling; want-
INSE'NSELESS, } ing sense, feeling, or percep-
INSE'NTIENT. } tion; impercipient; dull, stu-

pid.

INSECTA-
TION.
INSEN-
SATE.

INSEN-
SATE.

And yet what is he that is so sower of witte, and so drouping of
braine, (I will not say) blockheaded, or *insensate*, that is not mooued
with such pleasure.

Wilson. *Arte of Rhetorique*, fol. 56.

Look ye yet for another purgatory? are ye so childish and *insen-
sible* to imagine that ye must yet go through purgatory, sith ye are
already without fault in his sight.

Frith. *Workes*, fol. 27. *An Aunsweere to Rastal's Dialogue*.

There holdeth me sometye by Almighty God as it were euē a
swone, and an *insensibilitie* for woonder.

Sir Thomas More. *Workes*, fol. 12. *The Life of John Picus*.

It is not like he [Salomon] could be so *insensate* to adore such
Deities; but so farre was the uxorious king blinded with affection,
that he gave not passage onely to the idolatry of his Heathenish
wives, but furtherance.

Hall *Works*, vol. i. fol. 1163. *Contemplations. Salomon's Defec-
tion*.

That the load-stone should by this secret virtue so draw yron to it
selfe, as that a whole chaine of needles should all hang by *insensible*
points at each other, only by the influence that it sends downe from
the first, if it were not ordinary, would seeme incredible.

Id. *Ib.* vol. i. fol. 43. *Cent. 3. Meditations and Vows*.

What must my father needs thinke, if he shall finde me sitting
sullenly at home, whiles all Israel striues who shall run first to blesse
him with their acclamations? Should I only be *insensible* of his and
the common happiness?

Id. *Ib.* fol. 963. *Contemplations. Jephtha*.

How gladly would I meet
Mortality, my sentence, and be Earth
Insensible, how glad would lay me down
As in my mother's lap.

Milton. *Paradise Lost*, book x. l. 777.

And as for those whom the misery of death seemeth to deliver from
the miseries of life, a poore and cold comfort they have (God wot) of
that *insensibility*, as if they had an evasion and escaped thereby.

Holland. *Plutarch*, fol. 496. *No pleasant Life according to Epi-
curus*.

When we are forsaken of all succours and hopes, we are fittest for
his redresse; never are we nearer to help, then when we despaire of
helpe; there is no feare, no danger but in our owne *insensibleness*.

Hall. *Works*, vol. ii. fol. 138. *Contemplations. The Bloody Issue
healed*.

And preserved it [Nature] is in plants verily and trees *insensibly*
(as Empedocles said) by the air about them, when they are refreshed
and watered thereby in convenient manner, as need requireth.

Holland. *Plutarch*, fol. 599. *Of Symposiokes*, book vi.

Now through the press the bow Pænæus bore,
And all was riot, noise, and wild uproar.
Hold lawless rustic! whither wilt thou go?
To whom, *insensate*, dost thou bear the bow?

Pope. *Homer. Odyssey*, book xxi.

Then cast his eyes on Carthage, where he found
The lustful pair, in lawless pleasure drown'd.
Lost in their loves, *insensible* of shame,
And both forgetful of their better fame.

Dryden. *Virgil. Æneid*, book iv.

Uncertain all his [the farmer's] toil,
Till lusty Autumn's luke-warm days, allay'd
With gentle colds, *insensibly* confirm
His ripening labours.

J. Philips. *Cider*, book ii.

This, says Lucretius, is the distinguishing character of a genuine
son of our sect, that he will not endure to live in exile and want and
disgrace out of a vain fear of death; but dispatch himself resolutely
into the state of eternal sleep and *insensibility*.

Bentley. *Sermon* 1. p. 31.

Panætius, one of the wisest of the Stoicks, is so far from making
insensibleness of pain the property of a wise man, that he makes it
not the property of a man.

Stillingfleet. *Sermon* 6. vol. i. p. 238.

In other men 'tis [honour] but a huff
To vapour with, instead of proof,
That, like a wen, looks big and swells,
Insenseless, and just nothing else.

Butler. *Hudibras*, part ii. can. 2. v. 394.

The warrior-virgins near a temple spy
A stately column pointing to the sky,
On this engrav'd, by his command, they saw
The tyrant's impious and *insensate* law.

Hoole. *Orlando Furioso*, book xxxvii. l. 889.

And wert thou to the *sense*,
The sacred feeling of a loss like thine,
Cold and *insensible*, thy breast were then
No mansion for humanity, or thought
Of noble aim.

Mallet. *Amyntor and Theodora*, can. 1.

It [pride] is always an ignorant, lazy, or cowardly acquiescence in
a false appearance of excellence, and proceeds not from consciousness
of our attainments, but *insensibility* of our wants.

Johnson. *The Rambler*, No. 185.

The mind is the sentient being; and as the rose is *insentient*, there
can be no sensation, nor any thing resembling sensation in it.

Reid. *Of the Human Mind*, vol. i. part ii. ch. xvi. p. 322. *Essay 2.
Of Sensation*.

INSE'PARABLE,
INSE'PARABLY,
INSE'PARABLENESS,
INSE'PARATE,
INSE'PARATELY.

Fr. and Sp. *inseparable*,
It. *inseparabile*; Lat. *insepa-
rabilis*; in, and *separabilis*,
from *separare*; and that from
se-par, i. e. *sine par*; without

match, or mate, or fellow; and, consequently, alone;
disjoined from any thing else.

That cannot be put alone; that cannot be disjoined,
disunited, or dissociated; indivisible.

Rust of defame is *inseperable*.

Chaucer. *Certaine Balades*, fol. 348.

In the persone of Christe be joyned two hole perfite natures *inse-
perably* vnite.

Stephen, Bishop of Wynchester. *An Explicatio of the true Catho-
lique Fayth*, fol. 115.

In supereminence of beatific vision, progressing the dateless and
irrevoluble circle of eternity, shall clasp *inseperable* hands with joy
and bliss, in over-measure for ever.

Milton. *Works*, vol. i. fol. 29. *Of Reformation in England*.

That valiant champion of Christ (since we are fallen upon his
name) who durst draw his sword upon a whole troupe, after all his
protestations of his *inseperableness* from his master, was yet infected
with the ayre of the high preist's hall.

Hall. *Works*, vol. i. fol. 648. *Quo Vadis?*

Which shall I first bewail,
Thy bondage or lost sight,
Prison within prison
Inseparably dark?

Milton. *Samson Agonistes*, l. 155. p. 84.

This is, and is not Cressid:
Within my soule, there doth conduce a fight
Of this strange nature, that a thing *inseperate*,
Diuides more wider then the skie and earth.

Shakspeare. *Troilus and Cressida*, fol. 102.

Neyther whoremongers, neyther adulterers, shall inherit the king-
dome of God. This horrible iudgement of God yee be escaped
through his mercy, if so be that yee live *inseperately*, according to
God's ordinance.

Homilies. *An Homily of the State of Matrimony*, part ii. p. 240.

§. 14. Thirdly, The parts of pure space are immovable, which fol-
lows from their *inseparability*; motion being nothing but change of
distance between any two things: but this cannot be between parts
that are *inseparable*; which therefore must needs be at perpetual
rest one amongst another.

Locke. *Of Human Understanding*, book ii. ch. xiii. sec. 14.

That, which exists necessarily, or in the idea of which existence
and necessity are *inseparably* and necessarily connected, must either
therefore be necessary, because it exists; or else it must therefore
exist, because its existence is necessary.

Clarke. *Works*, vol. ii. p. 755. *The Answer to a Seventh Letter, &c.*

Jones stood upon a point of law, of the *inseparableness* of the pre-
rogative from the person of the king.

Burnet. *Own Times. Charles II. Anno 1681*.

INSEN-
SATE.INSEPA-
RABLE.

INSEPA-
RABLE.

INSHADE.

It is not to be wondered at, that injustice and absurdity should be inseparable companions.

Burke

Works, vol. i. p. 67. *A Vindication of Natural Society.*

And such expence, as pinches parents blue
And mortifies the lib'ral hand of love,
Is squander'd in pursuit of idle sports
And vicious pleasures; buys the boy a name,
That sits a stigma on his father's house,
And cleaves through life inseparably close
To him, that wears it.

Cowper. *The Task*, book ii.

INSE'RT, } Fr. *inserer*; It. *inserire*; Sp. *in-*
INSE'RTION. } *serir*; Lat. *inserere*; *in*, and *serere*, to
knit or join.

To knit or join in or together; to put or place in, to
set in—to ingraft.

I have, good reader, in the exposition of these wordes of our Sa-
viour, *inserted* the incorporacion of hym and vs together, by the re-
ceiuing and eating of his owne body into oares: I have not doone it, &c.
Sir Thomas More. *Workes*, fol. 1053. *Answer to the Poysoned*
Boke.

Many of the Fathers and Ecclesiastical Historians, especially the
Jewish Rabbins, (taking their highest learning of Cabala, but from
antique and successive report,) have *inserted* upon tradition many
relations current enough, where holy writ crosses them not.

Selden. *Illustrations of Drayton's Poly-olbion*, song 1.

Now the cleft rind *inserted* grafts receives,
And yields an offspring more than Nature gives.

Pope. *Vertumnus and Pomona.*

Can he deny that the words *upon God*, supplied in the version,
are manifestly understood in the original? The Greek word (Acts,
vii. 59.) is *συναλούμενος*, calling upon; and our author is uncom-
monly honest, when he charges one word, *God*, and not two, *upon*
God, to be the *insertion*.

Bentley. *Of Free-thinking*, p. 139. Remark 36.

The bud *inserted* in the rind,
The bud of peach or rose,
Adorns, though diff'ring in its kind,
The stock whereon it grows,
With flow'r as sweet, or fruit as fair,
As if produc'd by Nature there.

Couper. *To the Rev. Wm. Cawthorn Unwin.*

I would not be understood to speak in prejudice of Lucan, who has
not only adorned his subject by this digression from it, but fully com-
pensated for its unseasonable *insertion*.

Lewis. *Statius*, book iv. v. 667. note.

INSERVIENT, Lat. *inserviens*, present participle
of *inservire*; *in*, and *serv-ire*, to serve.

Serving, doing, or performing *service*; administering
to, conducting to.

The other (by which tis conceived the drink doth pass) is the
weazon, rough artery, or wind-pipe, a part *inservient* to voice and
respiration.

Sir Thomas Brown. *Vulgar Errours*, book iv. ch. viii.

By conducting the spirits into the nerves and muscles *inservient* to
the motion of the limbs, [musick] doth make the patient leap and
dance, till he have put himself into a sweat, that breathes out much
of the virulent matter.

Boyle. *Works*, vol. ii. p. 181. *The Usefulness of Natural Philo-*
sophy, part ii. ch. xv. es. 5.INSET, *in*, and *set*, *q. v.*

To put or place in, to infix.

So that when these things stinten for to sowen in eares, the sorow
that is *inset* greueth the thought.

Chaucer. *The second Booke of Boecius*, fol. 217.

INSHADE, *in*, and *shade*, *q. v.* which Tooke thinks
means *separated*, (A. S. *scead-an*,) *sc.* from the weather,
the sun, &c. It is here used consequentially.

Having different degrees of light or dark, of any
colour.

Whose lilly-white, *inshaded* with the rose,
Had that man seene, who sung th' *Aeneidos*,
Dido had in oblivion slept, and she
Had given his Muse her best eternitie.

Browne. *Britannia's Pastorals*, book i. song 5.

INSHEATH, *in*, and *sheath*, *q. v.* which Tooke
thinks is the third person of the A. S. *scead-an*, to se-
parate, (see SHADE, *ante*,) to seclude, to retire. Con-
sequently,

To hide, to cover, in a case called a *sheathe*.

On high he hung the martial sword *insheath'd*,
The shield with ribbons dress'd, and spear with ivy wreath'd!

Hughes. *The Triumph of Peace.*

INSHIP, *in*, and *ship*, *q. v.* Embarked; gone on
board of *ship*.

And so, my Lord Protector, see them guarded,
And safely brought to Douer, wherein *ship'd*, [*inship'd*,]
Commit them to the fortune of the sea.

Shakspeare. *Henry VI. First Part*, fol. 115.

INSHRINE, more commonly written *Enshrine*, *q. v.*
In, and *shrine*, *q. v.* Lat. *scrinia*, a casket.

To deposit, to place in a *shrine* or casket, in a place
of security; and, thus, to store or treasure up, as a thing
consecrated; to protect, to cover.

Philoctes, neere o'rgone with greefe,
His ashes did conuaye

To Italy, *inshrined* in

His temple there to stay.

Warner. *Albion's England*, book iii.

A tomb, indeed, with fewer sculptures grac'd
Than that Mausolus' pious widow plac'd,
Or where *inshrin'd* the great Darius lay.

Pope. *The Wife of Bath.*

Then from the car they 'light, (at once from view
Dissolv'd in air, the wondrous car withdrew,)
Still with the cloud *inshrin'd* on foot they fare,
And down the mountain to the vale repair.

Hoole. *Jerusalem Delivered*, book x.

INSIDE, *n.*, *in*, and *side*, *q. v.* A. S. *sid*, of unknown
Etymology. Applied, generally, to

The inner or interior part; opposed to the outer or
exterior part, the *outside*.

Except a man would wene, that wheras the payn is great to haue
a knyfe to cut his fleshe on the *outsyde* fro the skyn inwarde; the
payne would be much lesse, if the knyfe myght beginne on the *in-*
syde, and cutte fro the middes outward.

Sir Thomas More. *Workes*, fol. 1256. *A Dialogue of Comforte.*

Mildly it kiss'd our sails, and fresh and sweet,
As to a stomach starv'd, whose *insides* meet,
Meat comes, it came.

Donne. *Letters. To Mr. Christopher Brook. The Storm.*

Though one should turn you topsy-turvy, and *inside-out*, [you] are
but a grammarian.

Milton. *Works*, vol. i. fol. 458. *A Defence of the People of Eng-*
land, &c.

At the great day of trial he will thoroughly anatomize us, and lay
our very *inside* perfectly open and naked to the view of the whole
world, to the sight of men and angels.

Bishop Bull. *Works*, vol. ii. p. 16. *Sermon 15.*

There is manifest appearance of design in placing the organ of
smell in the *inside* of that canal, through which the air is continually
passing in inspiration and expiration.

Reid. *Inquiry into the Human Mind*, ch. ii. sec. 1. *Of Smelling.*

INSIDIOUS, } Fr. *insidieux*; It. and Sp. *insi-*
INSIDIOUSLY, } *dioso*; Lat. *insidiosus*, from *insi-*
INSIDIOUSNESS, } *diæ*, *ab insidendis viis ad dolosè*
INSIDIATOR. } *aliquem intercipiendam*; from be-
setting the ways to intercept any one by surprise, craft,
or treachery. And thus, consequentially,
Crafty, wily; holding out false pretences, treacherous.

INSHADE.

INSIDI-
OUS.

INSIDI-
OUS.

There be nowe meruelous subtile craftinesses exercised by courtes)
insidiously wylinesses.

Joye. Exposition of Daniel, ch. xi.

INSIGNI-
FICANT.

Now these men *insidiously* obseruing Daniel) espied him praying
and making supplication to his God. *Id. Ib.* ch. vi.

They [kings] are most exposed to dangers and disasters, (standing
like high towers, most obnoxious to the winds and tempests of for-
tune,) having usually many envious ill-willers, many discontented
malcontents, many both open enemies and close *insidiators*.

Barrow. Works, vol. i. fol. 132. *Sermon* 10.

The crafty Hermes from the god convey'd
A drove, that separate from their fellows stray'd;
The theft an old *insidious* peasant view'd,
(They call'd him Battus in the neighbourhood.)

Addison. Ovid. Metamorphoses, book ii.

He [the upright man] hath little of the serpent (none of its lurking
insidiousness, of its surprising violence, of its rancorous venom, of its
keen mordacity,) but much of the dove, all its simplicity, its gentle-
ness, its fidelity, its innocence, in his conversation and commerce.

Barrow. Works, vol. i. fol. 65. *Sermon* 5.

So seeks the swain by night his doubtful way,
Led by th' *insidious* meteor's fleeting ray.

Blackmore. On the Death of Stella.

Pope was not the only man he [Addison] *insidiously* injured,
though the only man of whom he could be afraid.

Johnson. Works, vol. x. p. 97. *The Life of Addison*.

INSIGHT, *in*, and *sight*. A. S. *sith*, or *sithe*, *i. e.*
the faculty which *seeth*; the third person singular of
the indicative of *seon*, *videre*, to *see*. Applied not
only to

The faculty which *seeth*, looketh into, or examineth;
but to that which is *seen*, to the skill or knowledge
gained by *seeing*, looking into, or examining; an in-
spection, a view of the *inner*, component, or active
qualities, the constituent or efficient parts.

So that to fore ne behynde
He seeth no thyng, but as the blynde
Without *insight* of his courage,
He doth meruailes in his rage.

Gower. Conf. Am. book vi. fol. 134.

He, by the longe and often alternate prooffe, as well of prosperitee
as aduerse fortune, had gotten by greate experience the very mother
and mastres of wisdom, and depe *insight* in polittike and worldly
driftes.

Hall. Richard III. The second Yere.

Where silent Night might seeme all faultes to hide,
Then was I by thy searching *insight* tride;
And then by thee was guiltlesse found
From ill word and ill meaning sound.

Sir Philip Sidney. Psalm 17.

Vntill that brasen wall they vp doe reare:
For, Merlin had in magicke more *insight*,
Than euer him before or after liuing wight.

Spenser. Faerie Queene, book iii. can. 3.

Although I have acquired no small *insight* into the manners and
conversation of men, yet I could not make proportionable advances in
the way of science and speculation.

Guardian, No. 35.

To return to our author, [Procopius.] Under Belisarius he had
an *insight* into almost all the secrets of state, which gives weight and
authority to his history.

Jortin. Remarks on Ecclesiastical History, vol. iii. p. 150.

INSIGNIFICANT, } *In*, privative, and *signifi-*
INSIGNIFICANTLY, } *cant*, *q. v.* Lat. *significans*,
INSIGNIFICANCE, } present participle of *signifi-*
INSIGNIFICANCY. } *care*; *q. d.* *signum facere*, to
make a sign or mark.

Making no sign or mark; having no meaning; de-
noting nothing; *sc.* to the purpose; immaterial, unim-
portant, inconsequential, ineffectual.

But in the mean time, what school-boy, what little *insignificant*
monk could not have made a more elegant speech for the king, and in
better Latin than this royal advocate has done?

Milton. Works, vol. i. fol. 449. *A Defence of the People of Eng-*
land, &c.

When birds, especially by the fabrick of their tongue and palate, are
taught to use articulate words, yet they understand not their import,
nor do render any conceptions of their phantasie by them, nor can
answer a question by them, but use them *insignificantly*, as the organ
or pipe renders the tune which it understands not.

Hale. Origin of Mankind, ch. ii. sec. 1.

Here have I rul'd long undisturb'd with broils,
And laugh'd at heroes and their glorious toils.
My annals are in mouldy mildews wrought,
With easy *insignificance* of thought.

Garth. The Dispensary, can. 1. l. 187.

Of the need of discipline, and of the danger or *insignificancy* of
committing it to the bishops, the good king was very sensible.

Strype. Memorials. Edward IV. Anno 1553.

Human nature is so framed as not to be regulated and kept within
due bounds without laws; and laws must be *insignificant* without the
sanction of rewards and punishments, whereby men may be induced
to the observance of them.

Bishop Wilkins. Of Natural Religion, book i. ch. xi. p. 145.

It is not to be supposed that he will ever consent to any bill which
would divest him of his privileges, and reduce him, from being the
first person in the nation, to a state of *insignificance*.

Beattie. Moral Science, part iii. ch. xi. sec. 4.

Jerom wrote against him [Helvidius] at the request of many pious
brethren, "*fratrum precibus*," and treats him as an *insignificant*
blockhead; but so he treated every one with whom he had contro-
versies.

Jortin. Remarks on Ecclesiastical History, vol. iii. p. 44.

[The squirrel] there whisks his brush,
And pricks his ears, and stamps, and cries aloud,
With all the prettiness of feign'd alarm,
And anger *insignificantly* fierce.

Cowper. The Task, book iv.

INSIGNMENT, Lat. *insigne*, *in*, and *signum*, a
mark or sign.

An exhibition of, a direction to, some mark or *sign*
by which one thing may be known from another.

I found in the hous of Chremes his sonne Gysippus, of min owne
age, and in euery thing so lyke to me, that neyther his father, nor
any other man, coude discerne of vs the one frome the other, but by
our owne *insignement* or shewyng.

Sir Thomas Elyot. The Governour, book ii. ch. xii.

INSIMULATE, Fr. *insimulé*, accused of, charged
with. Cotgrave. Lat. *insimulare*, *in aliquem simulatè*
agere. Vossius. See TO DISSEMBLE.

To act against any one upon false pretences; to
feign or pretend charges or accusations; to charge or
accuse.

These bolde shamelesse heretikes haue of longe whyle neither
letted nor ceased falsly to *insimulate* & accuse the churche of God.

Sir Thomas More. Workes, fol. 340. *The Second Part of the*
Confutation of Tyndall.

INSINCERE, } Lat. *insincerus*; *in*, privative,
INSINCERELY, } and *sincerus*, *i. e.* *sine cerâ*, applied
INSINCERITY. } to honey, freed from the mixture
of wax. And thus, generally,

Freed from the mixture of any impurity, of any thing
foul, polluted, or corrupt. And *insincere*,

Impure, corrupt; uncandid, disingenuous, faithless,
unworthy of trust or confidence.

If there shal no more *insinceritee* of doctryne appere in the wryt-
inges of them that so will saye, then the common consente of the
Christian world dooeth finde and judge in Erasmus: I doubt not but
theyr weorkes shal be of al good people approued, desyred, en-
braced, and folowed.

Udall. Actes. Preface.

Thus standeth this passage dismembred, mis-shaped, and abused
by my opposers to their advantage and small reputation, for dealing
in the case so *insincerely* and calumniously in their informations.

Mountague. Appale to Cæsar, ch. iv. p. 26.

But, ah! how *insincere* are all our joys!

Which, sent from heaven, like lightning make no stay;
Their palling taste the journey's length destroys,
Or grief sent post o'ertakes them on the way.

Dryden. Annus Mirabilis.

INSIGNI-
FICANT
—
INSIN-
CERE.

INSIN-
CERE.INSINU-
ATE.

These were the archbishop's correctings of some of Mr. Hooker's expressions; or rather, as Mr. Travers has *insincerely* misrepresented, his assertions.

Strype. Life of Whitgift, vol. i. p. 453. Anno 1585.

I do not say that a perfection in holiness is required, but there must be a constant, uniform, and sincere endeavour after it; by avoiding all known and wilful sins, and doing all our duties to God in such a manner as our conscience cannot charge us with gross neglect or *insincerity*.

Stillington. Sermon 3. vol. iv. p. 123.

Tell her [the world] again, the sneer upon her face,
And all her censures of the work of grace
Are *insincere*, meant only to conceal
A dread she would not, yet is forc'd to feel.

Couper. Conversation.

What men call policy and knowledge of the world, is commonly no other thing than dissimulation and *insincerity*.

Blair. Sermon 17. vol. v. p. 269.

INSINEW, *i. e.* strung, or strong, with *sinews*, or nerves, strengthened, braced—nerved. See **SINEW**.

Each severall article herein redress'd,
All members of our cause, both here, and hence,
That are *insinew'd* to this action,
Acquitted by a true substantiall forme.

Shakspeare. Henry IV. Second Part, fol. 92.

INSINUATE, } Fr. *insinuer*; Sp. *insinuar*;
INSINUANT, } It. *insinuare*; Lat. *insinuare*, (*in*,
INSINUATING, *n.* } and *sinus*, the bosom, *in sinum*
INSINUATION, } *immittere*, to put into the bosom;)
INSINUATIVE. } To get into the bosom, the heart; *sc.* by winning favour; by address or adroitness; "to creep, wind, steal, convey himself into; gently to intrude." Cotgrave. To introduce by indirect means, by circuitous courses.

By these woordes of the meate euerlastyng, our Sauour dyd as the old holye doctours declare, *insinuate*, and secretelye sygnifye to theym, the meate of hys owne blessed person.

Sir Thomas More. Workes, fol. 1045. Aunsweare to the Poysoned Boke.

There is ayer also, which *insinuating* it selfe by passages, and holes, into the very bowels of the earth, doeth puffed up the nourishment of so huge a fire, together with saltpeter.

Hakluyt. Voyages, &c. vol. i. fol. 556. The true State of Island.

For he gaue them an *insinuacion* & signification therof, in that he said, And y^e bred that I shall geue you is my fleshe.

Sir Thomas More. Workes, fol. 1112. Aunsweare to the Poysoned Boke.

But the Romanes espied where there was a breach made and lane left between, and there they would *insinuate* and wind in with their rankes and files.

Holland. Livius, book xlv. fol. 1197.

Close the serpent sly
Insinuating, wove with Gordian twine
His breaded train, and of his fatal guile
Gave proof unheeded.

Milton. Paradise Lost, book iv. l. 348.

Some are wont to have this devise, namely, in taking their time and opportunity to commend those who loue, chuse, and do the selfesame things, and briefly who are of the like conditions, and given to the same humour with themselves, do wind and *insinuate* into the grace and favour of the hearer, and by such an occasion draw his heart unto them.

Holland. Plutarch, fol. 251. Self Praise without incurring Envy

Not so quick perhaps of conceit, as slow to passion; and commonly less inventive than judicious, howsoever proving very plausible, *insinuant*, and fortunate men.

Reliquiæ Wottonianæ, p. 78. Of Education.

In the severest considerations of their persons, in their educations, in their *insinuations* into favour, in managing that favour, in their whole education, they were as distant, as unfit, as impossible for parallels as any two vertuous and great persons we can direct our discourse to.

Id. lb. p. 185. The Disparity.

God, rather than man, once in many ages, calls together the prudent and religious counsels of men, deputed to repress the incoach-

ments, and to work off the inveterate blots and obscurities wrought upon our minds by the subtle *insinuating* of error and custom.

Milton. Works, vol. i. fol. 162. The Doctrine and Discipline of Divorce.

Is a man conscionable? he is an hypocrite: is he conformable? he is unconscionable: is he plaine dealing? he is rudely uncivil: is he wisely *insinuate*? he is a flatterer.

Hall. Works, vol. i. fol. 466. The Great Impostor.

Why do they not consider, that it [childhood] is therefore more docible of evill, since wickednesse is both more *insinuate* and more plausible than vertue, especially when it meets with an untutored judge.

Id. lb. fol. 640. Quo Vadis?

Horace laughs to shame all follies, and *insinuates* virtue, rather by familiar examples than by the severity of precepts.

Dryden. Dedication to Juvenal.

The counsel, finding their *insinuations* and aggravations of the charge against him so easily blown away by these and other answers, made up with passion what they wanted in the weight of reason.

Ludlow. Memoirs, vol. iii. p. 75.

Cervantes makes Don Quixote say—If the stories of chivalry be lies, so must it also be, that there ever was a Hector, or an Achilles, or a Trojan war—a sly stroke of satire, by which this mortal foe of chivalry would, I suppose, *insinuate* that the Grecian romances were just as extravagant and as little credible, as the Gothic.

Hurd. Works, vol. iv. p. 272. On Chivalry and Romance.

Give not therefore a ready ear to the officious *insinuations* of those who, under the guise of friendly concern, come to admonish you, that you ought to stand on your guard against those whom they see you disposed to trust.

Blair. Sermon 17. vol. iv.

INSIPID, } Fr. *insipide*; It. and Sp. *insipido*;
INSIPIDITY, } Lat. *insipidus*, *in*, and *sapere*, which some think was first
INSIPIDLY, } applied to things of good or ill
INSIPIENCE, } taste; and, thence, to the mind;
INSIPIENT, *n.* } others reverse the order, *Insipid*, as applied to the former, is used as equivalent to

Tasteless; without relish or flavour; as applied to the latter,

Witless, spiritless, dull, stupid
Insipience, stupidity, folly.

Verely, if he admitte the booke of Sapience to be true and autentike, I feare me it will go nye to proue hym an *insipient* for grauntyng that there is a purgatory.

Frith. Workes, fol. 40. Aunsweare to Sir Thomas More.

We of th' adult'rate mixture not complain,
But thence more characters of virtue gain;
More pregnant patterns of transcendent worth,
Than barren and *insipid* fruit brings forth.

Carew. To William D'Avenant.

This Jonathas, this innocent young man,
Giving unto her words full credence,
The ring her tooke of his *insipience*.

Browne. The Shepheurd's Pipe. Eclogue 1.

The two qualities upon whose account chymists are wont to call a body phlegm or water, are its appearing to them *insipid*, and its being of a volatile and fugitive nature.

Boyle. Works, vol. i. p. 652. The Producibleness of Phlegm or Water.

But his [Horace] wit is faint; and his salt, if I may dare to say so, almos *insipid*.

Dryden. Dedication to Juvenal.

How pitiful, flatly, and *insipidly* will they [our pretty notions, and fine-spun controversies] taste, in comparison to the divine entertainments of the spiritual life?

Sharpe. Works, vol. i. p. 22. Sermon 1.

The same quicksilver may also serve to shew, by its disposition to fly away in the fire, that volatility, even in conjunction with *insipidness*, is no certain mark of an elementary or simple, nor consequently of a primordial body.

Boyle. Works, vol. i. p. 652. The Producibleness of Phlegm or Water.

Some harsh 'tis true
Pick'd from the thorns and briars of reproof,
But wholesome, well-digested; grateful some

INSINU-
ATE.

INSIPID.

INSIPID.

To palates, that can taste immortal truth ;

Insidid else, and sure to be despis'd.Cowper. *The Task*, book iv.

INSLAVE.

Thrasylbulus had now banquetted on flattery, till he could no longer bear the harshness of remonstrance or the insipidity of truth.

Johnson. *The Rambler*, No. 162.

INSI'ST, } Fr. *insister*; It. *insistere*; Sp. *insis-*
 INSI'STURE. } *tir*; Lat. *insistere*; *in*, privative, and
sistere, to stand.

To stand upon, firmly; to abide or rest upon, to dwell upon; press or urge, earnestly or steadily.

I vrg'd you further, then you scratch'd your head,
 And too impatiently stamp't with your foot:
 Yet I *insisted*, yet you answer'd not,
 But with an angry wafter of your hand
 Gave sign for me to leave you.

Shakspeare. *Julius Cæsar*, fol. 116.

Sharply thou hast *insisted* on rebuke,
 And urg'd me hard with doings, which not will
 But misery hath wrested from me.

Milton. *Paradise Regained*, book i. l. 468.

The heavens themselves, the planets, and this center,
 Observe degree, priority, and place,
Insisture, course, proportion, season, forme,
 Office, and custome, in all line of order.

Shakspeare. *Troilus and Cressida*, fol. 82.Without further *insisting* on the different tempers of Juvenal and Horace, I conclude, that the subjects which Horace chose for satire are of a lower nature than those of which Juvenal has written.Dryden. *Dedication to Juvenal*.The ruling Jacobins *insist* upon it, that even the wars which they carry on with so much obstinacy against all nations, are made to prevent the poor from any longer being the instruments and victims of kings, nobles, and the aristocracy of burghers and rich men.Burke. *Works*, vol. vii. p. 264. *On the Conduct of the Minority*.INSITION, Lat. *insitio*, from *inserere*, *insitum*, to insert. See INSERT, *ante*.

Insertion, or junction of one thing into another, inoculation, ingrafting.

And therefore the sympathy of these needles is much of the same mould with that intelligence which is pretended from the flesh of one body transmuted by *insition* into another.Sir Thomas Brown. *Vulgar Errors*, book ii. ch. iii.The bearing or not bearing of the cions of a cherry-tree the first year of its *insition* is by many gardeners looked upon as a thing merely contingent.Boyle. *Works*, vol. i. p. 341. *Of Unsuccessful Experiments*.I have also made great variety of trees, bearing fruit both for food and physick, those too capable of being meliorated and improved by transplantation, stercoration, *insition*, pruning, watering, and other arts and devices.Ray. *The Wisdom of God in the Creation*, part i. p. 189.INSLAVE, more commonly written *Enslave*, *q. v.* *in*, and *slave*. Vossius thinks that from the *Slavi*, reduced by the Germans to servitude, the name was extended to the captives or servants of other nations; to those in a state of servitude.

To reduce to servitude or captivity; to deliver over, or consign to bondage.

On the contrary there is but too much cause to fear, that they are not at all sincerely and really desirous to be satisfied in the true state of things, but only seek, under the pretence and cover of infidelity, to excuse their vices and debaucheries; which they are so strongly *inslaved* to, that they cannot prevail with themselves upon any account to forsake them.Clarke. *Evidences of Natural and Revealed Religion*, p. 149.The Greeks, on the contrary, seduced by the charms of a studied eloquence, or *inslaved* to the tenets of a conceited philosophy, require the Gospel to be preached in agreement with their notions and prejudices.Hurd. *Works*, vol. viii. p. 167. *Remarks on Mr. Weston's Enquiry*, &c.INSNARE, also, and perhaps more usually, written INSNARE. *Ensnare*, *q. v. in*, and *snare*, *q. v.*

To catch or take by guile; to allure, to inveigle, to entrap, to entangle.

IN-SOLENT.

Her flexen haire, *insnaring* all beholders,
 She next permits to wave about her shoulders.

Browne. *Britannia's Pastorals*, book i. song 5.It would perhaps be less scandal to divorce a natural disparity, than to link violently together an unchristian dissension, committing two *insnared* souls inevitably to kindle one another, not with the fire of love, but with a hatred irreconcilable.Milton. *Works*, vol. i. fol. 183. *The Doctrine and Discipline of Divorce*.

Let these
Insare the wretched in the toils of law,
 Fomenting discord and perplexing right.

Thomson. *Autumn*.

Not with an aspect rivalling the pow'r
 Of fatal Helen, or th' *insnaring* charms
 Of love's soft queen, but such as far surpass'd
 Whate'er the lily, blending with the rose,
 Spreads on the cheek of beauty soon to fade.

Glover. *Leonidas*, book ix.

INSOCIABLE, } Also written *Unsociable*, *q. v.*
 INSOCIABILITY. } *In*, and *sociable*, *q. v.* Fr. and
 Sp. *insociable*; Lat. *insociabilis*; *in*, and *socius*, a
 follower or companion.

That cannot be followed or joined as follower, or companion; generally, that cannot be joined or united; averse from, inconsistent with, the company of others of the same kind.

When shall our life become beastly, savage, and *insociable*? Mary when, the laws being taken away, there shall be left remaining books, and discourses, inciting and soliciting men unto pleasure: when it shall be thought and believed, that the world is not ruled and governed by God's providence; when they shall be deemed sages and wise men, who spit against honesty and virtue.Holland. *Plutarch*, fol. 919. *Against Colotes the Epicurean*.

If this austere *insociable* life,
 Change not your offer made in heate of blood:
 Then at the expiration of the yeare,
 Come challenge me.

Shakspeare. *Love's Labour Lost*, fol. 143.Then that the lowest ledge or row be merely of stone, and the broader the better, closely laid, without mortar, which is a general caution for all parts in building, that are contiguous to board or timber, because lime and wood are *insociable*.Reliquiæ Wottonianæ, p. 19. *Of Architecture*.This ill-will had been much increased by their superior aversion to Christianity, considered by them as a sect of Judaism; which had carried its *insociability* as far, and its pretensions much farther.Warburton. *Works*, vol. v. p. 128. *The Divine Legation*, book v. sec. 4.INSOLATION, Fr. *insolation*; Sp. *insolar*; Lat. *insolare*, (*in*, and *sol*, the sun,) to sun or expose to the sun.

An exposition to the sun or sunshine.

We use these, according to their several heights and situations, for *insolation*, refrigeration, conservation, and for the view of divers meteors; as winds, rain, snow, hail, and some of the fiery meteors also.Bacon. *Works*, vol. i. p. 364. *New Atlantis*.I am almost become confident, that one of my thermometers, by such *insolation*, as may be had in England from our stone walls, hath lost some inches of liquor.Boyle. *Works*, vol. vi. p. 394. *Letter from J. Beale to Mr. Boyle*, February 6, 1665.

INSOLENT, } Fr. *insolent*; It. and Sp. *insolente*;
 INSOLENTLY, } Lat. *insolens*, non solens, solitum
 INSOLENCE, } *modum excedens*, not usual or cus-
 INSOLENCY. } tomary, exceeding, assuming more
 than, the usual or customary mean or measure; and,
 consequently, presumptuous, arrogant; *in*, privative,
 and *solens*, usual or customary.

IN-
SOLVENT.
—
INSOLV-
ABLE.

Unusual; presuming or arrogating beyond measure;
**presumptuous, arrogant, impudently proud or con-
temptuous.**

Insolent is he that despiseth in his judgement all other folk, as in
regard of his value, of his conning, of his speking, and of his bering.
Chaucer. The Persones Tale, vol. ii. p. 313.

Ye shall not find in me such *insolence*.

Id. The Court of Loue, fol. 353.

Through the whiche victorie Phrahartes beyng made more proude
and *insolēt*, when as he persisted to deale cruellie in manie thynges, he
was dryuen into exile, by his owne subjectes.

Arthur Goldyng. Justine, fol. 175.

Wyth those spoiles he put vpon him their euyl maners: and the
insolency of the mynde, folowed the pryde of the aparayle.

Brende. Quintus Curtius, book vi. fol. 151.

But shee thereof grew proud and *insolent*,

That none she worthy thought to be her fere,

But scorn'd them all that loue vnto her ment.

Spenser. Faerie Queene, book vi. can. 7.

Here, Breedon, having heard his praises all the while,
Grew *insolently* proud.

Drayton. Poly-olbion, song 14.

They now puft vp with sdeignfull *insolence*,
Despise the brood of blessed Sapience.

Spenser. The Teares of the Muses.

But tract of time, and long prosperitie,

(That, nource of vice, this of *insolencie*)

Lulled the shepheards in such securitie,

That not content with loyall obeysance,

Some gan to gape for greedy gouernance.

Id. Shepherd's Calendar.

The clergy, according to the genius of that religion, having their
authority fortified with such severe laws, were now more cruel and
insolent than ever.

Burnet. History of the Reformation, book i. p. 48.

The interpreter of Hans Bloome names it (Tænia) the top of a
pillar, but very *insolently*; it being indeed the small fascia part of the
Doric architrave.

*Evelyn. Miscellaneous Writings, p. 393. Of Architects and Ar-
chitecture.*

Therefore I do not design to be exposed to such an *insolence* as
this that you have committed against me, in treating me like one of
your burghers, as well by the paper left in my house, as by the ring-
ing of the bell, whereof you make mention.

*Sir Wm. Temple. Works, vol. ii. p. 158. To the Procurator of
the Court of Holland.*

The bishops in those days, particularly in Africk, doubted much,
whether, upon the *insolencies* of heretics or schismatics, they might
desire the emperor to execute those laws for fining, banishing, and
other restraints.

Burnet. History of the Reformation, book i. p. 42.

In all my conduct, *insolent* of heart!

What hast thou mark'd so abject and so mean,

That thy foul tongue its licence thus avows?

Smollett. The Regicide, act ii. sc. 7.

When proud Iberia, *insolently* vain,

Dar'd to dispute the empire of the main;

Britannia, thoughtful, her ambition ey'd,

"And where are all my boasted sons?" she cry'd.

Boyse. The Birth-day of Admiral Vernon.

INSO'LUBLE, } Fr. and Sp. *insoluble*; It. *in-*
INSO'LUBLE, } *solubile*. See INDISSOLUBLE,
INSO'LUBLENESS. } *ante*.

That cannot be disjoined or disunited, loosened or
relaxed; inseparable, indestructible. Met.

That cannot be loosened or freed; disentangled or
explained; inexplicable.

All Tyndalles tryblinge sophisticacions, whyche he woulde shoulde
seeme so solempne subtilie *insolubles*, shall se proued very frātique
folyes.

*Sir Thomas More. Workes, fol. 355. The Second Part of the
Confutation of Tyndall.*

What meruayle is it, though there be in al places contention infi-
nite, and that good lawes be tourned into sophemes and *insolubles*, sens
euery where fidelitie is constrainned to come in trial, and credence
(as I mought saye) is become a vagabounde.

Sir Thomas Elyot. The Governour, book iii. ch. vi.

Whom, when our leaders espied hard by arraunging themselves
thicke and close together into squadrons, they made a stand, and stirred
not a foot, whiles the Antepilani, the Hastati, and the formost of
every ranke in the wayward stood firme and fast, like a strong and
insoluble wall.

*Holland. Ammianus Marcellinus, fol. 71. Constantius and
Julianus.*

Thus spoke to Ithacus: "To guard with bands

Insoluble these gifts, thy care demands:

Lest, in thy slumbers on the wat'ry main,

The hand of rapine make our bounty vain."

Pope. Homer. Odyssey, book viii.

And here consider that wonderful faculty of the stomachs of all
creatures, to *dissolve* all the several sorts of food appropriate to their
species; even sometimes things of that consistency, as seem *in-*
soluble.

Derham. Physico-Theology, book iv. ch. xi.

I shall return to Doctor More, and consider the objection he frames
from the supposed *insolubleness* of it.

Boyle. Works, vol. iii. p. 624. An Hydrostatical Discourse, &c.

His lordship supposes, that the notion of God's moral attributes
gave birth to an *insoluble* question concerning the origin of evil; and
that this occasioned the invention of the mischievous hypothesis of
the two principles.

*Warburton. Works, vol. ii. p. 244. The Divine Legation, book ii.
Appendix.*

INSOLVENT, } In, and solvent, q. v. Lat. *sol-*
INSO'LVCNCY. } *vens*, present participle of *solvere*,
to loosen, to free, to free from debt, or the consequence
of debt; and, thus, to pay. See DISSOLVE.

Not paying; not being able, not having the means to
pay.

If his father was *insolvent* by his crime, the punishment was to go
no further than the fault, and therefore no torment was entail'd: but
if he were *insolvent* by misfortune, neither the father nor the son, for
that, could deserve any further evil.

Taylor. Rule of Conscience, book iii. ch. ii. fol. 515.

With this only caution, that if the father be under torment or
imprisonment for *insolvency* the son be no way oblig'd to that;
because whether the *insolvency* of the father be by his fault or mis-
fortune, still the son is not oblig'd.

Id. Ib.

Instead of that general custom of modern barbarians to bury
insolvents alive, this polite and humane people [the Egyptians] had
a law of greater efficacy, which denied burial to them when dead.

*Warburton. Works, vol. ii. p. 121. The Divine Legation, book ii.
sec. 4.*

The interest of money is greater or less, according to the scarcity
or plenty of money in the country; and according to the greater or
less risk there may be of *insolvency* on the part of the borrower.

Beattie. Moral Science, part iii. ch. i. sec. 723. p. 127.

INSOLVENT, in Law, is a term of wider import than
"Bankrupt," traders alone being subject to the Bank-
ruptcy laws, whereas the laws for the relief of Insolvent
debtors extend to all persons whatsoever. By Statute
32 Geo. II. c. 28., commonly called the *Lords' Act*,
because it was first introduced in the House of Lords,
and by other Acts enlarging its provisions, if a defend-
ant charged in execution for any debt not exceeding
£300 will surrender all his effects to his creditors,
(except his apparel, bedding, and tools of his trade,
not exceeding the value of £10,) he may be discharged
out of custody, unless the creditor, who procured his
arrest, insists on detaining him; in which case he shall
allow him three shillings and sixpence a week for his
maintenance, and on failure of regular payment the pri-
soner will be discharged. This discharge only affords
a protection to his person, and not to his lands or
effects, against which the creditor may at any future

INSOLV-
ABLE.
—
INSOLV-
ENT.

INSOLV-
ENT.
—
INSPEAK-
ABLE.

time issue execution. If the debtor so charged in execution does not, of his own accord, make this surrender of his property, the creditor may, if he please, call upon him to do so; if the debtor refuses, he renders himself liable to transportation, and if he complies, he is entitled to his discharge. A person charged in execution is one who, having had judgment given against him in a lawsuit, and not having paid the damages or costs awarded by the judgment, is arrested and imprisoned at the instigation of the other party to the suit. The *Lords' Act* only extends to this class of Insolvents. The *General Insolvent Act* includes these with many others, being made for the relief of all persons in actual custody, upon any process whatsoever, for or by reason of any debts, damages, costs, or sums of money. There are four Commissioners of Insolvent Debtors, who have a Court in London, and make three circuits every year for the convenience of Insolvents in the country. These Commissioners must be Barristers of ten years' standing, and they are appointed by the Crown. The prisoner, within fourteen days after the commencement of his imprisonment, must petition the Commissioners for his discharge, and at the same time he must execute an assignment, for the benefit of his creditors, of all his estate, both real and personal, which he may either then possess, or acquire at any time afterwards, before he obtains his final discharge. He must also deliver a schedule containing a true account of his name, profession, debts, credits, and effects. On all these matters he will afterwards be examined before the Commissioners, and his creditors are invited to attend the examinations for the purpose of assisting in the investigation and opposing his discharge, if they think fit. If it appear that the Insolvent has been guilty of no fraudulent or improper conduct, and that he has made a full and fair disclosure of every thing, the Commissioners may grant him his discharge forthwith; if, on the contrary, he has fraudulently kept, altered, or concealed any of his books or papers, or fraudulently discharged or concealed any debt due either to or from him, or fraudulently made away with any of his property, he may be detained for three years; and for fraudulently contracting debts without any prospect of being able to pay them, and for various other kinds of misconduct, he may be detained for two years. His discharge, when obtained, protects his person against arrest for any of the debts mentioned in his schedule. Debts omitted therefrom are in nowise affected by these proceedings. If at any future period the Insolvent should become possessed of any property, a creditor, whose debt is mentioned in the schedule, may, with the sanction of the Commissioners, take it in execution, and divide it rateably amongst his fellow-creditors and himself. This process is very seldom had recourse to, being troublesome, and attended with some risk to the creditor who applies to the Commissioners for the purpose: but it is the only mode by which such creditors can reach the future estate of the Insolvent, the discharge being a sufficient defence against all other proceedings.

INSPEAKABLE, usually written *Unspeakable*.

That cannot be *spoken* or uttered. See *SPEAK*, and *BESPEAK*, *ante*.

For, what safety, what *inspeakable* comfort is there in trusting to God!

Hall. *Works*, vol. i. fol. 674 *The Righteous Mammon*.

VOL. XXIII.

INSPECT,
INSPECTION,
INSPECTIVE,
INSPECTOR,
INSPECTORSHIP.

Fr. *inspection*; Sp. *inspeccion*; INSPECT.
It. *inspezione*; Lat. *inspicere*, *inspectrum*, *in*, and *specere*; to see, to look.
To look into, to pry into, to examine, to survey.

When ye into this balade haue *inspeccion*
In my making holde me excusable.

Chaucer. *Certaine Balades*, fol. 343.

To the sanguine complexion
Nature of his *inspection*
A proper hous hath in the liuer,
For his dwellinge made deliuer.

Gower. *Conf. Am.* book vii. fol. 144.

Who soone as he beheld that angel's face,
Adorn'd with all diuine perfection,
His cheared heart eftsoones away gan chace
Sad death, reuiued with her sweet *inspection*,
And feeble spirit inly felt refection.

Spenser. *Faerie Queene*, book iv. can. 12.

With their new light our bold *inspectors* press
Like Cham, to show their father's nakedness,
By whose example after-ages may
Discover, we more naked are than they.

Denham. *The Progress of Learning*.

They [the Burgomasters] *inspect* and pursue all the great public works of the city, as the ramparts and stadt-house, now almost finished with so great magnificence and so vast expence.

Sir Wm. Temple. *Works*, vol. i. p. 97. *Observations upon the United Provinces*.

The king himself did not much like it. But the earl of Clarendon told him, Scotland, by a secret and ill management, had begun the embroilment in his father's affairs, which could never have happened, if the affairs of that kingdom had been under a more equal *inspection*.

Burnet. *Own Times*. Charles II. Anno 1660.

These three draughts upon paper belong as much to the ordonance as the disposition, shewing and describing the measures and dimensions of the *inspective* parts, order, and position.

Evelyn. *Miscellaneous Writings*, p. 372. *Of Architects and Architecture*.

This angel is described, as the angel before whom and in whose presence the person vowing is, as the *inspector* and observer of his words and actions; which gives us the plain notion of a guardian angel.

Bishop Bull, vol. i. p. 313. *Sermon 12*.

Condescending to become the tutelary god and civil magistrate of the Jews, it cannot but be, that he should be considered as having his peculiar *inspection* attached to this people, and as punishing their transgressions with severity.

Warburton. *Works*, vol. v. p. 30. *The Divine Legation*, book v. sec. 2.

Davenant first established the *inspector* general's office, which has been ever since his time so abundant a source of parliamentary information.

Burke. *Works*, vol. iii. p. 38. *On Conciliation with America*.

Since the lucubration of Friday January 26 has been mentioned, we think proper to observe here that his *inspectors*hip has the most notable talent at a motto.

Smart. *The Iliad*, notes.

INSPERSION, Fr. *insperse*; Lat. *inspergere*, *inspersum*, *in*, and *spargere*, to scatter or sprinkle.

A sprinkling, or scattering, over or upon.

A surgeon is to be prefer'd with physicke ornaments,
Before a multitude: his life, gives hurt lives native bounds,
With sweet *inspiration* of fit balmes, and perfect search of wounds.

Chapman. *Homer. Iliad*, book xi. fol. 152.

INSPIRE, also written *Ensphere*, *q. v. in*, and *sphere*, *q. v. Lat. sphæra*; Gr. *σφαῖρα*, a globe or sphere.

To conglob; to gather; to collect, to place, to dwell;—in a globe or sphere.

O rapture great and holy!
Do thou transport me wholly,
So well her form to vary,

51

IN-
SPHERE.
—
INSPIRE.

That I aloft may bear her,
Whereas I will *insphere* her
In regions high and starry.
Drayton. On his Mistress.

Before the starry threshold of Jove's court
My mansion is, where those immortal shapes
Of bright aerial spirits live *inspher'd*
In regions mild of calm and serene air.

Milton. Comus, l. 3.

INSPIRE, } Sometimes anciently written *En-*
INSPIRATION, } *spire, q. v. Fr. inspirer; It. ispi-*
INSPIRER, } *rare; Sp. inspirar; Lat. inspi-*
INSPIRING, n. } *rare, in, and spirare, to breathe,*
INSPIRIT. } which Tooke thinks is from the

A. S. *spir-ian.*

To breathe into or inbreathe; to draw in or in-
hale the breath; to give, grant, or bestow the *Spirit*;
met. to infuse the *Spirit*; to actuate, guide, or direct
by the *Spirit*; to animate.

To *inspirit*; met. to fill with *spirit* or animation; to
animate.

For al scripture *ynspired* of God is profitable to teche, to repreue,
to chastise, to lerne in rightwisenesse.

Wiclif. 2 Tymothy, ch. iii.

For al scripture geue by *inspiration* of God, is profitable to teache,
to improve, to amende, and to instructe, in righteousness.

Bible, Anno 1551.

I think to perform this worke as I haue begon in loue, after as my
thinne witte, with *inspiracioun* of him that hildeth all grace, woold
suffer.

Chaucer. The Testament of Loue, book ii. fol. 295. col. 3.

Socrates, in Plato's boke of *Sapiēce*, saith to one Theages, Neuer
man lerned of me any thyng, all though by my company he became
wyser, I onely exhortynge, and the good spiryte *inspyrynge*.

Sir Thomas Elyot. The Governour, book iii. ch. xxii.

Her yellowe locks crisped, like golden wire,
About her shoulders weren loosely shed,
And when the wind emongst them did *inspire*,
They waved like a penon wide dissprede,
And lowe behinde her backe were scattered.

Spenser. Faerie Queene, book ii. can. 3.

Her hearty words so deepe into the mind
Of the young damzell sunk, that great desire
Of warlike armes in her forthwith they tyn'd,
And generous stout courage did *inspire*.

Id. Ib. book iii. can. 3.

Empedocles is of opinion, that the first *respiration* of the first living
creature was occasioned, when the humidity in young ones within the
mother's wombe retired, and the outward aire came to succeed in place
therof, and to enter into the void vessels now open to receive the
same: but afterwards the naturall heat driving without forth this airy
substance for to evaporate and breath away, caused *expiration*: and
likewise when the same returned in againe there ensued *inspiration*,
which gave new entrance to that aereous substance.

Holland. Plutarch, fol. 687. Opinions of Philosophers.

And, therefore, might be truly attributed to a secret instinct and
inspiring (which many times runneth not onely in the hearts of prin-
ces, but in the pulse and veines of people) touching the happinesse
thereby to ensue in time to come.

Bacon. King Henry VII. fol. 207.

The ready Nereids heard, and swam before
To smooth the seas; a soft Etesian gale
But just *inspir'd*, and gently swell'd the sail.

Dryden. To her Grace the Dutchess of Ormond.

With well-heap'd logs dissolve the cold,
And feed the genial hearth with fires;
Produce the wine, that makes us bold,
And sprightly wit and love *inspires*.

Id. Translation of Horace. Ode 9. book i.

New lights, sudden impulses of the Spirit, extraordinary calls, will
be but weak arguments to prove any thing but the madness of those
that use them, and that the Church must needs wither, being blasted
with such *inspirations*.

South. Sermons, vol. i. p. 163.

The Age which we now live in, is not an Age of *inspirations* and
impulses: we have a standing and fixed rule to proceed by in all our
actions, and that is, the written word of God, and the law of the land.
And whatever actions are not warranted or allowed by them, no im-
mediate *inspiration* or impulse can justify.

Sharpe. Works, vol. iv. p. 95. Discourse 4.

As the sun, even when he descends into the west, remains still
lucider than any of the stars; so the divine *inspirer* of the scriptures,
even when his style seems most to stoop to our capacities, doth yet
retain a prerogative above merely human writings.

Boyle. Works, vol. ii. p. 319. On the Style of the Holy Scriptures.

And prove—the sons of men may owe
The fruits of bliss to bursting clouds of woe:
That ev'n calamity, by thought refin'd,
Inspirits, and adorns the thinking mind.

Savage. The Wanderer.

When he looks up to heaven he rejoices in the thought that there
dwells that God whom he serves and honours; that Saviour in whom
he trusts: that *Spirit* of grace from whose *inspiration* his piety and
his charity flow.

Blair. Sermon 1. vol. i. p. 14.

That genial splendour which conducted the first Christians into the
knowledge of all truth, sufficiently disclosed the divine *inspirer* of all
righteousness.

*Warburton. Works, vol. viii. p. 307. The Doctrine of Grace, book ii.
ch. ii.*

Soft banks and verd'rous hills
Thy present influence fills;
In air, in floods, in caverns, woods and plains,
Thy will *inspirits* all.

Jones. Hymn to Naravena.

INSPISSATE, v. } Lat. *inspissatus, in, and spiss-*
INSPISSATE, adj. } *satus, from spissare, to thicken;*
INSPISSATION. } *spissus, from Gr. σπιδνός; quod*
est densus, obscurus.

To thicken; to make or cause to be thick or dense.

Wine sugred inebriateth less than wine pure—the cause is, for that
the sugar doth *inspissate* the spirits of the wine, and maketh them
not so easie to resolve into vapour.

Bacon. Natural History, sec. 726.

May it not be, for that the ayr of rivers being always gross and
heavy, in winter is more *inspissate* by reason of the circumstant cold,
and so is an hindrance to the course of ships?

Holland. Plutarch, fol. 823. Natural Questions.

What more opposite to subtilization and rarefaction, than *inspissation*
and condensation.

Id. Ib. fol. 881. Contradictions of Stoick Philosophers.

That which fortun'd to the Dutchmen who winter'd in Nova Zem-
bla, was by all physicians attributed to such a deleterious quality in
the like fuell, as well as to the *inspissation* of the aer.

Evelyn. Miscellaneous Writings, part i. p. 227. Fumifugium.

The syrup is prepared by boiling the liquor down in pots of earthen
ware, till it is sufficiently *inspissated*.

Cook. Voyages, vol. ii. book iii. ch. ix. p. 255.

Now I have mentioned the *inspissated* juice of wort, it will not be
amiss, in this place, to inform the reader that I had made several trials
of it since I left the Cape of Good Hope, and found it to answer in a
cold climate beyond all expectation.

Id. Ib. vol. iii. book i. ch. iv. p. 63.

INSTABLE, } Fr. *instable*; Lat. *instabilis, in,*
INSTABLENESS, } and *stabilis, from stare, to stand.*
INSTABILITY. } The adjective is more commonly
written *un*, the noun *in*. Used actively,

That cannot stand, be steady, or firm; unsteady, in-
firm, fickle, wavering.

For some lamenting the *instabilitee* of the Englishe people, iudged
them to be spotted with perpetuall infamie.

Hall. Henry IV. The first Yere.

The prophet meant it for no other then a seareful imprecation
against God's enemies, O my God, make them like unto a wheele;
whereby what could he intend to signify, but *instability* of condition,
and suddaine violence of judgement.

*Hall. Works, vol. ii. part ii. fol. 178. Upon the sight of a Wheele.
med. 140.*

INSPIRE.
—
INSTA-
BLE.

INSTA-
BLE.
—
IN-
STANT.

Neither is his body and blood only liable thereunto, but the ideas of his mind, and interior operations of his soul, religion herself, with the notions of holiness, and the formality of saving faith not excepted; nay, the very faculty of reason (as we find it too true by late experience) is subject to the same *instableness*.

Howell. *Letter* 19. p. 470.

INSTALL, } Also anciently written *Enstall*,
INSTALLA'TION, } *q. v.* Fr. *installer*; Bar. Lat. *in-*
INSTA'LMENT. } *stallare*; Lat. *stabulum*, *i. e.* (Skin-
ner) *locus ubi statur*.

To place any one (solemnly) in his seat or station.

Instalment, (in Law,) a *stated* portion; a portion *stated* or settled to be paid.

And to be had in the more reputacion among the people he [the cardinal] determined to be *installed* or inthronised at Yorke with all the pompe that might be.

Hall. *Henry VIII. The twenty-second Yere*.

Not such as basely sooth the humour of the time,
And slubberingly patch up some slight and shallow rhyme,
Upon Parnassus' top, that strive to be *install'd*,
Yet never to that place were by the Muses cali'd.

Drayton. *Poly-olbion*, song 21.

Being nominated to succeede Augur in the roume of his brother, Drvsus, before his inuesture and *installation* therein, he was aduanced to the sacerdotall dignitie of a pontife.

Holland. *Suetonius. Caius Cæsar Caligula*, fol. 127.

The seuerall chaires of order, looke you scowre
With iuyce of balme; and euery precious flowre,
Each faire *instalment*, coate, and seu'rall crest,
With loyall blazon, euer more be blest.

Shakspeare. *The Merry Wives of Windsor*, fol. 59.

When this would not serve, but that the law was either not executed, or misapply'd, they were constrained from that time, the only remedy left them, to put conditions and take oaths from all kings and magistrates at their first *installment* to do impartial justice by law.

Milton. *Works*, vol. i. fol. 312. *The Tenure of Kings and Magistrates*.

So this year the whole order was changed; and the Earl of Westmoreland and Sir Andrew Dudley, who were now to be *installed*, were the first that were received according to the new model.

Burnet. *History of the Reformation*, Anno 1552.

INSTAMP, also written *Enstamp*, *q. v.*

To mark or impress by *stamping*, beating, or striking; to impress or infix.

Instamped characters may send
Abroad to thousands, thousand men's intent;
And in a moment may dispatch much more,
Than could a world of pens perform before.

Daniel. *History of Civil Wars*, book vi.

INSTANT, *n.* } Fr. *instant*; It. and Sp. *in-*
INSTANT, *adj.* } *stante*; Lat. *instans*, *in*, and
INSTANCE, *v.* } *stans*, present participle of
INSTANCE, *n.* } *stare*, to *stand*; *instare*, to
INSTANTANY, } *stand* in or upon, close to or
INSTANTA'NEOUS, } upon; and, thus, *instant*,
INSTANTA'NEOUSLY, } Being or *standing* close to
INSTANTLY. } or upon; immediate; present,

close at hand; pressing closely upon, pressing, urgent.

And *instant*, the noun,

An immediate or present minute or moment of time; extended to any small portion of time, past or future.

An *instance*; any thing present or at hand, *sc.* connected with the subject; a fact or circumstance relative to or in proof of; an example. Any thing pressing or urging; a pressing or urgent act, state, or condition; an urgent request, a solicitation.

His frendes sent he to, at his *instance*,
And praied hem to don him that plesance,
That hastily they wolden to him come.

Chaucer. *The Marchantes Tale*, vol. i. v. 9485.

Than he agreed to a truse for a day, at the *instance* of Sir Henry de Leon, who was euer styll about hym.

Lord Berners. *Froissart. Cronycle*, vol. i. ch. lxvi. p. 89.

And so at one time and *instant*, the city Syracuse was defended louingly and frendly by the enemy, and fierslye assailed by her own citizens.

Arthur Goldyng. *Justine*, book xxii. fol. 99.

And for ful prooue of mine earnest zeale in God's seruice, I require of you most *instantlie* that if herebie my skil seem sufficient to wade in matters of greater importance, you wil then vouchsafe to employ me accordingly.

Gascoigne. *To the Reuerende Deuines*.

I shall not *instance* an abstruse author, wherein the king might be less conversant, but one whom we well know was the closet companion of these his solitudes, William Shakspeare.

Milton. *Works*, vol. i. fol. 368. *An Answer to Eikon Basilike*.

He made him stoup perforce unto his knee,

And doe unwilling worship to the saint,

That on his shield depainted did he see;

Such homage till that *instant* neuer learned hee.

Spenser. *Faerie Queene*, book ii. can. 5.

Yet doth this accident and flood of fortune,

So farre exceed all *instance*, all discourse,

That I am readie to distrust mine eyes.

Shakspeare. *Twelfth Night*, fol. 272.

Now, could I come to her with my detection in my hand; my desires had *instance* and argument to commend themselves.

Id. *The Merry Wives of Windsor*, fol. 47.

And sometimes at our *instancie* removing a lesser punishment, [God] leaves a greater, though insensible, in the roome of it.

Hall. *Works*, vol. i. fol. 45. *Meditations and Fows*, cent. 3.

And if ever (as it rarely happens) our desert and worthinesse wins us the favour of this proffer, we meet it with both hands, not daring with our modest denials to whet the *instancie*, and double the in-treatie: of so welcome suiters.

Id. *Ib.* fol. 88. *Heaven upon Earth*, sec. 27.

Yet the connexion between the premisses, and the conclusion in them, are so clear, and the transition from the premisses to the conclusion is so swift, short, and clear, that it seems to be in a moment, and the assent to them and evidence of them is *instantaneous*.

Hale. *Origin of Mankind*, part ii. ch. i.

In the 18. of Ecclesiasticus, where the vulgar reads, He that lives for ever created all things at once: some, and those no mean ones, of the ancients, followed also by latter interpreters, have been misled into an ungrounded conceit of an *instantany* and entire creation of the world, and all the parts thereof, in the first moment of time.

Hall. *Works*, vol. iii. fol. 840. *Divers Practical Cases of Con-science resolved*.

It must needs be an injurious partiality (that) the less holy shall for one act of an *instantany* suffering, be crowned with so great and long-lasting glory, before them.

Id. *Ib.* fol. 919. *The Revelation unrevealed*.

But now his courage being throughly fired,

He meant to make them knowe their follies prise,

Had not those two him *instantly* desired

T' asswage his wrath, and pardon their mesprise.

Spenser. *Faerie Queene*, book iv. can. 9.

The Dutch desired the particular *instances* of what they either had felt, or thought they had occasion to fear, that so they might redress us in particular, and understand us in general: our merchants *in-stanced* in Cochin and Cananor.

Sir Wm. Temple. *Works*, vol. ii. p. 47. *Letter to Lord Arlington*, July 1669.

For, as Eternity has neither past

Nor future, authors say nor first nor last,

But is all *instant*, your eternal Muse

All Ages can to any one reduce.

Waller. *To a Person of Honour*, &c.

This is not all: Patroclus, on the shore

Now pale and dead, shall succour Greece no more.

Fly to the fleet, this *instant* fly, and tell

The sad Achilles, how his lov'd one fell.

Pope. *Homer. Iliad*, book xvii.

Hence steady, calm,

Diffusive, deep, and clear, his reason saw,

With *instantaneous* view, the truth of things.

Thomson. *To the Memory of Lord Talbot*.

IN-
STANT.
—
INSTEP.

What I had heard or read of the raining of frogs immediately came to my thoughts; as it easily might do, there being probably as good reason then for me, as I believe any ever had before, to conclude that these came from the clouds, or were *instantaneously* generated.

Ray. *Of the Creation*, part ii. p. 365.

Some hold the heavens, like a top,
Are kept by circulation up,
And, were 't not for their wheeling round,
They'd *instantly* fall to the ground.

Butler. *Hudibras*, part ii. can. 3.

Sometimes the bull drops down dead *instantaneously*; sometimes stands a few minutes, heaving and spouting a torrent of blood out of the mouth and nostrils.

Swinburne. *Spain*, let. 40.

INSTATE, also written *Enstate*, *q. v.* *In*, and *state*; Lat. *status*, from *stare*, to *stand*; the place or condition in which we *stand*.

To put in a situation or condition; to put in or invest with a certain condition or rank.

Begins to doubt whether he yet here liv'd,
Or else his flitting soul, to heav'n translated,
Was there in starry throne and blisse *instated*.

Spenser. *Brittain's Ida*, can. 4.

Hard was the thing that he could not persuade,
In the king's favour he was so *instated*.

Drayton. *The Miseries of Queen Margaret*.

Which is a far greater privilege than any manumission from thy earthly master can *instate* thee in.

Sharpe. *Works*, vol. v. p. 83. *Discourse* 4.

INSTAR, *in*, and *star*, *q. v.*

To spot or stud, as with stars.

Where pansies mixt with daisies shine,
And asphodels *instarr'd* with gold.

Harte. *The Ascetic; or Thomas à Kempis*.

INSTEAD, A. S. *on stede*, in *stede*, *i. e.* in place, in *loco*, in *vice*. D. in *stede*; Ger. *on statt*. See STEAD.

In place, in room.

The chickens, as soon as they be come out of the shell, follow men and women *instead* of hens.

Sir Thomas More. *Utopia*, book ii. ch. i. vol. ii. p. 11.

But sleepe full farre away from her did flie:

In *stead* thereof sad sighes and sorrowes deepe

Kept watch and ward about her warily;

That nought she did but waile, and often steepe

Her dainty couch with tears, which closely she did weepe.

Spenser. *Faerie Queene*, book iii. can. 2.

A frozen style, that neither ebbs nor flows,
Instead of pleasing, makes us gape and doze.

Dryden. *The Art of Poetry*, can. 1.

INSTEADFAST, *i. e.* *Unsteadfast*, *q. v.*

And Epimetheus of *insteadfast* mind,
Lur'd to false joys, and to the future blind.

Cooke. *The Theogony of Hesiod*.

INSTEEP, also written *Ensteep*, *q. v.* *In*, and *steep*, D. *stippen*, perhaps the same word as *stoepen*, *stuypen*, to *stoop*, and, consequentially, to dip, to sink.

To sink, to subside or settle; to soak; to plunge or immerse.

Suffolke first dyed, and Yorke all hagled ouer
Comes to him, where in gore he lay *insteeped*,
And takes him by the beard.

Shakspeare. *Henry V.* fol. 88.

INSTEP. Minshew calls it the *instop* of the foot. Fr. *coude de pied*, the elbow of the foot; and Cotgrave, in *v. Coudepied*, writes it the *instup*. Sherwood also writes *instup*, *le montant du pied*. Skinner, the convexity of the foot; *in*, and *step*, *q. v.*

The upper part of the foot where it rises towards the bottom of the leg.

DORIDA. Had I that foot hid in those shoes,
(Proportioned to my height)
Short heel, thin *instep*, even toes,
A sole so wond'rous strait.

Drayton. *The Muses' Elysium*. *Nymphal* 2.

I am an old fellow, and extremely troubled with the gout; but having always a strong vanity towards being pleasing in the eyes of women, I never have a moment's ease, but I am mounted in high-heel'd shoes with a glazed wax-leather *instep*.

Spectator, No. 48.

This desire of having some one below them, descends to those who are the very lowest of all, and a protestant cobbler, debased by his poverty, but exalted by his share of the ruling church, feels a pride in knowing it is by his generosity alone, that the peer, whose footman's *instep* he measures, is able to keep his chaplain from a jail.

Burke. *Works*, vol. iii. p. 417. *Speech at Bristol*.

INSTIGATE, *v.*

INSTIGATION,

INSTIGATOR.

Fr. *instiguer*; It. *instigare*; Sp. *instigar*; Lat. *instigare*, *in*, and *stig-are*; Gr. *στιγ-ειν*, to prick, to

goad, to spur.

To prick forward, to spur on, to stimulate, to urge on, to incite, (*sub.* to some ill or mischief.)

Be it that thy wife be excellently good

That none be better of disposicion

In processe of time she might turne her mode

By some misse liuers *instigation*.

Chaucer. *The Remedie of Loue*, fol. 325.

Certaine of the y^e were weak & could not follow y^e army were take, y^e which Dari through *instigation* of the great men about him, raging in barbarous crueltie, caused their hāds to be cut of, & to be led about his camp, to the entent they might behold the multitude of his mē.

Brende. *Quintius Curtius*, book iii. fol. 34.

The Lord Ravenstein, a principall person about Maximilian, and one that had taken the oath of abolition with his master, pretending the religion thereof, but indeed vpon priuate ambition, and (as it was thought) *instigated* and corrupted from France, forsooke the emperour and Maximilian his lord.

Bacon. *King Henry VII.* fol. 77.

The people vpon these seditious *instigations*, did arme (most of them with bowes, and arrows, and bills, and such other weapons of rude and country people.)

Id. *Ib.* fol. 165.

There is no doubt but we do a great many (naughty things) when no one doth *instigate* us to them, but we blindly follow our own appetites and passions, and the evil habits and customs, that we have brought upon ourselves.

Sharpe. *Works*, vol. iii. p. 74. *Sermon* 4.

But when a man shall with a sober, sedate, diabolical rancour, look upon and enjoy himself in the sight of his neighbour's sin and shame, and secretly hug himself upon the ruins of his brother's virtue and the dishonours of his reason, can he plead the *instigation* of any appetite in nature inclining him to this?

South. *Sermons*, vol. ii. p. 194.

But the evil genius of England would not suffer us to enjoy it long; for, as if envious of this last support of government, he hath now *instigated* his blackest agents to the very extent of their malignity.

Warburton. *Works*, vol. iv. p. 11. *The Divine Legation*. *Dedication*.

The emperor afterwards being corrupted by two bishops, Magnus and Rufus, and at their *instigation* departing from his milder designs, appointed the cause to be tried before the præfect Erodus, a stern and severe judge.

Jortin. *Remarks on Ecclesiastical History*, vol. iii. p. 37.

He aggravated the guilt of his perfidy, in the most atrocious degree, by being himself the first mover and *instigator* of that injustice.

Burke. *Works*, vol. xii. p. 482. *Articles of Charge against Warren Hastings*.

INSTILL,

INSTILLATION,

INSTILLER.

Fr. *instiller*; It. *instillare*; Sp. *instillar*; Lat. *instillare*, *in*, and *stillare*, to drip, or drop. See

DISTIL. As the Fr. *instiller*, see Cotgrave.

To drop, to let in, or fall in drop by drop; to put in or pour in, to infuse by little and little; to enforce gently.

INSTEP.
—
INSTIL.

INSTIL. For it preacheth Christes death unto vs, and describeth it before our eyes, euen as a faythfull preacher by the word doth *instill* it into vs by our eares and hearing.
INSTINCT. *Frith. Workes*, fol. 166. *Wherein our Prelates and Frith Dissent.*

The juice of it being boiled with oile, and so dropped or *instilled* into the head, is good for the paines thereof.
Holland. Plinie, vol. ii. book xx. ch. xvii. fol. 66.

Cooling againe his former kindled heat;
 With which he had those Romane spirits fil'd,
 Did blow new fire, and with enflamed breath,
 Into the Gothicke cold hot rage *instil'd*.
Spenser. The Ruines of Rome, by Bellay, st. 11.

The Earls of Monmouth and Warrington were infusing jealousies of the king into their party, with the same industry that the Earl of Nottingham was, at the same time, *instilling* into the king jealousies of them: and both acted with too much success.
Burnet. Our Times, vol. iii. p. 18. *William and Mary*, Anno 1689.

Never was there such a juggle as was played in my mind, nor so artful an *instiller* of loose principles as my tutor.
Skelton. Deism Revealed, dial. 8.

The sire his words approv'd; then search'd, with care,
 Each recent wound, annoy'd by chilling air;
 With powerful juice *instill'd*, his strength renew'd,
 And eas'd the pain, and stanch'd the flowing blood.
Hoole. Jerusalem Delivered, book x.

They imbitter the cup of life by insensible *installations*.
Johnson. Rambler.

I'NSTINCT, n. } Fr. *instinct*; It. and Sp. *instinto*; Lat. *instinctus*, from *instinguo*, in, and *stingo*, *stigo*; from the Gr. *στίγ-ειν*, *pungere*, to prick, goad, or spur. *Instinct*, the adjective,
INSTINCT, adj. }
INSTINCTED, }
INSTINCTION, }
INSTINCTIVE, }
INSTINCTIVELY. }
 Pricked, goaded, stimulated, incited, animated, urged, or impelled.

Instinct, the noun,
 That which stimulates or incites, urges or impels, moves or directs. See the Quotation from Beattie.

For if he will say, as he sayeth in his booke agaynst me, that he knoweth the scripture by the same meanes that the eagle knoweth her birdes: meaning that as she knoweth them by a secrete inward *instincte* of nature: so he knoweth y^e scripture by a secrete inward *instincte* of the spirite of God.
Sir Thomas More. Workes, fol. 521. *The second Part of the Confutation of Tyndall*.

Tulli in his Tusculane questions supposeth, that a poete can not abundantly expresse verses sufficiente and complete, or that his eloquence may flowe without labour, wordes well sounyng and plentiful, without celestial *instinctiō*, whiche is also by Plato ratified.
Sir Thomas Elyot. The Governour, book i. ch. xiii.

Saying, that they being the servaunts and ministers of dame Cybele, the mother of the gods, were come by the *instinct* and commandment of that goddess to beseech the Roman generall to spare the wals and the citie.
Holland. Livius, fol. 949.

Strait toward heav'n my wond'ring eyes I turn'd,
 And gaz'd awhile the ample skie, till rais'd
 By quick *instinctive* motion up I sprang,
 As thitherward endeavoring, and upright
 Stood on my feet.
Milton. Paradise Lost, book viii. l. 259.

Have we had *instinctive* intimations of the death of some absent friends, which no humane intelligence hath bidden us to suspect, who but our angels hath wrought it?
Had. Works, vol. iii. fol. 965. *Of God and his Angels*, sec. 6.

They prepared
 A rotten carkasse of a butt, not rigg'd,
 Nor tackle, sayle, nor mast, the very rats
Instinctively haue quit it.
Shakspeare. The Tempest, fol. 3.

But honest *instinct* comes a volunteer,
 Sure never to o'ershoot, but just to hit;
 While still too wide or short is human wit;

Sure by quick Nature happiness to gain,
 Which heavier Reason labours at in vain.
 This too serves always, Reason never long:
 One must go right, the other may go wrong.
Pope. Essay on Man. Epistle 3.

Full twenty tripods for his hall he fram'd,
 That plac'd on living wheels of massy gold,
 (Wondrous to tell!) *instinct* with spirit roll'd
 From place to place, around the blest abodes,
 Self-mov'd, obedient to the beck of gods.
Id. Homer. Iliad, book xviii.

What native inextinguishable beauty must be impressed and *instincted* through the whole, which the defecation of so many parts by a bad printer and a worse editor could not hinder shining forth.
Bentley. Preface to Milton.

And now the Thunderer meditates his flight
 From Ida's summits to th' Olympian height;
 Swifter than thought the wheels *instinctive* fly,
 Flame through the vast of air, and reach the sky.
Pope. Homer. Iliad, book viii.

Instinct is a natural impulse to certain actions which the animal performs without deliberation, without having any end in view, and frequently without knowing what it does.

Beattie. Moral Science, vol. i. part i. ch. ii. sec. 3. *Of Instinct*.

So shall your art, if call'd to grace a scene
 Yet unadorn'd, with taste *instinctive* give
 Each grace appropriate.
Mason. The English Garden, book i.

In very young infants it [hunger] is at first only an uneasy feeling, which, however, prompts the little animal *instinctively* to suck and swallow such nourishment as comes in his way, and without which he must inevitably perish.

Beattie. Moral Science, vol. i. part i. ch. iii. sec. 3. *Of Appetite*.

I'NSTITUTE, v. } Fr. *instituer*; It. *istituire*;
I'NSTITUTE, n. } Sp. *instituyr*; Lat. *instituere*, (in,
INSTITUTION, } and *statuere*, from *statum*, past
I'NSTITUTIVE, } participle of *stare*, to stand,) to
I'NSTITUTOR. } put, place, or cause to be or
stand in or among; to set up or establish.

To set up or establish; to ordain, to appoint; to fix, form, or frame; to pursue an established order, an orderly method; to train, to educate, to instruct. In *Law*, to place or put in, (*sc.* a benefice.) See the Quotation from Blackstone.

First lerne what an horrible synne it is against the first & 2. preceptis to *institute* & defende a false worship with out God's worde.
Joye. Exposition of Daniel, ch. iii.

It wolde not be forgotten, that the lytell boke of the most excellent doctour Erasmus Roter, (which he wrote to Charles, nowe beinge Emperour, and than Prince of Castile,) which boke is intituled the *institution* of a Christen Prince, wolde be as familiare alway with gentylmen, at al tymes and in euery age, as was Homere with the great Kynge Alexander, or Xenophō with Scipio.

Sir Thomas Elyot. The Governour, book i. ch. xi.

For the ancient Romans also called their priests, *instituted* in the old time, Flamines, by reason of certain little narrow hats which they wear on their heads, as if they had called them pilamines; for *pilos* in Greek signifieth a hat.

Sir Thomas North. Plutarch, fol. 54. *Numa*.

Then was baptism chang'd into a kind of exorcism, and water, sanctify'd by Christ's *institute*, thought little enough to wash off the original spot, without the scratch or cross impression of a priest's fore-finger.

Milton. Works, vol. i. fol. 2. *Of Reformation in England*.

There is no right in this partition,
 Ne was it so by *institution*
 Ordained first, ne by the law of nature.

Spenser. Mother Hubbard's Tale.

If, like the first year of our Saviour's preaching, it may be *annus acceptabilis*, an acceptable year to God, and his afflicted hand-maid the Church of England, a relief to some of her new necessities, and an *institution* or assistance to any soul, I shall esteem it among those honors and blessings with which God uses to reward those good intentions which himself first puts into our hearts, and then recompenses upon our heads.
Taylor. Sermons. Dedication, sig. *2.

INSTINCT.
 —
 INSTI-
 TUTE.

As for that in Leviticus of marrying the brother's wife, it was a penal statute rather than a dispense; and commands nothing injurious or in it self unclean, only prefers a special reason of charity before an institutive decency.
Milton. Works, vol. i. fol. 190. The Doctrine and Discipline of Divorce.

Neither did he this for want of better instructions, having had the learnedest and wisest man, reputed of all Britain, the institutor of his youth.

Id. Ib. vol. ii. fol. 54. The History of England, book iii.

[The Holy History gives] us the Almighty, most wise, most bountiful God to be the first Author of the world and of mankind, and to be the contriver and institutor of that law in things created, which we usually call the law of their nature.

Hale. Origin of Mankind, ch. vi. sec. 4.

But since, in fact, there is no instituted religion universally received as a divine revelation, and there are several nations to whom the Christian doctrine in particular was never so much as preached, nor ever came to their knowledge at all, he concludes that what is not universal and equally made known to all men, cannot be needful for any.
Clarke. The Evidences of Natural and Revealed Religion, p. 318.

Thou say'st that the wise institutors of government, souls elevated above the ordinary pitch of men, thought religion necessary to civil obedience.

Bentley. Sermon 1. p. 38.

If the bishop hath no objections, but admits the patron's presentation, the clerk so admitted is next to be instituted by him; which is a kind of investiture of the spiritual part of the benefice; for by institution the care of the souls of the parish is committed to the charge of the clerk.

Blackstone. Commentaries, vol. i. book i. ch. ii. p. 390.

————— Greek institutes require
The nearest kindred on the fun'ral stage
The dead to lay, the victims to dispose,
To pour libations, and the sacred dust
Inurn.
Glover. The Atheniad, book xxvi.

The end of the less [mysteries] must be referred to what we said of the institutor's intention to invite the people into them; and of the greater, to his intention of keeping some truths from the people's knowledge.

Warburton. Works, vol. ii. p. 16. The Divine Legation, book ii. sec. 4.

INSTITUTION, as is shown above by Blackstone, is the act by which a Clerk is invested by the Bishop, or one commissioned by him, with the spiritualities of a Benefice. Before Institution, the Clerk must take before the Ordinary, or his Substitute, the oath against simony, the oaths of allegiance and supremacy, and the following oath of canonical obedience. "I, A. B., do swear that I will perform true and canonical obedience to the Bishop of C. and his successor in all things lawful and honest; so help me God;" and also if it be a vicarage he shall swear, "I, A. B., do swear that I will be resident in my Vicarage of —, in the Diocese of —, unless I shall be otherwise dispensed withal by my Diocesan; so help me God." He must also, in the same presence, subscribe the XXXIX Articles, and the three Articles recited in the XXXVith Canon, concerning the King's Supremacy, the lawfulness of the Common Prayer, and the validity of the XXXIX Articles; which last subscription, after the signature of the Articles themselves, may be considered a very unnecessary repetition. He must likewise subscribe a declaration of conformity to the Liturgy, and obtain a certificate from the Ordinary that such subscription has been made, which, after Induction, he must publicly read in his Church.

At the time of Institution the Clerk kneels down before the Ordinary, who reads the words of Institution out of a written instrument, with the Seal Episcopal appendant, which the Clerk, during the ceremony, is to hold in his hand. An entry thereof is then made in the Ordinary's Register. It is advisable that the Clerk have trusty witnesses of all these oaths

and subscriptions, who should indorse the instruments, and sign a memorandum to be kept by the Clerk. The Church by Institution is full against all persons except the King, and the Clerk may enter upon the parsonage house and take the tithes; but he cannot let, grant, or sue for them till after Induction, for which he receives a written mandate from the Ordinary. The first beginning of Institutions to Benefices in England was in a National Synod held at Westminster, A. D. 1124; for Patrons originally filled all Benefices by Collation and Livery, till this power was taken from them by the Canons. (Selden, *Hist. of Tythes*, c. 6. 9.)

INSTOP, in, and stop, q. v.

To stop, block, or close up.

With boiling pitch another near at hand,

From friendly Sweden brought, the seams instops.

Dryden. Annus Mirabilis.

INSTORE, the Low Lat. *instaurare*, is used as equivalent to the Fr. *estorer*, to store, q. v. and also Enstore.

To lay up, (in store,) to treasure up, to hoard; consequentially, to contain, to comprehend, or comprise.

And if ther be any othir maundement, it is instorid in this word, thou schalt loue thi neighbore as thi silf.

Wiclif. Romaynes, ch. xiii.

INSTRU'CT, v.

INSTRU'CTION,

INSTRU'CTIVE,

INSTRU'CTIVENESS,

INSTRU'CTOR,

INSTRU'CTRESS.

Fr. *instruire*; It. *instrurre*; Sp. *instruyr*; Lat. *instruere*, *instructum*, to build upon, (in, and *struere*, which Vossius suspects to be from *στερεό-ειν*, i. e. *firmum solidumque redere*; and, thus, equivalent to the English verb to build.)

To form or frame firmly or strongly, to provide or furnish, firmly or strongly; generally, to form or frame; to provide or furnish.

To provide or furnish, (sc. with knowledge or learning;) to teach, to guide, to direct.

It semes not impossible haply that there might be a place, where the soules might be kept for a space, to be taught and instruct.

Tyndall. Workes, fol. 435. Exposition upon M. William Tracie's Will.

But verily myne intente and meanyng is onely, that a noble chylde, by his owne naturall disposition, and not by coercion, may be induced to recyue perfect instruction in these sciences.

Sir Thomas Elyot. The Governour, book i. ch. viii.

He shall bee bound vnto her, not onely for that benefite, that she is his mother, but also because she hath bene the instructor of his wife, and causer of a great parte of his felicitie.

Vives. Instruction of a Christian Woman, book ii. ch. xiv.

Knowledge also, as a perfeit instructrice and mastresse, in a more brieve sentence than yet hath benne spoken, declareth, by what meane the sayde preceptes of reason and societie may be well vnderstande, and thereby justice finally executed.

Sir Thomas Elyot. The Governour, book iii. ch. iii.

She was right ioyous of her iust request;

And taking by the hand that faeries sonne,

Gan him instruct in euery good behest

Of loue and righteousness, and well to donne,

And wrath and hatred warily to shunne.

Spenser. Faerie Queene, book i. can. 10.

O my cursed angell, that instructed me to this fate!

Ben Jonson. The Silent Woman, act iv. sc. 4.

What need we magnifie the humane nature as the great instructor in this business; since we may with a little observation find very much the like in brutes as well as men?

Hale. Origin of Mankind, ch. i. p. 32.

In morality, their [the druids] instructions were so persuasive, and themselves of such reverence, that the most fiery rage of Mars kindled among the people, was by their grave counsels often quenched?

Selden. Illustrations of Dryden's Polyolbion, song 9.

IN-
STRUCT.
—
INSTRU-
MENT.

I cannot discern by any help from reading, or learned men, (who have been to me the best and briefest indexes of books) that any nation hath in representation of great actions (either by heroicks or dramaticks) digested story into so pleasant and instructive a method as the English by their drama.

Davenant. Preface to Gondibert.

He had been taught by them who were both the *instructors* and the authors of his faith, that Christian religion ought to be voluntary, not compell'd.

Milton. Works, vol. ii. fol. 57. The History of England, book iv.

Instructed ships shall sail to quick commerce,
By which remotest regions are ally'd;
Which makes one city of the universe,
Where some may gain, and all may be supply'd.

Dryden. Annus Mirabilis.

The coldness of passion seems to be the natural ground of ability and honesty among men, as the government or moderation of them the great end of philosophical and moral *instructiveness*.

Sir Wm. Temple. Works, vol. i. p. 115. On the United Provinces, ch. ii.

So Maro's Muse,
Thrice sacred Muse! commodious precepts gives
Instructive to the swains, not wholly bent
On what is gainful.

J. Philips. Cider, book i.

I hope that what this discovery takes away from the wonder of these observations, it will add to the *instructiveness* of them, by affording pregnant hints towards the investigation of the nature of light.

Boyle. Works, vol. i. p. 799. On a Diamond that Shines in the Dark. Postscript.

But I shall not, as I said, ground my opinion of the pregnant *instructiveness* of the Scripture, upon such questionable, not to say altogether such proofless conceits.

Id. Ib. vol. ii. p. 290. On the Style of the Holy Scriptures.

Poets, the first *instructors* of mankind,
Brought all things to their proper native use.

Roscommon. Horace. Art of Poetry.

Survey again that verdant hill.
With native plants enamell'd o'er;
Say, can the painter's utmost skill
Instruct one flower to please us more?

Shenstone. Ode to a Young Lady, &c.

On every thorn delightful wisdom grows;
In every rill a sweet *instruction* flows.

Young. Love of Fame. Satire 2.

Say Memory! thou from whose unerring tongue
Instructive flows the animated song.

Falconer. The Shipwreck, can. 3.

But learn we might, if not too proud to stoop
To quadruped *instructors*, many a good
And useful quality, and virtue too,
Rarely exemplified among ourselves.

Cowper. The Task, book vi.

Yet, by the bright presence won
Of this divine *instructress*, to her sway
Pleas'd he assents, nor heeds the distant goal
To which her voice conducts him.

Akenside. Pleasures of Imagination, book ii.

INSTRUMENT, } Fr. *instrument*; It. and
INSTRUMENTAL, } Sp. *instrumento*; Lat. *instru-*
INSTRUMENTALITY, } *mentum*, from *instruere*, to
INSTRUMENTALLY, } provide or furnish. See To
INSTRUMENTALNESS. } INSTRUCT.

That which, the mean or means, by which any thing is provided or furnished, prepared or executed; the tool, or engine, or organ, by which any thing is done or performed; as

An *instrument* of music; an *instrument* or deed of conveyance; an *instrument* of surgery, &c.

Of *instruments*, of strings in accord
Heard I so play, a ravishing sweetness.
That God, that maker is of all and Lord,
Ne heard neuer better.

Chaucer. The Assemblée of Foules, fol. 246.

Ye han in your bodie diuers mēbers, and five sundrie wittes, euerich aparte to his owne doing, which thinges as *instrumentes* ye vsen, as your hands apart to handle, feete to goe, tongue to speake, eye to see, &c.

Chaucer. The Testament of Loue, book iii. fol. 317.

Wherefore mōkell folke saine, if a reasonable creatures soule, any thing feruently wilneth, affectuously he wilneth; and thus may wil by terme of equiuocas, in thre waies been understand: one is *instrument* of willing, another is affection of this *instrument*: and the third is vse, that setteth it at worke. *Instrument* of willinge is the ilke strength of the soule, whiche thee constraineth to wilne, right as reason is *instrumēt* of reasons, which ye vsen when ye loken.

Id. Ib.

[Musike] teacheth vpon harmonie

A man to maken melodie

By voice and soun of *instrument*

Through notes of accordement.

Gower. Conf. Am. book iv. fol. 142.

Pallas, when she had invented a pipe, caste it awaye, not so muche, sayth Aristotle, because it deformed her face, but muche rather because such an *instrument* belonged nothinge to learninge.

Ascham. Works, p. 7. Toxophilus, book i.

Seeing one that shone in armour faire,
On goodly courser, thund'ring with his feet,
Eftsoones supposed him a person meet,
Of his revenge to make the *instrument*.

Spenser. Faerie Queene, book ii. can. 3.

When arked Noah, and seuen with him,
The empty'd world's remaine,
Had left the *instrumentall* meane,
Of landing them againe.

Warner. Albion's England, book i.

But that it is lawful to depose a tyrant, and to punish him according to his deserts; nay, that this is the opinion of very eminent diuines, and of such as have been most *instrumental* in the late Reformation, do you deny it if you dare.

Milton. Works, vol. i. fol. 454. A Defence of the People of England, &c.

For according to the ancient Mythology, Japetus signified the Heaven, and Japeti Satus, or Prometheus, the Son of the Heaven, the Divine providence which Almighty God exercised by the *instrumentality* of the heavenly motions.

Hale. Origin of Mankind, ch. i. sec. 3.

Therefore I say that the formation of the bodily, much less the animal nature of man, in order to the reception of the soul, was neither coordinately nor *instrumentally* the work of angels.

Id. Ib. ch. v. sec. 4.

The *instrumentalness* of riches to works of charity, has rendered it very political, in every Christian commonwealth, by laws to settle and secure propriety.

Hammond.

Ingenious to their ruin, every Age
Improves the arts and *instruments* of rage:
Death-hastening ills Nature enough hath sent,
And yet men still a thousand more invent!

Waller. Instructions to a Painter.

Dauntless they enter, Cymon at their head,
And find the feast renew'd, the table spread:
Sweet voices, mix'd with *instrumental* sounds,
Ascend the vaulted roof, the vaulted roof rebounds.

Dryden. Cymon and Iphigenia.

This I set down, to let the world see that Cranmer was not at all concerned in those niceties, which have been so much inquired into since that time, about the *instrumentality* of faith in justification.

Burnet. History of the Reformation, Anno 1540.

The 13th I took the height of it *instrumentally*, standing near the seaside, which I found to be 34 minutes, the sun being 28 degrees high.

Boyle. Works, vol. v. p. 709. The General History of the Air.

Whence it is plain, that by faith we are here and elsewhere, as often as it is supposed to act *instrumentally* for our justification, to understand that only which worketh by charity, and which is the same with the new creature, and containeth in it the keeping of God's commandments.

Bishop Bull. Works, vol. iii. p. 100. Life by Nelson.

The physical laws of nature are the rules according to which the Deity commonly acts in his natural government of the world; and whatever is done according to them, is not done by man, but by God, either immediately, or by *instruments* under his direction.

Reid. Essay 14. vol. iii. ch. ix. p. 411.

INSTRU-
MENT.

INSTRUMENT.
—
INSUBSTANTIAL

Therefore, music merely *instrumental* is to a certain degree imperfect; unless we are led by custom, or by some outward circumstance, to assign it a definite meaning.

Beattie. *Moral Science*, vol. i. part i. ch. i. p. 116.

How happens it then, that, in both these cases, notwithstanding the foreign mixture of the *instrumentality* of matter, and the manner of knowing, we attain an adequate idea of God's wisdom and power?

Warburton. *Works*, vol. ii. p. 243. *The Divine Legation*, book ii. Appendix.

From thence they will argue, that the end being essentially beneficial, the means become *instrumentally* so.

Burke. *Works*, vol. ix. p. 362. *On the Popery Laws*.

INSTYLE, also written *Enstyle*, *q. v.* Lat. *stilus*, the instrument with the point of which they wrote on waxen tables.

To inscribe, *sc.* the name or title; to call by name or title to name or entitle.

This Henry's uncle, and his next of blood,
Was both protector of the realm, and king,
Whose meekness had *instyled* him the good
Of most especial trust in every thing.

Drayton. *The Miseries of Queen Margaret*.

But Blackwater comes in, through many a crooked way,
Which Pant was call'd of yore; but that, by time exil'd,
She Froshwell after hight, then Blackwater *instyl'd*,
But few such titles have the British floods among.

Id. *Poly-olbion*, song 19.

Whereof, I avow, I account nought at all, knowing no age so
Justly to be *instiled* golden, as this of our sovereign lady queen Anne.

Gay. *The Shepherd's Week*. *The Proeme*.

INSUAIVITY, Fr. *insuave*; Lat. *insuavis*, *insuavitas*; *in*, privative, and *suavis*, sweet, pleasant.

Unpleasantness.

All fears, griefs, suspicions, discontents, imbonities, *insuavities*, are swallowed up, and drowned in this Euripus, this Irish Sea, this Ocean of Misery.

Burton. *Anatomy of Melancholy*, fol. 215.

INSUBSTANTIAL, Fr. *insubstantiel*. It is more usually written *Unsubstantial*; *in*, privative, and *substantial*, from *substance*; Lat. *substantia*, from *substans*, *standing* under, (*sub*, under, and *stans*, *standing*.) See SUBSTANCE.

Not able to *stand* under or support; having no steadiness, firmness, or solidity; infirm, unsolid.

————— The great globe it selfe,
Yea, all which it inherit, shall dissolve,
And like this *insubstantiall* pageant faded
Leaue not a racke behinde.

Shakspeare. *The Tempest*, fol. 15.

The delicate threads [of a spider's web] are so nicely disposed, and so curiously interwoven one with another, that you would think it produced by the labour of a celestial being; yet nothing in the event is more fragil and *insubstantial*.

Harte. *Thomas à Kempis*. *A Vision*, note 36.

INSUCCESSFULNESS, also written *Unsuccessfulness*, *q. v.* The adjective is commonly written *Unsuccessful*; *in*, privative, and *successfulness*, from *success*, *q. v.* Lat. *successus*, from *succedere*, to come up to, (indifferently good or ill, gain or loss.)

INSUCCESSFULNESS.
—
INSUFFERABLE

Failure in coming up to, reaching or attaining the end or object in view.

To this I may answer, that as no man should suspect the sufficiency of religion by its *insuccessfulness*, so if the *insuccessfulness* be confessed, we shall as little disparage religion, by bringing in more aids, when it is in action, than a general dishonours himself by endeavouring, with more of his own forces, to make sure an attempt that hath a while miscarried.

Davenant. *Preface to Gondibert*.

INSUE, more commonly written *Ensue*; *in*, and *sue*; Fr. *suyure*; It. *sequire*; Lat. *sequi*, to follow.

To follow, to succeed, to come next after; to result from.

The iudge considering the perillous example, and incōuenience that mought therby *insue*, with a valyant spirite and courage, commanded the prince vpon his alegeance, to leaue the prisoner, and depart his way.

Sir Thomas Elyot. *The Governour*, book ii. ch. vi.

————— Who hired were
Into the Grecian camp th' *insuing* night to go,
And feign they were stol'n forth.

Drayton. *Poly-olbion*, song 1.

INSUFFERABLE, } Sp. *insuffrible*; from the
INSUFFERABLY. } Lat. *in*, privative, and *sufferre*, to bear under, (*sub*, under, and *ferre*, to bear.)

That cannot be borne, supported, sustained, tolerated, or endured; insupportable, intolerable.

Then she, who to that time still with a smoothed brow
Had seem'd to bear the breach of Locrine's former vow,
Perceiving still her wrongs *insufferable* were.

Drayton. *Poly-olbion*, song 6.

Who can be ignorant that woman was created for man, and not man for woman, and that a husband may be injur'd as *insufferably* in marriage as a wife?

Milton. *Works*, vol. i. fol. 200. *The Doctrine and Discipline of Divorce*.

I was then discouraged in the beginning of my attempt; and now age has overtaken me; and want, a more *insufferable* evil, through the change of times, has wholly disenabled me.

Dryden. *Dedication to Juvenal*.

His [Persius] figures are generally too bold and daring; and his tropes, particularly his metaphors, *insufferably* strained.

Id. *Ib.*

As the main end of poetry is to please, if it did not reach that point (which it could not do by stopping ever so little on this side excellence) it was, like indifferent music, indifferent perfumes, or any other indifferent thing, which we can do without, and whose end should be to please, offensive and disagreeable, and for want of being very good, absolutely and *insufferably* bad.

Hurd. *Works*, vol. i. p. 2. *Horatii Flacci*, &c.



THE HISTORY OF THE

REIGN OF CHARLES THE FIRST



Smedley, Edw.

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